

Bible Echo

HOLY BIBLE

AND SIGNS OF THE TIMES

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

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BEHOLD YOUR KING.

"Behold, and see if there be any sorrow like unto my sorrow,"
 BEHOLD your King! Though the moonlight steals
 Through the silvery shade of the olive tree,
 No star-gemmed scepter or crown it reveals
 In the solemn shades of Gethsemane;
 Only a form of prostrate grief,
 Fallen, crushed, like a broken leaf.
 Oh, think of this sorrow, that we may know
 The depth of love in the depth of woe!

Behold your King! Is it nothing to you
 That the crimson tokens of agony
 From the kingly brow must fall like dew,
 Through the shuddering shades of Gethsemane?
 Jesus himself, the Prince of life,
 Bows in mysterious mortal strife.
 Oh, think of this sorrow, that we may know
 The unknown love in the unknown woe!

Behold your King, with his sorrow crowned!
 Alone, alone in the valley is he!
 The shadows of death are gathering round,
 And the Cross must follow Gethsemane!
 Darker and darker the gloom must fall,
 Filled is the cup—he must drink it all!
 Oh, think of his sorrow, that we may know
 His wondrous love in his wondrous woe!

—Frances Ridley Havergal.

General Articles.

THE CHARACTER OF GOD REVEALED IN CHRIST.

MRS. E. G. WHITE.

SAID the Saviour: "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." And God declared by the prophet: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am Jehovah, which exercise loving-kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

No man, without divine aid, can attain to this knowledge of God. The apostle says that "the world by wisdom knew not God." Christ "was in the world, and the world was made by him, and the world knew him not." Jesus declared to his disciples, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." In that last prayer for his followers, before entering the

shadows of Gethsemane, the Saviour lifted his eyes to heaven, and in pity for the ignorance of fallen men, he said, "O righteous Father, the world hath not known thee; but I have known thee." "I have manifested thy name unto the men which thou gavest me out of the world."

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Hence he has sought to misrepresent the character of God, to lead men to cherish a false conception of him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself,—as arbitrary, severe, and unforgiving,—that he might be feared, shunned, and even hated by men. Satan hoped so to confuse the minds of those whom he had deceived that they would put God out of their knowledge. Then he would obliterate the divine image in man, and impress his own likeness upon the soul; he would imbue men with his own spirit, and make them captives according to his will.

It was by falsifying the character of God and exciting distrust of him, that Satan tempted Eve to transgress. By sin the minds of our first parents were darkened, their natures were degraded, and their conceptions of God were moulded by their own narrowness and selfishness. And as men became bolder in sin, the knowledge and the love of God faded from their minds and hearts. "Because that, when they knew God, they glorified him not as God," they "became vain in their imaginations, and their foolish heart was darkened."

At times, Satan's contest for the control of the human family appeared to be crowned with success. During the ages preceding the first advent of Christ, the world seemed almost wholly under the sway of the prince of darkness; and he ruled with a terrible power, as though through the sin of our first parents, the kingdoms of the world had become his by right. Even the covenant people, whom God had chosen to preserve in the world the knowledge of himself, had so far departed from him that they had lost all true conception of his character.

Christ came to reveal God to the world as a God of love, full of mercy, tenderness, and compassion. The thick darkness with which Satan had endeavored to enshroud the throne of Deity was swept away by the world's Redeemer, and the Father was again manifest to men as the light of life.

When Philip came to Jesus with the request, "Show us the Father, and it sufficeth us," the Saviour answered him, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" Christ declares himself to be sent into the world as a representative of the Father. In his nobility of character, in his mercy and tender pity, in his love and goodness, he stands before us as the embodiment of divine perfection, the image of the invisible God.

Says the apostle, "God was in Christ, reconciling the world unto himself." Only as we contemplate

the great plan of redemption can we have a just appreciation of the character of God. The work of creation was a manifestation of his love; but the gift of God to save the guilty and ruined race, alone reveals the infinite depths of divine tenderness and compassion. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." While the law of God is maintained, and its justice vindicated, the sinner can be pardoned. The dearest gift that Heaven itself had to bestow has been poured out, that God "might be just, and the justifier of him which believeth in Jesus." By that gift, men are uplifted from the ruin and degradation of sin, to become children of God. Says Paul, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Brethren, with the beloved John I call upon you to "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God and adopted into his family! We may address him by the endearing name, "Our Father," which is a sign of our affection for him, and a pledge of his tender regard and relationship to us. And the Son of God, beholding the heirs of grace, "is not ashamed to call them brethren." They have even a more sacred relationship to God than have the angels who have never fallen.

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the Heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving his Son to die for the world. Eternity itself can never fully reveal it. Yet as we study the Bible, and meditate upon the life of Christ and the plan of redemption, these great themes will open to our understanding more and more. And it will be ours to realize the blessing which Paul desired for the Ephesian church, when he prayed "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe."

It is Satan's constant study to keep the minds of men occupied with those things which will prevent

them from obtaining the knowledge of God. He seeks to keep them dwelling upon what will darken the understanding and discourage the soul. We are in a world of sin and corruption, surrounded by influences that tend to allure or dishearten the followers of Christ. The Saviour said, "Because iniquity shall abound, the love of many shall wax cold." Many fix their eyes upon the terrible wickedness existing around them, the apostasy and weakness on every side, and they talk of these things until their hearts are filled with sadness and doubt. They keep uppermost before the mind the masterly working of the arch-deceiver, and dwell upon the discouraging features of their experience, while they seem to lose sight of the Heavenly Father's power and his matchless love. All this is as Satan would have it. It is a mistake to think of the enemy of righteousness as clothed with so great power, when we dwell so little upon the love of God and his might. We must talk of the mightiness of Christ. We are utterly powerless to rescue ourselves from the grasp of Satan; but God has appointed a way of escape. The Son of the Highest has strength to fight the battle for us; and through "Him that loved us," we may come off "more than conquerors."

There is no spiritual strength for us in constantly brooding over our weakness and backslidings, and bemoaning the power of Satan. This great truth must be established as a living principle in our minds and hearts,—the efficacy of the offering made for us; that God can and does save to the uttermost all who come unto him complying with the conditions specified in his Word. Our work is to place our will on the side of God's will. Then, through the blood of the atonement, we become partakers of the divine nature; through Christ we are children of God, and we have the assurance that God loves us even as he loved his Son. We are one with Jesus. We walk where Christ leads the way; he has power to dispel the dark shadows which Satan casts across our path; and in place of darkness and discouragement, the sunlight of his glory shines into our hearts.

(Concluded next number.)

FROM A JEWISH STANDPOINT.

RABBI KRANSKOFF, D. D., in an article in the *Jewish Times and Observer*, calls attention to the tendencies of the present time in America by giving instances of like cause and effect in the past. The following is an extract from his article:—

"Religion is again clamoring for worldly power. It is forgetting that its mission is simply to support the hand of the state, by a scrupulous attending to its own duties, in its own legitimate sphere, and not to meddle with the state in the exercise of its function.

"I am not an alarmist; and yet when, in a republican government like ours, which guarantees liberty of conscience and freedom of worship to every man, such signs of religious interference with the duties of the state are beginning to manifest themselves, there is indeed reason for alarm. Religion has grown tired of being simply the coadjutor of the state. It is striving for the supremacy, and that spirit is inimical to civilization. It has been attempted before, and with grievous consequences. Collect all the misery which despotism and corruption have inflicted upon individuals and nations; measure, if you can, the flood of tears that was shed for a miserable existence, for crushed fortunes, for disappointed hopes; and still even this aggregate of misery will not be able to give you a conception of all the sufferings that were endured by human kind during the supremacy of religion over the temporal power.

"Ask for the date of that age when a deep black cloud of appalling ignorance rested over the people; when the intellect lay fettered; when the industries were paralyzed; when the word 'liberty' was not to be found in the vocabulary of the people; when the physical sciences were persecuted as being incompatible with revealed truth; when all researches were prohibited under the severest punishment, as being pernicious to piety; when the grossest superstitions were forced upon the people; when blind credulity and unquestioning belief were made the first articles of their creed; when the most repulsive corruptions prevailed even within the church itself;

when even the clergy were void of every sting of conscience, drunken, lost in sensuality, rioting in open immorality, trafficking with religion for the purpose of enlarging their opportunities for debauchery, and the answer will be, All this prevailed during that age in which religion was the sole mistress of the people."

NATURE AND MORALITY.

THE psalmist well says: "The heavens declare the glory of God; and the firmament showeth his handiwork." Ps. 19:1. The works of the material creation are wonderful. When we look at the countless globes in the heavens, and consider the inconceivable distances which separate them, and that they move in exact and harmonious order, compared with which the working of the most perfect machinery that man ever made is rough and jarring, we may somewhat appreciate the words of the psalmist; and we cannot wonder that Dr. Young said, "The undevout astronomer is mad." Every well-executed work of design speaks the praise of the designer. And wherever we see arrangement, order, harmony, especially in mechanism, in movements, we know that there is a designer. We cannot be persuaded that any successful piece of machinery is an accident; we cannot by any effort bring our minds to believe that the works of a watch, or anything similar to them, came by chance, or *happened so*. They need no voice to speak to us to assure us that they had their origin in power and intelligence, or in mind. So said David of the material heavens: "There is no speech nor language; without these their voice is heard." Or as Addison beautifully expresses it:—

"What though no real voice nor sound
Amid their radiant orbs be found;
In reason's ear they all rejoice,
And utter forth a glorious voice,
Forever singing as they shine,
The hand that made us is divine!"

But, while the works of nature may arouse us to devotional feelings, they cannot guide our devotions. They but give evidence of the existence of an almighty Designer, but they cannot reveal him to us. Man himself is "fearfully and wonderfully made;" and he may stand in awe at the thought of his Maker; he may feel a sense of responsibility and of accountability to his Creator; but if left to the voice of nature alone, the highest shrine at which he will bow will be that of "The Unknown God." He may even recognize the voice of conscience within him reproving him of the wrongs which he is conscious that he commits; but nature does not reveal to him the manner of service which would be pleasing to his Creator and Preserver, nor the means of freeing him from the guilt and consequences of his wrongs.

The psalmist, no doubt, had this train of thought passing through his mind; for, after ascribing to the creation all that it can do to incite us to devotion, he abruptly turned his subject, saying: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes." Man is highly exalted as to his *capacities*; there are wonderful possibilities in his being. Yet left altogether to himself he is helpless, especially in the understanding of morals. And this is not at all surprising; for no one is expected to understand the will of a governor, or the laws of the government under which he lives, unless they are revealed to him. The psalmist, as quoted in this paragraph, ascribes to the law of the Lord an office which it is not possible for creation or nature to fill. The commandments of the Lord impart instruction, important and necessary instruction, which we cannot learn by observation, nor by the study of the material universe. No proof ought to be required on this point. The most powerful telescope or microscope can never reveal a single moral duty, or point out a remedy for a single moral wrong.—J. H. WAGGONER, in *Atonement*.

PERPETUITY OF THE TEN COMMANDMENTS.

STEPHEN MCCULLAGH.

ALTHOUGH the language of Matt. 5:17-19 is so clear and simple that all may understand, yet many who take the unenviable position that the ten precepts of the Most High are abolished, apparently stumble over it. An apology is almost due when one attempts to add anything by way of comment on the extraordinary simplicity of this scripture. We will, however, notice verse 18: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

To what law does the great Teacher here refer? Is it the law of circumcision, meats and drinks, new moons, or annual sabbath days?—No, the law of which the Saviour here speaks cannot embrace any of these, because we have the plain testimony that all such ceremonial laws were to sink into oblivion when Jesus hung upon Calvary's cross. Then the law referred to in Matt. 5:18 must be that law which the Lord spoke from heaven, and wrote with his own finger on tables of stone, and to which "he added no more" (Deut. 5:22), and of which he said, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4:2. How beautifully the Son of God corroborated this statement, when he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law."

"Till heaven and earth pass." When one has been journeying across the restless ocean, tossed by the waves that are never still, how glad he is to plant his feet once more upon old *terra firma*. The solid foundations upon which the earth is placed can then be appreciated; but easier would it be to remove the mighty basements of the earth, than to do away with one letter of Jehovah's ten precepts. Let no one, then, say that those who direct their course in harmony with the ten commandments are returning to "weak and beggarly elements."

"One jot or one tittle shall in no wise pass from the law." To talk of changing a whole commandment is monstrous, when from the lips of the Son of God we have the assurance that not one projecting point of a letter shall be altered. How, then, can Sunday, the first day of the week, be substituted for the Sabbath, which is the seventh day of the week according to the commandment? Sunday as a sacred day of rest, is a usurper, and finds its law and support outside the Word of God. The words of the Saviour spoken to those who set at naught one of the commandments, is just as applicable in our day: "In vain they do worship me, teaching for doctrines the commandments of men."

"Till all be fulfilled." Wonderful statement! Will that ever be? The psalmist David says that God's everlasting covenant was commanded to a thousand generations. Allowing a generation to be threescore years and ten, we have the enormous period of 70,000 years. The idea to be conveyed is not of a special period, but that God's law is everlasting. Again, if we take into consideration the promises to be meted out to the saints of the Most High, in their redeemed state, we can safely say they are unending. Eternity itself will not reach the end of the sublime promises for the nations of the saved. The "sweet singer of Israel," after contemplating the scenes to take place in connection with the people of God in the last days, and God's care for the righteous, finally beholds them, translated to their everlasting kingdom, and the scenes of the future blessedness were so overwhelming that he sums up with the soul-stirring promise: "With long life will I satisfy him, and show him my salvation." Ps. 91:16. Just as long as the redeemed shall be receiving life, so long will this scripture be having its fulfillment,

and "till all be fulfilled" means that the law of God will reach just as far as this promise lasts, and eternity will not reach beyond the end of God's law.

Portarlington, Victoria, 19th July, 1889.

TRAINING CHILDREN.

A. T. JONES.

PAUL says, "Children, obey your parents in the Lord, for this is right." Eph. 6:1. A child is often taught to value more highly the opinion of the world than the teachings of God's Word, and parents often teach a child to do a thing because of the construction the world will put upon it, rather than to do an act because it is right to do it. When a child is taught to live out what he knows to be right because it is right, he is already far along in that training which God commends, and which makes of him a commandment-keeper. Insist upon a child's obeying because it is right and pleasing to God (not man) that he should do so. When such a course is taken, and the child comes to maturity, his life will be governed by the principle received in his early youth, and he will be certain to act from convictions of right. How early, then, should a parent begin instruction? is an important question. A physician was once asked the same question, and immediately inquired the age of the child. On being told that it was a year old, he replied, "You have lost just one year." It might well be said, however, that two years had been lost, because pre-natal influences often cause the bringing of a child into the world handicapped with a multitude of influences that tend to drag it downward.

"And ye, fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." "Fathers, provoke not your children to anger, lest they be discouraged." Eph. 6:4; Col. 3:21. Let not the correction be given in such a way as to provoke, torment, or make the child angry, because this might result in discouraging him. Use no extravagant language, such as, "I'll cut your ears off!" "I'll put you in a dark cellar, where a black man will catch you!" Such things are shameful, and should never be indulged in. A traveller upon a hot, dusty road in a broiling sun once came upon some children playing by the side of a cool cave. "Children," he said, "why do you not go into the cave to play, where it is cool and shady?" "Oh," replied a little one, "mamma says there are bears in there, that will eat us up." "Why, my child," said the traveller, "there are no bears there, nor any animal that will hurt you." In astonishment, the little one looked up in his face, and in a puzzled, startled way said, "Why, then mamma lied!" The harm done by the falsehood uttered by that careless mother will never be known until the day of Judgment! Let your aim be to have your children realize that you always speak the truth. Never forfeit their confidence. If stories are told, let them be such as will raise the child's thoughts to God, and help it to understand that God is a good and merciful Father. May it ever be our study, how to bring up our children in the fear, the nurture, and the admonition of the Lord.

SOLEMN FACTS.

