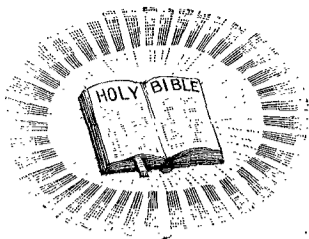


Bible Echo



AND SIGNS OF THE TIMES

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

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

SILENCE.

"THERE is no speech nor language." So it reads
 Within the Hebrew psalm;
 The voice of God is not in words, but deeds,
 As in the heaven's deep calm
 The stars sing their sweet choral through the years;
 Our hearts can hear the song that's voiceless to our ears.
 The light comes pulsing through the fields of space,
 Chasing the night away,
 Painting the bloom upon fair childhood's face,
 Waking the busy day;
 We hear the lark above the springing corn,
 But on her silent pinion flies the silent dawn.
 We hear the voices of our Babel strife,
 The whir, the roar, the din,
 As each man seeks to find his better life,
 In righteousness or sin;
 But human speech, however deftly wrought,
 Is but the voicing forth of ever-silent thought.
 Ah, soul! and wouldst thou hide from "strife of tongues"?
 He hath his "secret place,"
 His bright pavilion with the rest and songs,
 Where thou canst see his face;
 For on the mountain solitude "apart,"
 We best shall read the secrets of his loving heart!

—Selected.

General Articles.

THE INESTIMABLE GIFT.

MRS. E. G. WHITE.

"BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ; according as he hath chosen us in him, . . . that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, . . . to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

"God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus."

Such are the words in which "Paul the aged," "the prisoner of Jesus Christ," writing from his

prison-house at Rome, endeavored to set before his brethren that which he found language inadequate to express in its fullness,—“the unsearchable riches of Christ,”—the treasure of grace freely offered to the fallen sons of men. The plan of redemption was laid by a sacrifice, a gift. Says the apostle: “Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” “God so loved the world that he gave his only begotten Son.” Christ “gave himself” for us, that he might redeem us from all iniquity.” And as the crowning blessing of redemption, “the gift of God is eternal life through Jesus Christ our Lord.”

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” Surely there are none that, beholding the riches of his grace, can forbear to exclaim with the apostle, “Thanks be unto God for his unspeakable gift!”

As the plan of redemption begins and ends with a gift, so it is to be carried forward. The same spirit of sacrifice which purchased salvation for us, will dwell in the hearts of all who become partakers of the heavenly gift. Says the apostle Peter, “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” Said Jesus to his disciples as he sent them forth, “Freely ye have received; freely give.” In him who is fully in sympathy with Christ, there can be nothing selfish or exclusive. He who drinks of the living water will find that it is “in him a well of water springing up into everlasting life.” The Spirit of Christ within him is like a spring welling up in the desert, flowing to refresh all, and making those who are ready to perish, eager to drink of the water of life. It was the same spirit of love and self-sacrifice which dwelt in Christ that impelled the apostle Paul to his manifold labors. “I am debtor,” he says, “both to the Greeks and to the barbarians; both to the wise and to the unwise.” “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.”

Our Lord designed that his church should reflect to the world the fullness and sufficiency that we find in him. We are constantly receiving of God's bounty, and by imparting of the same we are to represent to the world the love and beneficence of Christ. While all heaven is astir, dispatching messengers to every part of the earth to carry forward the work of redemption, the church of the living God are also to be co-laborers with Christ. We are members of his mystical body. He is the head, controlling all the members of the body. Jesus himself, in his infinite mercy, is working on human hearts, effecting spiritual transformations so amazing that angels look on with astonishment and joy. The same unselfish love that characterizes the Master is seen in the character and life of his true followers. Thus will be fulfilled the words of Christ, “Ye are the light of the world.”

“We are laborers together with God,” “stewards

of the manifold grace of God.” The knowledge of God's grace, the truths of his Word, and temporal gifts as well, time and means, talents and influence, are all a trust from God, to be employed to his glory and for the salvation of men. Nothing can be more offensive to God, who is constantly bestowing his gifts upon man, than to see him selfishly grasping these gifts, and making no returns to the Giver. Jesus is to-day in heaven preparing mansions for those who love him; yes, more than mansions, a kingdom which is to be ours. But all who shall inherit these blessings must be partakers of the self-denial and self-sacrifice of Christ for the good of others.

“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.” These are the words of Jesus, who loved you so much that he gave his own life, that you might have a home with him in his kingdom. Do not dishonor your Lord, by disregarding his positive command.

There is a lesson for us in the experience of the churches of Macedonia, as described by Paul. He says that they “first gave their own selves to the Lord.” Then they were eager to give their means for Christ. “In a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift.”

Paul lays down a rule for giving to God's cause, and tells us what the result will be both in regard to ourselves and to God. “Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.” “This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.” “God is able to make all grace abound toward you; that ye, *always having all sufficiency in all things, may abound to every good work.* (. . . Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God.”

We are not to feel that we can do or give anything that will entitle us to the favor of God. Says the apostle, “What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” When David and the people of Israel had gathered together the material they had prepared for the building of the temple, the king, as he committed the treasures to the princes of the congregation, rejoiced and gave thanks to God in words that should ever dwell in the hearts of God's people. “David blessed the Lord before all the

congregation; and David said, Blessed be thou, Jehovah, God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. . . . And in thine hand it is to make great and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

It was God who had provided the people with the riches of earth, and his Spirit had made them willing to bring their precious things for the temple. It was all of the Lord; if his divine power had not moved upon the hearts of the people, the king's efforts would have been in vain, and the temple would never have been erected.

All that men receive of God's bounty still belongs to God. Whatever he has bestowed in the valuable and beautiful things of earth, is placed in our hands to test us,—to sound the depths of our love for him and our appreciation of his favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus.

THE COLORS OF HEAVEN.

"And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven." Rev. 21:2.

BEYOND question this was the grandest vision ever granted to human sight. In it is united every element of perfect beauty and majesty. The subject, heaven, infinitely excels all the scenes which painter has ever dared attempt to portray; the designer, perfect in every attribute, was God, and the beholder, John, by the visions which had preceded, was brought into an exalted and appropriate condition for sympathetic appreciation of the enchanting vision he was permitted to enjoy. At first thought it might seem like presumption to attempt to gain a clear impression of the vision of John; but if it was given to him for a revelation, and is written for our instruction, the clearer and more vivid conception of the vision, the brighter will be our idea of the spiritual glories it was intended to illustrate.

The vision is of a glorious city, the light of which is like a precious jasper stone, clear as crystal, "having a wall great and high," and twelve gates; and the city lieth four square, "the length and the breadth and the height thereof are equal" [proportionate]. The city was pure gold, like glass, and the wall was of jasper, and the foundations were of twelve precious stones. The appearance of this brilliant and majestic city must have been of unspeakable magnificence. It is the nearest approach to the glories of heaven ever seen by man in a material form, and a careful study of the vision affords some unexpected and striking suggestions as to the nature of the future home of the redeemed. Probably the common idea of the heavenly vision is that of gorgeous and overpowering magnificence, with all the colors of the rainbow uniting to form a spectacle of brilliant splendor beyond anything earth can afford. This idea is not fully justified by the colors of the different stones which were represented in the vision. In studying the vision, it must always be borne in mind that it was "krystallos," "like crystal." The jasper, which is usually opaque, is described as "clear as crystal." Even the gold of the city was "like unto pure glass." Whatever the stones which John chose to represent the colors of the holy city as he saw them, the city, its walls and foundations, were everywhere transparent, clear, and brilliant. To the colors of the stone must be added the brilliancy of the diamond, in order to gain a clear idea of the vision.

Within the walls of the city was pure, transparent, shining gold. The walls were of jasper, with three gates on each side, and each gate was one pearl. It

is evident that our common jasper gives little idea of the vision of John; what he had in mind was the ancient jaspis. Of this stone the green, semi-transparent kind was considered most valuable. This golden city, surrounded by a brilliant, dark green wall, had twelve foundations of precious stones, in the following order: 1. Jasper; 2. sapphire; 3. chalcedony; 4. emerald; 5. sardonyx; 6. sardius; 7. chrysolite; 8. beryl; 9. topaz; 10. chrysoptase; 11. jacinth; 12. amethyst.

Mr. Charles W. King, in his unique and interesting book, "Natural History of Precious Stones and Precious Metals," reckons these foundations from the bottom upward. This is, of course, the correct architectural plan. But as John was not a builder, and was simply describing the vision as it appeared to him, it would seem more natural to follow his thought from the city to the wall, and then down the foundations from the top to the bottom. This idea is strengthened by the fact that the first foundation was of jasper, the same as the wall, with which it would appear to have been invisibly blended. The foundations then would be as follows, from the top to the bottom:—

1. Jasper, transparent dark green.
2. Sapphire, azure.
3. Chalcedony, greenish blue, with a translucent, pearly luster.
4. Emerald, transparent light green.
5. Sardonyx, red and white in layers.
6. Sardius, bright red.
7. Chrysolite, golden and yellow.
8. Beryl, soft sea green.
9. Topaz, yellow green.
10. Chrysoptase, apple green.
11. Jacinth, dark blue.
12. Amethyst, violet purple.

If it is thought that the descriptions in this list do not correspond strictly with the stones as we know them, it is sufficient to say that the names used are those found in the English version, but the colors given are those which the best knowledge of ancient precious stones gives to the Greek words used in the original of the Apocalypse.

In looking at this list many will be surprised to find that one-half of the twelve foundations were of varying shades of green, the prevailing colors of the earth in its grass and foliage; two were blue like the sky, one was yellow like the city, one red, one purple or reddish blue, and one red and white. This is a distribution of colors, not substantially varying in its proportions from that which may be seen in an earthly landscape.

The result, it is safe to say, does not produce that gorgeous effect which is usually supposed to belong to the heavenly vision. The green so predominated that the whole was like a jasper stone "clear as crystal." All the colors were subdued by the transparency of the stones, so that an effect at once beautiful and agreeable was produced; not dazzling, not bewildering, not overpowering, but well adapted to give an enticing impression of the enchanting spiritual beauties of heaven, which the vision was intended to set forth.

Perhaps the nearest approach to the vision of the New Jerusalem which John saw is such a sunset as is sometimes given; not of the most gorgeous colors, but with thin, delicate white clouds lying along the horizon, edged with red above and yellow below, with a sky, purple below, and shading upward into finely varying and transparent shades of green, "and the blue sky arching over all." This is the fairest vision earth affords, and may give us some conception of the surpassing beauties of the Holy City as seen by John. The beautiful close of a pleasant day may lead the devout mind into a too inadequate thought of the transcendent spiritual glories of heaven, the eternal home of those whose names are "written in the Lamb's Book of Life."—*E. F. Merriam, in Christian at Work.*

BIBLE DOCTRINE.

I. J. HANKINS.

THE apostle says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

The foundation of any structure is the most important part of it; because it is the part upon which other parts depend. No matter how strong or how costly may be the superstructure, if it has not the support of a firm foundation, it must sooner or later fall. So it is with the church of God, and with the individual members composing the church. The foundation upon which they rest their faith must be laid in Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ."

Other systems of religion may crumble and come to naught; but the Christian religion must remain while the earth remains, for its foundation is immovable.

The world is full of isms and theories concerning the creation, the fall, the plan of redemption, and the final destiny of man. And after men have racked their brains and explored the sciences in search of a satisfactory solution for these problems, they must finally return to the Bible; for it alone reveals the truth on these important matters, and if any speak not according to this word, it is because there is no light in them. Here we find a system of truth beautiful and harmonious. Those who build upon it need not fear defeat. Men, because of their education and for other reasons, may differ in their understanding of it; but the truth itself never changes. "The foundation of God standeth sure."

The churches are suffering because the doctrines of the Bible are not taught. People have got into wrong practices in consequence of having imbibed erroneous doctrines. They suppose their faith, or theory, is founded in Scripture, and that they are building a perfect superstructure, or character, upon a good foundation, when in reality they are deceived, and are only standing upon the tradition of their fathers—unfounded in the Word of God.

History is repeating itself in our day. When the plain truth of the Bible is taught in a community, ministers and people conspire together to silence it or in some way to resist its influence. They will shut it as though they would certainly be injured by closer contact. If men could see that by this course they work against their own eternal interests, how different would be their actions! "No matter what a man believes, if he is only honest," is a sentiment oft repeated even by professors of religion. Eternity will reveal the fact that this is only a subterfuge of Satan; and that many precious souls will be lost because they have tried by this means, possibly with success, to satisfy a guilty conscience. A plea of honesty can save no man who is walking contrary to light and knowledge.

I do not believe God is trifling with man. He means what he has said in his Word, and no effort of man to misconstrue his meaning can ever change the consequences of failing to cheerfully comply with his will. Peter talks about people "wresting the Scriptures unto their own destruction." The time has come when God wants his people to lay aside isms and traditions, and "receive with meekness the engrafted word." A *clean work of reform* must be wrought by the remnant. Sound doctrine must take the place of man's opinion.

Beautiful gems of gospel truth have long been buried under the rubbish of superstition and tradition, but in the providence of God they are being unearthed, and are free to all who will receive them.

The doctrines of the Bible will make us "wise unto salvation." They alone reveal God's purposes concerning us and our duty to him. May the Spirit guide us into a knowledge of God's will, and to a faithful performance of the same.

THE BREAK OF DAY.

ELIZA H. MORTON.

FOR days and weeks and months in Northern lands,
No sun is seen. The shadows settle down
In one dark cloud of gloom, save when the moon,
In stately grandeur, sails around the sky,
And all the stars, with banners dipped in flame,
In noiseless squadrons follow in her wake ;
Or when Aurora lifts her curtains fair,
And lets their edges fall in golden folds
Down toward the earth, then flings them back in one
Great crimson mass, from which dart gleams of light
Like rockets in the air ; while all the sky
Becomes a burning, quivering sea of flame,
And Nature holds her breath before the strange
And awful brightness so unlike the orb
Of day ; and then the glory fades, and all
Is darker than before—so dark ! so still !

The children of the cold, with eager eyes
Watch for the signs that mark the break of day,—
The great, glad break of one brief summer day.—
And lo ! the line where earth and sky embrace
Becomes distinct. A mellow light creeps up
The dome above. The fields of ice begin
To smile, and brighter grows the earth. The sky,
Now pale, now pink and white, now rosy red,
Waits to receive the sun's caress, while all
The glaciers shed glad tears of welcome and
Of joy, and man exults and hails the king of day.

For years and years the night of sin has flung
Its shadow o'er this earth. All hearts have felt
The gloom, and anxious eyes have watched for day
To dawn. At times the sky has seemed to burn
With strange unearthly light, and oft some soul
Has thought the darkness o'er, but, seeing not
The glow of morn, has thrown his hope away,
And sought the dreary path of unbelief,
But not forever is this night of gloom ;
The glorious Sun of Righteousness will rise,
And, rising, shed his beams upon a world
From sin set free. Think ye the morn will dawn,
And give no token of the change ? Ah, no !
The careless watcher may mistake the signs,
But not the humble child of God, whose eyes
Are washed in tears, and all his life a prayer.
He sees the crimson and the gold afar,—
Reflected gleams of glory yet to come,—
And tho' the darkness deeper grows at times,
Yet well he marks the signal lights above,
And watches for the great, glad break of day.

The morning cometh ! Shout and sing for joy,
O Earth, for soon thy garments will be changed.
Thy desert places will grow green, and all
Thy rocks send forth glad rills. Thy brow
Will soon be decked with flowers, and summer cast
Her blossoms at thy feet. Thy gloomy clouds
Will flee away, the chilly winds become
Most gentle zephyrs, bearing halm from isles
Of peace.

The morning cometh ! Lift your heads,
O children of the King ! Look up, rejoice,
For your redemption draweth nigh ! Full soon
A crown will sparkle on thy brow, O saint
Of God ! Thy hand shall strike a golden harp,
And waken waves of harmony. Thy feet
Shall tread the pavements of a city blest,
Where want is never known, and cruel Death
No entrance finds.

The morning cometh ! Ye
That sleep in ocean caves, awake, and ye
That slumber 'neath the sods of earth, arise ;
For He that guards your prison doors will throw
Them open with the dawn of day, and bid
You stand once more upon your feet, and live.

