

Bible Echo

HOLY BIBLE

SIGNS OF THE TIMES

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

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THE SECOND ADVENT.

THE Lord shall come! The earth shall quake,
The mountains to their centre shake;
And, withering from the vault of night,
The stars shall pale their feeble light.
The Lord shall come! a dreadful form,
With rainbow wreath and robes of storm;
On cherub wings and wings of wind,
Appointed Judge of all mankind.

Can this be He who once did stray
A pilgrim on the world's highway,
Oppressed by power, and mocked by pride,
The Nazarene,—the Crucified?
While sinners in despair shall call,
"Rocks, hide us; mountains, on us fall!"
The saints, ascending from the tomb,
Shall joyful sing, "The Lord is come!"

—Bishop Heber.

General Articles.

GOD'S ESTIMATE OF CHARACTER.

MRS. E. G. WHITE.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people."

When the law of God is written in the heart, it will be shown in a pure and holy life. The commandments of God are no dead letter. They are spirit and life, bringing the imagination and even the thoughts into subjection to the will of Christ. The heart in which they are written will be kept with all diligence; for out of it are the issues of life. All who love Jesus and keep the commandments will seek to avoid the very appearance of evil; not because they are constrained thus to do, but because they are copying a pure model, and feel averse to everything contrary to the law written in their hearts. They will not feel self-sufficient, but their trust will be in God, who alone is able to keep them from sin and impurity. The atmosphere surrounding them is pure; they will not corrupt their own souls or the souls of others. It is their pleasure to deal justly, to love mercy, and to walk humbly before God.

The danger that lies before those living in these last days, is the absence of pure religion, the absence of heart holiness. The converting power of God has not wrought in transforming their char-

acters. They profess to believe sacred truths, as did the Jewish nation; but failing to practice the truth, they are ignorant both of the Scriptures and the power of God. The power and influence of God's law are around about, but not within, the soul, renewing it in true holiness. Therefore the Lord sends his appeals to them to urge upon them the practice of what is right. The appeals of his Spirit are neglected and rejected. The barriers are broken down, and the soul is weak, and for want of moral force to overcome, is polluted and debased. They are binding themselves in bundles as fagots, ready to be consumed at the last day.

The Jewish priests were required to be in person all that was symmetrical and well proportioned, that they might reflect a great truth: "Be ye clean that bear the vessels of the Lord." The Lord required not only a well-proportioned mind and symmetrical body of the Jews who ministered in holy office, but he required also pure and uncorrupted minds. And he requires no less of us, in this dispensation, in the ministry of the gospel. His called and chosen are to show forth the praises of Him who hath called them out of darkness into his marvellous light. The same Bible that contains the privileges of God's people and his promises to them, contains also the sacred duties and the solemn obligations he requires of the shepherd who has charge of the flock of God, so that the people can see by comparing the living preacher with the divine picture whether he has credentials from heaven in likeness of character to him who is the Chief Shepherd. God designs that the teacher of the Bible should in his character and home life be a specimen of the principles of the truth which he is teaching to his fellow-men.

What a man is, has a greater influence than what he says. The quiet, consistent, godly life is a living epistle, known and read of all men. A man may speak and write like an angel, but in his practices resemble a fallen fiend. God will have the believers of the truth zealous to maintain good works. As they occupy high positions, they will be tested by a higher standard. They will be sifted, defects and vices will be searched out; for if such exist, they will be developed in words and deportment. True character is not something shaped from without, or put on, but it is something radiating from within. If true goodness, purity, meekness, lowliness, and equity are dwelling in the heart, that fact will be reflected in the character; and such a character is full of power.

The officers who were sent to take Jesus reported that never man spake like this man. But the reason of this was, that never man lived like this man; for if he had not so lived, he could not so have spoken. His words bore with them a convincing power, because they came from a heart pure, holy, burdened with love and sympathy, beneficence and truth. How rejoiced are those who hate God's law, to find spot and stain of character in one who stands in defense of that law! They are only too glad to cast a reproach upon all the loyal and true, because of the

faults and impure practices of a few. There is eloquence in the quiet and consistent life of a pure, true, unadulterated Christian. We shall have temptations as long as we are in this world. But instead of injuring us, they will only be turned to our advantage, if resisted. The bounds are placed where Satan cannot pass. He may prepare the furnace that consumes the dross; but instead of injuring, it can only bring forth the gold of character purer than before the trial.

God would not permit Balaam to curse Israel; but Satan compassed their overthrow. Balak, by the advice of Balaam, laid the snare. Israel would have resisted their enemies in battle bravely, and come off conquerors; but when they were invited to idolatrous feasts, and indulgence in wine had clouded their minds, they did not resist temptation. And the sin of the Hebrews brought destruction upon them, as warfare with the nations and the enchantments of Balaam could not do. Their covering and protection were removed from them. They became separated from God, and he turned to be their enemy. The anger of the Lord was kindled against Israel, and his judgments fell upon them. The plague immediately broke out, and those who were most guilty were its victims. They realized that "the wages of sin is death."

The very same Satan is now working to the same end, to weaken and destroy the people of God as they are on the borders of the heavenly Canaan. He knows his time is short, and with his subtle temptations he will work with tremendous power to ensnare them upon their weak points of character. Those who have dishonored their minds and affections by placing them where God's Word forbids, will not scruple to dishonor God by various species of idolatry, and they will be left to their vile affections. It is necessary to guard the thoughts, to fence the soul about with the injunctions of God's holy Word, and to guard constantly against being betrayed into sin.