You may be clothed in purple and fine linen, and fare sumptuously every day, as Dives did, and not be saved. You may rule vast provinces, and command vast armies, as Pharaoh and Nebuchadnezzar did, and not be saved. You may be fair and lovely to behold, as Absalom was, and not be saved. You may belong to a church, pure and simple, and apostolic, and blessed with holy ordinances, as Ananias and Sapphira did, and not be saved. You may live under the highest blaze of gospel teaching, as Judas did; yea, you may bear witness to the truths of Jesus, as he did,

and not be saved. You may be exalted unto heaven in privileges and opportunities, as Chorazin, Bethsaida, and Capernaum were, and not be saved. You may have the shrewdest intellect, as Ahithophel had, and not be saved. But you cannot believe in the Lord Jesus Christ, and fail of salvation. The word abides forever, "Whosoever believeth in him should not perish, but have everlasting life." John 3:16, last clause. Let the rich man believe, and he is saved. Let the poor man believe, and he is saved. Let the old believe, let the young believe, let the wise believe, let the ignorant believe, and all is safe. Christ is theirs, and Christ is salvation.—Dean Law.

THE BOOK OF MALACHI.

R. F. COTTRELL.

THIS last book of the Old Testament, written nearly four hundred years before the first advent of Christ, was not written for the Jewish dispensation alone, but relates principally to the events of the present dispensation, down to its close, even to the burning day. Its warnings and reproofs, though applicable to the apostate state of the Jewish church in the time of Christ, are no less applicable to the church of the present day. Witness the following:—

"For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." Chap. 2:7-9.

If the Jewish priests in the time of Christ had caused the people to "stumble at the law," making void some of its precepts by their traditions (see Matt. 15:1-9), it is emphatically so with the priests of the present day, some of whom teach that the ten commandments have been abolished; others that the Sabbath of the decalogue has passed away, while they put in its place a tradition of men. These are "partial in the law," teaching that a part has been abolished, and a part holds good.

But from the beginning of the third chapter, the prophecy applies especially to the present dispensation. The herald of the advent, John the Baptist, is foretold, and then the prophecy passes at once to the close of the dispensation and the second coming of Christ, and asks, "Who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap."

The Lord will try his people as gold and silver are tried by the fire; and this will develop a remnant that will stand when he appeareth. At the close of the Jewish age, it was only a remnant who were ready to receive the gospel of Christ. Isaiah had said, "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." And Paul records the fulfillment thus: "Even so then at this present time also there is a remnant according to the election of grace." Rom. 9:27; 11:5.

At the close of the present age, even at the present time, God will test his people, as gold and silver are tried by fire; and the result will be that a remnant will be found that "keep the commandments of God and have the testimony of Jesus Christ." Rev. 12:17.

The prophecy of this chapter evidently relates to the present age. The declaration is made, "Even from the days of your fathers ye have gone away from mine ordinances and have not kept them." For hundreds of years this has been true of the Christian church. Therefore he says, "Return unto me, and I will return unto you, saith the Lord of hosts." Then, in reply to the question, "Wherein shall we return?" we are reminded that we have been robbing God in

tithes and offerings. This is true, inasmuch that the great majority of professed Christians do not even acknowledge their obligations to return to the Lord a tenth of all he gives them. Still that "the tithe is the Lord's," is as true as when uttered thousands of years ago. Here we have in prophecy the obligation of paying tithes in the Christian age. It seems that the Jews in the time of Christ were very punctilious in paying tithes, while omitting more weighty matters. Jesus approved of their paying tithes. Said he, "These ought ye to have done, and not to leave the other undone."

"Then they that feared the Lord spake often one to another." Then, at the time that the church are reforming from the corruptions of the age in which they live, at the time when the Lord is about to make up his jewels, they speak often one to another, "exhorting one another" as they "see the day approaching." "And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels." "Then [when the jewels are made up], ye shall return, and discern between the righteous and the wicked." The decisions of the Judgment are passed, and the "day cometh that shall burn as an oven."

Thus it is evident that this prophecy applies to the age in which we live, and consequently that its reproofs, admonitions, and instructions were intended for our benefit. Will we heed the admonitions, and receive the benefit?

THE BEST CLAIM.

IN making my way through the gold fields, I often hear the questions, "Where can I get a rise?" "Which claim has the best show?" "What is the price of scrip?" Miners will generally put you on the right track if they can; but at the best there is much uncertainty. If you desire true riches, apply to Jesus. If you really want a "rise," no one else can give you so substantial a "claim." He offers you a "share" in his love and mercy without money and without price. And his claim on you is first and foremost. Oh that we could see men devoting the same amount of time and energy to the work of God that they do to gaining earthly wealth! Then should we see the ark of God move forward.

The old Book tells us that soon all the things of time shall be swept away. 1 Pet. 4:7; John 2:16, 17. And again: "We brought nothing into this world, and it is certain we can carry nothing out." Then is it not robbing God of his right, when as a church we give so sparingly towards the maintenance of such a glorious cause as ours? If the dear Lord has blessed us, then let us give accordingly; for "God loveth a cheerful giver." One writer says that the more we give, the more we live. Then let us be always giving. AN OLD BICKLAYER.

SUNDAY SERMONS BY TELEPHONE.

A CORRESPONDENT of the *Standard* writes: "Thanks to the energy of the South of England Telephone Company, we have been able to have the morning and evening services at one of the Congregational churches switched on to our houses. An invalid lady, who has not attended church for years, has been able for several months to regularly attend (in spirit) the services of her church. Doctors and chemists' assistants on duty in various parts of the town, members of a club on the Pantiles, people at Tonbridge (five miles distant), and many other subscribers to the Exchange, have been enabled to attend service in their own residences. The organ voluntaries, singing, reading, sermon, are all most clearly transmitted to the distant worshippers, in addition to the many little noises necessarily caused by the movements of a large gathering of people. Last Sunday sixteen wires were connected to the church, and the preacher was heard in as many places.

HOSPITALITY.

I PLEAD for hospitality. I am not going to discuss the question whether or not there is less of it than formerly. It is likely that it has taken on a somewhat different type than that which prevailed in other generations and under other circumstances. Hospitality is exercised, but let there be still more of it. It is a Christian grace, and is commended, not to say commanded, in the Scriptures.

A barrier that stands in the way of the exercise of this grace on the part of some people is that they imagine that it demands somewhat elaborate preparation. Such preparation costs time and effort and money, and they do not feel that they can afford either. They are—for the most part—undoubtedly right in their deduction from their premises. The trouble is that their premises are wrong. There are occasions when it may be well to make a more or less elaborate social parade. But those are not the occasions now in view. The mistake is that of thinking that all exercise of hospitality must have this "show" feature about it. This is not at all the case. On the contrary, it would seem that, as a rule, the reverse is true, and that the more show and form there is the less genuine is the hospitality. It becomes then a thing of the surface, and not of the heart.

Why is it not a good rule in this matter that what is good enough for our own family is good enough for our friends? That is to say that we ought to feel free to extend the hospitality of our home to our friends without any special preparation over and above what we make for ourselves. We ask them—surely this ought to be the case—to come to us that we may enjoy one another's society. We ought not to want to make a display of our raiment or our furniture. We want to enjoy our friends for themselves, and we expect them to enjoy us for ourselves. Of course we are ready to signalize their presence by some addition to, or adornment of, the ordinary routine of our lives. But this need be only of the simplest.

It is evident when such a course is pursued that it becomes but very little trouble to entertain one's friends; it involves but very little additional expense. It makes it possible for us to both give and receive no small amount of enjoyment. We get, moreover, true enjoyment—that, not of more or less ostentatious display, but of friendly intercourse with those whom we respect and love. In giving or receiving this simple and genuine hospitality, we come into closer relations with our friends than is possible under more formal conditions. This, certainly, is desirable. One who has tasted its sweets will not readily forego it.

There is a further point to be urged. We can hardly literally take up the Oriental custom of giving feasts to the poor and maimed and blind who may be indiscriminately picked up in any number at any time. But surely we can obey the spirit which, by way of illustration, urged that course. There are always those who are not literally poor or halt or blind, to whom an act of hospitality comes as a benediction. There are homeless young men who will rejoice in the brief beatific vision of the inside of a genuine home. There are young women of whom the same thing may be said. We should rejoice when circumstances put it in our power to extend hospitality to such. The good that may be done in this unostentatious and quiet way can hardly be estimated. It is the genuine hospitality that gives, looking for nothing again. Let it be genuine; let it be simple. Let us not make it a burden to ourselves, thereby making it a burden to those to whom we extend it. Let it be easy and graceful and hearty. Let it be bestowed, as far as possible, on those who need it most.—*Quercus*.

THE best book on Evangelical Christianity is the Bible; and the best commentary on that Book is the lives of those who follow its precepts.

THE SABBATH.

SWEET day of rest and quiet,
Thy morning hours of calm
Fall on the week's loud riot
Like tender, healing balm.

Thy noonday joy and blessing
Enwrap each heart with peace,
That comes its sin confessing,
And longing for release.

The evening hours descending,
A golden setting seem,
Wherein the day's beams, blending,
Like some rare jewel gleam.

The weary weeks dividing,
Thou shinest, blessed day,
The way-worn traveller guiding,
And lighting up his way.

Fair type of hope and heaven,
Oh, let thy sacred ray
Illumine all the seven
Till time shall pass away.

—G. P. Du Bois.

HIS MAJESTY THE SULTAN.

THE Sultan is the reigning sovereign of Morocco, although perhaps not quite so rich or so powerful as his neighbor, the Shah of Persia, he is still a very important and a very wealthy potentate, and rules over a vast empire. The name of the present Sultan is Mulai Hassan (or Moulai Hassan, as it is often written). He is the fourteenth Sultan of his dynasty, which has held the throne some 250 years, and originally came from Tafiilet. His position as Sultan does not seem to us an enviable one, from the fact that some portion of his kingdom is always in revolt; though perhaps it is owing to this that his throne is as safe as it is, as it detracts general attention from himself and gives his subjects something to think about. The official titles of the present sovereign are somewhat lofty, as a man who is both a Sultan and an Emperor deserves. They are:

His Imperial and Shereefian Majesty,
High and Mighty Prince,
Chosen of God,
Mulai Hassan,
Sultan, Emperor of Morocco and Fez, and the
Kingdom of Tafiilet, and the Sus.

Mulai Hassan is the son of Sidi Mahammed, the last Sultan, who died in 1873. The story runs that one evening, as was his custom, he was taking some half-dozen of his wives in a boat, when it capsized. His shrieks for help were heard by a couple of officers, who were on guard in another part of the garden, who immediately rushed to his succor and succeeded in saving him, just alive and no more. In a minute he recovered himself a little, and, turning to the officers, said, "Where are my wives?" "Drowned, your Majesty." "Did you see them drowned?" "We did, your Majesty." Whereupon he exclaimed, "You know the penalty for seeing the Sultan's wives; give me your sword," and killed the two men. As might have been expected, he died himself a day or two later.

The tale of the Sultans is a bloody one—one long chapter of murder and sudden death, battles and poisonings, that, had the secrets ever leaked out, would fill volumes. What romances, what plots, have been hatched and accomplished within the painted walls of the palaces! what love and what hate! A despot is always all-powerful, but the Sultan is a despot of despots. His favorite one day is the next day eaten by dogs at the city gate. A wife one day, robed in silks and jewels, the next a slave washing the feet of her who the day before had waited on her. A governor, disturbed by rough soldiers at his meals or his sleep, may be dragged, loaded with chains, to the capital, and made to pay his uttermost farthing, or die under torture. And as the governors are served by their rulers, so do the governors serve the lower officials, and the lower

officials the people. A government and yet no government, the whole official life is a mass of bribery and corruption. And yet, in spite of all this, when we cast our eyes over what accounts we have of Moorish history, we cannot but be struck by the great names we find there, and the great monuments they have left behind them. Though he is allowed by the Koran but four legal wives, no restriction is laid down as to the numbers contained in his harem; and rumor, which often speaks the truth, asserts that it contains some fifteen hundred. Probably his Majesty is in as great a state of ignorance as to his wives as the general public; for not only is he constantly getting new ones, but is at the same time selling off the old in the open slave-markets.

In religion the Sultan is very strict; in fact, the religion of his land is far stricter than that of any other Mohammedan country, excepting, perhaps, a few of the sacred cities of Arabia. For example, no Christian can enter a mosque in any part of the country, not even in civilized Tangier. The Ramadan, or fast of thirty days, is strictly kept by the Sultan, even when on the march, when the Prophet states it is allowable to break it. His Majesty seldom appears in public, taking his exercise in the enormous gardens of the Agidal and his other palaces. The Sultan really lives a very simple life. He rises early, before sunrise, and prays regularly seven times a day. His food is simple—there is very little variety at any time in Moorish cooking—and each dish is tasted by an official taster, a post of great honor at Court—as a guarantee against poison. Though now and again his Ministers eat in the same room with him, they never taste the same dish. His Majesty, like all Moors, scorns knives and forks, and eats from the dish direct with his fingers. Though this seems, to our civilized senses, a disgusting *modus operandi*, it is really nothing of the sort; for so great a dexterity has practice brought them that they scarcely make their fingers sticky, and the practice of washing before and after meals does away with after-effects, that, should it be one's duty to shake hands with one of them, would otherwise prove unpleasant.

The army is divided into two principal parts corresponding to our regulars and militia. The first, the Askari, are infantry; and these are by far the smartest in the service, as the drilling of these troops falls to Kaid Maclean, an Englishman, or rather a Scotchman, who left the European army for the service of the Sultan, and who fills the post of instructor-general of the forces. Nothing could exceed the pains and trouble that Kaid Maclean has taken with his men, who, when he arrived, were little more than a band of unruly robbers, but now go through their drill in a manner that would do credit to a European army. Kaid Maclean has had many things against him at Court; but he has overcome both jealousy and fanaticism, and is not only beloved by his soldiers, but honored by the Emperor with his full confidence.

The second division of the army Kaid Maclean is not responsible for—the Mahasni, or cavalry; and in seeing the two divisions of the army together, one cannot but appreciate the immense work that he has done for the infantry; for the cavalry, armed with Winchester repeating rifles—irregulars, with a vengeance—are in about as wild a state of barbarity as could well be imagined. They correspond, as mentioned above, to our militia, and, like them, are only called out upon necessity. The pay is miserable, and more so because they often go without it. A foot-soldier gets—or is supposed to get—four okeas a day, or not quite twelve cents; out of which he has to house and feed himself. A cavalry soldier's pay is six okeas, for himself and his horse. The principal portion of the army is stationed at the town of residence of the Sultan, and with him moves from place to place, though at times an extraordinary

army corps may be sent to quell an insurrection in some distant State. The Royal cities are Fez, Morocco, Mequinez, and Rabat, though the latter two are not much visited by Royalty, while at Saffi, which was once a favorite coast resort, the palace, a huge building, containing some beautiful architecture and arabesques, has been allowed to fall to ruins. The usual Royal journey between Morocco and Fez takes some six months, and as his Majesty is generally accompanied by from thirty to forty thousand troops and countless camp followers, his march is of far more import than it might seem to us.—

Christian at Work.

PRAY AND WAIT.

I KNOW not by what methods rare,
But this I know, God answers prayer.
I know not when he sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers with him alone
Whose will is wiser than my own.

A WORD ALONE.

FIVE minutes' private personal entreaty will often accomplish more in winning souls to Christ than five months' public preaching. Close action is effective. A pistol at a man's breast is more dangerous to him than a hundred cannon thundering at him two miles away. The preaching may mean any one, or no one in the crowd; but when you talk to me, you mean me. David might have listened calmly to long exhortations and pious counsels without number; but Nathan's "Thou art the man!" cut him to the heart, and brought him to his knees.

Preaching often runs all around men and all over them, like a bucket of water sprinkled all over a pile of corked bottles. Personal effort uncorks the bottles one by one, puts in a funnel, and pours them full of water.

"But I do not know how to talk to people personally about Christ and salvation." Then learn. Confessing ignorance is a good preparation for learning. How will a man know anything unless he is taught? You can talk to people about rain, sunshine, crops, weather, fashion, fires, and the news of the day—"out of the abundance of the heart the mouth speaketh." Why not read God's Word, pray for his Spirit, and pour out that when it burns within?