The morning cometh ! Ye that dwell above
In courts of light, ye messengers divine,
That oft have come to earth to comfort man,
Be glad ; for soon a shining multitude
Of holy ones will join your band, and sing
A glad new song of praises to the One
You worship and adore. O earth and sky !
O worlds unnumbered, far above ! Unite,
O universe, in thanks to Him who sits
Upon the circle of the earth, and who
Full soon will spread his rainbow o'er the clouds,
And usher in the dawn of endless day.

Portland, Maine.

THE SABBATH OF CREATION.

ROBERT HARE.

BENJAMIN FIELD, who was a prominent minister of the Wesleyan connection in Melbourne, and author of the "Handbook of Christian Theology," thus bears testimony to the Sabbath of creation :—

"It is objected that if the Sabbath had been instituted at the time of creation, we should have had some notice of it in the inspired account of the antediluvian and the patriarchal age. But no conclusion can be drawn from a consideration so purely negative. Excepting Jacob's supplication at Bethel, scarcely a single allusion to prayer is to be found in all the Pentateuch ; yet who can doubt that prayer formed part of the daily exercise of every saint ? No particular instance of *circumcision* is recorded from the time that the Israelites settled in Canaan till the birth of Christ ; but can we suppose that it was neglected ? No express mention of the Sabbath occurs in the books of Joshua, Judges, Ruth, the First and Second of Samuel, or the First of Kings ; but no one questions that it was regularly observed all the time included in these histories. And why should we marvel if the mention of the Sabbath is omitted in the very brief and compendious history of the patriarchs ? . . . The inference is irresistible. And here we take our stand. The Sabbath was appointed at the creation of the world. It is therefore cut off and severed from the ceremonial law of the Jews. To no dispensation does it owe its existence, or authority, or right. It is from the beginning. It is the parent of dispensations. It is the root of religions. And the abrogation of the Jewish law no more releases the worshipers of God from a religious observance of it than it cancels the injunction of filial piety, or the prohibition of theft and murder. . . .

"It was given as a memorial of the creation, and is it not as much the duty of Christians to retain a devout remembrance of the power and wisdom and goodness of the Creator, as it was of Adam, of the family of Abraham, or of the Jewish church ? . . . The law of the Sabbath holds its place among the moral precepts. It is found in the decalogue, the doctrine of which our Lord sums up in the moral duties of loving God and our neighbor. That law is our law as well as the law of the Jews. Our Lord upheld its authority, announcing it as God's testimony to the end of time (Matt. 5 : 17, 18) ; and it is established and confirmed by the gospel as the rule of all inward and outward holiness. Rom. 3 : 31. It belongs, therefore, to no one age or nation. Wherever there is a moral and responsible being, the moral law, of which the decalogue is a clear and comprehensive summary, is binding on his conscience, and with it the day of consecrated rest."

It is with pleasure that we read these earnest words, and we deem that few have used stronger or more forcible language in presenting these great facts concerning the memorial of creation or the binding nature of the divine law. We often wonder that so many wilfully close their eyes to God's requirements, and cling with a blind fanaticism to the fabricated and unscriptural opinions of men.

It has always been Satan's plan to stand in opposition to God, and through his agencies to divert the minds of men from the requirements of Heaven. In doing this, he has sometimes clothed himself as an angel of light, and his plans have borne much resemblance to the ways and truth of God ; but in no instance has he been instrumental in introducing or carrying on a greater deception than that of the Sunday festival as a rival to the Sabbath of Jehovah. We may search the inspired record from end to end, but seek in vain for one commandment or injunction relative to the observance or sanctity of the solar holiday. Might not Jehovah put the pensive inquiry to his people, "Who hath required this at your hand ?" Time and again the inspired pen traces in

unequivocal terms, "The seventh day is the Sabbath [rest] of the Lord thy God ;" and if it is the Creator's rest, the creature follows both command and example in keeping the seventh day holy.

Into the home that God has prepared for his people nothing of a defiling or untruthful character can ever enter, neither "whosoever loveth and maketh a lie." Are we not *making* a lie when we endeavor to lead men to believe that the seventh day is not the Sabbath ? Are we not *loving* a lie when we give the preference to human edicts which stand in direct contradiction to the plain statements of Jehovah ? When in that home where all flesh shall gather from Sabbath to Sabbath to worship before the Lord, those who mingle with that throng will not think of the sacrifices that they made in obeying God ; and those who are outside the gate will see what their disobedience and disloyalty have cost. Reader, where will you stand ? God invites you to his kingdom, to association with Christ and the angels of glory ; but with this invitation goes a proclamation : "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." All that are holy will be inside the jasper wall, there to keep the Sabbath with Him who has sanctified and blessed the seventh day.

New Zealand.

WOMEN OF INDIA.

A SHASTER says : "If a man goes on a journey, a wife shall not divert herself by play, nor see any public show, nor laugh, nor dress herself in jewels or fine clothes, nor hear music, nor sit at the window, nor behold anything choice or rare ; but shall fasten well the house-door, and remain private ; and shall not eat any dainty food, and shall not blacken her eyes with powder, and shall not view her face in the mirror."

To what has been mentioned may be added that every woman, however aged, is required to rise, if sitting, whenever any man, however young, approaches ; and also that while to her own infant son the mother uses the form of address indicative of honor, he, as soon as he learns to lisp, is taught to address her in the form used to an inferior—distinctions not represented in our language.

The degradation of woman in India is not complete till after the death of the husband. The widows of Brahmans are prohibited in the Shasters from remarrying, and with a few exceptions in modern times this prohibition has for ages been most faithfully regarded. As to the other high castes, though no law in the sacred books forbids their wives reëntering the marriage state, yet so potent have been Brahman teaching and usage on those castes that such marriages have seldom occurred. The degradation of the wife, therefore, among the higher castes, does not cease with the dissolution of the marriage relation. She is not "free from the law of her husband" even at his death. For his honor and to gratify his selfish nature, she must continue in perpetual widowhood, and if she has no sons, must languish out her bondage in the service of her husband's relatives. The name widow is a reproach. To this state she is doomed, even if the young man die before actual marriage. Her head is then shaved, and the operation is repeated every ten days. The sacred tali, which her husband put on her neck at her marriage, is taken off, and a black cord fastened in its place, never to be removed. She must never be present at any season of rejoicing, even at the wedding ceremonies of another woman, however nearly related. She is treated as an inferior even by her own family, must wear the coarsest garments, and eat but once a day, and that of the poorest food. And all this though but a child.

What is the remedy for this degradation, and for the infamy to which she is exposed ?—Immolation on the funeral pile with her husband. This is

recommended in the Vedas and other sacred books. To those who thus sacrifice themselves, the highest rewards are promised. While on the one hand she has before her a life of contempt and dishonor, is detested by her parents, brothers, sisters, and other relatives, debarred all intercourse with friends, on the other hand she is taught that by burning on the pile, not only herself will be saved, but by the great merit of her sacrifice she will be the means of bringing her husband, however wicked he may have been, and however much he may then be suffering in hell, to India's heaven, where both will be happy for a period of years equal to the number of hairs on the human body, which is estimated at thirty-five millions. The ignorant creature believing this, and with the prospect of a wretched life before her, is it strange that she should be persuaded to destroy herself with her husband? The number that have thus sacrificed themselves is immense. In 1817-18 there were in Bengal within thirty miles of Calcutta 1545, and in twelve years, from 1815 to 1827, as officially reported to the English magistrates, within the same distance from Calcutta in Bengal, 7154. Mr. W. Ward estimated the whole number in the country at 3,000 annually. But this cruel custom, against the violent opposition of the natives, was abolished by Lord William Bentinck, Governor-General, in 1829.

The views of the men concerning females being such as has been described, it is not to be expected that they would be instructed. They have been kept in great ignorance. To learn to read has been considered disreputable. The men say that if educated, their wives will not submit to them; that they can learn to cook as well without being able to read; that the only design of a wife is to perform domestic drudgery, and finally that custom is opposed to it. As to religious knowledge, the sacred books are strictly prohibited them.

There is a peculiar class, the dancing girls, the *deva tassis*, or "handmaids of the god," who are instructed in certain branches. These are young females whom their parents have devoted from infancy to the service of the temple, either in fulfillment of a vow, or to save the expense of supporting them. They henceforth renounce all claim to them. To obtain admission, they must be of a good constitution, well-shaped, with an agreeable countenance, must not be marriageable, nor have been promised in marriage. When a girl is grown up, her parents take her to the *deva tassis*, who bathe her in the sacred tank of the temple, dress her in new clothes, and adorn her with jewels. The priest puts into her hand an image of the god, on which she swears to devote herself to his service. Her ears are then bored, and the seal of the temple, to which she is consecrated, is imprinted on her with a red-hot iron. She is then instructed by the Brahmans in what pertains to her profession, to read, write, sing, and dance. She learns by heart the history of the gods, especially of the one to which she is devoted.

Within the last fifty or sixty years, through the efforts of missionaries and others, a great change has taken place in the views of the people regarding the education of females. Thousands of girls in villages and boarding schools have received instruction in Christian and secular knowledge. Many of these are wives of native Christian teachers, catechists, and preachers, and are training Christian families. Many men who have either been educated by missionaries, or have made business acquaintance with Europeans, and have thus been brought in contact with civilized and Christian homes, desire education for their wives. Besides the female schools under the instruction or superintendence of missionaries, many single ladies have been very successful in teaching in the Zenanas of the wealthy Hindus. There are now about sixty thousand girls in India receiving instruction in the various classes of schools. —*Samuel Hutchings, D. D., in Illustrated Christian Weekly.*

THE POWERS THAT BE.

A. T. JONES.

GOD has shown that although the powers that be are ordained of God, they are not ordained to act in things that pertain to men's relation towards God. Christ's words are a positive declaration to that effect, and Rom. 13:1-9 is a further exposition of the principle.

Let us look a moment at this question from a common-sense point of view: "When societies are formed, each individual surrenders certain rights, and as an equivalent for that surrender, has secured to him the enjoyment of certain others appertaining to his person and property, without the protection of which society cannot exist."

I have the right to protect my person and property from all invasions. Every other person has the same right; but if this right is to be personally exercised in all cases by every one, then in the present condition of human nature, every man's hand will be against his neighbor. That is simple anarchy, and in such a condition of affairs society cannot exist. Now suppose a hundred of us are thrown together in a certain place where there is no established order; each one has all the rights of any other one. But if each one is individually to exercise these rights of self-protection, he has the assurance of only that degree of protection which he alone can furnish to himself, which we have seen is exceedingly slight. Therefore all come together, and each surrenders to the whole body that individual right; and in return for this surrender, he receives the power of all for his protection. He therefore receives the help of the other ninety-nine to protect himself from the invasion of his rights, and he is thus made many hundred times more secure in his rights of person and property than he can be without this surrender.

But what condition of things can ever be conceived of among men that would justify any man in surrendering his right to believe? What could he receive as an equivalent? When he has surrendered his right to believe, he has virtually surrendered his right to think. When he surrenders his right to believe, he surrenders everything, and it is impossible for him ever to receive an equivalent; he has surrendered his very soul. Eternal life depends upon believing on the Lord Jesus Christ, and the man who surrenders his right to believe, surrenders eternal life. Says the Scripture, "With the mind I myself serve the law of God." A man who surrenders his right to believe, surrenders God. Consequently, no man, no association or organization of men, can ever rightly ask of any man a surrender of his right to believe. Every man has the right, so far as organizations of men are concerned, to believe as he pleases; and that right, so long as he is a Protestant, so long as he is a Christian, yes, so long as he is a man, he never can surrender, and he never will.

Personal sovereigns in themselves are not those referred to in the words, "The powers that be are ordained of God." It is the governmental power, of which the sovereign is the representative, and that sovereign receives his power from the people. Outside of the theocracy of Israel, there never has been a ruler on earth whose authority was not, primarily or ultimately, expressly or permissively, derived from the people. It is not particular sovereigns whose power is ordained of God, nor any particular form of government. *It is the genius of government itself.* The absence of government is anarchy. Anarchy is only governmental confusion. But says the Scripture, "God is not the author of confusion." God is the God of order. He has ordained order, and he has put within man himself that idea of government, of self-protection, which is the first law of nature, and which organizes itself into forms of one kind or another, wherever men dwell on the face of the earth. And it is for men themselves to say what

shall be the form of government under which they shall dwell. One people has one form; another has another. This genius of civil order springs from God; its exercise within its legitimate sphere is ordained of God; and the Declaration of Independence simply asserted the eternal truth of God, when it said: "Governments derive their just powers from the consent of the governed." It matters not whether it be exercised in one form of government or in another, the governmental power and order thus exercised is ordained of God. If the people choose to change their form of government, it is still the same power; it is to be respected still, because it is still ordained of God in its legitimate exercise,—in things pertaining to men and their relation to their fellow-men; but no power, whether exercised through one form or another, is ordained of God to act in things pertaining to God; nor has it anything whatever to do with men's relations towards God.

COMMONPLACE.

A COMMONPLACE life, we say, and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day;
The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings;
But dark were the world and sad our lot
If the flowers failed and the sun shone not;
And God, who studies each separate soul,
Out of commonplace lives makes his beautiful whole.

THE FACE IN THE LOOKING-GLASS.

A MISSIONARY sat one hot summer afternoon beneath the verandah of the mission-house, reading, when, suddenly looking up, she was startled to find herself being intently regarded by a pair of eager eyes, belonging, it seemed to her at first, to some sort of monkey or other animal. But it was no monkey; for the owner of the eager eyes began in an equally eager voice, and in broken English, "Lady, tell poor black girl about the good God, of whom you've come over the great sea to teach," and the face was upturned to the missionary with a wistful, yearning look.

The lady looked curiously at the strange figure before her. Well might she have taken the girl to be an animal rather than a human being. Imagine, if you can, a little squat figure, with filthy rags of clothing hanging to it, face and hands encrusted with dirt, and the unkempt, matted hair hanging down all round so thickly as to really give one the idea of a wild creature of the woods.

And yet within the dark heart of this heathen child was a deep longing, so real and so earnest that she had overcome fear and timidity, and had come from her unclean dwelling to know more from the lips of the missionaries of the Lord and Saviour of whom she had heard rumors from those who had come under their teaching.

"Do tell poor heathen about the great God," she said again; for the missionary had sat without making reply to her first appeal. She had been thinking how and what she should answer.

At length she said, "Come to me to-morrow at this time, and you shall know what you wish." The child looked her thanks, and then, like a veritable thing of the woods, bounded away, and was quickly out of sight. The missionary sat there lost in thought, and soon from her heart came the cry, "O God, give me the soul of this poor heathen; teach me what I shall say to her, help me that I may reach her understanding."

Next day the missionary awaited within the house the coming of the heathen child. At length she saw the little form slowly and timidly approaching, and could see that the child was surprised and disappointed at not seeing her beneath the verandah

She sent the native servant forth to meet the child, who told her that her mistress was within and awaited her there. The little form drew near to the house and entered, following the servant. The missionary called the child to join her in an upper room, and she quickly ascended the stairs to the place whence the voice proceeded.

On her way she had to pass through a room in which hung a large mirror. The lady suddenly heard a loud piercing scream, and the girl rushed breathless into her presence, nearly fainting with terror, and at length gasping, "Why didn't you tell me?" as she pointed to the stairs up which she had just come. Then slowly she explained, when the missionary had soothed away her fear, how that she had seen in the room below, as she passed through, a terrible-looking wild beast, which approached her and seemed ready to spring upon her. "But there's no wild beast there," said the lady. "You surely are mistaken." "No, no," pleaded the girl, "don't go," as the missionary descended the stairs to ascertain the cause of the child's terror; but, finding she still went down, the child, for very fear of being left alone, followed her.

"Where?" said the missionary, on reaching the room, and looking round. "Where is that which so affrighted you?" "There, there," said the girl, pointing to the mirror, wherein were reflected her own face and form. "But that's yourself there," said she, "and not a wild animal at all." "Me?" was the surprised answer. "Yes, that's your own face there."

The child wonderingly drew near and gazed at her form in the glass, and when the truth dawned upon her, said slowly, "Dirty! horrible! ugly!" and then, turning to the missionary, "I'd like to be clean, lady."