Study your own heart. Know yourself, and you will others. Talk to others as you used to wish some Christian to talk to you. Seek God's direction. Speak when he gives the word, and wait and pray till it comes. Do not talk when you have nothing to say, nor bore people with endless exhortations and dry disputes. Observe, think, pray, and act.

"Yes, but it is such a cross!" Ah, you do know how to do it, but are not willing to try. Well, the rod is heavier still, and the rod may yet make you love the cross. You must learn to bear the cross, if you would be Christ's disciple. A word spoken for Jesus may cost you a momentary struggle; but it may also win a soul to God, and open to you a well-spring of joy. Try it.—*H. L. Hastings.*

RULE OF ACTION.

THE true rule of action, which every man should adopt, is to do the best he can in the circumstances in which he is placed. But when his circumstances improve, he should improve the opportunity thus afforded, and, still doing his best, better results will be secured. There is no greater folly than for a man to refuse to do what he can, because under the circumstances he cannot do better. Some men who

could earn a dollar a day refuse to work, because they cannot earn two. Some men who could be useful in a limited sphere, will do nothing, because they cannot occupy a more enlarged field. Earn a dollar, if you cannot earn two, but as soon as an opportunity to earn two occurs, embrace it. Improve your present limited sphere of usefulness; but when a wider field presents itself, faithfully occupy it. Never be idle. Always do the best you can; and as circumstances improve, embrace the opportunity to better your condition, or to enlarge your field of usefulness.—*Methodist Recorder.*

Timely Topics.

WE have received through the courtesy of the Actuary, Mr. John Alsop, the annual report of the Melbourne Savings Bank. We are pleased to note the prosperity which attends this worthy institution. There are sixteen branches distributed through the city and suburbs. The number of accounts open at the end of the year was 108,640. The amount due depositors £2,012,802.

How much of this money has been thus rescued from the dram shop, gambling table, and a hundred other ways of dissipation more or less wicked, no one can tell; but doubtless it is a very large sum. Deposits of one shilling and upward are received, and interest is paid at 4 per cent., which at the close of each year is added to the principal, if not withdrawn.

For an earthly institution, we commend this one to all our readers; but there is still a better place to invest our means, "where moth and rust cannot corrupt." Invest in the cause of God, in the imperishable treasure of eternal life.

PROTECTION RIDDEN TO DEATH.

At the last session of the Wesleyan Conference, the Rev. J. Hopkins was transferred from Victoria to this colony, and was appointed to the Mount Barker circuit. Among Mr. Hopkins's effects was that article which is indispensable to every itinerant preacher—a buggy. This had seen some wear, and was, in fact, old. In order to save expense, Mr. Hopkins travelled overland in his trap, and on arriving at the South Australian border was astonished to find that the enlightened Government of this colony wished him to pay the sum of £20 as duty. The preacher, being, like his Master, a poor man, was unable to find so large a sum of money, and, tell it not in Gath, the vehicle was detained until the duty should be paid. We supposed that this was a case of mistaken zeal on the part of the customs officer, and that the attention of the authorities only needed to be called to the subject in order to secure the return of the buggy to its rightful owner, who is hampered in working his circuit by the want of his trap. We were mistaken, however. Mr. Caldwell called the attention of the Treasurer to the matter in the House, who stated that he was aware that Mr. Hopkins's buggy, which he admitted was old, had been detained by the customs department. He added that he believed the tariff was intended to apply to cases of the kind, and stated that if the buggy should fetch less at auction than the amount claimed, Mr. Hopkins would be liable for the difference. Now we differ entirely from the Hon. Treasurer in this matter; we do not believe the tariff was intended to apply to cases of this kind. If so, it is time it was altered. It is preposterous, when persons cross our border for the purpose of settling amongst us, that we should charge them duty on their wearing apparel, furniture, and other personal effects which they bring with them. This may have been a part of the depopulating policy of the late Government, but we had hoped better things of the present administration.—

Christian Colonist.

AUSTRALIA AND THE UNITED STATES.

THERE have many kind things been said on both sides between the United States and Australia within the last few months. One thing that has contributed to this has been the attitude of the American Government on the Samoan question. The powerful form of Brother Jonathan was interposed between the poor half-civilized savages and the ambitious and unrighteous designs of the German authorities. And thus the encroachments of that power in this territory were properly checkmated, very much to the satisfaction of the Australian mind.

The representation of the United States at our great Exhibition, although inadequate to represent in any fit manner the resources of that country, was the occasion of many circumstances all tending in the direction of mutual friendliness. The report of Chief Commissioner Mr. M'Coppin to his Government contains many kindly expressions of feeling toward our colonies; among them the following:—

"I have already informed the department that all the public men of Australia whom I had the honor to meet were most flattering in their expressions toward the United States, and the same may be said of all classes of people in that country. They appear to greatly admire America and American institutions, and would, I am persuaded, rather hold intimate commercial relations with the United States than with any other country in the world outside of the parent country. There is therefore a very wide field in these great colonies in which to expand the commercial relations between the two countries and from which large reciprocal benefits could be gathered."

It is a matter of regret that both parties are not fully awake to the important mutual interests which would accrue in building up closer commercial relations. But it is one of the unaccountable features of American policy to neglect her maritime relations and develop only her internal interests; so that the commercial powers of that country are, and always have been, at an extremely low ebb. An American company is now operating the only line of steamers between here and America, making trips once in four weeks. This should and might be greatly increased. But instead of that, this line, which is supported almost entirely by British and colonial sympathy and money, will soon be withdrawn, and the trade will either be suspended or pass into the hands of a British company. And no one will complain at that; for it should be so if there is no interest upon the part of the United States to encourage this line of communication. But there is no doubt but that "Uncle Sam" will some day rub his eyes open, and see what many of his children see now,—the advantages of building up trade and intercourse with Australia.

Another extract from Mr. M'Coppin's report is as follows:—

"There is in that country the framework of a great empire of English-speaking people. They are now divided up into separate colonies, each having widely divergent fiscal, railway, and other systems, which work greatly to the disadvantage and inconvenience of their own citizens; but they are absolutely certain to become in the course of time fused into one great homogeneous nation. But whatever form of government they may take on in the future, I am satisfied of one thing, and that is of all the English-speaking people in the world, Australia is sure to become our nearest and best friend—the younger brother of Brother Jonathan.

"This sentiment flamed out in an almost passionate way at the closing of the Exhibition. The colonists had been watching with deep interest certain movements in the South Pacific in which the United States was taking what they regarded as an honorable part; and when, at a particular moment during the closing ceremonies, the United States flag was unfurled upon the platform occupied by the Governor of Victoria and other high colonial dignitaries, it received such an ovation from the assembled multitude as the flag of no other nation ever before received in that country."

The Home Circle.

A LESSON.

"Ways are not scarce nor chances few
For those who long God's work to do."

Said one unto himself: "I would
That I might wield some power for good;
That I some wondrous tongue could learn
To speak the thoughts and words that burn;
That I could marvellous colors mix,
Wherewith on sacred walls to fix
The glimpse of heaven, the holy dream,
That should from sin men's thoughts redeem;
And O that some rare gem were mine
Wherewith to carve the face divine."

Another took the self-same words
We use each day,
The words wherewith we chide or bless,
We curse or pray,
And with them sang a song, that through
The wide world rings,
And slumbering souls that hear it wake
To nobler things.

Another, with no pigments rare,
With naught but wood charred in the flame,
Drew scenes that softly call to prayer
And mutely glorify God's name.
Within a vast cathedral stands
An image carved by loving hands,
An image of the Crucified.
Rich treasures deck the holy pile;
But they who tread its shadowy aisle
From all these splendors turn aside;

And time and time again retrace
Their steps, to gaze upon the face
Which from the marble cross looks down.
And yet this stone that melts to tears
The eye that looks on it, for years
Lay 'neath the feet of all the town.

"For those who long God's work to do,
Ways are not scarce nor chances few."

—Virginia B. Harrison.

BETTY'S VERSE.

MR. ROGERS was thinking. Twenty years before he had been a young man doing a prosperous business, and, although not in partnership, still intimately associated with one who had been his playmate, neighbor, and close friend for thirty years. But financial trouble had come upon him, and he thought, bitterly, that if the friend had played the part of a friend it might have been averted.

He saw the twenty years of estrangement; he felt again the bitterness of that hour of failure.

Mr. Rogers rose from his chair, and, going to his safe, drew from it three notes for five thousand dollars each, due on the following Monday.

"Twenty years is a long time to wait for justice," said he to himself; "but now, and without my lifting a finger, these notes have come into my possession, and I know, Robert French, that it will be hard work for you to pay them. I knew justice would be done at last."

Many a man will cry out for justice when it is revenge he desires.

On Monday morning, Mr. Rogers went to the station to take the eight o'clock train for Boston. He had just taken his seat in the car when he heard his name spoken, and saw Mr. Palmer, his neighbor, standing by his seat.

"Anything I can do for you?" he asked.

"I wish you would take charge of my little girl as far as M——. Her grandmother will meet her there."

"Why, of course I will," said Mr. Rogers, heartily. "Where is she?"

A tiny figure clambered on the seat, and a cheerful voice announced, "Here I is!"

"Thank you," said Mr. Palmer.—"Good-bye, Betty; be a good girl, and papa will come for you to-morrow."

"Good-bye, papa; give my love to the baa-lammie and all the west of the fam'ly," replied Betty.

People looked around and laughed at Betty's putting the lamb at the head of the family. They saw a very little girl under an immense hat, with a pair of big blue eyes and rosy cheeks.

Mr. Rogers put her next to the window, and began to talk with her.

"How old are you, Betty?" he asked.

"I'm half-past four; how old are you?" promptly returned Betty.

"Not quite a hundred," laughed Mr. Rogers, "but pretty old for all that."

"Is that what made the fur all come off the top of your head?" she asked, looking thoughtfully at his bald head.

Mr. Rogers said he guessed so.

Betty pointed out various objects of interest and made original comments upon them, not at all abashed by her companion's age and gravity.

Suddenly she looked up and said, "I go to Sunday-school."

"Do you? and what do you do there?"

"Well, I sing, and I learn a verse. My teacher gived me a new one 'bout bears, but I don't know it yet; but I know the first one I had; want me to tell it to you?" and the blue eyes looked confidently up at Mr. Rogers.

"Why, of course I do, Betty," he replied.

Betty folded her hands, and with her eyes fixed on her listener's face, said,

"'Love your innymunts.'"

Mr. Rogers flushed and involuntarily put his hand on his pocketbook; but Betty, all unconscious of his thought, said, "Do you want me to 'splain it?"

The listener nodded, and the child went on,

"Do you know what a 'innymunt' is?" But, receiving no answer, she said, "When anybody does naughty things and bweaks your playthings, he's a 'innymunt.' Wobbie Fwench was my 'innymunt;' he bweaked my dolly's nose and he sticked burrs in my baa-lammie's fur, and he said it wasn't a baa-lammie, noffin' but just a lammie," and the big eyes grew bigger as she recalled this last indignity.

Mr. Rogers looked deeply interested, and, in fact, who could have helped it, looking at the earnest little face? Betty continued to "'splain:"—

"It doesn't mean," she said, "that you must let him bweak all your doll's noses nor call your baa-lammie names, 'cause that's wicked; but last week Wobbie bweaked his 'locipede, and the next day all the boys were going to have a wace; and when I said my pwayers, I told the Lord I was glad Wobbie had bweaked his 'locipede. I was; but when I wanted to go to sleep, I felt bad here," and Betty placed a tiny hand on her chest and drew a long breath. "But by and by, after much as a hour, I guess, I thought how naughty that was, and then I told the Lord I was sorwy Wobbie had bweaked his 'locipede and I would lend him mine part of the time, and then I felt good and I was asleep in a minute."

"And what about Robbie?" asked Mr. Rogers.

"Well," replied the child, "I guess if I keep on loving him, he won't be a 'innymunt' much longer."

"I guess not, either," said Mr. Rogers, giving his hand to help her down from the seat as the cars slackened speed at M—— and stopped at the station. He led the child from the car, and gave her to her grandmother's care.

"I hope she has not troubled you," said the lady, looking fondly at the child.

"On the contrary, madam, she has done me a world of good," said he, sincerely, as he raised his hat, and, bidding Betty good-bye, stepped back into the car.

Mr. Rogers resumed his seat, and looked out of the window; but he did not see the trees, nor the

green fields, nor even the peaceful river, with its thousands of white water-lilies, like stars in the mid-night sky.

Had he told the Lord that he was glad his "innymunt" had broken his velocipede, and could not join in the race for wealth and position? When he came to put the question straight to his own soul, it certainly did look like it.

It was of no use for him to say that the notes were honestly due. He knew that he could afford to wait for the money, and that if Robert French were forced to pay them at once, he would probably be ruined; and he said, in his heart, using the old, familiar name of his boyhood days, "Lord, I'm sorry Rob has broken his velocipede; I'll lend him mine until he gets his mended."

Had the sun suddenly come out from behind a dark cloud? Mr. Rogers thought so; but it had really been shining its brightest all the morning.

A boy came through the train with a great bunch of water-lilies.

"Here, boy!" called Mr. Rogers. "Where did those come from?"

"White Pond Lily Cove," said the boy, eying Mr. Rogers with some perplexity. He had been train boy for five years, and never had known him to buy anything but the *Journal*.

"What'll you take for the bunch?"

"Fifty cents," replied the boy, promptly.

Mr. Rogers handed him the half-dollar, and took the fragrant lilies. "How do you get into the Cove now?" he asked, as the boy pocketed the money and was moving on.

"Git out 'n' shove her over the bar," replied the boy, as he went on.

Mr. Rogers looked at the flowers with the streaks of pink on the outer petals, at the smooth, pinkish-brown stems, and thought of the time, forty years before, when he and Rob, two barefooted urchins, had rowed across White Pond in a leaky boat, and by great exertion dragged and pushed it over the bar, and been back home at seven o'clock in the morning with such a load of lilies as had never been seen in the village before. Yes, he remembered it; and Rob's mother was frying doughnuts when they got back, and she had given them six apiece. Oh, she knew what boys' appetites were! She had been dead for thirty years, he thought.

Just then the cars glided into the station. Mr. Rogers walked along until he came to Sudbury Street, and stopped at a place where he read: "Robert French, Manufacturer of Steam and Gas Fittings."

He entered the office; a man sat at a desk anxiously examining a pile of papers. He looked up as Mr. Rogers entered, and offered a seat to his visitor.

Mr. Rogers broke the silence. "Rob," he said, holding out his hand, "these came from the cove where we used to go, and—and—I've come around to say that if you want to renew these notes that are due to-day, I am ready to do so, and—and—"

But Mr. French had sunk into his chair, and, with his head buried in his hands, was sobbing as if his heart would break.

Mr. Rogers awkwardly laid the lilies on the desk and sat down. "Don't, Rob," he said at length.

"You wouldn't wonder at it, Tom," was the reply, "if you knew what I have endured for the past forty-eight hours. I can pay every penny if I have time, but to pay to-day meant absolute ruin."

The twenty years of estrangement were forgotten like a troubled dream as the two men went over business papers together; and when they finally separated, with a clasp of the hand, each felt a dozen years younger.

"Ah!" said Mr. Rogers, as he walked away with a light step, "Betty was right. If you love your innymunt, he wont be an innymunt any longer."—Sarah B. Kenyon, in *Christian Union*.

Useful and Curious.

THE globe in the Paris Exhibition represents the earth on a scale of one-millionth, and is nearly 100 feet in diameter. Paris occupies about a third of an inch. All the great lines of communication by land and sea are shown in detail. The earth's daily rotation will be precisely imitated by clockwork, a point on the globe's equator moving an eightieth of an inch per second.

A GOOD lady belonging to another communion once remonstrated with the Rev. Dr. W. B. Robertson, of Irvine. She said, "I hear you are introducing some dreadful innovations into your church service." "Indeed," he replied, "what innovations have we introduced?" "Oh," she said, "I hear that you read the commandments at the communion." "Is that all you have heard of?" was his reply; "we have introduced a far greater innovation than that." "What is it?" said the good lady, in some alarm. "We try to keep them," was the reply.