When, soon afterwards, trim and clean, with the long-unkept hair nicely braided up, and in place of the rags of clothing, a pretty dress that the mission people had given her, the girl again stood before the mirror, she drew herself up, and with pleased beaming face kept repeating, "Clean now, pretty now, neat now!" "Yes," said the lady, who was an amused spectator of it all, "but only *outside*." Then, drawing the child gently towards her, she told her, with love in her tones, of the spiritual deformity and defilement, to all of which the child listened with earnest attention. When the missionary had ceased speaking, the girl, with tears in her eyes, said the old words, "I'd like to be clean, lady." A few days had passed, and the girl had had many long and happy talks with the missionary, when one afternoon she cautiously, almost with awe in her face, crept up the staircase once again, and stood in front of the glass which had before been such a source of terror. The missionary, with joy and thankfulness to God in her heart, for the wondrous way in which he had brought this little one to himself, watched. Looking at her face and figure, now so bright and clean, she repeated: "Clean, pretty, neat;" and then, whilst heaven itself seemed to be reflected in the sweet face, "and cleansed inside too!"

My little tale is told. Have you caught its meaning? Have you seen yourselves in God's looking-glass—his Word? Have you been troubled and made wretched by the sight? Can you say to-day with the heathen child, "I've been cleansed"? If not, come at once, and let your prayer be "Lord, show me myself." When that is answered, as it soon will be, let this prayer go up to him, "Lord, show me thyself," and the look of faith at him shall save you.—*T. Lewes Sayer, in Christian.*

LET our Lord's sweet hand square us and hammer us, and strike off all kinds of pride, self-love, world-worship, and infidelity, so that he make us stones and pillars in his Father's house.—*Samuel Rutherford.*

Timely Topics.

A REVOLTING and yet awfully suggestive report of attempted suicide comes to us from Ballarat. A man retired to his room at a hotel and cut his throat, and to make the deed more sure gashed his arm. Before lying down to die, he bathed his finger in his blood, and upon the surface of the mirror wrote the word "Drink." That dreadful word needs no comment. The whole story is before us. Death comes as a welcome release to thousands who are tortured by the shame and pain inflicted by drink. Blasted hopes, wasted strength, lost opportunities, a sunken fortune, blighted hearts, unmeasured reproach. What has such a one to live for? How can he dare to die? The obituaries of millions of drunkards are written on the pages of human experience in their blood and in that of those for whom they should live.

MR. JULIAN THOMAS writes from Samoa that the natives, having passed through the horrors of civil war and thus lost a seed time, are now suffering the distress of famine. This writer claims that the agents of the London Missionary Society are "sitting on the fence" in regard to supplying the wants of the natives, and have even ordered supplies stopped on account of their religious prejudices. Mataafa is now, or was then, July 15, *de facto* king, and he is a Roman Catholic. The London missionaries have for this fact favored the cause of Tamasese, the appointee of Germany. They assented to the kidnapping of Malietoa, who has been two years in banishment. And these missionaries insist on the removal of Mataafa and the appointment of Tamasese as vice-king. Among them all, the poor Samoans will be likely to conclude that Christians are a hard lot to fall in with.

MR. GLADSTONE, in his recent tour, spoke with plainness upon a subject which is doubtless near to his heart, the disestablishment of the English state church. It is a subject upon which at present he does not think that action can be taken by one at his advanced age; but he remarks that when it comes, it will come to a people prepared for it.

If England's tendency is in this direction, and doubtless it is in some respects, it is but a counter-march of political influences on the scene of transpiring events. For while there is a struggle for light and freedom, the forces of constraint and oppression are not idle. The universal clamor for Sunday laws heard in nearly every nation and city on the globe, bespeaks a cord with which to bind men's consciences.

Establishment of creeds and churches and enforcement of religious principles are not parts of the duties of civil government. Such enactments never can secure the prevalence of Christian influences. They rather become the fosterers of hypocrisy and formality.

JAMES AS A PROPHET.

IT is a noticeable and prominent feature of our times that "the rich are becoming very rich, and the poor are becoming very poor." Circumstances in the financial world have so shaped themselves that the tyrannical power of money is being felt more and more. The fortunes of the moderately wealthy are being dropped in rapid consecution into the coffers of the more wealthy. Small tradesmen of all classes find it very difficult to live beside the mammoth institutions which offer superior inducements to seller and buyer. Mechanics cannot cope single-handed with the rush of large manufacturing establishments. In another and perhaps more vital portion of the economical world of markets, stocks, and values, large and wealthy operators possess unlimited powers to control the prices of stocks and materials which necessarily affect the producer and consumer and the price of labor. Thus society is at the mercy of these modern nabobs of wealth, and the cries of the

poor and oppressed are now ascending to heaven and entering into the ears of the Lord of Sabaoth.

There can be no doubt that the inspired apostle James had our times in his mind when he wrote these scathing words to the rich men, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you," etc. He comforts the people of God by saying, "Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh."

HORRIBLE HUMAN SACRIFICES IN AFRICA.

FROM New Calabar comes news of the most revolting sacrifice. It seems that a few months ago the old King of Eboe died, and, as is customary in that part of the country, the traders from New Calabar went up to pay their respects to the new monarch. The traders were aware that for a short time after the old King's death the "Iu Iu" rites are preformed, but they thought that these were over. The deceased monarch's name was Imphy, and, to the horror of the English traders, the "Iu Iu" ceremonies were at their highest when they entered Eboe Town. The rites had been in operation for about two months, and already about forty people had been slain to appease the "Iu Iu" gods. The old King was then lying in a grave which had been dug for him. The hole was a large one and deep. Lying in the same grave were nine of the King's youngest wives, and their deaths had been brought about in the most cruel manner. Each of the poor creatures had both her wrists and ankles broken so that she could neither walk nor crawl. In this state, and suffering the most excruciating pain, the unfortunate creatures were placed at the bottom of the grave, seven of them lying side by side. The body of the King was then laid on them in a transverse direction. The two remaining women were laid down by the side of the King, lying exactly like the monarch's body. No food or water was given to the poor creatures, who were left in that position to die. It is said that death did not, as a rule, take place for four or five days. Four men were stationed round the grave, armed with clubs, ready to knock back with these weapons any of the women, who, notwithstanding their maimed condition, were able to crawl to the side of the grave.

In other parts of the town further human sacrifices were taking place. Suspended from various trees were the bodies of several men. These poor fellows also were enduring the most agonizing death. In most instances holes had been bored through their feet just by the ankles. Through the holes ropes were drawn, and the men were then tied to a high tree. Their heads were, of course, hanging downwards. The men were then left to die. The traders, as they were proceeding along, were unwilling witnesses of a frightful sacrificial execution. They saw a number of natives in a group, and went to the spot to see what was taking place. To their horror the white men saw a native tied by the feet and neck. The rope to the neck was thrown over a tree in one direction, and the rope attached to the feet was tied to a tree in the opposite direction. The ropes were then drawn tightly, and when the body was distended to its utmost length, another native with a hatchet struck the neck, and severed the head from the body. The head was taken to the grave where the King was lying, whilst the body was eaten by the cannibal natives. The white men could do nothing to stop the barbarous practices, as to interfere with these "religious customs" would not be tolerated by the natives, and the lives of the traders would have been in peril. They therefore made as quick a retreat from the town as they could. The traders learned that for each of the following ten months there was to be a sacrifice of seven men.—*Pull Mall Budget.*

The Home Circle.

MY MOTHER'S HYMN.

LIKE patient saint of olden time,
With lovely face almost divine,
So good, so beautiful, and fair,
Her very attitude a prayer,
I heard her sing so low and sweet,
"His loving-kindness, oh how great!"
Turning, beheld the saintly face,
So full of trust and patient grace.

"He justly claims a song from me,
His loving-kindness, oh how free!"
Sweetly thus did run the song,
"His loving-kindness," all day long;
Trusting and praising, day by day,
She sang the sweetest roundelay,
"He near my soul hath always stood,
His loving-kindness, oh how good!"

"He safely leads my soul along,
His loving-kindness, oh how strong!"
So strong to lead her on the way
To that eternal, better day,
Where, safe at last in that blest home,
All care and weariness are gone,
She'll "sing with rapture and surprise
His loving-kindness in the skies."

THE SABBATH DINNER TABLE.

"DIDN'T we have a good sermon?" inquired the eldest son, with all the zest of his satisfaction in his tone. "Good!" echoed the father scornfully, bristling up as usual when the word "sermon" was uttered. "He took ten minutes to prove something that we knew as well as he does, ten more—"

A shade of distress flitted across Sophy's eyes; the minister had made her feel that she was a sinner. Was that not worth ten minutes?

"And as for the prayer," continued the head of the family, with a gesture of impatience, "it was the driest prayer I ever listened to."

"Perhaps he was not praying to you," suggested the privileged member of the family.

"I think it was the loveliest prayer I ever heard," exclaimed the visitor, with rising color.

The visitor, by the way, did not enjoy the prayers of the head of this family. In her own young opinion, addressing God in long hard phrases, made him seem high up and away from her.

"Such length! Such diffusiveness and minuteness! Such rambling! It was a talk, not a prayer. He brought in everybody under the sun." The impulsive young visitor kept her lips shut; but she could not keep the indignant flash out of her eyes. The prayer in church that morning had touched her as a prayer had rarely touched her before.

"Prayer is not a thing to be criticised," suggested the eldest son, gently. "I never felt so clearly as I did this morning, *how* Christ is our only hope. Our minister made it so strong and clear."

"After rambling on ten minutes about nature!" commented the argumentative voice of the father. By this time conscientious Sophy had a finger-tip pressed into each ear. That sermon was one of the marked periods in her spiritual growth. "And then the idea of saying—"

The sensitive boy of fourteen, whose mercury rises and falls with every change in the home atmosphere, dropped his eyes and looked troubled. All his delight in the plain, strong sermon had been marred, even while listening to it, by the dread that somebody at home would pick flaws in it at the dinner-table. If he might have listened with an untroubled heart, into what ready soil the seed would have been dropped that day! Sometimes I think that Satan takes more delight in the Sabbath dinner-table than in any other home gathering during the week. He knows what little winds carry the good seed away.

Somebody, anxious to interrupt the flow of unkind criticism, now made a hurried remark,

"Did you see that lady in front of us? Wasn't her bonnet grotesque? Just the shape and colors to make her look hideous."

A relieved laugh went around the table. Surely this was better than finding fault with the minister. But Sophy's laugh had a touch of uneasiness in it. For several Sabbaths she had been trying to school herself not to look at bonnets at church; and this morning, under the impressive sermon, she had not even noticed the offending bonnet almost within the range of her eyes.

The boy of fourteen looked up brightly. "We have such a good lesson for Sabbath-school to-day."

"I'm glad there's one good one," grumbled his next older brother. "I had come to the conclusion that they had picked out the hardest and driest parts of the Bible for the lessons. Your teacher is such a poke, with his melancholy voice and solemn face, I don't see how you ever like the lessons."

Public opinion again quenched the boy of fourteen. Coming home from church, he had resolved to hurry through dinner that he might give the extra minutes to the study of the lesson; but if it was the driest part of the Bible, and his teacher a "poke," why should he care for the Sabbath-school? Perhaps he ought to be ashamed for staying after Sabbath-school last Sabbath to talk to the "poke" about something in the lesson. Of course the big boys knew!

"He has no sense about asking questions," continued the big boy.

"Your superintendent is a superior man," observed the head of the family. "I noticed in prayer-meeting this morning how uneasy he was under that long prayer. He could not keep his head down through three sentences."

The visitor flushed again. By this time she had almost resolved to be busy elsewhere when the time for family worship should come that night. The listener, who was not a Christian, and who had spent the morning in reading "George Eliot," pushed her napkin into her ring with considerable energy.

"I didn't go to church this morning, and I do not intend to go to Sabbath-school! A sermon that does no good, a prayer that irritates, dry parts of the Bible to study, and a poke to teach it, have no attractions for me."

The others, who were Christians, looked blank. A blessing had been asked upon the dinner. What about a blessing upon the dinner-table talk?—*Selected.*

"SEEKING AND FOLLOWING."

THE beloved German teacher, Tholuck, who won such numbers of his students to Christ, when asked the secret of his success, replied simply, "Seeking and following." And in this terse answer are volumes of meaning.

Years ago a young girl was asked to take a class of boys in a certain Sunday-school. She was very young, and had never taught, and therefore shrank from the work; but at the urgent request of the superintendent, she consented to take the class, though she entered upon her duties with much hesitation. There were ten boys in the class, and they lived in a town of some four or five thousand inhabitants—and it boasted of forty drinking saloons! The boys were not the good sort of boys at all; and few of them had any religious influence at home—some quite the opposite.

The young teacher's task was no easy one; but once chosen, she entered upon it with earnestness. She was not satisfied with giving the boys good teaching on Sunday. She called on them at their homes; she arranged class-meetings, at which she not only presented the lesson, with everything she had been able to learn which might throw new light upon it, or serve to interest some careless one, but where she also held up before these boys ideals of

true and noble manhood, both by precept and anecdote. She interested and informed herself in regard to the things that they were interested in; she sympathized with them in their plans and hopes, and became the hearty, sympathetic adviser and personal friend of each. She encouraged them to stand together, and she stood among them; and—she did not forget to pray for them. Every day she bore them, one and all, to the throne of grace, pleading that they might be kept from the evil around them.

Wise little woman! She was laying the foundations deep and strong; for well she knew that by and by the floods would rise, and the winds would blow, and beat upon those precious human houses intrusted to her care. And the trial days did not delay to come. The boys were growing tall and manly. Some of them were learning to smoke and to taste beer; and what was more natural than that they should conclude they were "too large to go to Sunday-school"? How many a teacher would have given them up, and concluded that they were beyond her control, and, at least, that they needed a man teacher!

"I had a hard time with those boys for four years," said the faithful teacher, years afterward; "but I could not, and I would not, let them go."

"But how could you keep them?" asked the friend with whom she was talking of her experience; "boys at that age are pretty stubborn and self-willed."

"Well, I followed them. As soon as any boy absented himself from Sunday-school, I went after him. I had their confidence, and they would tell me even when they had done pretty bad things, which, of course, was a great help. I never lectured them for their doings, no matter how grieved or shocked I was. They were wide-awake, active boys, and wanted to try about every new thing, and they did; but I tried to keep along with them. At one time they formed themselves into a club, rented a room, and grew old very fast. I used to tremble in those days, and I had reason to; but I did not give them up, and I worked and prayed."

"It must have taken a good deal of time to follow them up."

"Well, yes, it did," replied she; "there used to be weeks together when I was out every evening looking after my boys. But I thought it would pay, and I think it has. They are men now, and have become much scattered since the old days; but I hear of them all. I have taken pains to keep a knowledge of their whereabouts. All but two are Christians, some of them wielding a large influence for good in the communities where they live. Two are ministers of the gospel. The two who are not professors of religion are steady, and seem to be well established in principle, I am told."

She who told me this story of her own early experience, had long borne the cross of suffering, and since that time has entered upon her rest.

"But she had time to give to her class," some one says. Listen: During all those years she was a hard-working school-teacher, with but a slender stock of health and strength to draw upon. Yes, she had time to give to her class, but where do you think she found it? Possibly some of the adornments and enjoyments of girlhood had to be given up. But I do not think she ever regretted any little sacrifices thus made. She had her reward even in this life, and we cannot doubt that she will by and by wear a starry crown. Not always, nor perhaps in the majority of cases, is the result of work done for scholars so apparent; but just what is the sum of our labor we may never know till the day of final reckoning. But no worthy effort put forth in the right spirit has been or ever will be lost, though it may often appear thus to the doer.

A line from one of the old poets runs:—

"There is no service like his that serves because he loves." And sure it is that when we love our work as we

should—when we are actuated by the high and holy enthusiasm for which the nobility of our work calls, we shall not realize that it involves the hardships of which others may complain; we shall not know that it is a “sacrifice” to give time, and to forego some of the little pleasures of life, that we may devote ourselves more fully to our work as Sabbath-school teachers. We shall find it no disagreeable task to seek and to follow those whom God has committed to our care, and for whom Christ gave even his life.—*Eva Bell Giles.*

ON TEASING.

It seems to me that one of the most annoying traits of character that one can possess is a disposition to tease; for when that disposition is freely indulged, there is nothing that can cause more unhappiness to others. To be obliged to spend one's life with an inveterate tease is like living in a bramble bush, or suffering constantly from the torture of innumerable pin-pricks. To be sure, one pin-prick is nothing much; but when one has to bear ten thousand of them, it is quite another matter.

“Pshaw!” says the tease. “I did not hurt you any. I wouldn't make such a fuss about nothing. I did not mean anything. I was only teasing.”