A WELL-KNOWN naturalist, who has recently been studying the habits of the spider, says that the insect can get along nicely until old age overtakes him. Each spider has the power of spinning a certain quantity of web. When he has spun himself out, he is in a bad way, not only because he has no home, but because he has no chance to obtain food. The life of a spider is as full of luck as that of a man. If he constructs his web in an out-of-the-way place, it will last him a long time; but if he happens to spin it where a woman with the broom can reach, he will likely soon find himself spun out. As long as he remains strong, he is all right; for he can overpower the young spiders and steal their webs. When he can no longer fight, he becomes a tramp, and dies of starvation.

THE St. Petersburg world of women is in a flutter of admiration over three dressing-gowns, to see which everybody is making a pilgrimage. They are the gift of the Czarina to the Princess Alexandra of Greece, who is about to be married to the Grand Duke Paul of Russia. One of these phenomena in fur is made of white silver fox, trimmed with a wide border of real gold thread. The second is of sable, and fastened in front with six clasps composed of real pearls, which are said to be strikingly effective among the costly fur. But the most gorgeous of the three gowns, all of which seem to have been made after patterns taken from fairy tales, is that which is made of the fur of the rare so-called "blue" fox, and has, as its only ornament, a belt made entirely of diamonds.

SWEET REVENGE.

NAPOLÉON's impudent apology for seizing Holland, that it was a country formed by the alluvium of French rivers, and so belonged rightfully to France, can scarcely have afforded the Dutch much satisfaction; for they, like all patriotic people, are rather sensitive to the peculiarities of their country. Moreover, like other partisans, they are likely to receive an occasional well-directed missile, if, living in glass houses, they attempt to throw stones.

An Englishman, in exploring the North and Baltic Seas on his yacht *Falcon*, once picked up a pilot, who made sundry sarcastic and patronizing remarks as to the leaky condition of the *Falcon*, for she was a boat requiring constant pumping.

Presently across the dikes loomed up an enormous congregation of windmills.

"What do you have all these windmills for?" asked a sailor.

"To pump de water off de land," replied the pilot. "If those were not always turning round, us Hollanders would soon all be drowned."

"Well, pilot," returned the captain, "you were very severe just now because our boat leaked; but you must confess that your country leaks harder still."

The pilot smiled, in spite of himself, but said nothing.

STEEL BOATS FOR SHIPS.

THERE seems, says the *Leeds Mercury*, to be no bounds to the skill and ingenuity of Leeds engineers. Every one acquainted with things nautical knows how seriously ships' boats suffer from being slung up at the davits and kept there for lengthened periods exposed to the weather—rain one day and sunshine the next. It not infrequently happens that when in harbor—and it may be at sea in a case of emergency—a boat which has for some time been exposed to such deteriorating influences is lowered into the water, it is found to be leaky. Like large vessels, boats suffer more damage when "laid up" than when in use, unless, of course, they are kept under cover. Ships' boats hanging at the davits are also in danger of being smashed by seas breaking on board. In order to provide against the loss and danger arising from such conditions, it is proposed to construct boats of steel, and, what is more interesting and novel, out of single plates. Machinery has been patented for the purpose, and is about to be manufactured by a Leeds engineering firm. The boats thus produced will be of various sizes. We understand that a company is to be formed for the carrying out of the project. It is obvious that there must be great economy in this method of manufacturing boats in sizes like so many nails or pipe.

THE EVOLUTION OF THE DINNER-PLATE.

NO DOUBT the first men used caves and trees for houses, and ate such wild fruits as they could find in the woods, and the flesh of such wild animals as they could kill with sticks and stones. They probably knew about the wild gourd, and used it for a drinking-cup, or, cut in two, for a dinner-plate. They also used it afterwards for a pot in which to boil water and make the prehistoric soup.

When these old cave-dwellers began to use gourds for soup-pots, they found that when the bottom of the gourd was smeared with clay, it lasted much longer. The gourd, unless very full of water, would crack and burn. The clay hardened in the fire, and protected the gourd. In time, some bright cook found that if the gourd burned out inside the gourd, the clay itself would keep the shape of the gourd; and thus the first clay pot was born. Clam and oyster shells also furnished plates for the early eaters of fish dinners.

Our word *porcelain* is from a Portuguese word, *porcellana*, which means a fine white shell; and while this does not prove that porcelain plates were copied from shells, it is curious, because the first plates were really sea-shells.

Less than three hundred years ago, porcelain was hardly known in Europe, and was worth its weight in gold. Wooden dinner-plates were every-day ware, with perhaps a silver dish for best. The first pots and plates were brick-red. A white dish cost years and years of search, study, trial, and experiment. Only a slow, patient people, like the Chinese, could or would spend the time and labor to find out how to make a porcelain dinner-plate. When, early in the fifteenth century, pieces of porcelain ware began to come from China, they attracted a great deal of attention, and many people tried to find out the secret of their manufacture. Men of science, artists, and earnest workers in many trades, spent their lives in trying to make such a simple thing as a white china plate, and to make it cheap. Only within a very few years has it been manufactured on a large

scale, and sold so cheap that the house-mother need not break her heart every time the cook breaks a dinner-plate.

Clay is a variety of earth, and has two convenient and curious properties. When wet, it is plastic; that is, it is soft and sticky, and if bent or pressed into any shape, it will keep that shape for some time. Besides this, it is curiously affected by heat. In the heat of the sun it becomes quite hard. If broken up, it falls into dust, and when wet with water it becomes plastic again, and can be moulded into new shapes. In the heat of a strong fire, it becomes very hard indeed, and changes its color. If now it is broken up into pieces, it cannot be again made plastic. Probably far back in the unknown past, some forgotten genius invented a tool that made it possible to make a dinner-plate out of clay. It is represented on some of the oldest Egyptian monuments, where one of the gods is shown as making the first man out of clay on a potter's wheel. To-day, the same flat, whirling table is used to make all our dinner-plates.

A lump of soft, wet clay is placed on the wheel, and, as it turns swiftly round, it can be pressed by the hand into any circular shape. Having formed one side, it can be turned over, and the other side moulded into shape with the hand, or by means of a tool that gently presses the clay into the right shape. Taken off the wheel, the soft dish is placed in a dry place till it becomes hard. It can then be put in a lathe, and turned down smooth and even. It is then placed in a kiln and burned. It comes out hard, strong, and pure white, or some very light shade of gray or yellow. The surface is, however, dull and slightly rough. It can be dipped in thin clay resembling cream, and baked, or "fired," again, and a smooth, white, hard, glassy surface, or "glaze," put on it. Another way is to dip the soft, unbaked plate in the glazing clay, and then fire it, the clay and the glassy surface being formed into china or porcelain at the same time.

Another plan is to form the soft watery clay into a plastic mould. The water soaks away, leaving the clay in a thin mass in the mould. It soon hardens sufficiently to keep its shape when handled, and can then be dried, dipped in glaze, and fired.—*Charles Barnard.*

FACE-TO-FACE WORK.

WHEN Edward Irving began his labors as Doctor Chalmer's assistant, among the poor of Glasgow, he girded himself for face-to-face, hand-to-hand work. His interest in persons prompted him to devise guileless wiles for winning them. An infidel shoemaker, a born workman, used to turn his back when Irving visited the house, and never acknowledged his presence save by an occasional *humph* of criticism on some remark of the visitor to the trembling wife.

One day Irving sat down by the shoemaker's bench, took up a piece of patent leather, then a recent invention, and made several remarks upon it.

"What do *ye* ken about leather?" asked the shoemaker, without raising his eyes.

Irving, a tanner's son, answered by so talking that the cobbler slackened work and listened. Irving described a process of making shoes by machinery. The man suspended work altogether, lifted his eyes and exclaimed, "Od, you're a decent kind o' fellow! Do *you* preach?"

On the following Sunday, the cobbler was at church. The next day Irving, meeting him in one of the most frequented streets of Glasgow, hailed him as a friend, laid his hand upon the cobbler's shirt-sleeve, and walked with him until their ways parted.

The shoemaker was won. He bought a suit of Sunday "blacks," went habitually to church, and to the criticism of his comrades, answered, "He's a sensible man yon. He kens about leather!"

Irving's cordiality, seen to be personal and not merely official, had conquered the sullen man.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, August 15, 1889.

"KEEP THAT WHICH IS COMMITTED TO THY TRUST."

THE following earnest words were addressed by the apostle to a young man of piety and devotion whom he loved: "O Timothy, keep that which is committed to thy trust." There had been committed to this young man from the days of his childhood an intimate knowledge of, and unmodified faith in, the holy Scriptures. Where he obtained this precious heritage is revealed by an expression in Paul's next letter: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice." Again he admonishes him: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Timothy was just entering upon a life of usefulness and labor, in which all the graces and the sterling qualities of character would be severely tested. His counsellor was such a one as Paul the aged, one who had met opposition in all its forms, and saw the dangers to which a minister of the gospel would be exposed.

Already the deceiver was at work under the false cover of "science," undermining and overthrowing the faith of some. Timothy had in his youth received foundation principles of the right stamp. He had been taught childlike and simple faith in God. It is in no wise probable that either his mother or grandmother were learned in philosophy or logic, nor yet in geology and ethnology, or in fact in any of those lines of investigation which characterize the wisdom of the ancient Greek or his modern compeers. But they had that which was worth a thousand times more to them, to Timothy, and to us, an implicit confidence in God, which was like an anchor to the soul. Their confidence in the Scripture was equal to that they reposed in its divine Author. And in this faith the learned and inspired apostle participated and rejoiced. More than this, he saw in this kind of faith the necessary groundwork to future usefulness in the gospel ministry.

It were well for the cause of truth if there were more such mothers and more such apostles now. The mothers are not so scarce as the apostles. It is a lamentable fact that most young men have to start out in life to-day without any such faith as that which was the heritage of Timothy. If it has been taught to them by a godly mother, a godless skepticism may have blasted it, or a faithless theology honeycombed the substance all out of it. If we can rightly discern the signs of the times, the whole tendency of the teachings of the present age is to undermine the "foundations of many generations," to weaken faith in God's Word. Science, falsely so called, is employed by the deceiver in this day as never before. With it he attacks the very citadel of strength, and has carried away captive many who profess to love God and teach his Word. It is no longer necessary in the eyes of the advanced theology to associate the infallibility of the Lord God with the

Book he has given. Men who profess to fully believe God, freely discount the Bible. For example, the Lord says with his own voice, and writes with his own finger, that he made the world in six days. Who believes it? It is not enough to say Moses wrote it, and he did not know. But how did Moses come to write it? God talked with him as friend to friend. Num. 12:8.

Another line of attack is in reference to the age of man. By some geologists who do not lay claim to the Christian name, the origin of the human race is placed at the close of the "glacial period." And most theological geologists, being reluctant to turn their backs entirely upon the Word of God, assent to this as a sort of a compromise with other scientists who would lengthen out his history by a few million years, more or less. But the date of the glacial period is a phantasm very hard to locate. Some say 800,000 years ago, some 200,000, others 80,000. Professor Newberry, of Columbia College, does not think it to be over 15,000 years. Forel, the French geologist, places it at 100,000 years ago; Marlot, at from 16,000 to 27,000, and so on to the end of the list. But the tendency upon the part of religio-geologic teachers is to reduce the time of man's abode on earth to the neighborhood of 12,000 years. Where do they look for evidence? To the deposits of mud or silt which proceed from the mouths of rivers, rather than the words which proceed from the lips of the Lord.

A late religious paper explains this by saying that "It is one of the errors that have extended to our own time, that the maintenance of the authority of the Scriptures requires the acceptance of Archbishop Ussher's chronology. But we know now that the Bible is not a manual of geology or ethnology." Now it is a shame to make Ussher responsible for these discrepancies. He was a man who worked hard to render the Bible easy to our comprehension and faith. And he has succeeded to a grand degree in doing just what his critics are undoing.

But Archbishop Ussher is not the authority for the Bible history of man. Any company of individuals with Bibles, paper, and pencils can easily figure out a system of chronology very much more harmonious than that presented by geologists. Let us see: "The Lord God formed man of the dust of the ground" on the sixth day of the creation week. "And the Lord God took the man [margin, Adam], and put him into the garden of Eden." In the fifth chapter of Genesis we learn that Adam lived 930 years; and there is an unbroken line of genealogy extending to the days of Noah. The flood occurred in the year of the world 1657. From Gen. 11:10 onward we have a definite line extending to the time of Abraham. Abraham was seventy-five years of age at the death of his father, who died at the age of 205 years. See Gen. 11:32; 12:4. Hence we have the date 2009 as the time of Abraham's birth. From that time the chronology is preserved with a definiteness which admits of but very slight variations to the end of the sacred volume. The era of Nabonassar, B. C. 747, is a point well established in chronology by the aid of astronomy. And down to that time there is no difficulty in tracing the course and duration of human history.

To the Bible, and to that alone, pertains the honor or discredit, whichever we make it, of preserving historical data. The Ussher chronology is but a comment on the dates there given. And though we should admit, which is not necessary, that there is an uncertainty respecting the exact number of years extending at most over a very few decades, still the Bible system presents an infinitely more satisfactory and harmonious account of the human race than the multitude who shout

to the modern Diana of geology. Until science can present to the world something more tangible to our belief, it is a bold act of deception to contradict the plain words of the Author of that Book which has been the hope and guide of the good in all ages. It is better, far better, for the Christian to keep what has been committed to his trust. Stand on the platform of the "Word of our God," which shall "stand forever."

BEARING BURDENS.

THERE is no lack of burden-bearing in this world of ours. Each heart has its bitterness and load of grief. Groans and complaints arise on every side, and the wayside of life is continually strewn with those, who, unable longer to bear their heavy loads, have fallen in despair or in death. This sad state of things has been brought about by sin. But it is the specific work of the gospel to undo the heavy burdens, and let the oppressed go free.

The gospel of Jesus gives us relief by showing us what burdens to avoid, and what to bear and how to bear them. It is a great mistake to suppose that religion relieves us of all labor and responsibility; and yet there are many who commit it. They declare that Christ has "paid it all," and hence they have "nothing to do." They complacently go to church, and feel perfectly at ease as far as their eternal interests are concerned, and all their burdens pertain to other matters than the salvation of their souls or that of others.

Here is the gracious invitation of Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." How precious the invitation! How needful the rest! And many thousands have rejoiced to repeat those gracious words. But it is not often they are fully comprehended. About all we know is that we need rest, and here is a welcome call and promise. But what are the conditions? Rest is not to be found in slothfulness, nor in finding our own selfish pleasures. It is to be sought in bearing the yoke of Christ; and a yoke is the symbol of labor. The mission of Christ was not one of ease and self-pleasing. He "came not to be ministered unto, but to minister; and to give his life a ransom for many." It was true of him that "he went about doing good." "He hath borne our griefs, and carried our sorrows." And it is to such a life that he invites us. "Take my yoke upon you, and learn of me, . . . and ye shall find rest." He adds, "My yoke is easy, and my burden is light."

This could be only because love lightened the load. His heart was made glad and light, though his feet ached, and his whole frame was weak through weariness; for he saw new hope and joy spring up in hundreds of darkened lives. He often heard the cry of gratitude from lips that had long been dumb to gladness and praise. Oh, what satisfaction and glory filled his heart as he saw the burdens fall from the shoulders of those whom affliction had bowed to earth.

How many are bearing burdens to-day which do not contribute to their own good, or bless others; which displease and dishonor God and gratify Satan. The enemy will deceive us on this point if possible, and lead us to employ our strength and waste our time on burdens which are but a curse to ourselves and to all others. We are burdened with our sins, which God has promised to freely forgive; burdened with our weakness when God says, "I will strengthen thee; yea, I

will help thee ; yea, I will uphold thee ;" burdened with the poverty or adversities of life, which we cannot avoid, but for which the religion and grace of Christ are an antidote. Perhaps we are carrying a grievous burden over the mistakes or misdeeds of others, but have not taken the steps pointed out to be taken. For instance : " Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." " Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6 : 1, 2.

The law of Christ imposes the burdens of love and sympathy. The gospel of Christ proclaims freedom from our own burdens of weakness, and sin, and sorrow. All around us are those who need our words and deeds of love. The tempted and straying, even the fallen, need our help and kindly guidance. Entering into their needs and trials, we shall lose sight of our own. Talking of faith and courage to others, kindles our own slumbering fires. When we come to understand and encompass what others have to endure, our own sufferings will become insignificant. We lose sight of pain and weariness while ministering to others. And while pouring in balm and oil to other wounded hearts, we feel the soothing influence in our own troubled souls.

There is a wonderful economy in this work of Christ. Blessings bestowed return to the giver increased seven-fold. Words of hope and faith directed to the disheartened fellow-traveller, become the wings of our joy and rejoicing.

Truly Christ's burden is light. His yoke is a source of gladness. Let us get rid of these selfish, narrow incumbrances which rest like an incubus upon our lives, which shut out the light and prevent us seeing anything or anybody but ourselves and our miseries. Christ says, " I will give you rest." Let us leave our burdens there ; then learn to help humanity about us, reach after the sinner, lift up the fallen and the bowed down. " Is not this the fast that I have chosen ? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke ? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house ? when thou seest the naked, that thou cover him ; and that thou hide not thyself from thine own flesh ? Then shall thy light break forth as the morning, and thine health shall spring forth speedily ; and thy righteousness shall go before thee ; the glory of the Lord shall be thy reward." Isa. 58 : 6-8.

THE NATURE OF THE WORK CONNECTED WITH THE THIRD ANGEL'S MESSAGE OF REV. 14 : 9-12.

S. N. H.

It becomes apparent from the considerations presented in previous articles, that the work referred to by the prophet in Rev. 14 is no ordinary one, and that a people will be raised up for that special purpose. The sin there brought to view is a specific one, and the punishment for it is different from that visited upon common offenders ; viz., " the wrath of God, poured out without mixture into the cup of his indignation." This applies to only one class of judgments mentioned in the Bible,—the seven last plagues. And this does not occur until the mediation of Christ has ceased, and he rises, and solemnly proclaims that those who are filthy must be filthy still, and those who are righteous will be righteous still. Rev. 22 : 10-12.

This will be seen from the expression used in the message itself. The " wrath of God poured

out without mixture" cannot apply to any calamity that can occur in our world during the gospel dispensation ; for so long as Christ is upon the mediatorial throne, and intercedes for the human family, just so long there is mercy mixed with all of God's dealings with men. His rain comes upon the just and upon the unjust, and his mercy is extended over all his works.

In Rev. 16, we read concerning the seven last plagues that the angel " went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast." By comparing this with the third angel's message, it will be seen that this is the same wrath that is there threatened. It follows, then, that those who give this warning fully comprehend the nature of the work in which they are engaged, and also the fact that the plagues will be the portion of those who disregard the warning.

How does it happen that they are so positive in their position, and yet so different from the mass of preachers, in threatening not a general but a special judgment of God,—not a lake of fire at the end of the thousand years, but a special wrath poured out upon a particular class during a limited period of time between the close of probation and the coming of the Lord ? The answer is obvious that they go to the Bible for their light. From no other place can this authority be derived but from the message of the third angel of Rev. 14 ; for it is there, and there alone, that the warning is given concerning the plagues spoken of in the sixteenth chapter. Hence we conclude that this message is given by a special people, who understand that they have a special message to give to the world.

Another fact we would do well to consider ; viz., there must be something more than an abstract belief in the " faith of Jesus." The faith of Jesus here referred to is the gospel of Christ brought to view in the New Testament. It comprises a system of faith which embraces all of our Saviour's teachings as well as the examples he set while upon earth. In proof of this, we will refer to the following scriptures : Acts 6 : 7 ; 1 Tim. 3 : 8, 9 ; 4 : 1 ; 5 : 8 ; Jude 3 ; Rev. 2 : 13. In order to become this people, they must keep the commandments of God, and the faith of Jesus. These expressions evidently mark a peculiarity of the people who give this message. They are not only believers on the Lord Jesus Christ, but they are distinguished from others by keeping the commandments of God. If the commandments of God are simply the faith of Jesus, then the language becomes tautological, and the angel uses a superfluous expression ; but this we cannot admit as long as we hold to the inspiration of the Bible. God here intends to specify two important characteristics of those who give his last warning to fallen man.

Another important fact worthy of consideration, is that those who give this message must be engaged in doing it this side of 1798. Scripture combined with history shows that the papacy, which is represented by the beast of Rev. 13 : 1-10, went into captivity in 1798. The two-horned beast, representing the United States of America, was then coming up ; and it was in the days of this power that the universal enforcement of the dogmas of the beast was to take place. The conflict comes at that time, consequently the work of the third angel must occur this side of that period.

There is one other characteristic of the two-horned beast that it would be well to notice, as it helps to locate its work, and consequently the

warning of the third angel. In Rev. 13 : 13, 14, we read that " he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live." From what source do the miracles come ? They are not sham miracles, performed to deceive the people, but they are real miracles. Turn to Rev. 16 : 13, 14 : " And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Here the prophet refers to what is now known as modern Spiritualism. He locates its rise in the territory of the false prophet. By comparing Rev. 19 : 20, we learn that this false prophet was the power that wrought miracles in the sight of the beast, with which he deceives them that receive the mark of the beast, and worship his image. Thus the false prophet represents the same power that is represented by the two-horned beast.

Spiritualism, then, will aid in the work of preparing the wicked, and warring against the truth of God, in the closing scenes of this world's history. Has such a power risen ? Here is a fact worthy of most serious attention : In 1848 there appeared in an obscure family in the State of New York, a most wonderful phenomenon. While it provoked the mirth of some, and called forth the ridicule of others, it excited the curiosity of many more to the highest degree. There was at first nothing in its demonstrations particularly impressive. The mystery consisted in the fact that there seemed to be some method and system in the whole matter, and that responses, while somewhat unreliable, still furnished evidence that there was behind it a controlling mind. This manifestation at first was local ; but soon it began to spread, until it extended throughout the country. From statistics recently published, we learn that it has now gone to all portions of the earth. The mightiest minds of every nation, as well as the most common, have consulted these " spirits of the dead," and given heed to their words. Such an increase in numbers and extent is without a parallel in the annals of the human race. This system denies God as the Bible presents him, and advocates the gratification of the natural heart. It embraces every evil, and is fast wrapping the human race in its soubre folds.

It has continued to advance in manifesting its power, until individuals have been seen, and hands have been shaken. The only safety against this doctrine is the Word of God, which plainly teaches that the dead know not anything, and that these manifestations of spirits are only manifestations of Satan.

But what is the final object of this power,—this diabolical agency ? Its mission is plainly stated in Rev. 13 : 14, and 16 : 14. It is to go forth to deceive the nations of the earth, and gather them to the battle of the great day of God. This power is also to bring down fire from heaven. We do not claim that this has yet been done ; but with its progressive character, it will not be any more remarkable to see this manifestation than to see what we have already seen of its work.

It has been God's plan in every age to furnish the light necessary to enable his people to discern the dangers, and prepare for them. Is it therefore inconsistent to conclude that God, in this

message, will cause the light to shine at the right time to prepare a people for the end of probation and the final reward? In fact, if he had not done this, his dealings with men would then be marked with imperfection, which so often characterizes the creature, but never the Creator.

CONTINUE.

E. J. W.

"But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them." Thus wrote the apostle Paul to his son Timothy. There are thousands of honest souls who would be well off if they would but heed that injunction. It would seem to be the most natural thing in the world to do, and yet there are few who do it. If a man has learned a thing, and is assured of it, it would seem as though he would cling to that under all circumstances; the more the clouds and mists gathered about him, the more darkness covered his way, making it almost impossible to discern anything, the more closely should he cling to those things that he has been assured of.

Usually, however, the contrary is just the case. A person is as well assured of some things as he can possibly be of his own existence; but suddenly he is confronted by something which he does not know how to "harmonize" with what he already has. The new thing may be only a spectre; but it has proved sufficient to frighten him from all that is substantial.

There are a great many who can never become reconciled to the idea that they are not omniscient. They rest content for a while in the things that they are assured of, simply because those things bound their horizon. But when they become conscious that there are things that they do not know, and which they, with their finite minds, cannot understand, they give up everything. They will know everything or nothing. Unfortunately, when they have thrown away those things that they know, and are the nearest to knowing nothing, they imagine that they are the nearest to knowing everything.

Henry Ward Beecher tells of a lesson which was once given him in regard to continuing in the things which he knew. When he was a boy, he had a very original teacher in mathematics. One day Henry was demonstrating a problem, when his teacher suddenly interrupted him with an emphatic No! This disconcerted him, and he began again at the beginning, but was very soon interrupted by another emphatic contradiction of his statement. Wholly discouraged, he sat down, and the problem was given to another boy, who demonstrated it in the same manner and was met by the same contradiction on the part of the teacher. This boy, however, paid no heed to the interruptions, and completed his demonstration and was commended. "Why," said young Beecher, in an injured tone, "that's just the way I did it." "Yes," replied the teacher, "but you didn't stick to it."

That is the way with many Christians. They go along very smoothly so long as there is no breath of opposition; but as soon as they meet with a sharp contradiction, they don't know what to do. They act as though they thought that nothing can be true unless everybody believes it. It isn't, however, because the things that they are assured of are attacked, that they give up the truth, but because something else is declared or insinuated to be the truth, and they cannot harmonize the two. Doubts and fanciful theories are presented to them, and they straightway leave the solid ground of truth, to chase the will-o'-the-wisp into the bogs of error. How

much better off people would be, if they would only heed the apostle's injunction to continue in the things that they are assured of. Is not that the only common-sense way of doing?

It is only those who patiently continue in well-doing that God will reward with eternal life. Eternity in the kingdom of God will be continual progression in the truths which have been learned on earth. No man who puts his hand to the plough and looks back is worthy of the kingdom of heaven; because if he cannot continue for a few years in things that he has been assured of, how can he continue in the same things throughout eternity?

Happy is the man who continues instant in prayer, "watching thereunto with all perseverance," and is thus "steadfast, unmovable, always abounding in the work of the Lord." Have you been assured of one thing? Then cling to it and continue in it, even though it be the only thing you know. Better be assured of one thing, than to be in doubt of everything. Does somebody say, "Well, I don't know about that?" Then do you reply, "Well, I do know about it." Does somebody taunt you with your ignorance of many things? Tell them that your ignorance of many things shall not overthrow your knowledge of the one thing. Whatever is said and done, "continue thou in the things which thou hast learned, and hast been assured of." Only by so doing can you hope to know anything more.

Above all things, continue in the knowledge of God. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Titus 3:8. Oh that all who profess faith in Christ might so know him whom they have believed that they would "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things which is the head, even Christ."

THE GREAT COMMANDMENT.

U. SMITH.

In Matt. 22:35-40, we have the record of an interview between Christ and a certain lawyer who came to him tempting him, and saying, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The words, "Thou shalt love the Lord thy God with all thy heart," etc., are quoted from Deut. 6:5; and the words, "Thou shalt love thy neighbor as thyself," from Lev. 19:18. The first, Christ calls the "first and great commandment;" and the other, the "second" commandment; and these are commandments "in the law;" but because Christ does not quote from the decalogue, some would argue that therefore the decalogue is not in any pre-eminent and special sense the "law of God."

The lawyer asked only one question, namely, "Which is the great commandment in the law?" In his answer, Christ goes beyond the question, and thus gives us to understand that he covers the whole subject involved therein. Thus he tells which is the "great" commandment, and then imparts the additional information that this is the "first," and that to the system there

belongs another which is the "second;" and that this second is like unto the first; namely, "Thou shalt love thy neighbor as thyself;" that is, it embraces the same great principle of love, only giving it another direction. In the first, our love is directed toward God; in the second, our love is directed toward our neighbor. And these two principles embrace the whole of the law of which he speaks; for if there had been a third, the logic of the situation would have compelled him to state it.

The duty of loving God, therefore, and loving our fellow-men, is the subject which he treats in answering the lawyer's question. But in stating these principles, he does not quote from the decalogue? Very true; but have they therefore no connection with the decalogue?—No, says the objector, they are quoted from the law of Moses. But the law of Moses was abolished at and by the death of Christ. Were these principles abolished? Could they for a moment cease to exist? How any one could ever suppose these principles were nailed to the cross, is a mystery to us; and why they should so claim is equally strange. Think of it! nailing to the cross the principles of love to God and love to man, and blotting them out as something "against us," "contrary to us!" Col. 2:14. The idea is preposterous.

What, then, is the relation of these principles to the decalogue? They are simply a summary of the two tables. Take the principle of love to God, and let any man try to formulate this into specific commandments, and we challenge him to do it with anything less than the first four commandments of the decalogue, or to show that anything more is required. We are to give to God the supreme position, caricature him by no images or idols, hallow his sacred name, and devote his time, the holy Sabbath, to such uses as he specifies. When we love him with all the heart, we shall do these things. To do less is to come short, and it is not within the range of possibility to do more. And, conversely, when we do all these things from the heart, in that spirit which alone constitutes true obedience, then we love him with all the heart. And so with the second principle—love to our neighbor; the moment we try to carry that out into specific duties, we find ourselves writing down the last six commandments of the decalogue. We cannot do less, and we cannot go beyond them; for these cover all the social relations and duties of life.

We have, then, before us these two great facts: 1. When we attempt to enunciate the primary duties involved in the two great principles of "love to God" and "love to man," by inexorable necessity we are confined to an enunciation of the ten commandments; for nothing else will express them; and, 2. Having stated the ten commandments, there we are compelled to stop; for these higher duties, comprehending all lesser ones of the same kind, cover the whole ground.

Here love has a field which is all its own. It may be illustrated by the following diagram:—

LOVE { TO GOD.—First Four Commandments.
TO MAN.—Last Six Commandments.

The principles involved in these commandments cover every relation and every obligation possible to the human family, outside of those duties and services which have been made necessary by the advent of sin. Why men—we will not say *cannot*—but why they *will not*, see that here is a class of relations and obligations as different in their nature, and as distinct, from the secondary duties growing out of man's changed relation to God when he became a sinner as light is from darkness, is something we will not attempt to explain. But so it is.

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.]

DUTIES OF CHURCH MEMBERS.

CHAS. L. BOYD.

1. What title is given to the people of God?
"The whole family in heaven and earth." Eph. 3:15.
2. What relation is this family to God?
"Beloved, now are we the sons of God," "and if children, then heirs; heirs of God, and joint-heirs with Christ." 1 Jno. 3:2; Rom. 8:17.
3. How has God manifested his love to us?
"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 Jno. 3:1.
4. How may these children address God?
As "Abba Father," and "Our Father which art in heaven." Rom. 8:15; Matt. 6:9.
5. To whom is the book of Revelation addressed?
"To the seven churches." Rev. 1:4.
6. To be recipients of its promised blessings, of what must we be a part?
We must be a part of the church.
7. How has this church been purchased?
"Feed the church of God, which he hath purchased with his own blood." Acts 20:28.
8. Of what is this church composed?
"For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ." "Now ye are the body of Christ, and members in particular." 1 Cor. 12:12, 27.
9. What must precede a membership in this family?
"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Jno. 3:5.
10. Of what are God's children born?
"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1:23.
11. How should the members of this family regard each other?
"With all lowliness and meekness, with long-suffering, forbearing one another in love." "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Eph. 4:2; Rom. 12:10.
12. How is the union of the church described?
"For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Rom. 12:4, 5.
13. What care should each member exercise toward the other members?
"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." Matt. 18:15.
14. If this admonition is not heeded, what should be done?
"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Matt. 18:16.
15. If still not heeded, what further is required?
"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. 18:17.
16. How is the work of the church regarded in heaven?
"Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18:18.
17. Is the discipline of the erring a permission or a commandment?
"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." 2 Thess. 3:6. "If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no, not to eat." 1 Cor. 5:11.

18. How should the disfellowshipped member be regarded?

"Yet count him not as an enemy, but admonish him as a brother." 2 Thess. 3:15.

19. If the erring repent, how should he be treated?

"Ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with over much sorrow." 2 Cor. 2:7.

20. What is the fruit of godly sorrow?

"Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." 2 Cor. 7:10.

21. "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

"Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Matt. 18:21, 22.

22. How fully should we forgive?

"Forgive us our debts as we forgive our debtors." "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Matt. 6:12; Eph. 4:32.

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

MOSES' SIN.