Exactly. And it is just because there is no meaning in it, nor necessity for it, because it is “only teasing,” that poor, tormented, insulted human nature cries out, sometimes in a passion, against it. It is astonishing what an unerring ingenuity a born tease will show in choosing his victim's weakest point, and in sticking his little pin straight into it. Is his victim timid, quick-tempered, or has he some infirmity of speech, or peculiarity of person about which he is sensitive? That is the very place which the tease selects for his thrust; and a tease never misses a chance. If he cannot find anything else to annoy, he will tease an animal or torment a little child, and he thinks it is fun; but it is the most malicious, most dreadful, and most dangerous fun in this world. Lonce knew a lady who was literally almost frightened to death by a miserable man who followed her home through the twilight; she reached shelter and dropped fainting upon the floor, and the thoughtless fellow who occasioned the distress explained that he “just followed her to tease her, because he knew she was timid, and he did it just for fun.” He found that it was not so enjoyable, as he waited while she hovered between life and death, the victim of his wretched joke. Fortunately for him and for the friends who loved her, she recovered; but she never entirely got over the effects of the nervous shock which she endured at that time.

I think that a genuine tease is always a coward; for he never attacks his equals; his victims are the helpless animal, the little child, the timid woman. If you will notice, it is never the smaller boy who teases the larger one. And then a tease can never bear to be teased himself. Nothing makes him angrier than to be paid back in his own coin.

But really the most distressing thing about the whole matter is, the effect which the habit of teasing has upon the nature of the one who indulges in it. A confirmed tease becomes positively heartless. He can look upon mental or physical distress quite unmoved. Indeed, he is not satisfied with the results of his teasing if he does not cause one or the other. That is the part he enjoys, and it is why he teases.

If there is a boy who reads these lines, who likes to tease his little sister until she runs in tears to her mother, or who torments some little fellow at school just to see him flush crimson and bristle with impotent indignation; if you want to make a man of yourself, stop it. For it is a most ignoble and unmanly thing to take delight in causing pain to any living creature, especially if it is smaller and weaker than yourself.—*Eleanor Hunter, in The Christian at Work.*

Useful and Curious.

OPIMUM is got by cutting the capsule of the poppy flower with a notched iron instrument at sunrise, and by the next morning a drop or two of juice has oozed out. This is scraped off and saved by the grower, and after he has a vessel full of it, it is strained and dried. It takes a great many poppies to make a pound of opium, and it goes through a number of processes before it is ready for the market.

ELECTRIC heat indicators, consisting of thermometers incased and protected by iron tubes, provided with platinum wires, and connected to a system of electric bells and indicators on deck, are the latest invention for preventing spontaneous combustion among ship cargoes. Should any undue heat arise in any part of the cargo, the mercury in the thermometers will arise, make contact with the platinum wire, and give an instantaneous alarm on deck, indicating at the same time the exact spot where the heat exists.

LITTLE THINGS.

It is asserted that the smallest screws in the world are those used in the production of watches. Thus, the fourth jewel-wheel screw is the next thing to being invisible, and to the naked eye it looks like dust; with a glass, however, it is seen to be a small screw, with 260 threads to the inch, and with a very fine glass the threads may be seen quite clearly. These minute screws are 4-1,000th of an inch in diameter, and the heads are double; it is also estimated that an ordinary lady's thimble would hold 100,000 of these screws. No attempt is ever made to count them, the method pursued in determining the number being to place one hundred of them on a very delicate balance, and the number of the whole amount is determined by the weight of these. After being cut, the screws are hardened and put in frames, about one hundred to the frame, heads up, this being done very rapidly by sense of touch instead of by sight, and the heads are then polished in an automatic machine, ten thousand at a time. The plate on which the polishing is performed is covered with oil and a grinding compound, and on this the machine moves them rapidly by reversing motion.

THE MOON'S REVOLUTION.

If we could take a bird's-eye view of the portion of the solar system containing only the sun, the earth, and the moon, we should see the sun moving with rapid pace through the vast regions of space, taking with him the earth and the moon. We should see the earth revolving round the sun, taking with her the moon. We should also see the moon revolving round the earth, her motion round both sun and earth causing her to move in an irregular curve, always concave to the sun.

We could then realize as no words can describe how exceedingly complicated is the motion of the moon in her orbit, and admire with reverent awe the heavenly harmony that prevails even in this small portion of the material universe. For it must be remembered that our majestic sun is but a shining point, seen from the nearest fixed star, and our earth and moon are invisible to the suns of space.

The moon revolves around the earth from any fixed star to the same star again, in twenty-seven and three-tenths days, completing a periodic or sidereal revolution.

The earth meantime has advanced in her orbit, and the moon requires more time to complete a revolution in regard to the sun, bringing sun, moon, and earth into line, and making the time from new moon to new moon again twenty-nine and a half days. This is called a lunar month, lunation, or synodic period.—*Youth's Companion.*

THE EIFFEL-TOWER LIFT.

At the Eiffel Tower an experiment has been performed which produced a strong impression on those present. M. Condamin, inspecting engineer of the Exhibition, in presence of M. Eiffel, M. Salles, engineer, his son-in-law, and Mr. Brown, engineer, of the American firm of Otis, subjected the Otis lift to a final test before handing it over for public use. The lift, which consists of two compartments, one above the other, weighs 11,000 kilogrammes, and loaded with 3,000 kilogrammes of lead—that is to say, weighing 14,000 kilogrammes—was raised to a considerable height. There it was fastened with ordinary ropes, and this done it was detached from the cables of steel wire with which it is worked. What was to be done was to cut the ropes, and allow the lift to fall, so as to ascertain whether, if the steel cables were to give way, the brakes would work properly and support the lift. There were twenty-five or thirty persons present. Two carpenters, armed with great hatchets, ascended to the lift, and were ready to cut the cable on a signal to be given by Mr. Brown. There was great anxiety. M. Eiffel asked Mr. Brown if he was alarmed, to which the latter replied with American coolness, “Only two things can happen.” Then, turning to the carpenters, Mr. Brown said, “One, two, three.” A blow cut the rope. The enormous machine began to fall. Every one was startled; but in its downward course the lift began to move more slowly, it swayed for a moment from left to right, stuck on the brake, and stopped. There was general cheering. Not a pane of glass in the lift had been broken or cracked. A powerful arm seemed to have caught the lift in its descent, and to have stopped it without a shock at a height of 10 metres above the ground.

VENUS AND THE EARTH.

VENUS is a world like our own earth, travelling in a smaller but otherwise almost similar orbit around the sun. On more minute inquiry, we find that the likeness between it and our earth is in some points very great, greater, in fact, than in the case of any other planet. In the fundamental element of size they are almost alike, our earth being 7900 miles in diameter, and Venus 7500. The force of gravity on the surface of the latter is very nearly nine-tenths of what it is with us; its density is almost the same fraction of that of the earth. These facts show that if transported to the surface of Venus, we should feel more at home, so far as some essential features of experience are concerned, than on any other planet known to us. We should weigh just about nine-tenths of our present weight, and should find distances bearing much the same ratio to our muscular power of walking that they do in this world; while in all probability the surface rocks and earth, if such be formed there, would be compacted and constructed like those we daily see around us. This would not be the case on planets so much smaller than the earth as Mercury or Mars, or so much larger as Jupiter, Saturn, or Neptune. Again, the year on Venus would be about 225 days in length, a good deal more like what we have on the earth than is the case on any other planet. In the length of the day we should find a still more home-like experience, as the difference would be imperceptible except to careful observation. Venus rotates in 23 hours, 21 minutes, 23 seconds, and the earth in 23 hours, 56 minutes, 4 seconds. The day, of course, depends a little on the motion of the sun in the sky; but the difference between this as seen on our earth and from Venus would not appreciably affect the similarity of the days in each. These likenesses to the length of our day and year, and to our world's density, would cause a similarity, in all probability, in the important matters of mountain form and of vegetation. In fact, so far Venus is nearly the twin sister of our planet.—*Chambers's Journal.*

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, August 1, 1889.

RELIGIOUS EDUCATION IN PUBLIC SCHOOLS.

THE movement for securing the introduction of religious education into the state schools of Victoria received a very close inspection at the hands of Dr. Pearson, the Minister of Education, on the floor of Parliament. The positions taken were forcible and pertinent. We believe that every family should be a school for instruction in sacred things. Concerning the principles of morality and godliness, God commanded his people anciently, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut. 6:7-9. The parents are by divine requirement made the conservators of the spiritual welfare of their children; and this is a trust that they cannot shift upon a teacher of public schools. Nor will any wise parent desire to trust such an important matter to others who may have no personal interest in the children.

The position was well taken that in the routine of common-school work, the introduction of the Bible and sacred things would tend to deprive them of their sacredness. It was also said that if the measure for introducing religious instruction should prevail, it would be liable to introduce war into every neighborhood.

Some time since, a deputation of clergymen waited on Dr. Pearson with the moderate request that at least the Ten Commandments and Lord's Prayer be put in the schools. His reply was, "Gentlemen, if you will tell me which Ten Commandments and which Lord's Prayer you mean, I will bring it before my colleagues." But having settled the question as to whether the Douay or King James version would be accepted, they would still have the more difficult problem as to what those commandments taught. Would Sunday-keepers wish to have their children taught the fourth commandment? Would Catholics enjoy having the second commandment impressed on their children?

The fact is that good Christian people cannot agree on the very first principles of religious faith. And to divert the public means for teaching what even the majority accept as truth, would be very distasteful to some; and to compel the attendance of the children of such would certainly result in trouble.

It is an unchristian spirit which clamors for such laws; it will be good statesmanship to keep them off the statute books. They invade the rights which are sacred to every individual—the rights of conscience in religious matters. They strike directly at the root of pure religion, which can only exist in the life and heart of an individual who exercises his God-given liberty of worship according to the dictates of his own conscience.

THE DAYS OF GENESIS.

"Is the term 'day' in the first chapter of Genesis at present held as equivalent to our twenty-four hours by any considerable number of educated persons? SUBSCRIBER.

"No such persons believe that the events there described took place in six solar days; but many such persons think that the writer of that chapter so believed. They think, however, that we are not bound to the limits of the writer's thought, and are at liberty to use his word 'day' in the large sense of 'period,' which better fits the facts of science."

THE above is from a late religious paper of very popular standing. It is in no way unique as an expression of the prevailing opinion in reference to the reliability of the record of creation as it is given in the language of inspiration. We would fain contest the statement that no educated persons now hold to the truthfulness of the Biblical record; for it is to us a sad fact that the learning of the present day is led by the deductions of science, however visionary, rather than by a "Thus saith the Lord." Many of "such persons," the writer of the reply doubtless included, are charitable enough towards misguided old Moses to grant that he "believed" what he wrote to be true. They do not charge the old saint and hero with wilfully prevaricating; but, like Ingersoll, are content to talk about "the mistakes of Moses." But was Moses the author of this blunder? Was he not betrayed into this unscientific way of talking? It is well to place the blame where it belongs. Moses was not present when these first seven days were measured off, and he must have depended upon information which he received from some one else. From whom did he receive it?

By referring to Numbers 12:7, 8, the reader will find the following words of the Lord himself: "My servant Moses . . . with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." God was the author of Moses' information, and his direct teacher. Can we prove that God originated the statement that the work of creation was performed in six days? We can. God spake the ten commandments with an audible voice, and wrote them with his own finger. And the fourth precept of the decalogue contains these words: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Of what did those days consist? Of an evening and a morning, of a night and a day. For these facts we have a plain record, and the words are those of Him who made all things. Now, will the *Christian Union*, and popular theology in general, together with the learned and scientific expositors of truth and defenders of geology, extend the mantle of their charity to the God who made them, and allow that he "believed" what he said and wrote to be true? Or has he practiced a gigantic deception upon his people, which, but for the acuteness of modern science, would never have been discovered?

But the Genetic record is undisputed by later Scriptures, in fact, it receives their assent and support. The psalmist declares, "He spake, and it was done; he commanded, and it stood fast." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." And every sacred writer conjoins in honoring God as the great Creator of all things. This is the grand fact upon which God's prerogatives are based; and it is freely used in support of the authority of his Word. Paul says, "Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear." Modern

science, so-called, flatly contradicts these plain declarations, and says that instead of the earth being produced by the direct word of God, it is the result of the operation of natural agencies through countless ages of accretion and evolution. The purely scientific scholar hesitates to allow that God had anything to do with bringing the world into being, while most of the scientific theologians give him the place of a passive spectator, while their real architect and framer of the sphere, nature, did the work which God claims that his word performed. Truly "they have not set God before them." It is true that somewhere in the infinitely remote past, hidden in the dark recesses of millions of ages, they allow that "a first cause" must have exerted itself in the creation of a nucleus, or nebula, with which nature set up business as a creator. When at last man was evolved, God told him that he was his Creator, and perpetuated that idea for six thousand years. Nature could not defend herself, but kept on mutely appealing to heathen philosophers, infidels, and others who would believe her claims, until in our day she has the ears of Christendom, and her praises as creator are now heralded from pulpit and press.

As a result, the Word of God is at a discount. Its statements go for what they will bring. God says so and so, but then, you must take it with allowances. God says he rested the seventh day, blessed and sanctified it. But who believes it? God says he made the worlds by his word; "he spake, and it was done." Modern science says, "Bosh," "ignorance." Such faith would disgrace the service of Satan. Men of infinitesimal knowledge are measuring the capacity of an infinite God and limiting his power. Certain hypothetical appearances of successive formation in the crust of the earth are set as limits to the power and positive Word of God. And Moses is exculpated from blame because he "believed" what he wrote. But no attempt is made to relieve the Lord God from the discredit which must rest upon Him. It is taken as granted that He could not have created the earth bearing these marks—that God, who formed the human body tissue upon tissue, could not have formed the *Laurentian, Cambrian, Silurian, Carboniferous*, and other series of rocks, bearing their peculiar features, in that first week of time. Hence upon the Lord and his Word must rest the dark cloud of ignorance, failure, imposture.

Others may do as they choose, but we have no occasion to apologize either for God or Moses. We stand by the sacred Word. We believe God, and that he cannot lie; we believe in his ability to create the worlds with all that in them is. Others may walk in the sparks of their own kindling, we will still say, "Thy Word is a lamp unto my feet, and a light unto my path."

THE THIRD ANGEL'S MESSAGE.

S. N. H.

GOD never gives a message too soon; but his warnings always come in season, and bring salvation to those who heed them. The third angel's message is the most solemn warning that can be found in his Word. It reads as follows: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever;

and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." In previous articles we have spoken of the beast here brought to view as identical with that of chapter 13:1-8, and have shown its application to the papal power. We have also shown that the "two-horned beast" represents the United States of America.

The influence of these two powers upon the question now before us is felt throughout the world. The observance of the first day of the week is of heathen origin, a fact betrayed by its name, Sunday, or sun's day. On that day the sun was worshiped. The observance of this day was fastened upon the Christian church by the Roman Catholics; and those who first went to the United States carried with them this relic of the papacy. Now the time has come when special efforts are being made to have it so brought into the Constitution of that country that its observance may be enforced legally. But the third angel's message is a warning against anything of the kind.

Worship is defined by Webster as "respect, honor, civil reverence." Again he says, "to perform religious service." To worship the beast, therefore, would be to acknowledge its power, or to prefer its institutions, above the commands of God. If, for instance, we thoroughly understand that God requires us to keep the seventh day as the Sabbath, and yet we obey the command of an opposing power by keeping the first day, we render worship to, and acknowledge the supremacy of, the power represented by the "beast," and which is in opposition to God.

Concerning the origin of the first-day sabbath, we can briefly say that there is no authority for it in the Bible. On the other hand, the Bible teaches that the seventh day is the Sabbath. In the New Testament it is repeatedly stated that the Sabbath preceded the first day of the week. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt. 28:1. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, they they might come and anoint him." Mark 16:1. This is the distinction which Matthew and Mark make between the Sabbath and the first day of the week; and in the Gospel of Luke we learn that after Christ was laid in Joseph's new tomb, the disciples rested the Sabbath day according to the commandment. Luke 23:56. Thus they acknowledge the Sabbath to be in existence at least one day this side of the cross. Our Saviour also, in speaking to the disciples concerning the destruction of Jerusalem, which took place A. D. 70, told them to pray that their flight be not in the winter, "neither on the Sabbath day." Matt. 24:20. On the other hand, the Catholics acknowledge that the observance of Sunday in the place of the Sabbath, was brought into the Christian church by them. The following is from the Catechism "Abridgment of Christian Doctrine," pp. 57-59:—

"Ques. What is the third commandment?