(Lesson for August 17.)

THE rebellion of Korah, the subject of the last lesson, is a surprising illustration of the blindness of sin and rebellion. It shows how certain an individual may be that he is right when he is in fact all wrong. Korah and his associates apparently did not hesitate to subject their cases to the test. They were so confident that they were right that they were willing God should decide in the matter.

Another stage of the journey brought the people of Israel to the wilderness of Zin, or Tsin. It was not a forward march in the direction of success, but a retrograde movement under the displeasure of God. There was no water, and the people, true to their natural disposition, broke out in lamentation and murmuring. They would to God they had died with Korah and the rest. They reproached the faithful servant of God with all their misfortunes.

If anything were needed to demonstrate the justice of God's sentence upon them, this circumstance fully supplies it. They were utterly unfaithful, incorrigible, in their selfish unbelief. It was impossible that any experience or demonstration would establish them in the faith of God. Their murmuring was against God rather than Moses. It was the Lord, not Moses, who had led them.

Moses was told to take his rod and speak unto the rock before their eyes. But after gathering the people, he said, "Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice." Thus in a few brief moments occurred what strikes us all as one of the saddest circumstances in connection with the history of this people.

"We are often prone to excuse some sin in ourselves, on the ground that it is the only time we ever committed it; or that we but seldom fall into it, and only under the greatest provocation. Many seem to think that if a person has great provocation he can commit a sin with impunity. But that reasoning would have made it right for the Saviour to yield to Satan's temptations in the wilderness; for no man ever suffered so fierce temptation. The truth is, there is no excuse for sin, and anger is not admissible under any circumstances. When the translators of our common version of the Bible, wrote that charity 'is not easily provoked,' they were evidently moved by some consideration for the weakness of the flesh. They seem to have had the idea that a man might have charity, and still be provoked to anger, providing he was not very easily provoked. But they did great injustice to the truth; for the words, as Paul wrote them, are simply, 'is not provoked.' True charity does not get provoked under any circumstances.

"The sin of Moses was a great one, even greater than that of the people; for he had all the light that they had, and more. It is true that the people were the cause of his fall, yet that did not in the least relieve him from responsibility. The real cause, after all, was in his own heart; otherwise nothing that the people could have done would have moved him. The

Lord cannot tolerate sin, no matter in whom it appears; yet he is 'the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.' Ex. 34:6, 7. That Moses repented, and was abundantly pardoned, is shown by the fact that after his death he was raised and taken to heaven, and was commissioned to come on a message of love to Christ. From this we are warranted in concluding that if it had not been for this one sin, he would not only have been permitted to enter the land of Canaan, but would, like Elijah, have been translated without seeing death."—*Lesson Book*.

SIN AND ITS REMEDY.

(Lesson for August 24.)

ISRAEL desired to pass through the country of Edom, where dwelt the descendants of Esau. God had commanded them in passing through their country not to meddle with them in any wise, and to buy and pay for all they ate or drank. See Deut. 2:4-6. But Edom would not consent to their march, and therefore it became necessary to encompass their land by a long circuitous route, which carried them back to the Red Sea; not the portion which they had previously crossed, but another arm of that sea, extending up the eastern side of the Sinai peninsula. From thence they must pass east and north on the eastern border of Edom and Moab. For God would not allow Israel to dispossess the children of Lot, who dwelt in Moab. This seemed a grievous way to the children of Israel, and they gave vent to their discouragements and vexations by again wishing they had remained in Egypt.

The Lord promptly met this complaint with dire punishment. Fiery serpents ran upon the ground and bit the people, and their bites were fatal. Many of the people died. And Moses by the commandment of the Lord made a serpent of brass, and put it upon a pole; and he who had been bitten and looked upon the serpent of brass was healed and lived. Why this symbol should have been chosen is not stated, nor is it a ready matter of conjecture. It is true that the act of looking and being saved prefigured saving faith in the sacrifice of Christ. See John 3:14, 15. God says, "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22. But it is not easy to represent Christ by a serpent, the emblem of evil. It is thought by many to indicate a final victory over evil by the impaling of the serpent on a pole, and that this victory, won through Christ, becomes a victory to all who believe on him.

THE WAGES OF UNRIGHTEOUSNESS.

(Lesson for August 31.)

AFTER compassing the eastern border of Moab to his northern boundaries, Israel turned west toward Jordan, and encamped at Ar or Arnon, which had lately been taken from the Moabites by the Amorites. The proximity of such a conquering host as Israel caused the king of Moab great alarm, although it does not appear that Moses had any designs upon their possessions. He therefore sent to Pethor, a city of Mesopotamia, and brought thence a prophet named Baalam. See Num. 23:7. How, or by what means he should obtain any knowledge of God is not very difficult to conceive, since Abraham originally came from that country, and Jacob spent a number of years there, and there is no doubt their family knew more or less of the true God. His knowledge of God and his experience in godliness seem to have been very superficial, however; for Peter says he "loved the wages of unrighteousness." He had some sense of God's service, but a stronger desire for the rewards and emoluments of this world. He could not bring himself to formally curse whom God had blessed. He would not thus place himself in rebellion to God. He knew it would avail nothing if he did but his own destruction. The result, however, could be accomplished by placing a temptation before the people which would lead them to sin, and thus lose the presence and blessing of God.

Missionary.

HARVEST TIME.

HE that goeth forth with weeping,
Bearing precious seed in love,
Never tiring, never sleeping,
Findeth mercy from above.

Soft descend the dews of heaven,
Bright the rays celestial shine;
Precious fruits will thus be given
Through an influence all divine.

Sow thy seed, be never weary,
Let no fears thy soul annoy;
Be the prospect ne'er so dreary,
Thou shalt reap the fruits of joy.

Lo, the scene of verdure brightening!
See the rising grain appear;
Look again! the fields are whitening,
For the harvest time is near.

—Thomas Hastings.

HOBART AND BISMARCK.

THE work is progressing quite favorably in Hobart, although there is strong opposition. The tract society is doing a good work in visiting, and loaning reading matter, and mailing it to their friends in this country and in Europe. In this way they use their club of two hundred and twenty-five copies of the BIBLE ECHO, and thousands of pages of other reading matter. We have commenced this week a short series of meetings reviewing a course of antinomian lectures that was given here recently.

The two weeks previous, I spent with Bro. Steed and wife, visiting and holding meetings with the persons who have become interested in the Bismarck settlement. As a result of their labors, a large proportion of the settlers, who are mostly Germans, have embraced the present truth. A person visiting the homes of these people in the hills and ravines, miles away from the place of meeting, would come to the conclusion that they must have been deeply interested in the subjects presented to cause them to come together night after night for weeks to hear the Scriptures explained. This they did, often taking down the texts; and after the meetings they would go to each other's homes, and look them up again, staying till twelve o'clock at night, till they became satisfied that what had been presented to them was clearly taught in the Scriptures. Then they accepted it, and thirty-eight signed a covenant to keep the commandments of God and the faith of Jesus.

They were ready and anxious to hear what their former teachers had to say in opposition to these views; but these teachers, failing to bring any Scripture arguments, could not move them. While I was there, two came up to hold a meeting, and had a full attendance. One took for a text Acts 17:11, where the Bereans were commended for searching the Scriptures to see if these things were so. The text was directly contrary to his advice. He said we were indebted to the mother church for the New Testament Scriptures, and that church for the first two or three hundred years was without the New Testament. The epistles were written without the idea that they would be handed down to future generations, but in the providence of God they had been preserved by the church. Christ wrote no books, but chose twelve apostles, and they received the truth from him; they taught Jews and Gentiles, and they became Christians without ever seeing the New Testament; and it was not until the church saw it necessary to do so that the books of the New Testament were compiled. Before this, the writings of the Fathers were read in common with the gospels and epistles, and it was considered no sin to quote the Fathers as an authority.

He mentioned Ignatius and Justin Martyr as being martyrs to Christianity, and said that their words are as sure as those of Luke, or the writers of the Hebrews, Jude, or the Revelation. Justin Martyr

had mentioned the keeping of the "first day" in two remarkable passages, and the Fathers knew what the apostles taught and practised in regard to the keeping of a day better than any teachers of the nineteenth century. He said, "Whether it be a day of rest or the interpretation of prophecy, the church gives it to you as she received it from the disciples, and when her ministers, whether they be learned or unlearned, presume to explain any passage of Scripture to you, you should take it as did the treasurer of Queen Candace of Philip, who accepted the explanation of the minister, joined the society, and became a member of the body of Christ." He thought it was a deplorable thing that the church was being divided up into so many sects, and that those persons who were working in this direction might better be learners than teachers.

This may appear very well to persons who do not believe 2 Tim. 3:16, 17, and who are ignorant of the writings that are handed down to us purporting to be from the Fathers. Wm. Reeves, in his translation of Justin Martyr, Tertullian, and others, vol. 2, page 375, says, "The church of Rome has had all the opportunities of time, place, and power to establish the kingdom of darkness; and that in coining, clipping, and washing the primitive records to their own good liking, they have not been wanting to themselves, is notoriously evident."

Ephraim Pagitt in Christianography, part 2, page 59, edited 1636 A. D., states, "They [the church of Rome] have corrupted many of the ancient Fathers, reprinting them, making them speak as they would have them. . . . They have written many books in the names of these ancient writers, and forged many decrees, canons, and councils, to bear false witness to them." And now, in this nineteenth century, we find those who profess to be Protestant ministers, quoting these very documents to uphold the papal institution of Sunday.

After hearing this sermon that I have partially quoted, the friends in Bismarck came to the conclusion that they would accept the minister's text, and go by that, and not by his teaching.

At the close of our meetings, we organized a church of thirty-three members, twenty-six of them Germans, six Danes, and one English. A Sabbath-school of sixty-three has been organized, and a tract society will be organized in a few days. The brethren take quite a club of the Echo, and a club of the German paper, and have commenced to send them out. Steps are being taken to build a church in a short time. Thus far, one of the brethren has kindly opened his home for the meetings, and will till a place of worship is built. We have now fully one hundred adult Sabbath-keepers in Hobart and vicinity.

M. C. ISRAEL.

Hobart, Tasmania, July 23, 1889.

GISBORNE, NEW ZEALAND.

THE work in Gisborne is still encouraging, and we believe the Lord will own and bless the efforts put forth to bring the message before the people. A Sabbath-school has been organized with thirty-six members, and all seem to be interested in our plan of studying the Bible and carrying on the school. Their donations have been liberal, and given cheerfully as unto the Lord. We trust that God will help all to see that by thus engaging in his work, we become laborers together with him.

The meetings held on Sunday and Thursday nights are still well attended, and the people seem anxious to hear more of Bible truth. Quite a number have expressed themselves as convinced on the Sabbath question, but do not see their way to obey. We can only pray that God will give them to see how valueless the things of earth are when compared with the things of heaven. If we do lose earthly riches, we only lose dross; if we lose heaven, then all is lost.

We expect to remain in this locality till spring, when the tent can be pitched for the summer's work.

R. HARE.

SOUTH AFRICA.

It is now nearly two years since Bro. D. A. Robinson, the writer, our families, two young men, and a young lady, came from the United States to South Africa to engage in teaching the truth for our times on "the Dark Continent." A few months later, Bro. Robinson being called to labor in London, Bro. Hankins came to take his place. As yet we have been blessed with no Pentecostal showers; but we have been permitted to see the work moving steadily, though slowly, forward. I hardly need say that we have had some difficulties with which to contend, as that is to be expected in connection with every good work. Some of these difficulties are common to new fields of labor, and some of them are peculiar to this field.

From the first we have made a specialty of the canvassing work. The two young men mentioned above have labored faithfully in this branch of the work, when not engaged in other duties assigned them. Other young men from Africa have joined with them, and are meeting with success in selling our literature, and in getting subscriptions for the *Present Truth*. For this paper one brother took about four hundred subscriptions at Kimberly and Beaconsfield. The Government has kindly granted us the privilege of carrying on our missionary work, by selling books and otherwise, without paying license duty. This is a great help to our society and agents. Three young men are engaged in selling literature and taking subscriptions among the farmers and in the country villages, travelling by private conveyance. From late reports, we learn that one of these, who has been canvassing but a few weeks, had just taken twenty orders for "Thoughts on Daniel and the Revelation" in four days. Another who is with him had taken sixty orders in the same time. Another brother has just canvassed a village which was canvassed for the same work a little more than a year ago, and took about seventy-five orders for "Thoughts." The young men with the carts take a general assortment of our literature, and seek to give every family an opportunity to become acquainted with present truth.

Some of the friends who were keeping the Sabbath when we came here have rendered valuable assistance in the work. One of this number has recently started for America to become better fitted for some branch of labor. We hope that in due time he will return to help on the work in Africa.

We have greatly felt the need of some permanent place in Cape Town at which to establish our work, and which we can make our head-quarters. In the providence of God, we have recently purchased property which is well adapted to our wants. It costs us £2500. More than half of this has been provided for by the brethren here in Africa. We hope the time is not far distant when we shall build a church on this property. Among the things which we have felt to be indispensable to the prosperity of the cause here is a school. The seeds of truth must be scattered here, before the Lord returns, and we must have somebody educated here in Africa to do this work. We expect that a teacher is now on the way from America to take charge of this important work. Our book work has created a wide-spread interest, and the Macedonian cry is coming to us from different parts of this great harvest field.

I have just come to the pleasant village of Worcester to hold a series of meetings. Some young men are with me to assist in the work. We hope for good results.

We ask the prayers of all who are looking for "that blessed hope" in behalf of the work in South Africa.

Cape Town, S. Africa.

CHAS. L. BOYD.

INDIVIDUAL RESPONSIBILITY.

THE strength of a church lies in its working elements. Numbers do not invariably count for strength. Gideon's select company of three hundred was more mighty than the army of thirty-two thousand with which he began. There were at first twenty-two thousand cowards in that army, and God knew that their cowardice would be contagious, and those who otherwise would be true to him would lose their faith, and then all would be lost. So he caused the separation, and those with whom he could trust his blessing, did the work.

There is in our churches a vast amount of unused material. In this material is a great amount of latent force and power. If it could only be utilized, it would give a mighty impetus to the work. It is a law, both of nature and revelation, that what is not used is soon lost. This is as true of churches as of individuals. The mind left unused and untaxed soon deteriorates and decays; the muscles unexercised become weak and powerless; so churches having a large non-working element in them, will soon show signs of weakness and loss. We have in the past acted too much on the principle that only a certain class of persons should go out as laborers; but this is not our Lord's plan, nor the plan adopted by the early Christian church.

Christ said to the young man spoken of in Matt. 8: 22, "Follow me; and let the dead bury their dead;" or as recorded in Luke 9: 60, "Let the dead bury their dead; but go thou and preach the kingdom of God." To every human being our Lord has a double message; *follow me, and preach me.* The only qualification necessary for preaching the kingdom is to be a subject of the kingdom; and every follower of Christ should be a fisher of men.

This is the doctrine of the New Testament; and the practice of the New Testament church was in harmony with it. The rule is, All are to go, and to go to all. The time when Christ gave his followers the great commission, was probably on the occasion of the gathering in Galilee, when "He was seen of above five hundred brethren at once," giving to his disciples the commission, "Go ye into all the world, and preach the gospel to every creature," and they accepted the commission. The persecution that followed Stephen's martyrdom scattered the disciples abroad, and they went everywhere, preaching the word. Notice that these were not the apostles, for they are expressly excepted as remaining at Jerusalem. See Acts 8: 1-4; 11: 19-21. Philip, though only a deacon, as far as the record shows, preached the gospel. Acts 8: 5, 12.

In the Acts of the Apostles, there are recorded the acts of a great many besides the apostles. The careful reader finds in the great commission a leading principle in the divine plan, as well as a great and important fact of history. The obvious intent of our Lord was that every follower should be also a witness, warrior, worker, a winner of souls. The ministry properly exists in the interests of good order, sound doctrine, and safe polity; but it does not exist as a separate caste or company, drawing a line of division between the followers of Christ in the matter of work for the salvation of souls. The world and the church need every follower of Christ, to act as a teacher in representing him. This is a universal duty, an individual responsibility. It is not necessary that all should leave their homes to do this; but their homes should be pervaded with the spirit of their Master. The apostle says, "Let every man abide in the same calling wherein he was called." 1 Cor. 7: 20. He adds a comment in verse 24: Let him in his calling "therein abide with God." Read verses 17-24.