"Ans. Remember that thou keep holy the Sabbath day.

"Q. When began the Sabbath to be kept?

"A. From the very creation of the world; for then God blessed it, and rested on it from all his works.

"Q. When was this commandment renewed?

"A. In the old law, when God gave the commandment to Moses, on Mount Sinai, written with his own finger in two tables of stone. Ex. 20:1; 31:18.

"Q. Why was the Jewish Sabbath changed into the Sunday?

"A. Because Christ rose from the dead on a Sunday, was born on a Sunday, and sent down the Holy Ghost on a Sunday; works not inferior to the creation of the world.

"Q. By whom was it changed?

"A. By the governors of the church, the apostles, who also kept it; for St. John was in the Spirit on the Lord's day (which was Sunday). Apoc. 1:10.

"Q. How prove you that the church hath power to command feasts and holy days?

"A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q. How prove you that?

"A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

See also "Catholic Christian Instructed," pp. 209-211; "Doctrinal Catechism," pp. 101, 174, 351-355; and "Challenge to Protestants," by W. Lockhart, late B. A. of Oxford, in the *Toronto Catholic Mirror*.

Not only do Catholics claim in all their published works upon this point that they changed the Sabbath from the seventh to the first day, but history also records the fact that the first Sunday law ever made was by Constantine, 321 A. D., and then by general councils from time to time. The observance of Sunday became universal as the Roman Catholic religion became universal; and what made its introduction more easy was the fact that the heathens themselves worshiped the sun on that day, it being a day dedicated to that special purpose. And when Protestants left the Catholic Church, they took this, among other of its doctrines, with them.

But the message of the third angel is designed to restore those truths which had been lost sight of in the dark ages of the past; consequently those who give heed to the warning will be driven to the Bible for the truths that will be their shield and buckler in the day of God. Their faith will be founded upon the Scriptures; and they are described in Rev. 14:12 in the following words: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Thus it can be seen that the warning of the third angel is designed to bring the people to the Word of God, and to that only, as the rule of faith and practice, while the efforts of Satan will be to enforce errors and religious dogmas upon the people, which are in direct opposition to that Word. The conflict will be severe, the battle will be strong; and it will be the last great drama in this world's history in which the people of God and the nations of the earth will be the outward actors.

Those who open their eyes to the present state of things can readily see that such a time as has been described by this prophecy is in the immediate future. There is not a nation in Christendom that is not agitating the question of the religious observance of the first day of the week; and these very people acknowledge that there is no divine authority for it, only as they claim that it was changed by the church, and that it makes no difference whether we keep the seventh or the first day; but the conclusion that they arrive at is that it must be the first. Consequently the third angel's message is a universal warning to mankind.

As surely as God lives, who created the heavens and the earth, that God will be vindicated by himself, and his truth will be the shield and buckler of his people in the time of trouble.

Salvation will come to those who faithfully adhere to the Scriptures as a revelation from God, and who form their lives according to its teaching; but those who reject the same, and prefer error in its stead, will reap the bitter fruit of their rebellion against the Divine Word.

THE THRONE OF DAVID.

E. J. W.

"HE IS FAITHFUL WHO HAS PROMISED."

ALTHOUGH the Jewish people as a nation were rejected, God did not forget his promise. Centuries before, he had said to David that his throne should be established, and the people of Israel should continue forever; and this promise he could not break. Said he: "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 89:34-37. Later still, Isaiah had made the prophetic statement that, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7.

Here, as in the promise made to Abraham, we find that Christ is the seed. It is through Christ that David's kingdom is to be established forever, and so when the angel Gabriel came to Mary to announce the birth of Jesus, he said of him, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

David understood that the promise concerning the establishment of his kingdom was to be fulfilled in this manner. On the day of Pentecost, Peter quoted the words of David in the sixteenth psalm: "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption," and then added: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell [the grave], neither his flesh did see corruption." Acts 2:29-31. It was this assurance that caused David, like the other patriarchs, to die in full faith that the promise would be fulfilled.

Christ knew full well that the house of Jacob and the throne of David should endure forever, even while he was foretelling the utter destruction of the Jewish nation. John 18:36; Acts 1:6, 7. He has now ascended to heaven, to sit down at the right hand of God. Why he went there, and what he is doing there, will be briefly indicated by a few scriptures. Through the prophet John he said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my

Father in his throne." Rev. 3:21. So he has not yet received his kingdom, but sits upon his Father's throne, which is a throne of grace (Heb. 4:14-16), procuring pardon and salvation for all who come unto God by him. It was this work that the prophet Zechariah foretold in these words: "Thus speaketh the Lord of hosts saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. 6:12, 13.

Since Christ sits upon the throne of grace, the kingdom in which he now rules must be a kingdom of grace. This is entirely different from the kingdom of glory, and is designed to fit subjects for that kingdom. It is this kingdom of grace that is referred to in Col. 1:12-14; Rom. 14:17; Matt. 12:28; Rev. 1:9.

Those who are in the kingdom of grace may expect to suffer tribulation, because tribulation works patience, and causes the sufferer to know more of the grace of God. But the kingdom of glory will put an end to all tribulation. So Jesus comforts the despised and sorrowing little band of disciples with the words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

James says: "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5. Here is a kingdom of which those rich in faith are only heirs; it is *promised* to those that love God, but they do not yet possess it. And to the same intent Peter, after mentioning the Christian graces,—faith, virtue, godliness, patience, brotherly kindness, charity, etc., says: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:10, 11.

Thus we see that the grace of God, which is freely dispensed while Christ sits upon the throne of grace, and by means of which we are enabled to overcome (Heb. 4:14-16), simply fits us for the kingdom of glory, into which an abundant entrance will be ministered to the faithful at the coming of our Lord and Saviour Jesus Christ. Matt. 25:31-34.

While he sits upon his Father's throne, it is as a priest, counseling with the Father for the peace of mankind. David tells until what time he will remain there, saying, "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." Acts 2:34, 35; Ps. 110:1.

When Christ was on this earth, he had not kingly power, except as he was full of grace and truth. As the representative of the kingdom of grace, he had power on earth to forgive sins. "God was in Christ, reconciling the world unto himself." But the kingdom of this world was not his. If he had then possessed the kingdom, he would have destroyed his enemies, as he will do when he comes again, after he has received it. At that time he paid tribute to earthly kings; when he comes again, it will be as King of kings and Lord of lords.

From all these texts it is evident that Christ did not receive the kingdom at his first advent. Instead of having a kingdom, he had not so much as a place to lay his head. But he has ascended to the right hand of God, there to remain until the kingdom is given to him, and his

enemies are made his footstool, when he will return to rid his kingdom of his enemies, and to plant his people Israel in their own land.

The parable of the ten pounds, as recorded by Luke, was given for the purpose of teaching this very thing. Luke 19:11-15. Then follows the accounting with the servants, and the commendation of those who had been faithful; and the parable closes with these words: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." This is so plain as to need no comment. It shows that Christ has gone to heaven to receive the kingdom, and that he will return when he has received it.

In the seventh chapter of Daniel, verses 9, 10, there is a graphic word picture of the Judgment in heaven, which will determine who are worthy to be raised from the dead, or to be translated, when the Lord comes. As soon as this Judgment is over, Christ will receive his kingdom, as we read in the following verses: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan 7:13, 14. This is the fulfillment of the words of the angel Gabriel to Mary, "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

The throne of David is the throne that was promised to Christ; therefore the dominion, the receiving of which is described in Dan. 7:13, 14, must be the kingdom of Israel. It was declared that his everlasting dominion should be over the house of Jacob; yet the prophet, after telling of the destruction of earthly monarchies, says: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27. Therefore it must be that all the saints of God will constitute the people of Israel, over whom Christ shall reign. This truth has been referred to before, but now more extended positive Scripture proof is in order.

THE WORK IS ONWARD.

J. O. C.

THE truths of our message have lately been introduced into the West India Islands with a gratifying degree of success. A private letter from Bro. Arnold, dated Feb. 23, gives the cheering news that in the short stay he had then made in the islands, he had taken 1000 orders for "Thoughts on Daniel and the Revelation." Speaking of the particular island in which he was working, he said there was much territory still uncanvassed there, and that as soon as he could deliver his orders taken on another island, he intended to return and thoroughly canvass the place. From what he has observed since being there, he feels sure that that part is one of the best fields for missionary work he has ever visited, and thinks an effort to present the truth otherwise than by canvassing should be soon made there. The people, he says, are intelligent, and have a higher religious standing than in many other places.

In relating his experience on one island, he

says: "My city territory being about exhausted, and still having two weeks to wait for the steamer which was to convey me to the next point, I decided to hire a horse and saddle, which would cost me two dollars per day, and try the country. The first day I obtained twenty-seven orders. Encouraged by this effort, I continued through the week till Friday at one o'clock, when I found myself but seven miles from the city, and with 102 orders for the book. I then concluded to return, and leave the rest of that field for another time. I have since then taken thirty orders in a single day. All these things go to show that the Lord is beginning to pour out his Spirit on the people, causing them to hunger for the truth."

This is truly a wonderful work, and one which the Judgment will doubtless reveal as having been the means of salvation to many perishing souls. Although our people may not be prepared to appreciate the fact, the work of getting our books before the world is one of the principal ways in which the truth of God is to do its warning work for the last generation. The brethren in New England are beginning to see this, in a measure, and are taking hold of this branch with amazing success. Those who had not thought themselves capable of doing anything to forward the work, find no difficulty in placing books in the hands of many people. And as the brethren awaken to the situation, they see that God is going before them to influence people of refinement and good standing in society not only to take the books themselves, but to recommend them to others. In some cases, the people call on the workers, and order the books without solicitation. This has inspired courage all along the line, and many are joining themselves to the little army of workers already in the field.

We look for great results to follow these indications in the various parts of the world. They tell us in unmistakable tones that God is about to move in the camp of Israel. His Spirit has already been felt to a wonderful degree in response to revival efforts in Oakland, Battle Creek, and South Lancaster, in our own country, and now word comes from Scandinavia that the same impulse is being felt in the gatherings of the people in that country. What can all these things mean, but that God is moving among his people? Are there any who have failed to note these things? If so, it is time they were bestirring themselves, and preparing to meet the opportunities these demonstrations offer them. There are hundreds of young men and women—and older ones, too, for that matter—among us, who might go out into the world's harvest, and glean sheaves for the Master, if they would. Ere long the harvest song will be chanted, as the workers go home accompanied with their sheaves, and then the indolent ones will wonder why they too did not engage in that work which brings with it so rich reward.

The Master calls loudly for the workers, and those who heed the invitation will not regret it when the word passes along the ranks, "It is enough; come up higher," and the serried columns of the war-scarred, though joyous, servants of the Lord shall meet on Zion's crest to be crowned heirs of the immortal kingdom. The momentary sacrifices made and the petty trials endured will then fade away into insignificance, as they take on the eternal weight of glory which was held in reserve for them until that time. Who wants a part in that beatific scene? Let him now manifest his desire by enlisting in the work of the Lord, and he will find the promises of God are "yea and amen" in Christ Jesus.

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.]

To the Editor of BIBLE ECHO,—

In the ECHO of May 1, in reply to some words of mine, you say that Isaiah 65 applies expressly to the new heavens and the new earth of Revelation 21 and 22. But if so, how is it that in Isaiah we find building, planting, and labor; having offspring, living to a great age, and then death? Does not verse 18 explain verse 17?

But what of chapter 61, the first part of which was fulfilled on that Sabbath when Jesus read the lesson in the synagogue of Nazareth, the lesson for the day being this very chapter; and having read the first portion, to middle of 2nd verse, he closed the book and said, "This day is this scripture fulfilled in your ears." The remaining verses of the chapter were then unfulfilled; and as they have not been fulfilled since, it follows that the fulfillment is still future, for God's Word cannot fail.

It is true that some of the predictions of a restoration met their fulfillment at the return in Nehemiah's time; but only a few. There is no proof that any but the tribes of Judah and Benjamin and a number of Levites returned. In Ezra 10:7, all the children of the captivity were to gather themselves together at Jerusalem. Verse 9: "And all the men of Judah and Benjamin gathered themselves together;" etc. If the other tribes had been there, why are they not mentioned?

I am writing only for information, as the teaching of the ECHO on this subject is new to me. Yours,

P. MC H.

In the above letter, our correspondent apparently favors views which are held by many concerning the return of the Jews and the restoration of their city and polity. We are persuaded that this impression is not well founded, and that a more comprehensive view of the Scriptures will reveal this fact. To answer some points of the letter more specifically, we will say that we do not regard the idea of planting, building, dwelling, cultivating, and other pleasant and wholesome occupations as inconsistent with our existence in the future state. We know something of what Eden was, and it was God's intention that his people should be pleasantly employed, so it will be in Eden restored. God never made a living thing for idleness, and we cannot contemplate an eternity in which we shall have nothing to do with much satisfaction. At the same time, it is not necessary to associate the idea of toil and weariness with such activity. The "offspring" of the righteous will be "with them," verse 23; but it is not said that they will be born there. Doubtless chapter 61 refers mainly, if not entirely, to the work of Christ and the gospel as it was to go to all nations, "and strangers shall stand and feed your flocks."

In reference to the "return" of Israel, there are many prophecies referring to this, but we reiterate, All the prophecies of the O. T. except that of Malachi were written previous to the return from the Babylonish captivity of seventy years. The following passage from Jer. 29:10-14 will illustrate the meaning of most of such passages: "For thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord: and I will bring you again into the place whence I caused you to be carried away captive." The date of this return was 457 B. C., and that of the prophecies about as follows: Isaiah, 758 B. C.; Jeremiah, Ezekiel, and Obadiah, 588; Daniel, 531; Hosea, 725; Joel, 761; Amos, 787; Jonah, 800; Micah,

758; Nahum, 720; Habakkuk, 605; Zephaniah, 607; Haggai and Zechariah, 518; Malachi, 400.

It is claimed that only two of the tribes returned; but this cannot be sustained. On that point we reprint from an article on the "Return of the Jews," published in the BIBLE ECHO of Jan. 15, 1889, the following extract:—

"Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free-will offering for the house of God that is in Jerusalem." Ezra 1:3, 4. Again, in the decree of Artaxerxes, chap. 7:13: "I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee." Jeremiah, speaking of the return of Israel from all the nations and from all the places whither they had been driven, introduces the same condition that Artaxerxes does in his decree—they shall go up voluntarily.

These plain declarations are sufficient to cut off the assumption of the Anglo-Israelites, or Age-to-Come theorists, who teach that only two tribes returned, while the ten remained scattered. There is no evidence that all of any tribe returned, while we have evidence that some of each tribe returned, even all that were willing.

Josephus proves conclusively that twelve tribes were restored after this captivity. He says that Ptolemy Philadelphus sent a request to the Jews to "send six of the elders out of every tribe," for the purpose of translating the law into the Greek. When they were sent, word was returned to Ptolemy thus: "We have chosen six men out of every tribe, whom we have sent, and the law with them." Josephus says they sent seventy-two. Thus the twelve tribes were represented. See Josephus' "Antiquities," b. 12, chap. 2, sec. 4-7.

This testimony is corroborated by Scripture. That the tribe of Levi was represented in the return is evident, for the priests were all of that tribe. But Ezra says further, "So the priests and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and ALL ISRAEL in their cities." Ezra 2:70. "And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem." Chap. 3:1; Neh. 7:73.

When the temple was built, it was dedicated, as related by Ezra. "And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, TWELVE he-goats, according to the number of the tribes of Israel." Ezra 6:16, 17; 8:35. If ten tribes were lacking, it would be truly singular that it should not be mentioned in such a connection as this.

There is another gathering of Israel spoken of in both Testaments, which we will briefly notice. Isa. 27 evidently refers to it. Notice, in verse 11, the expression parallel to Rom. 11: "When the boughs thereof are withered, they shall be broken off; the women come, and set them on fire; for it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favor. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Verses 11-13. This we think is easily identified as the gathering of the New Testament. When the Saviour comes, "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. The various points referred to in Isa. 27, Eze. 37, and Matt. 24, are united in 1 Thess. 4:16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be

caught up together with them in the clouds, to meet the Lord in the air."

In 2 Thess. 2, the subject is also introduced of "the coming of the Lord Jesus Christ, and by our gathering together unto him." This we firmly believe is the only gathering of Israel that remains to fulfill the prophecies.

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

(Lesson for Aug. 3.)

BLINDNESS OF UNBELIEF.

UNBELIEF is not a sin arising from a sudden impulse or emotion; but it has its source in a continued line of doubts and misapprehensions. It manifests itself in just those ways which are illustrated by the history of the children of Israel, ignoring blessings and magnifying adversities and difficulties until at last it culminates in rebellion or leads to failure.

Israel now comes by comparatively short stages to Kadesh Barnea, which was very near the southern border of the land of promise, though that border is rather undefined in location. From this point God instructed Moses to send in advance spies taken from the princes, or heads, of the several tribes, one from each tribe. The people awaited with anxiety their return, and the report they should bring. It would naturally be expected that by this time nothing could overthrow their confidence in the power and purpose of God to bring them through. But of the twelve who went to spy out the land, ten of them

LOOKED THROUGH HUMAN EYES

alone. They took in the beauty and desirableness of the land and appreciated all its advantages, but were appalled at the difficulties. They measured the strength of the inhabitants by their own weakness. They saw the impossibility of taking those walled cities with the hand weapons they had, and they reported to the people accordingly. The vacillating people were

READY TO RECEIVE THE DOLEFUL REPORTS.

They looked in terror upon the desert waste about them, and in their imaginations saw themselves falling a helpless prey to the bloodthirsty giants. Those walled cities seemed prisons and slaughter-houses to them. In their false despair, they entirely forgot God, and his miraculous blessings, by which he had delivered them and was constantly upholding them.

Caleb of Judah, and Oshea or Joshua of Ephraim, brought a minority report, in which they represented the benefits of the land, its beauty and fruitfulness; and did not deny the difficulties, which from a human standpoint were indeed very great. But they differed very materially from their companions in respect to their faith in God. See Num. 14:24. They had "another spirit" with them. They followed God fully. They sought to encourage the alarmed people and to still their tumultuous weeping.

THE PEOPLE THREATENED TO STONE THEM.

God at last seemed about to withdraw his mercy. Justice asserted its claims. But Moses acted as mediator in their behalf. However, the decree went forth that of all the host above twenty years of age, none should enter the promised land except Caleb and Joshua. Forty long years they were destined to wander, until they should all perish by the way.

A sense of their mistake then seized them; and without God's presence or counsel they essayed to go up against the walled cities, and suffered a terrible defeat. Their courage now was no more commendable than their cowardice had been. God was displeased with both. Neither was prompted by a regard for God. In this circumstance are many important lessons in religious experience. Unbelief is a deadly sin, bringing dishonor upon God and ruin upon those who cherish it. It is far better to be ready to move when God calls, and in harmony with his plans, than to halt and refuse until his blessing is withdrawn and then undertake to fight the enemy alone.

Missionary.

THE CHRISTIAN'S WAR-SONG.

THE battles of our God
Are ready for the fighting ;
Then gird your armour on,
Nor fear the foemen's smiting.
Himself, the Lord of hosts,
Will lead his children on,
Till every foe is vanquished quite,
And every triumph won.

The harvests of our God
Are ready for the reaping :
Then let us hasten forth,
Nor linger longer sleeping.
Until the harvest-home
Shall bring our toil's reward,
Oh, let us reap the golden ears,
And bind them for the Lord.

The cross of one who died
To give our sins remission,
Is waiting to be borne
In patience and contrition.
Oh, take his easy yoke,
And bear it through the night,
Till on your pathway streams at last
His own eternal light.

Then, bearing Jesu's cross,
And fighting Jesu's fight,
Let us go forward still
In his unfailing might,
Till, when the day shall dawn
That bids our conflict cease,
Our earthly battle-cries shall change
To heavenly hymns of peace.

—A. L. S., in the Christian.

NEW ZEALAND CONFERENCE PROCEEDINGS.

A GENERAL meeting of the Seventh-day Adventists of New Zealand convened in the S. D. A. church in Auckland on May 27, 1889, to consider the wants of the cause with reference to organization. A. G. Daniells was elected chairman, and W. H. Hardy secretary *pro tem*.

The chairman read a letter from Bro. S. N. Haskell on behalf of the General Conference Committee, giving advice to the brethren and sisters in this colony, and expressing the desire that a Conference should be organized as soon as the brethren feel that the cause could be self-supporting.

A brief account of the growth of the cause in New Zealand from the time of Elder Haskell's first visit was given by the chairman. He stated that there are two hundred persons observing the Sabbath in this colony, 155 of whom are church-members, and that during the last year or more New Zealand has paid all its bills, and has a balance in hand of about £50. He could see no reason why steps should not be taken to organize, so as to carry the work out more systematically and effectively.

It was moved and seconded that a Conference be organized.

M. C. Israel from Tasmania spoke encouragingly of the progress the cause had made since he passed through Auckland four years ago on his way to Australia. Then there was not a Sabbath-keeper in Australasia, now there were about six hundred. He stated that Australia had organized a Conference a few months ago, and he believed the time had come for New Zealand to do the same.

Bro. E. M. Morrison, who with his family had just arrived from America to aid in circulating our publications throughout the colonies, expressed gratitude for the privilege of being present, and for the progress the cause had made here. He felt that should we organize, it would meet the mind of our foster parent, the General Conference, and would relieve them of some of the burdens they were carrying. Elder R. Hare and other brethren gave

the motion a hearty support, and it was carried unanimously.

The following were received as delegates from the churches: Kaeo, Jos. Hare, Jr.; Napier, John Glass; Auckland, S. Rout, E. Cleal, Charles Clayton, E. Hare, G. Masters, H. Johnson, W. H. Hardy. Delegates at large, A. G. Daniells, R. Hare. Elder R. Hare proposed that Elder M. C. Israel from Tasmania, and Bro. E. M. Morrison from California, with all S. D. Adventists present in good standing, be invited to participate in the deliberations of the Conference.—Carried.

The chair having been empowered to appoint the usual committees, announced the following: On Nominations, H. Johnson, Eli Cleal, W. H. Hardy; on Resolutions, M. C. Israel, E. M. Morrison, Joseph Hare, Jr.; on Constitution and Bye-laws, R. Hare, J. Glass, E. Hare; on Credentials and Licenses, Joseph Hare, J. Glass, H. Johnson. The Committee on Constitution and Bye-laws reported, recommending that the Constitution framed by the General Conference and adopted by the State Conferences, be, with a few verbal changes, adopted by the New Zealand Conference. The report was accepted.

The Nominating Committee reported as follows: For President, A. G. Daniells, Wellington; Secretary, W. H. Hardy, Arch Hill, Auckland; Treasurer, George Masters, Newton Road, Auckland; Conference Committee, Joseph Hare, Jr., S. Rout, John Glass, Thos. Ward. The report was adopted by considering each name separately.

The Committee on Resolutions presented the following report:—

WHEREAS, The blessing of God has in a marked manner attended the efforts of our brethren from America in planting the third angel's message in New Zealand, therefore—

Resolved, That we express our gratitude to God for the light and blessing of present truth, and our thankfulness to the General Conference for the ministerial and other help they have sent us, and further—

Resolved, That we express our indebtedness to our brethren in America, who have given so liberally of their means to establish the present truth amongst us; also, that we as a Conference express our full confidence in the work of the third angel's message, and in the methods adopted and recommended by the General Conference for extending it to every kindred, tongue, and people.

WHEREAS, The Holy Scriptures teach that it is the duty of every one to pay the Lord his tithe, and that none are excused; therefore—

Resolved, That we will be faithful in this respect, and that we will make every proper effort to induce every member of our churches to pay an honest tithe.

Resolved, That we are grateful to God for the manifestation of the "Spirit of Prophecy," given through Sister White in the "Testimonies" and other writings, and that we hereby express our confidence in them, and our appreciation of their importance in the closing work of the gospel in these last days, and that we cannot too earnestly recommend their careful study to our people in connection with the study of the Bible.

WHEREAS, The Spirit of God has repeatedly spoken of the importance of the publishing work as one of the main agencies in getting the truth before the world, and as we have seen the signal blessing of God attending it, therefore—

Resolved, That in order to promote this branch of the work in Australasia, we recommend that all our brethren and sisters take stock in the Echo Publishing House, which needs our means and influence to help make it successful in its mission.

WHEREAS, The publishing work would be powerless without a thoroughly organized and efficient system for the distribution of our publications and periodicals; and whereas the tract society can be made an efficient means of doing this work, by having trained canvassers, colporters, and persons who will in a careful manner distribute our reading matter and hold Bible-readings, therefore—

Resolved, That we will do all we can to encourage suitable persons to engage in this work, and that we will give it our hearty support; and be it further—

Resolved, That we recommend that all our churches adopt the plan of having services on every fourth Sabbath in the month in the interests of the missionary work, and that donations be made on that day to be used in the local societies contributing the money; and be it further—

Resolved, That we carry out literally the advice of the apostle Paul in 1 Cor. 16:2: "Upon the first day of the week, let every one of you lay by him in store, as the Lord hath prospered him," as a weekly freewill offering in behalf of the foreign mission work, to be handed at the end of the quarter to the librarian to be sent to the general treasury.

WHEREAS, We have received great benefit in adopting the principles of health and temperance as advocated by Seventh-day Adventists, therefore—

Resolved, That we will do what we can to extend these principles of health and temperance, and show to all classes the benefit they are to the moral and physical nature of mankind when they are carried out.

The above resolutions were considered separately, and adopted.

The Committee on Credentials and Licenses reported as follows: That credentials be granted to A. G. Daniells and Robert Hare; and licenses to Charles Clayton and E. McAlpine.

A. G. DANIELLS, *Pres.* W. H. HARDY, *Sec.*

ORGANIZATION OF THE NEW ZEALAND TRACT SOCIETY.

A MEETING to consider the advisability of organizing a New Zealand Tract Society was held in the S. D. A. church in Mackelvie St., Auckland, May 27, 1889. There were present Elders A. G. Daniells, R. Hare, and M. C. Israel from Tasmania; and Bro. E. M. Morrison, who had just arrived from America, also members of the local societies at Auckland, Kaeo, and Napier.

A. G. Daniells was voted to the chair, and Charles Clayton to act as secretary of the meeting. The Spirit of God rested on the congregation as different ones spoke of the importance of missionary work. Bro. Morrison stated that societies were organized in nearly all the States and Territories in America, and that more earnest and systematic efforts are now being made than ever before to place our reading matter in the hands of the people. All present were of the opinion that the organization of such a society in New Zealand should not be delayed, and a vote to organize was passed.

The chair being empowered by vote to appoint the usual committees announced them as follows: On Nominations, J. Glass, S. Rout, W. H. Hardy; on Constitution and Bye-laws, R. Hare, C. Clayton, G. Masters; on Resolutions, M. C. Israel, E. M. Morrison, E. Hare.

At the second session, held May 29, the Committee on Constitution and Bye-laws presented the Constitution as recommended by the International Tract Society, and which is adopted by the State societies. With a few changes to suit this colony, it was adopted as the Constitution of this society. As the work has not yet been started in the South Island, it was thought best to district only the North Island at present. It was voted that District No. 1 should extend from the North Cape to the 36th deg. of latitude; No. 2, from latitude 36 to 38 deg.; No. 3, from the 38th degree south, including the Hawkes Bay Province; No. 4, from the 38th degree south, including the Taranaki Province; No. 5, the Wellington Province.

The Committee on Nominations submitted the following report: For President, A. G. Daniells; Vice-President, R. Hare; Secretary and Treasurer, M. H. Tuxford, Wellington. Directors: District No. 1, Jos. Hare; No. 2, W. H. Hardy; No. 3, John Glass; Nos. 4 and 5, not assigned. These candidates were elected by considering each name separately.

At the third session, May 21, 1889, the Committee on Resolutions submitted the following report:—

WHEREAS, The missionary efforts put forth in the past for the advancement of the third angel's message in New Zealand have been blessed by the Lord, therefore—

Resolved, That we express our gratitude and thankfulness to God for the prosperity that has attended this branch of the work.

WHEREAS, The New Zealand Tract Society has now been organized, and may be made a more efficient means of extending the present truth to all parts of the colony, and adjacent islands, therefore—

Resolved, That we give it our prayerful and hearty support.

WHEREAS, The BIBLE ECHO has been established, and in the providence of God is being used to carry the truth into new fields, and instructing and building up those who have already received it, therefore—

Resolved, That it is the duty of our society to recommend to the local societies that they take as large clubs as they can use to advantage, and that the members of these societies make constant and strenuous efforts to place the paper in the homes

News Summary.

of the people; that it is the duty of every family of Seventh-day Adventists to take the paper and pay the subscription price.

WHEREAS, We realize the benefits of health and temperance as advocated by Seventh-day Adventists, and whereas the journal *Good Health* has done a great work in this direction, therefore—

Resolved, That we urge the importance of making persistent efforts to obtain subscriptions, and also to place it in public libraries.

WHEREAS, It is recognized that the canvassing work is one of the most important connected with the cause, and that the time has come that it should receive special attention, and that systematic plans be adopted for carrying it forward, therefore—

Resolved, That we acknowledge the wisdom of the plans that were adopted by the General Conference in 1887 pertaining to the canvassing work, and that we will endeavor to carry this important branch forward according to those plans.

WHEREAS, Bro. E. M. Morrison, who has had a large experience in America in this work, has been sent by the General Conference to assist in any way that he can in the colonies of Australasia, therefore—

Resolved, That we invite him to remain in this colony for a time, to counsel and assist in establishing this branch of the work on a firm working basis, by instructing the secretary of this society, and a suitable person to act as an agent to manage the canvassing work, and by instructing canvassers, etc.

Resolved, That in order to carry forward the book business, the society should raise a reserve fund to enable them to keep a small stock on hand.

Resolved, That it is the mind of this society that the depository and head-quarters of this society be established in Wellington, it being a central position in the colony, as soon as it can be conveniently brought about.

After considering each resolution carefully, the report was adopted.

A. G. DANIELLS, Pres. CHARLES CLAYTON, Sec.

SHIP WORK IN MELBOURNE.

SINCE I have been appointed by the Conference to act as ship-colporter, I feel it my duty to report progress during the last two months. Being unacquainted with the nature of the work, I went forth trusting in God to help me. For the first few weeks I found it difficult work, being quite a stranger to the seafaring men. On my first visits on board our coasting steamers, I was refused admittance to any part of the vessel by the officers in charge; but on making frequent visits I gave them to understand my calling, and have received their sanction to visit sailors and passengers, our periodicals being heartily welcomed when given gratis. Generally speaking, the officers on board our deep-water ships (both British and foreign), are courteous and kind. After leaving some of our periodicals with them, permission was granted to go to the fore-castle amongst the sailors, some of whom are good Christian men, and like our papers very much. I have felt quite at home while conversing with them, many of whom are intelligent men. They at once recognize our mission when introducing our papers, and with a hearty shake of the hand, they wish us every blessing. My heart goes out in love toward these men, who with weather-beaten features, scarred by many a conflict with the elements, present a rough exterior; but beneath all this beats a heart full of tenderness and pity. Such persons, when brought to the knowledge of God and his truth, would make good workers. Vessels of all classes are visited; those at Williamstown once a week, and Port Melbourne and Melbourne wharfs four days in the week.

CHAS. J. ROBERTSON.

WHAT shall I give? To the hungry, give food; to the naked, clothes; to the sick, some comfort; to the sad, a word of consolation; to all you meet, a smile and a cheery greeting. Give forgiveness to your enemies; give patience to the fretful; give love to your household; and, above all, give your hearts to God.

KEEP up hope in bad times. We have the same sun and sky and stars; the same God and heaven and truth; the same duties and the same helpers. Hope thou in God.

An attempt has been made to assassinate the Emperor of Brazil.

The gross annual revenue of British India amounts to £77,000,000.

London is agitated over a renewal of the White-chapel murders.

The line of the Panama Canal is described as a scene of great desolation.

The Australian barque *Lufra* has collided with a steamer in the English Channel.

There are 230,000 men of all arms in the Indian army, of whom 73,000 are British.

The fisheries question is still agitating the United States and Dominion Governments.

The Chinese are making a very fine cloth from the fibre of the common stinging nettle.

Two men were crushed to death by the lift at the Palace Hotel, Melbourne, on the 26th ult.

Small pox and yellow fever are raging in a very virulent form in Rio Janeiro and vicinity.

There are now seventeen teachers in London engaged in house-to-house instruction of the blind.

It is reported that Major Le Caron, who it was feared had fallen a victim to the Clan-na-Gael, is still alive.