No doubt the idea is not that all should leave home, though many may, but those who are at home should seek every opportunity to bestow the light upon others. I am satisfied that there are many

who wish to do something for the Saviour whom they love, but who as yet have done almost nothing. The reason of this lies partly in a lack of knowing how. Some desire to labor, but fear they may mar the work of God. How shall this difficulty be overcome? There is such a thing as forgetting our own private troubles and burdens in our labor for others. It is so with a person that is all engaged in labor for the salvation of souls. He has no time to waste on small difficulties and imaginary trials. Generally speaking, the idlers are most often in trouble. It may not be because they are so much worse than other people, but, having nothing in particular to do, no important work for the benefit of others to occupy their minds, Satan comes in and fills them with doubts and evil surmisings.

E. W. FARNSWORTH.

News Summary.

The Eiffel Tower is capable of holding 10,000 persons in its different landings.

It is stated that Mormon missionaries have invaded the Samoan Islands.

The Earl of Hopetoun, the new Governor of Victoria, is to be in the colony about the first of December.

The sum of £40,000 has been raised for the defence in the suit of the London Times against Mr. Parnell.

There is a law in Waldeck, Germany, forbidding the granting of marriage licenses to persons addicted to intemperance.

The Baptists of the United States expect to erect a fully equipped University in New York City, to cost £4,000,000.

The town of Spokane, in Washington Territory, U. S., has been destroyed by fire; estimated damage, 10,000,000 dollars.

Nearly all the maritime powers of the world will be represented at an international conference soon to be held in Washington.

It is said that weekly bull-fights are to be held in Paris during the Exhibition. Arrangements are made to accommodate 30,000 spectators.

Sir Henry Loch, the retiring Governor of Victoria, is returning to the colony via the United States, and is expected in Melbourne in October.

The Marquis of Salisbury has refused to sanction the project of holding a colonial and Imperial conference in the interests of Imperial federation.

The North China railway between Tientsin and the Kaiping mines was completed last summer. It is eighty-five miles long, and cost £4250 per mile.

On account of the great number of unemployed persons in Queensland, it has been proposed to reduce the number of immigrant steamers to one a month.

A French scientist says that, allowing five acres for each inhabitant, Europe has room for 115,000,000 more people, Africa for 1,236,000,000, Asia for 1,402,000,000, Oceanica for 2,000,000,000.

It is stated that Mr. H. M. Stanley and Emin Pasha are marching toward Zanzibar, accompanied by 9000 of Emin Pasha's adherents. They are bringing with them an enormous quantity of ivory.

The revolt in Crete against Turkish rule has assumed such proportions that Greece has appealed to the Powers to put a stop to the unpleasantness; and they have decided to take action in the case.

Mr. Mansergh of London has been selected to prepare a system of drainage for Melbourne. He will remain eight weeks in the colony, and is to receive £4000, besides travelling fees for himself and son.

The grand naval pageant which the Emperor William was to witness on the occasion of his visit to England, took place at Spithead on the 5th inst., when 110 war vessels of different classes took part in the review.

In the recent battle between British and Egyptian troops under General Grenfell and a large body of dervishes, the dervishes were completely routed with a loss of 1500 killed, and the surviving dervishes, to the number of about 2000, have surrendered. The British loss was only 17 killed and 131 wounded. Papers found on the dead dervish leader implicate some high Egyptian officials in treasonable intrigues.

The trial of General Boulanger for treason and misappropriation of the public funds has commenced, although the General is still in London.

Bulgaria is to have a new railway at an estimated cost of 7,000,000 francs. As a matter of economy, soldiers will be employed on the earthworks, and 8000 peasants will be required to furnish twenty sleepers each.

A special commissioner has been sent over from Japan to report upon the condition of England under Christianity, and, owing to the intemperance he witnessed, he has advised his people not to adopt the English religion.

The Chinese Minister to the United States has presented the Smithsonian Institution at Washington a jade ring ten inches in diameter, which is 3,500 years old, and was used by officials of the Han dynasty in addressing the throne.

A report from Berlin is to the effect that a means has been discovered of using electricity in place of the magnetic needle for ascertaining the true north, and that the new method will be superior to the compass, and is likely to supersede it.

The British Admiralty refused to decorate Captain Kane, who successfully brought the *Calliope* through the great storm at Samoa; but it is said that at the next vacancy, the captain's good service pension of £150 a year is to be bestowed upon him.

Missionary letters to the Antislavery Society say that the Mahdists have converted Western Abyssinia into a desert. Flocks and herds have been destroyed, thousands of Christians have been thrown into slavery, and thousands more have been killed.

The three hundred and eighty banks of the United Kingdom, have £900,000,000 deposited with them; and as numbers of persons deposit money without their friends' knowledge, it is calculated that a quarter of this amount will never be claimed.

The bill regulating and protecting the West Australian pearl fisheries has received the Imperial assent, and become a law. The bill is unpopular with some ship owners, as it gives power over this industry outside the jurisdiction of West Australia.

A committee formed in Scotland is calling for contributions toward a fund of £10,000 to be used in suppressing the slave trade in Central Africa. The promoters of this scheme believe that a small armed band, to act in connection with the Lakes Company and native forces, can suppress these Arab banditti.

As in Western Turkestan, especially in the villages, there are no Russian schools, the Government has converted special cars on the Transcaspian R. R. into school-rooms, occupied by one or two teachers. These cars stop at a station for several hours, while the children receive instruction in Russian grammar and writing, and the next train takes them to another place.

The peace of Europe may be assured for the present, as the Marquis of Salisbury recently asserted; but warlike mutterings are still flashed across the waters. Of course it is the Balkan States. Because the entire male population of Servia has been placed under arms, Bulgaria has massed troops on the Servian frontier, and Servia has in turn responded by mobilizing her reserves. The Turk trembles at these menacing moves, and has mobilized his troops also.

General Boulanger, in his manifesto in answer to the charges brought against him by the French Government, makes some sensational statements. He says that since 1871, Germany and France were never nearer war than in the spring of 1887; and that the money which he was accused of misappropriating, was used in checkmating a vast system of espionage which the German Embassy, with the aid of traitorous Frenchmen, was operating with reference to the French War Office.

The Cherokees, an aboriginal tribe of America residing in the Indian Territory, have just dedicated a new seminary for girls, which they have erected at a cost of 200,000 dollars (about £40,000). This shows very forcibly that the red man can be civilized, and is capable of appreciating the advantages of an education.

The fastest locomotive employed in carrying the Scotch mail, where the highest rate of speed in England is attained, has three cylinders, a new departure in locomotive building, and a seven foot driving wheel. It has been made specially for high speed with heavy trains.

Health and Temperance.

COMETH A BLESSING DOWN.

Not to the man of dollars,
Not to the man of deeds;
Not unto craft and cunning,
Not unto human creeds;
Not to the one whose passion
Is for a world's renown,
Not in a form of fashion,
Cometh a blessing down.

Not unto land's expansion,
Not to the miser's chest,
Not to the princely mansion,
Not to the blossomed crest;
Not to the sordid worldling,
Not to the knavish clown,
Not to the haughty tyrant,
Cometh a blessing down.

But to the one whose spirit
Years for the great and good;
Unto the one whose storehouse
Yieldeth the hungry food;
Unto the one who labors,
Fearless of foe or frown;
Unto the kindly hearted,
Cometh a blessing down.

—Mary F. Tucker.

CLEANLINESS.

THE skin is one of the most important depurating organs of the whole body. From each of its millions of pores constantly flows a stream laden with the poisonous products of disintegration. As the water evaporates, it leaves behind these non-volatile poisons, which are deposited as a thin film over the whole surface of the skin. As each day passes, the process continues, and the film thickens. If the skin is moderately active, three or four days suffice to form a layer which may be compared to a thin coating of varnish or sizing. The accumulation continues to increase, unless removed, and soon undergoes further processes of decomposition. It putrefies, rots, in fact, and develops an odor characteristic and quite too familiar, though anything but pleasant, being at once foul, fetid, putrid, pungent, uncleanly, and unpardonable.

But the offense to the nose is not the extent of the evil. The unclean accumulation chokes the mouths of the million little sewers which should be engaged in eliminating these poisons, and thus obstructs their work. Being retained in contact with the skin, some portions are reabsorbed, together with the results of advancing decay, thus re-poisoning the system, and necessitating their elimination a second time.

Here water serves a most useful end if properly applied. It is unexcelled as a detergent, and by frequent application to the skin will keep it wholly free from the foul matters described. The necessity for frequent ablutions is well shown by the fact that nearly two pounds of a poison-laden solution, the perspiration, is daily spread upon the surface of the body. It is not an uncommon occurrence to meet with people who have never taken a general bath in their lives. Imagine, if possible, the condition of a man's skin, at the age of seventy or eighty years, which has never once felt the cleansing effects of a thorough bath!

One of the most serious effects of this accumulation of filth is the clogging of the perspiratory ducts. Their valve-like orifices become obstructed very easily, and depuration is then impossible. It is not wonderful that so many people have torpid skins. The remedy is obvious, and always available.

HOW TO MAKE THE SKIN HEALTHY.

A man who has a perfectly healthy skin is nearly certain to be healthy in other respects. In no way can the health of the skin be preserved but by frequent bathing. A daily or tri-weekly bath, accompanied by friction, will keep the skin clean, sup-

ple, and vigorous. There is no reason why the whole surface of the body should not be washed as well as the face and hands. The addition of a little soap is necessary to remove the oily secretion deposited upon the skin.

A lady of fashion, in enumerating the means for preserving beauty, says: "Cleanliness, my last recipe (and which is applicable to all ages), is of most powerful efficacy. It maintains the limbs in their pliancy, the skin in its softness, the complexion in its lustre, the eyes in their brightness, the teeth in their purity, and the constitution in its fairest vigor. To promote cleanliness, I can recommend nothing preferable to bathing. The frequent use of tepid baths is not more grateful to the sense than it is salutary to the health and to beauty. . . . By such means, the women of the East render their skins softer than that of the tenderest babe in this climate." "I strongly recommend to every lady to make a bath as indispensable an article in her house as a looking-glass."

When the foul matters which ought to be eliminated by the skin, and quickly removed from the body, are allowed to remain undisturbed, the skin becomes clogged and inactive, soon loses its natural lustre and color, becoming dead, dark, and unattractive. When bathing is so much neglected, it is no marvel that paints, powders, lotions, and cosmetics of all sorts, are in such great demand. A daily bath, at the proper temperature, is the most agreeable and efficient of all cosmetics.—*J. H. Kellogg, in Home Hand-Book.*

DIETETIC VALUE OF FRUITS.

WHEN people come to learn the value of fruits as a means of preserving health, doctors and nurses will have very much less to do. Fruits are nature's cholagogues, especially the sour varieties. They do away with the need of "bilious remedies," so called. They stimulate the liver to its normal activity, and prevent that clogging up of the organ which causes retention of bile, thickening of the blood, and other derangements consequent upon non-performance of functional action. And it will be observed that those which have keen acids come in great abundance just at the time we need them most, viz., after a long winter, when both fruits and vegetables are scarce.

Fruits are the natural correctives for disordered digestion, but the way in which many persons eat them converts them into a curse rather than a blessing. Instead of being taken on an empty stomach, or in combination with simple grain preparations, as bread, mushes, etc., they are eaten with oily foods, with meats and vegetables, pungent seasonings, or other unwholesome condiments, or they are taken at the end of a meal after the stomach is already full, and perhaps the whole mass of food "washed down" with tea, coffee, or other liquid; or they are eaten at all hours of the day, or late at night, with ice-cream, cake, or other rich desserts; and a few hours after, when there is a sick patient, and the doctor has to be sent for, the innocent fruits get the blame for all the mischief, when really their only sin was in being found in bad company.

To do their best work, fruits should be eaten either on an empty stomach or simply with bread, never with vegetables. In the morning before the fast of the night has been broken, they are not only exceedingly refreshing, but they serve as a natural stimulus to the digestive organs. And to produce their fullest, finest effect they should be ripe, sound, and every way of good quality; moreover, they should be eaten raw. What is better than a luscious bunch of grapes, or a plate of berries or cherries on a summer morning, the first thing on sitting down to breakfast, or a fine ripe apple, rich and juicy, eaten in the same way? In our climate, apples should constitute not the finishing, but the beginning

of the meal, particularly the breakfast, for at least six months in the year, and fruits raw or cooked should form a part of the morning and evening meal (provided suppers are eaten) during the entire year.

The good effects that would follow the abundant use of fruits are often more than counterbalanced by the pernicious habit of completely saturating them with sugar. Very few fruits, if thoroughly ripe and at their best, require sugar, particularly if eaten in the raw state; but it is a fact that what was intended and prepared for us as a great good in the matter of diet is many times transformed into just the opposite.—*Susanna W. Dodds, M. D., in Montreal Weekly State and Family Herald.*

STOMACH "GONENESS."

THE faintness or empty feeling of the stomach experienced by some in the evening or during the night, is caused by the two walls of the stomach coming in contact. When that organ is empty, it collapses; but in a state of health we do not feel this contact any more than we do the shutting of the two eyelids together. But when the stomach is diseased, we notice this contact just as we would contact of the eyelids if they were inflamed. The mucous membrane becomes congested and irritated, and causes this "goneness." There are two remedies for this. One is to eat something, and fill the stomach up with some sort of bland substance, when the patient will feel temporarily better. There are some people who always eat something just before going to bed; they think it is dangerous to have the stomach empty. A great deal of harm is done in this way, yet some physicians recommend eating, because it will give this temporary relief. This eating for relief simply increases the cause of irritation. This trouble is due to congestion of the stomach, caused by overwork. The stomach is always temporarily congested during the act of digestion, and if it is kept constantly in use, the congestion will become permanent. The second and best remedy for this condition is rest, and the worst of all remedies is work. Food put into the stomach increases the congestion, because it makes the stomach work. You will notice that this trouble occurs in the evening or in the night. Persons make no such complaint in the morning. The stomach has had a chance to rest; yet three hours after breakfast, they may experience the same all-gone feeling. The proper remedy is rest and careful attention to the diet, that the cause may be relieved. For temporary relief, nothing is so good as a drink of cold water, and it will help to allay the congestion also.—*Good Health.*

TEMPER AND HEALTH.—Good temper, with the majority of mankind, is dependent upon good health; good health upon good digestion; good digestion upon wholesome, well-prepared food, eaten in peace and pleasantness. Ill-cooked, untidy meals are a great cause of bad temper and many a moral wrong; and a person of sensitive physique may be nursed into settled hypochondria by living in close rooms, where the sweet, fresh air and sunshine are determinedly shut out, and the foul air as determinedly shut in.

WANDERING PAINS.—Wandering pains are often the result of a weak state of the body. When this is the case, relief can be afforded by building up the body. It is often due to tenderness in the spinal cord, and hot applications to the spine will be of much benefit. Hot applications to the parts affected are also of service.—*Selected.*

HE who would gain the respect of others must first learn to respect himself.

“SEVENTH-DAY ADVENTISM RE-
NOUNCED.”

A REVIEW.

It is not our purpose to pursue this matter to any great length. Quite enough has already been said to reveal the character of the book under review and the animus of its author. To follow the line of arguments, assertions, and tirade which compose the remaining pages, would be distasteful to ourselves and unprofitable to our readers. Those who wish to know how we sustain the points which he so vehemently assails, can easily ascertain by consulting any of our publications on those points, and we will be glad to answer any candid inquiries upon any point which may have been raised.

His attack upon our views respecting the United States in prophecy, abounds in inconsistencies. First, he makes the two symbols of Rev. 13 practically identical. But to avoid the appearance of so doing, he denies that the power brought to view in Rev. 13: 1-10 is identical with the “Little Horn” of Dan. 7: 24-26. One point alone is sufficient to establish this identity over his denial, and this is found in the fact that the time which they continue is the same in both cases—three and one half years in one case, and forty-two months in the other. Compare Daniel 7: 25, last part, with Rev. 12: 14, 6, and 13: 5.

But a more important comment upon his denial, every point of which is poorly taken and sustained, is the fact that within the last twelve months events in the United States have abundantly justified the application we have made; and a most remarkable fulfillment of prophecy is transpiring there in a vast movement for national Sunday laws, exactly as we have predicted for forty years upon the strength of this prophecy.

It may be of interest to our readers to read a two-faced argument from the pen of the same writer, and we subjoin a few of his late utterances together with some of his later ones:—

CANRIGHT IN THE DARKNESS.

“That circumcision, sacrifices, the Levitical priesthood, distinction of meats, clean and unclean, the feast days, new moons, sabbatical year, and the Jewish Sabbath, were all set aside by the gospel, is as plainly taught as any Bible truth. 1. *Circumcision*: ‘If ye be circumcised, Christ shall profit you nothing.’ Gal. 5: 2. 2. *Sacrifices*: ‘Sacrifice and offering . . . thou wouldst not.’ See all of Heb. 10: 1-10. 3. *Priesthood*: ‘The priesthood being changed.’ Heb. 7: 12. 4. *Sabbatical years*: ‘Ye observe days, and months, and times, and years. I am afraid of you.’ Gal. 4: 10, 11. 5. *Meats, feast days, new moons, and sabbath days*: ‘Let no man therefore judge you in meat, or in drink, or in respect of a holy day [feast day. R. V.], or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ.’ Col. 2: 16, 17. No one questions at all with regard to any of these terms except ‘the sabbath days.’ But this is just as plain as any of them, except to those who dare not admit its most manifest meaning, lest it overthrow their theory. That this does refer to the Jewish weekly Sabbath is manifest from many facts.”

“But it is argued that as ‘the sabbath days’ of Col. 2: 16 ‘are a shadow of things to come’ (verse 17), and the weekly Sabbath is a memorial of creation, pointing back to the beginning, therefore they cannot be the same; for the Sabbath could not point both ways. But is not this a mere assertion without

CANRIGHT IN THE LIGHT.

“We are now prepared to show that the law of Moses, the ceremonial law, relating to the whole typical system of the Old Testament, such as the priesthood, the sacrifices, circumcision, etc., etc., together with those civil precepts which God granted on account of their blindness and hardness of heart, of which we have spoken before, was abolished at the cross, and that these were the only laws there abrogated. Every passage which speaks of a law being done away refers to these, never to the ten commandments or any moral precept or teaching of the Old Testament. The whole typical system pointed directly to Christ. Col. 2: 14-17. When he came, in the very nature of things it must cease. But why should any moral precept be done away there? There is neither reason nor Scripture for such a position.”

“It can be clearly shown that there is not one reference in all this to the moral law or the seventh day Sabbath. On this Dr. Adam Clarke says: ‘By the hand-writing of ordinances the apostle most evidently means the ceremonial law.’ (Comment on verse 14.) Look at the figures used. ‘Blotting out.’ That which was written on parchment in books, as was the ceremonial law, could be blotted out with a wet sponge. (See Num. 5: 23.) But it would be improper and absurd to talk of blotting out what was engraven in stones, as was the decalogue. ‘Hand-writing.’ The cere-

CANRIGHT IN THE DARKNESS.

any proof? How do we know that it cannot point both ways? The passover was a memorial of their deliverance from Egypt, and always pointed back to that event. Ex. 12: 11-17. Yet it was also a shadow of Christ. Col. 2: 16, 17. ‘Even Christ our passover is sacrificed for us.’ 1 Cor. 5: 7. So all those annual feasts were types of Christ in some way, and yet all were memorials also of past events, as all know. . . . Paul says plainly that the Sabbath days are a shadow of things to come; and one plain statement of Inspiration is worth a thousand of our vain reasonings. This is in harmony with Paul’s argument in Heb. 4: 1-11, that the seventh day is a type.”—*Canright, in Michigan Christian Advocate of Oct. 1, 1887.*

Every argument in his book could be paralleled many times, both from his own pen, and by the writings of more eminent men with answers which his arguments never reach.

The spirit with which he attacks Mrs. E. G. White, who is a leading contributor to the BIBLE ECHO, and thus known to our readers, is malignant in the extreme, and abounds in false impressions and statements. The extracts from her writings are universally garbled and misapplied. These statements are summed up in Elder Canright’s book on pp. 52, 53, as follows:—

“What harm does she do?—Much every way. It is an error and a deception. She deceives herself and others. She has a harsh, uncharitable spirit, and begets this in all her followers. Her teachings make her people narrow, bigoted, and gloomy. Thus she blasts the peace of thousands of souls here. It leads her advocates to deceive. She rules her whole people with a rod of iron, and dictates to them in everything, even the smallest and most private affairs of family life. Her severity and harshness have driven many to despair, others to backslide, and others out of the church. They produce doubts and infidelity.”

Now we shall call upon Elder Canright to disprove these most unrighteous statements. And he does it as follows in an article in the *Review and Herald*, entitled “Plain Talk to Murmurers”:—

“As to the Christian character of Sister White, I beg leave to say that I know something about it. I have been acquainted with Sister White for eighteen years, more than half the history of our people. I have been in their family time and again, sometimes weeks at a time. They have been in our house and family many times. I have travelled with them almost everywhere; have been with them in private and public; in meeting and out of meeting; and have had the very best chance to know something of the life, character, and spirit of Bro. and Sister White. I know Sister White to be an unassuming, modest, kind-hearted, noble woman. These traits in her character are not simply put on and cultivated, but they spring gracefully and easily from the natural disposition. She is not self-conceited, self-righteous, and self-important, as fanatics always are. I have frequently come in contact with fanatical persons, and I have always found them to be full of pretensions, full of pride, ready to give their opinion boastfully of their holiness, etc. But I have ever found Sister White the reverse of all this. Any one of the poorest and humblest can go to her freely for advice and comfort without being repulsed. She is ever looking after the needy, the destitute, and the suffering, providing for them and pleading their cause. I have never formed an acquaintance with any person who so constantly has the fear of God before them. Nothing is undertaken without earnest prayer to God. She studies God’s Word carefully and constantly.”

“I have heard Sister White speak hundreds of times, have read all her ‘Testimonies’ through and through, most of them many times, and I have never been able to find one immoral sentence in the whole of them, or anything that is not strictly pure and Christian, nothing that leads away from the Bible or Christ; but there I find the most earnest appeals to obey God, to love Jesus, to believe the Scriptures, and to search them constantly. I have received great spiritual benefit, times without number, from the ‘Testimonies.’ For thirty years these ‘Testimonies’ have been believed and read by our people. How has it affected them? Has it led them away from the law of God? Has it led them to give up faith in Christ? Has it led them to throw aside the Bible? Has it led them to be a corrupt and immoral people? I know that they will compare favorably with any other Christian denomination. One thing I have remarked, and that is that the most bitter opponents of the visions admit that she is a Christian. How

CANRIGHT IN THE LIGHT.

monial law was the hand-writing of Moses, but the decalogue was written by the finger of God. Ex. 31: 18. ‘Of ordinances.’ Here is further proof that it is the law of ceremonial ordinances which is meant. Compare with Heb. 9: 10: ‘Which stood only in meats and drinks; and divers washings, and carnal ordinances, imposed on them until the time of reformation.’ Then there was a law which stood only in these carnal ordinances of meats, drinks, etc., the very things of which the apostle speaks in Colossians. Mark that these were imposed on them as a burden. So in Eph. 2: 15: ‘Having abolished in his flesh the enmity, even the law of commandments contained in ordinances.’—*Canright, in Two Laws, pp. 25, 26.*

they can make this admission is more than I know. They try to fix it up by saying that she is deceived. They are not able to put their finger upon a single stain in all her life, nor an immoral sentence in all her writings. They have to admit that much of her writings is excellent, and that whoever would live out all she says would be a good Christian, sure of heaven. This is passing strange if she is a tool of the devil, inspired of Satan, or if her writings are immoral, or the vagaries of her own mind.”

It will astonish most people to see with what acrobatic adroitness this man can change the form of his speech. Has Sister White so materially changed? Evidently not. It is the impulsive rashness of a man who is driven to desperate foolishness, which compels him to attack the character and reputation of a Christian lady.

The following from a secular paper, published where Mrs. White has lived many years, shows how she is regarded by disinterested people, and this notice might be multiplied by thousands:—

“There was a good attendance, including a large number of our most prominent people, at the lecture of Mrs. Ellen G. White, at the Tabernacle, last evening.”

“This lady gave her audience a most eloquent discourse, which was listened to with marked interest and attention. Her talk was interspersed with instructive facts which she had gathered in her recent visit to foreign lands, and demonstrated that this gifted lady has, in addition to her many other rare qualifications, a great faculty for attentive, careful observation, and a remarkable memory of details. This, together with her fine delivery and her faculty of clothing her ideas in choice, beautiful, and appropriate language, made her lecture one of the best that has ever been delivered by any lady in our city. That she may soon favor our community with another address, is the earnest wish of all who attended last evening; and should she do so, there will be a large attendance.”—*Battle Creek Journal, Oct. 5, 1887.*

This testimony comes from an outside and disinterested party, the leading daily paper in a prosperous city.

One feature of this effort of Elder Canright’s, is the eagerness with which his work has been received in all parts of the world. In every nation and language of Christendom have his words been handed around, and his praises been sounded. He is a new-found champion from whom great things are expected in meeting the steady, onward progress of this truth. Our enemies must admit that our people are devoted and honest, as a class; Eld. C. admits this. And many are coming to understand that it is a difficult thing to meet the scriptural arguments we present. How encouraging to our opponents, then, when one drops out of the ranks and joins the opposition. But, dear friends, the Bible remains unchanged. Elder Canright’s attitude cannot affect the great moral standard by which we shall all be judged. He has known and taught the truth. By what spirit he was then actuated, his writings discover, and by what spirit he is now impelled shines out very clearly in the slurs and innuendoes of his book.

As we have said in another place, we have no fears as to the result of his efforts upon the cause of truth. We are pleased to have others circulate his book. It will all help to do the work and arouse an interest, and every candid person will look at both sides of the case before deciding. We leave the matter here for the present.

AGENTS.

ORDERS may be addressed to any agent in the following list:—

- Adelaide.—Pastor Will D. Curtis; Miss E. Semple, Webb Street, Norwood.
- Ballarat.—Mrs. E. Booth, 146 Drummond Street S.; Miss A. Pearce, Bridge Street.
- Collingwood.—C. Robertson, 49 Islington Street.
- Daylesford.—Mrs. Eliza Lamplough.
- Geelong.—A. Carter, Little Myers Street W.
- Melbourne.—403 Little Collins St.
- New Zealand.—Pastor A. G. Daniells, Napier; Edward Hare, Turner Street, Auckland.
- Prahran.—E. S. Ebdale, 27 Commercial Road.
- Tasmania.—Pastor M. C. Israel, Hobart; G. Foster, Davenport Street, The Glebe, Hobart.
- Trentham.—J. Holland.
- United States.—Pacific Press, Oakland, Cal.
- Wychitella.—Mrs. M. Stewart.

Bible Echo and Signs of the Times.

Melbourne, Australia, August 15, 1889.

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

PHOTOGRAPHS.

We have had some photos of the new building executed, which we would be glad to send to our friends who wish to know how we look in our new quarters. They are in two sizes: one is 8 x 10, and the other 13 x 16 inches, size of card.

The prices are, for the small ones 1s. 6d. for single copy, and 1s. 3d. for two or more. The large ones 2s. 6d. single, and 2s. for two or more. This will barely cover the cost. We have placed them as cheap as possible, so that more might have them. They may be ordered through the tract society, or direct from this office.

FEDERAL HALL, in the upper part of our office, was opened with appropriate services on the afternoon of July 28. Brief services were held at 3 P. M., at which a liberal collection was taken up to defray the expense of fitting the hall for public meetings. A statement of the history of our work and the purpose of the building was given. An interval was then taken for conversation and lunch, after which members of the church and Sabbath-school rendered a very acceptable programme of exercises, consisting of music, essays, remarks, etc. These were of a nature relating to Christian work, and besides being entertaining were edifying to all who love the Lord. The Melbourne church now have a comfortable and commodious place in which to meet.

DESTRUCTIVE floods have prevailed to quite an extent in New South Wales and Queensland of late. We have received quite full accounts of the latter through the kindness of Bro. W. E. Wainman.

SERVICES are held in Federal Hall, Bible Echo buildings, Best Street, North Fitzroy, as follows: Sabbath school, 9:30 A. M., each seventh-day; preaching at 11. Preaching Sunday evenings at seven o'clock, and devotional services Friday evening at seven. All are cordially invited to attend these meetings.

THE SABBATH-SCHOOL WORKER is the title of a quarterly periodical, issued by our International S. S. Association at Oakland, California. It is in every way a live and creditable journal, and supplies valuable information indispensable to the successful Sabbath-school officer or teacher. Subscription price, 1s. per year. May be ordered from this office.

"GIVE the history of the Three Creeds" was a question put in a recent examination, and this was the edifying answer: "First they made the Apostles' Cree I, but no one would believe it; so they made the Nicene Creed, and some didn't believe that; then they made the Athanasian Creed, and that no one could help believing. And the people who sit down in church when the Athanasian Creed is read don't believe anything!"

And from that time on, men have been very busy formulating creeds "which everybody can accept." To accomplish this, it has been necessary to adulterate the pure Word with human opinions until it would suit the human taste. In the days of old Hugh Latimer, they had carried this deplorable work to a degree which is described by that Christian martyr as follows:—

"Germany was visited xx. yeares wyth Goddes word, but they dyd not earnestlye embrace it, and in lyfe folowe it, but made a myngle mangle and a hotch-potch of it. I can not tell what, partely poperye, partely true religion uningeled together. They say in my contrye, when they cal theyr hogges to the swyne trounghe, Come to thy myngle mangle, come pyg, come pyg, euen so they made myngle mangle of it. They coule clatter and prate of the Gospell, but when all commeth to al, they joyned poperye so wyth it, that they inarde all together, they scratched and scraped all the lynnynges of the churche, and vnder a couloure of relygion turned it to theyr owne proper gayne and here."

IN order to determine how important are the interests involved in the conversion of the soul from error to truth, we must appreciate the value of immortality; we must realize how terrible are the pains of the second death; we must comprehend the honor and glory awaiting the ransomed, and understand what it is to live in the presence of Him who died that he might elevate and ennoble man, and give to the overcomer a royal diadem.

The worth of a soul cannot be fully estimated by finite minds. How gratefully will the ransomed and glorified ones remember those who were instrumental in their salvation! No one will then regret his self-denying efforts and persevering labors, his patience, forbearance, and earnest heart-yearnings for souls that might have been lost had he neglected his duty or become weary in well-doing.

Now these white-robed ones are gathered into the fold of the great Shepherd. The faithful worker and the soul saved through his labor are greeted by the Lamb in the midst of the throne, and are led to the tree of life and to the fountain of living waters. With what joy does the servant of Christ behold these redeemed ones, who are made to share the glory of the Redeemer! How much more precious is heaven to those who have been faithful in the work of saving souls! "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."—Mrs. E. G. White.

SUBSTITUTION VS. OBEDIENCE.

WE recently attended a debate on the subject of baptism, at which the advocate of immersion used the following anecdote to enforce an important principle: "A ruler commanded a glazier to put a pane of glass into the place from which one had been broken. The man refused to do so. Another glazier, being ordered to do the work, hung a cobweb over the aperture. On being brought to court for their contempt of authority, one was sent to gaol for six months, and the other for a half a year."

The evident application is to illustrate the principle that substituting our will and ways for explicit obedience is no more acceptable to God than out-and-out disobedience. Now will our friends apply this test to

the Sabbath question? Immersion is the only scriptural mode of baptism. All others are the inventions of men, and hence they are not an acceptable substitute. There is no precept or example for sprinkling instead of baptizing, hence it is rejected by many who profess to take the Bible alone. But the case with Sunday, the first day of the week, is the same. Will this principle apply here? The Bible says the "seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But not one word can be found for observing Sunday. Not one of the apostles ever kept it, nor was it observed until centuries of the Christian age had passed away. How about the cobweb substitution in this case?

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