Within a quarter of a century, the government debts of the world have increased from £2,600,000,000 to £5,800,000,000.

In view of the critical state of affairs in the Balkan Germany and Austria urge ex-King Milan of Servia to re-ascend the throne.

The title of Duke has been conferred on the Earl of Fife, the betrothed husband of the Princess Louise, eldest daughter of the Prince of Wales.

The German Emperor has notified the London Society for promoting Christianity amongst the Jews that he will become a subscriber for five years.

The Payment of Members Bill, in the New South Wales Parliament, has been made the occasion of a conflict regarding the respective rights of the two Houses.

It is said that the Sydney Town Hall is to have the largest organ in the world. It will cover two hundred square feet of space, will be sixty feet high, and will cost £15,000.

At the close of 1888, there were 4650 miles of railway in working order in the Argentine Republic, and at least an equal mileage in course of construction or in contemplation.

A gas well, twenty-six miles from Pittsburg, U. S. A., is said to be the largest yet discovered. It is running off 40,000,000 ft. per day at a pressure of 800 lbs. to the square inch.

The Deputy-master of the Royal Mint reports that there were 52,153,700 good coins, gold, silver, and bronze, struck off in England in 1888, as against 43,369,043 in 1887.

Under the law prohibiting the importation of contract labor, a decision has been made adverse to the landing of the officers engaged abroad for the new Catholic University at Washington, U. S. A.

Mr. and Mrs. Gladstone celebrated their golden wedding on the 26th ult. They received a congratulatory message from the Queen, and hundreds of letters and telegrams from all parts of the world.

The books of the Irish Land League and its associate, the Ladies' League, have been examined by a professional accountant, who reports that the sum of £94,000 is wholly unaccounted for, and cannot be traced.

Pundita Ramabai, the Christianized Indian woman, has begun her school in the Bombay district, India, with one child widow and three unmarried little girls. The object of her lectures in the United States was to gain funds to aid her in establishing a school in India.

The twenty-second annual meeting of Mr. Spurgeon's Metropolitan Tabernacle Colportage Association was held in London recently. The Association now has eighty colporters at work. Last year the sales amounted to £8,916; there were 17,408 Bibles and Testaments disposed of, besides 163,176 other books, and 328,065 magazines.

It is stated that the Earl of Hopetoun, a young Scotch nobleman, is to be the next Governor of Victoria.

On the 17th ult., the body of a woman named Annie Thornton, the victim of a very brutal murder, was found in a tenement house in Carlton, a suburb of Melbourne. A young man named Castello, a paramour of the woman's, has confessed his guilt.

It appears that from the unexpended balances of the Queen's annual grant from the civil list alone, she has been able to save £1,500,000. The sum asked for Prince Albert Victor, eldest son of the Prince of Wales, on his approaching marriage, is £25,000 annually.

Switzerland has been harboring Nihilists and other agitators, to the annoyance of England, Russia, and Germany. Each of these Governments has protested, and Germany with so much emphasis that Switzerland is retaliating by expelling all Germans from her territory.

A mason named Thomas Kendall, employed on the new offices of the Victorian Railways department, Melbourne, met a shocking death on the 26th ult., a large stone, weighing two tons, which had been placed on end by means of a crane and iron dog hooks, or grippers, giving way, and falling upon him.

Mormon proselytes from Europe are said to be pouring into the United States. Mormon elders sometimes find it a little difficult to prosecute their work in the United States, however. Four of them were flogged almost to death in a Missouri town recently, for proselyting. Twenty masked men did the deed.

In response to inquiries on the subject, the British authorities have intimated that they consider General Boulanger's case within the jurisdiction of extradition laws. In order to prevent the General from becoming a prominent leader in the coming elections, the Government are taking measures to proclaim him an outlaw, which involves the forfeiture of all civil rights.

The special Commission on Mr. Parnell's case decided to continue their investigations, and to compel Mr. Parnell's presence, notwithstanding the withdrawal of his counsel. Although he has been closely questioned, Mr. Parnell has persistently refused to give any information as to the disposition made of the funds of the League unaccounted for by the documents thus far presented.

The committee appointed by the House of Commons on grants for the maintenance of the Royal family, has recommended that the children of the Prince of Wales receive £36,000 per annum. The Prince already receives £40,000 from the civil list, and between £60,000 and £70,000 as the revenue of the Duchy of Cornwall.

Servia has declared that her mission is "the reunion of the fragments of the dismembered Servian kingdom." Bosnia and Herzegovina, two of the "fragments," are under the control of Austria; hence this is considered equivalent to a declaration of war against that Government. Servia expresses a very friendly feeling for Russia; she is also making very active military preparations, all the male population being placed under arms. To add to the disquiet in the East, Russia has massed 80,000 regular troops on the Turkish frontier.

Mr. George Kennan, who has thrown so much light upon Siberian prisons, describes, in *The Century* for June, a visit to the mines of Kara, across Lake Baikal, five thousand miles from St. Petersburg. These mines are worked for the private benefit of the Czar, and yield about 3,600 lbs. of gold per annum. There are ten prisons, occupied by convict miners, many of them political offenders, whose sentences of death the Czar has commuted. The prisons, in their sickening foulness, cannot be described by us; suffice it to say that a fearful proportion of the convicts fall victims to all the diseases bred of filth.

The number of troops ready for duty in the principal countries of Europe, is stated, in round numbers, as follows: Germany, 5,900,000; France, 5,710,000; Russia, 6,675,000; Italy, 3,530,000; Austria, 4,315,000; Total, 26,130,000. In the event of war, Germany, Italy, and Austria could call out 13,745,000 men against 12,385,000 men from France and Russia. Leaving out England as neutral, "the balance of power" would swing most evenly. But the amount of misery, cruelty, crime, material waste, and moral degradation, which would come to Europe in consequence of such a tremendous conflict of forces, is simply incalculable and appalling.

Health and Temperance.

LABOR.

LABOR is life! 'tis the still water faileth ;
 Idleness ever despaireth, bewaileth ;
 Keep the watch wound, or the dark rust assaileth ;
 Flowers droop and die in the stillness of noon.
 Labor is glory! the flying cloud lightens,
 Only the waving wing changes and brightens,
 Idle hearts only the dark future frightens,
 Play the sweet keys, wouldst thou keep them in tune !
 Labor is health! Lo, the husbandman reaping,
 How through his veins goes the life-current leaping !
 How his strong arm in its stalwart pride sweeping,
 True as a sunbeam the swift sickle guides !
 Labor is wealth,—in the sea the pearl groweth ;
 Rich the queen's robe from the frail cocoon floweth ;
 From the small acorn the strong forest bloweth ;
 Temple and statue the marble block hides.
 Droop not, though shame, sin, and anguish are round thee!
 Bravely fling off the cold chain that hath bound thee !
 Look to the pure heaven smiling beyond thee !
 Rest not content in thy darkness,—a clod !
 Work for some good, be it ever so slowly !
 Cherish some flower, be it ever so lowly !
 Labor, all labor is noble and holy ;
 Let thy great deed be thy prayer to thy God.

LOWEST FORMS OF LIFE.

A LITTLE speck of scum from a stagnant pool or a drop of slime from a moist rock by the sea-shore, when viewed with a good microscope, is seen to be almost wholly made up of minute living organisms. Stagnant water always teems with these low forms of life. In some localities the bottom of the sea is covered with them. Some of the simplest forms of these minute organisms are mere specks of life which do not differ much in appearance from particles of dust. Indeed, eminent observers have not infrequently confounded these curious little living atoms with inanimate dust. A close inspection, however, shows that they possess some very different properties from dust particles ; in other words, that they are alive. Other forms appear like little drops of jelly. Round, transparent, they might be easily mistaken for bubbles or masses of some gelatinous substance, were it not that now and then they will be seen to move. If watched closely, it will be observed that they change their form and position, and even eat. They possess no eyes, no mouth, no teeth, no organs of locomotion, in fact are nothing, apparently, but tiny jelly drops ; and yet they seem to be conscious, they move about from place to place, and feed upon the little particles with which they come in contact.

Here is life in its most lowly form. It is not hard to think that these tiny creatures so like the inanimate particles with which we are familiar in the study of chemistry and physics, are but unique arrangements of the same matter which in other forms obeys the laws of matter in its simplest forms. The little jelly drop sustains to higher organisms the same relation that the atom does to all other forms of matter. It is the basis of life. *Protoplasm* is the technical term which scientists apply to the atom of living forms. Out of these simple forms of life all higher and more complex organisms are formed. This is true of animals as well as vegetables. Take a man in pieces, and he will be found to be made of similar masses connected together by various devices. Dissect a tree, and the same will be found to hold true. Examine a drop of blood with a microscope, and it will be seen that the blood is simply a stream in which are floating, swimming, moving, and working, millions of little creatures so nearly like the microscopic creatures found in the scum of a stagnant pool that they have received the same name. The arteries and veins of the body may be looked upon as corresponding to the rivers and streams of a continent, and the blood corpuscles to the fish which swim in the waters.

Man must be looked upon as a part of the great world of life. He is not a distinct and wholly unique creation, totally unlike all other living forms. The little mass of protoplasm which swims in a drop of stagnant water is at one end of the scale of being, and man, with his magnificent and wonderfully complicated mechanism stands at the other. The two are connected by an unbroken chain of living forms which rise in complexity and superiority in regular gradations from the living atom in the speck of green scum to the human from divine at the summit of the scale.

The scale of life includes all living forms, not simply animals, as might be easily supposed. In all, protoplasm remains the same, always apparently identical, yet sufficiently different to give to the forms of life which it helps to constitute, individuality of existence and characteristic properties.—*J. H. Kellogg, M. D., in Home Hand Book.*

PHYSICAL FRUITS OF IDLENESS.

THE mind should be always occupied. It is strengthened and preserved in a healthy state by work, whereas it decays or becomes impoverished by disuse ; or, what is even worse, since it is impossible to keep the brain absolutely at rest, its powers should be profitably employed, or they react on the system, and give rise to the numberless ailments, physical, mental, and moral, known as hysteria. This term almost implies that I am thinking of the female sex ; certainly it is to women especially that the want of occupation applies. Young men are forced to get their living whether they like it or not, but a large number of young ladies in a family have absolutely nothing to do. Those brought up in the country have this advantage, that they may always make work for themselves ; the village children may be taught and otherwise cared for, bringing not only a blessing on them, but a healthy body and mind to the benefactor.

In town the condition of middle-class girls is to me pitiable. They are too genteel to follow any occupation ; they are often too many in a family to assist in domestic duties ; they have returned home from school with some very poor accomplishments ; their knowledge of French and German is not sufficient to allow them to converse in those languages, and of music just enough to indulge in a doleful song or play badly on the piano. They dawdle through the day in a listless way, and fall victims to a thousand little ailments which the doctor is supposed to put right by physic. And the most curious thing is that should the instincts of the girl force her to put some of her energies into use, she is as likely as not to be thwarted by the mother. I am a daily witness to this ; and when young ladies are brought to me for advice, the invariable story is that they are overtaxing their strength ; the maternal instinct being so perverted that it has become with many the belief that every movement means fatigue, and absolute rest is the way to insure health.

It is against this very erroneous view that I am now preaching. These mothers do not come to the doctor for advice, but come to dictate to him ; and they say, "I want you, doctor, to insist on my daughter not playing the organ at church, for it is too much for her ; or having that children's class once a week, for she is always ill after it ; but order her to have her breakfast in bed, and a glass of port wine about 11 o'clock." It is this fanciful care on the part of parents which is so injurious ; for the very energy of young people would command them to occupy themselves. I do not know that girls are worse than boys in respect of idleness ; for probably the latter would not work unless obliged, and even for them an occupation is good quite apart from that at which they earn their daily bread.—*Chambers's Journal.*

SIR MORELL MACKENZIE ON CIGARETTES AND ALCOHOL.

TOBACCO, alcohol, and fiery condiments of all kinds, are best avoided by those who have to speak much, or at least they should be used in strict moderation. I feel bound to warn speakers addicted to the "herb nicotian" against cigarettes. Like tipping, the effect of cigarette smoking is cumulative, and the slight but constant absorption of tobacco juice and smoke makes the practice far more noxious in the long run than any other form of smoking. Cigarette smokers are often in a state of chronic narcotic poisoning. Though the process may be slow, there can be little doubt that it is sure. Even if it does not kill the body, it too often kills or greatly impairs the victim's working efficiency and usefulness in life. The white spots on the tongue and inside of the cheeks, known as "smoker's patches," are believed by some doctors with special experience to be more common in devotees of the cigarette than in other smokers ; this unhealthy condition of the mouth may not only make speaking troublesome, or even painful, but it is now proved to be a predisposing cause of cancer. All fiery or pungent foods, condiments, or drinks tend to cause congestion of the throat, and if this condition becomes chronic it may lead to impairment, if not complete loss, of voice.—*Contemporary, June.*

MY SMOKE HOUSE.

A MAN who lives in Albany, and whose business is that of a clerk, said that he had lately built him a house that cost him three thousand dollars. His friends expressed their wonder that he could afford to build so fine a dwelling.

"Why," said he, "that is my smoke house."

"Your smoke house! What do you mean?"

"Why, I mean that twenty years ago I left off smoking, and I have put the money saved from smoke, together with the interest, into my house. Hence I call it my smoke house."

Now, boys, we want you to think of this when you are tempted to take your first cigar. Think how much good might be done with the money you are beginning to spend in smoke.—*Selected.*

AN exchange gives the following method of resisting colds :—

"Throw the shoulders well back, and hold the head well up. Inflate the lungs slowly (the garments being loose), the air entering entirely through the nose. When the lungs are completely filled, hold the breath for ten seconds or longer, and then expire it quickly through the mouth. It is important for all to practice this exercise many times each day, especially when in the open air. If this habit ever becomes universal, lung and many other diseases will rarely be heard of. A permanent expansion of the chest of one, two, and even three inches will eventually follow."

CHIEF KHARNES, Bechuanaland's potentate, writing to the British commissioner, declares that he fears brandy more than his most powerful rival chief. "To fight against drink," he says, "is to fight against demons, and not against men. I dread the white man's drink more than all the assegais, which kill men's bodies and all is quickly over ; but drink puts devils into men, and destroys both their souls and their bodies forever."

PEOPLE who think that beer is strengthening will be surprised at a statement made by Baron Liebig, the great German chemist, who says that as much flour as can lie on the point of a table-knife contains as much nutritive constituents as eight quarts of the best and most nutritious beer that is made. Remember that, when next you are recommended to drink beer that you may gain strength.

“SEVENTH-DAY ADVENTISM RE- NOUNCED.”

A REVIEW.

In order to be able to appreciate the real animus and force of Elder Canright's scurrilous assertions in representing our work to be an oppressive slavery to “one man power;” likening it to the work of Ann Lee, the Mormons, and Joanna Southcote; in speaking of our ministers as ignoramuses, and so forth, it will be proper right here to read the following from his pen, published in the *Review and Herald* of Oct. 7, 1884. The reader should know that this last defection of his is by no means the first time he has dropped from the work. This confession was not “wrung” from him by any pressure other than his own convictions, and should be considered in reading the denunciations which he now pours forth:—

“Most of the readers of the *Review* know the part which I have acted in the cause for many years, both in preaching and in writing. They also know that for two years past I have dropped out of the work. I wish here to state why this was so. Some twelve years ago I received a testimony from Sr. White. I felt that it was too severe, and that some of it was not true. Instead of holding on to my faith in the work and to God, and waiting for him to make it clear, I became tried, and quit preaching a short time. But I soon got mostly over this, and went to work again, though I did not feel exactly right toward Sr. White, nor fully accept all the testimony.

“Some five years since, I received another testimony while under great discouragement. This I did not receive at all well, but felt hard toward Sr. White, and soon quit the work entirely. But I found no comfort that way, and so, after a short time, went to preaching again. Still I was not heartily in sympathy with all parts of the work, especially the ‘Testimonies.’ I thought I would preach practical truth largely, and as much of the message as I liked; but this did not work, as the brethren were not satisfied, neither was I. So I went to farming, resolved to live a devoted life, and to do all I could that way. But I soon found my doubts and fears increasing, and my devotion decreasing, till, at length, I found myself largely swallowed up in my work, with little time, taste, or interest for religious work. I felt sure the ‘Testimonies’ were not reliable, and that other views held by our people were not correct. So it always is when a person lets go of one point of the truth,—he begins to drift, he knows not whither.

“A short time since, I attended the Northern Michigan camp-meeting with Elder Butler. Here we had a long time for consultation, prayer, and careful examination of my difficulties. I began to see that at least some of my objections were not tenable, and that I myself was not right and in the light. Coming to the Jackson camp meeting, we continued the investigation, and carefully read over and examined my testimonies. I saw that I had put a wrong meaning on some things, and that other things were certainly true. If these were true, then I had certainly been wrong all the way through. Light came into my mind, and for the first time in years I could truly say I believed the ‘Testimonies.’ All my hard feelings toward Sr. White vanished in a moment, and I felt a tender love toward her. Everything looked different. Then I felt how wrong, sinful, and in the dark I had been. My sins came up before me as never before in all my life. Like Job I cried, ‘Wherefore I abhor myself, and repent in dust and ashes.’

“I deeply feel that in my past labors I have lacked in spirituality, humility, and a close walk with God. I have often been too hasty and harsh in my labors. I will never rest till all this is changed, and I become a tender-hearted, devoted shepherd of the flock. I think that my disbelief of the ‘Testimonies’ and other truths has come by opening my heart to doubts, cherishing them and magnifying them. How many times I, like others, have solemnly professed my unbounded faith in the third angel's message! Is it not reasonable that God should try us in some way to see whether our faith is real and genuine? A faith that cannot stand under some difficulties, that cannot hold on to great facts and truths against some apparent objections, that cannot remember bright experiences while going through dark places,—such a faith is not a reliable one. If God really has a great and special message to be given, is it not reasonable that the faith of his people, especially those who are chosen to bear that message, should be tried? Surely it is just what we might expect.

“I am now thoroughly satisfied that the work of the third angel's message is no exception to this rule, but that our strong professions of faith in it will sooner or later be tested severely. How many times I have publicly and solemnly professed my unbounded confidence in this truth! How clear and connected, how marvelously beautiful, the whole system looked to me! How confident I felt that the Bible overwhelmingly sustained it, and that I would even die for it! But, like Peter, I did not know myself till God left me to be tried. I feel greatly humbled under the shameful failure I have made.

“Friday, Sept. 26, while on the camp-ground at Jackson, Michigan, I felt in my heart the most remark-

able change that I ever experienced in all my life. It was a complete reversion of all my feelings. Light and faith came into my soul, and I felt that God had given me another heart. I never felt such a change before, not even when first converted, nor when I embraced the message, nor at any other time. I believe it was directly from Heaven—the work of the Spirit of God. I now believe the message as firmly and more understandingly than ever before; and I want to say to all my friends everywhere, that now I not only accept, but believe, the ‘Testimonies’ to be from God. Knowing the opposition I have felt to them, this change in my feelings is more amazing to myself than it can be to others.

“Such nearness to God, such earnest devotion, such solemn appeals to live a holy life, can only be prompted by the Spirit of God. Where that is, there I want to be. I am fully satisfied that my own salvation and my usefulness in saving others depend upon my being connected with this people and this work. And here I take my stand, to risk all I am, or have, or hope for, in this life and the life to come, with this people and this work. D. M. CANRIGHT.”

The entire book under review consists of invidious denials of truths which the author has in the past advocated with as great a degree of earnestness as he now betrays of vindictiveness in their defamations. Another instance may be briefly given. The following is an extract written by D. M. Canright while walking in the truth found on page 4 of the tract “Can We Know?”—

“We have no sympathy with those who set the day or year for the Lord to come. We always oppose those who do set the time. Many strive to give the impression that we are those fanatical people who are constantly setting the day for the Lord to come. But this is not so; Seventh-day Adventists have never set the time for it. We do no such thing.”

Now, if those who have his late book will turn to page 21, they will read as follows:—

“It is the one constant boast of the Seventh-day Adventists that *they* never set time; *they* don't believe in it. But they deceive themselves and deceive others when they say so. Elder White, the r leader, engaged in preaching three different set times for the Lord to come; viz., 1843, '44, '45. . . . So their leader was a time-setter. Elders Bates, Andrews, Rhodes, and all the first crop of Seventh-day Adventists were in the time-setting of 1843-4. They still endorse Miller's time-setting of 1843-4 as right and approved of God. How much truth, then, is there in their assertions that they never set time?”

These statements are not made upon guess work. The writer well knew the facts at each time he was writing, and the facts were the same each time. Nothing had in the meantime transpired to change the truthfulness of either assertion. It would be hard to avoid the conclusion that he very well knew the nature of the assertions he was making in both cases. The slanderous nature of his attack may be understood when it is noticed that the “times” which he states were set by certain men who afterward became S. D. Adventists, were in 1843-4. It is a fact of which D. M. C. was not ignorant, that there was not a S. D. Adventist in existence at that time. It was not earlier than 1845 that Joseph Bates embraced the seventh-day Sabbath, and he was the first of the Adventists to do so. Brn. White, Andrews, and others embraced similar views subsequently. Elder C. says we still endorse Miller's time-setting, and hence are responsible for that mistaken experience. As well make a son responsible for the circumstances of his father's birth, or subsequent blunders. While this would be evidently unjust, it would not necessitate the son disowning his parent. Wm. Miller believed that the two thousand three hundred days of Dan. 8:14 ended in 1844. Seventh-day Adventists believe the same. He taught that at their close the Lord would come. We believe that then the work of cleansing the sanctuary began. And this fact separated effectually and forever those who embraced the faith we hold, from those who set the definite time for the end. We believe that the above-mentioned definite period in prophecy extended to 1844, and that all others expired before that time. Our faith in reference to those prophecies was well known by this writer, who now seeks to traduce the same by an evident misrepresentation. We refer the case to the moral sense of our readers, and ask them to judge of the reliability of such a man.

As a specimen of the logic used by Elder Canright, we quote from page 22:—

“Adventists claim that there must be a special message of warning about the end near, just before Jesus comes. How do they prove this? This way: It is to be as it was in the days of Noah (Matt. 24:37-39). But the text simply says that they will be eating, drinking, etc., as they were in the time of Noah. I

says nothing about a warning. Noah was a ‘preacher of righteousness.’ 2 Peter 2:5. There is not a particle of evidence that he ever preached a sermon about the flood. That is all assumed and imagined. So this is slim evidence. . . . In fact, there is not a particle of proof that there will be any such message before the end. Christ plainly taught that there neither would nor could be any such warning.”

Noah was a preacher of righteousness, built an ark, got his family and the animals all into it; but still, “there is not a particle of evidence that he ever preached a sermon about the flood!” “All imagined”—“slim evidence”!

“Christ plainly taught that there neither would nor could be any such warning.” See our Lord's words in Matt. 24:45, 46: “Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing.” Giving “meat in due season” when he comes, would be preaching the truth which was then applicable. If the reader will turn to the following texts, he will be able to test the soundness of this position that the Lord will suffer this great event to come unannounced upon the world and upon his people, a perfect monstrosity, even for a supposition. 1 Thess. 5:4, 5; 2 Peter 1:19; Joel 2:1; and many others. We subjoin a few words of truth and sense by the same writer, written a few years before these extraordinary statements:—

“One extreme is to set the definite time for the Lord to come. This is in direct opposition to the plain Word of God. The other extreme is to teach that nothing can be known about it; that it may come to-night, or that it may be ten thousand years in the future. This position is just as far from the truth as the other, and is just as squarely opposed to the Bible, as we will now show. In answer to the question, ‘What shall be the sign of thy coming?’ Jesus said that there should be signs in the sun, moon, and stars. Luke 21:25, 26. Then he said, ‘And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.’ Verses 27, 28.

“When they shall see these signs *begin* to come to pass, then they are to look up, watching for the Lord to come. After giving the parable of the fig-tree, he says, ‘So likewise ye, when ye see these things come to pass, *know ye* that the kingdom of God is nigh at hand.’ Verse 31. How plain is this declaration! When they see these signs come to pass, they are to know that the kingdom is nigh at hand. Then we can know something about it, we can know when it is nigh.”—*Tract, Can We Know?*

THE use to which some of our friends are putting Elder Canright's book, is shown in an article published in a sheet called the *Day Star*, printed at Hobart, from which the following extracts are taken:—

“Ellen Harmon, evidently a hysterical or cataleptic subject, began by having visions at the age of 18. At that time, she went about with a man named White, and the two acted like idiots. They would not even sit on a chair in any house, but crawled on the floor like babies. . . . When she and her husband had a dispute with anybody—and it seems it was nothing but quarrelling at all their conferences—she always had a revelation to the effect that she was right. . . . She can hardly write a grammatical sentence.”

This out-canrights Canright. Doubtless he will be proud of the efforts of his disciples on this side of the globe. For false and wicked foolishness, it cannot be exceeded.

NOTICE!

PERSONS wishing to remit money to this office, in payment for books or for other purposes, should carefully note the following:—

1. In case stamps are sent, none but Victorian stamps will answer our purpose.
2. For amounts over 10s. send Money Orders or Bank Drafts, payable to ECHO PUBLISHING HOUSE.
3. When cheques are sent, the exchange will be charged to the sender.
4. If Postal Note or paper money be sent, *register* the letter; otherwise it is at your own risk.
5. State explicitly what the money is for.
6. Be careful to send name and *full* address, so that we can acknowledge receipt.

Bible Echo and Signs of the Times.

Melbourne, Australia, August 1, 1889.

CONTENTS OF THIS NUMBER.

POETRY.

Silence	225
The Break of Day	227
Commonplace	228
My Mother's Hymn	230
The Christian's War-song	236
Labor	238

GENERAL.

The Inestimable Gift	225
The Colors of Heaven	226
Bible Doctrine	226
The Sabbath of Creation	227
Women of India	227
The Powers that Be	228
The Face in the Looking-glass	228

TIMELY TOPICS.

James as a Prophet	229
Horrible Human Sacrifices in Africa	229

THE HOME CIRCLE.

The Sabbath Dinner Table	230
"Seeking and Following"	230
On Teasing	231

USEFUL AND CURIOUS.

Little Things	231
The Moon's Revolution	231
The Eiffel-tower Lift	231
Venus and the Earth	231

EDITORIAL.

Religious Education in Public Schools	232
The Day of Genesis	232
The Third Angel's Message	232
The Throne of David	233
The Work is Onward	234
"Seventh-day Adventism Renounced"	239

BIBLE STUDENT.

Old Testament History.—Notes on the Sabbath-school Lessons	235
--	-----

THE MISSIONARY.

The New Zealand Conference	236
The New Zealand Tract and Missionary Society	236
Ship Work in Melbourne	237

NEWS SUMMARY.

HEALTH AND TEMPERANCE.	237
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HEALTH AND TEMPERANCE.

Lowest Forms of Life	238
Physical Fruits of Idleness	238
Sir Morell Mackenzie on Cigarettes and Alcohol	238
My Smoke House	238

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

We regret to announce that *Good Health* for August will be unavoidably delayed about two weeks. But it will be filled with good things when it comes.

In giving our notice of the opening of the mission in Hamburg, Germany, in our last, we omitted to give the address, which is Sophienstr. 41, St. Pauli, Hamburg.

THE work on our new buildings is now completed, and the hall in connection with them was formally opened on the 28th ult. with appropriate services. We hope and expect that the erection of these buildings for printing and publishing in connection with present truth will give a new impetus to the cause in these colonies. But the buildings themselves will not do anything; success will depend upon the blessing of God and the activity of those who occupy them. But our efforts will need to be seconded by others. We can now print the truth, the royal mail routes and agents will distribute it; but who will use it? The expense and labor of preparing the BIBLE ECHO has nearly all to be expended on the production of the first copy. After that an unlimited quantity can be produced just as good as the first one, and at a very small fraction of the cost and trouble.

We greatly desire to see the usefulness of our publications extended. We speak within the bounds of modesty when we say that the Echo will compare in appearance and quality with any of the colonial papers, and it is published at an extremely low price. This is done, that all who wish to do so, may procure it.

Now we appeal to our readers, especially to those who are in harmony with its teachings, to do all in their power for its extension. It is laden with God's saving truth, and should visit many thousand homes in Australia, New Zealand, Tasmania, and the islands round about. It would be comparatively easy for each reader to obtain a subscriber, and that would be a great help. Will not our tract societies and all our friends labor for the circulation of the BIBLE ECHO?

THE following note, taken from the *Christian* of London, since the writing of our article on the "Days of Genesis," is quite to the point, and should be read in connection therewith:—

"It is refreshing to find such firm faith in the Bible, in a geologist of world-wide fame like Sir J. William Dawson, F. R. S. In the June *Contemporary Review*, there is an article by him on 'Genesis, and Some of Its Critics.' Unhappily, he finds these critics in men who sit in theological chairs in universities, determining the human processes by which the Scriptures were composed, and sneering at every man who does not accept their dicta. Against these 'critics of yesterday' Sir William Dawson contends that the editor or author of 'the noble compositions contained in Genesis 1 and 2,' was a man who knew what he was saying; was not a writer of such absolute mental imbecility as our modern doctors make out; that he had profound and accurate conceptions of physical facts; that there is no such contradiction between Genesis 1 and 2 as these modern critics suppose; that the Bible account of Eden is sustained by recent geographical researches; and that the antiquity, unity, and genuineness of the early chapters of Genesis will not suffer from literary, linguistic, and scientific inquiries, however far they go."

We have received just too late for this number interesting reports of the progress of the cause in Tasmania, New Zealand, and South Africa, all of which will appear in our next.

News from America shows plainly that our work is taking on new and large proportions, and the conflict with proposed oppressive Sunday laws is becoming one of leading national importance. Of all religious people, Seventh day Adventists alone stand in the gap in defense of the heritage of freedom. The boasted liberty of that country is menaced by a large and popular class who would shackle the consciences of those who seek to obey the Word of God.

If our lives are filled with holy fragrance, if we honor God by having good thoughts toward others, and good deeds to bless others, it matters not whether we live in a cottage or a palace. Circumstances have but little to do with the experiences of the soul. It is the spirit cherished which gives coloring to all our actions. A man at peace with God and his fellow-men cannot be made miserable. Envy will not be in his heart. Evil surmising will find no room there; hatred cannot exist. The heart in harmony with God is lifted above the annoyances and trials of this life. But a heart where the peace of Christ is not, is unhappy, full of discontent; the person sees defects in everything, and he would bring discord into the most heavenly music. A life of selfishness is a life of evil. Passions kept warm and fierce by Satan's promptings, are a bitter fountain, ever sending forth bitter streams to poison the life of others. —Mrs. E. G. White.

In the *China Mail* of June 24, kindly sent us by Bro. La Rue, of Hong Kong, we find the following note relative to the drought prevailing in certain sections of that country. By this we learn that the "Chinee" faith associates the power of controlling the weather with Joss:—

"The Newchwang correspondent of the *N.-C. Daily News* writes: The country is perishing for want of rain. Prayers have been put up, and a general fast ordered, so that no animal may be slaughtered till the joss of heavenly waters be propitiated. Meanwhile, we have dust and wind continually, and dreadful rumours of sickness and starvation from all parts of the province. Railways only will eventually save the province, not simply to provide the people with the means of earning their living, but to communicate with the distant districts where relief is required."

ACCOUNTS direct from America by the last mail place the loss of life at Johnstown much lower than we had at first learned. But the catastrophe loses none of its dreadful aspects. The reservoir was maintained, it appears, for the sport of a fishing club, and the insecurity of the embankment had been freely commented upon by those who lived below the impending flood. And when the critical moment came at last, warnings were sent out, and the people were warned to flee for life. But the warnings were met with a laugh. They were eating and drinking and mocking danger until the moment that the "flood" came and took them all away."

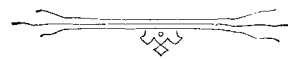
"So," said our Saviour, "shall also the coming of the Son of man be." The overwhelming flood of the "great day" is ready to burst upon a world given to pleasure and selfish gratification. The warning is being given;

but many turn away with a laugh, others cling to earthly possessions. We know by all the signs of the times that the foundations of this world are becoming unsound and unsettled. Commotion, unrest, a looking for the things which may come, give the impression that all is not safe; but still men dream on while the storm gathers, and the floods accumulate, and in the natural, social, political, and religious worlds the very pillars are quaking.

Two Scotch worthies were lately criticising the new minister very severely. Said John, the discontented, about the reverend gentleman: "Well, ye see, frae Monday to Saturday, he's invincible, and on Sunday he's incomprehensible."

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