There is to be a people fitted up for translation to heaven, whom Enoch represents. They are looking and waiting for the coming of the Lord. The work of preparation for this event will go on with all who will co-operate with Jesus in his efforts in their behalf. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. God has made every provision that we may become intelligent Christians, filled with a knowledge of his will in all wisdom and spiritual understanding. A theoretical knowledge of the truth is essential, but such a knowledge of even the greatest truth will not save us; our knowledge must be practical. God's people must not only know his will, but they must practice it also. Many will be purged out from the number of those who know the truth, because they are not sanctified by it. The truth must be brought into their hearts, sanctifying them, and cleansing from all earthliness and sensuality in the most private life. Every secret act is as if we were in the presence of

God and holy angels, as all things are open before God, and from him nothing can be hid.

It is only through Christ that his people can resist temptation, and become men and women of high and holy purpose, of noble integrity, who will not be swayed from truth, right, and justice. The Christian must be much in prayer. Prayer takes hold upon Omnipotence, and gains us the victory. It was thus that Enoch walked with God. And those who thus make Christ their daily companion and familiar friend will feel that the powers of an unseen world are all around them, and by looking unto Jesus they will become assimilated to his image.

SINAI NOT EXTINGUISHED.

SOME people imagine that Sinai is extinct. Certain pulpits seem to be pitched so far away from the sublime mountain, that its august peak is no longer visible, and its righteous thunders against sin are no longer audible. With this class of rose-water ministers, the theology of law is voted obsolete and barbarous, the world is to be tamed and sanctified entirely by a theology of love. They preach a one-sided God, all mercy and no justice, with one-half of his glorious attributes put under an eclipse. Even sinners are not to be warned, with tears and entreaties, to flee from the wrath to come. They are to be coaxed into holiness by a magical process which makes nothing of repentance, and simply requires a "faith" which costs no more labor than the snap of a finger. This shallow system may produce long rolls of "converts," but it does not produce solid, subsoil Christians.

Sinai is not an extinct mountain in Bible theology. Not one jot of its holy law has been lowered or repealed. In one very vital sense, no Christian is "free from the law." It would not be a "happy condition" for him if he were so, any more than it would be a happy condition for New York or Chicago to disband its police, and to let loose its criminals into the street. So far from being a kindness, it would be eventual cruelty to any man or any community, to place them beyond the reach of the just penalties of divine law. This is especially an unfortunate time in which to preach a limber-backed theology, which has no stiffening of the word "ought" in its fiber, and which seldom disturbs men's consciences with the retributions of sin. Society will not be regenerated with cologne water. We need more of the sacred authority of law in our homes, more enforcement of law in the commonwealth, more reverence of God's law in our hearts, more law preaching in our pulpits, and more "law work" in the conversion of souls which are to represent Christ by keeping his commandments.—*Rev. T. L. Cuyler.*

"FOR IT IS GREAT."

THAT is a strange reason which David urges in the twenty-fifth psalm: "O Lord, pardon my iniquity; for it is great." Men who apply for pardon usually plead that they are innocent, or that their guilt is less than it has been represented. But this pleader seems to consider the enormity of his offenses a reason why he should be forgiven. And he is right. God says, "Repent, and believe on the Lord Jesus Christ." Now repentance includes true and full confession of guilt, and every such confession must be in the spirit of that of the psalmist; for every sin is great in the sight of God. All iniquity is rebellion against him, is high treason, and deserves eternal death. There is a great Saviour provided for great sinners. There is no second-rate Saviour for little sinners—for those who do not realize the enormity of their departure from God. It is only when we can say, "The whole head is sick, and the whole heart faint" (Isa. 1:5), that we are ready for the grand proclamation, "Though your sins be as scarlet, they shall be as white as snow." Isa. 1:18.

OUR RESPONSE.

R. F. COTTRELL.

"IS THIS the kind return,
Are these the thanks we owe,
Thus to abuse Eternal Love,
Whence all our blessings flow?"

The choicest gift of love,
God's well-beloved Son,
Descended from the throne above,
For man by sin undone.

Himself for us he gave,
Endured our grief and pain;
He died to raise us from the grave,
With him to live and reign.

And shall we spurn his grace,
Still choose our evil ways?
From love embodied turn our face,
From him withhold just praise!

Shall love like this awake
In us no heart-felt praise?
Shall he thus suffer for our sake,
And we despise his grace?

Melt, melt this heart of stone,
Love's flame, begin to burn;
Let heart and life be his alone—
Yet what a poor return!

THEY WERE CHRISTIANS.

JOHN W. COVERT.

WHEN it is shown that the example of the apostles in holding religious meetings is in favor of the seventh, instead of the first day of the week, then the cry of the opponent is, that they held those meetings with the Jews and in Jewish synagogues. Neither of these statements is wholly true.

By examining Acts 13:42, 44, we find that the meeting was held on the Sabbath, for the benefit of the Gentiles, and in response to a Gentile call.

The time had come for the apostles to preach to all nations; hence we find them preaching to both Jews and Greeks. Paul's work at Philippi, as well as at Thessalonica and Corinth, was in response to a Gentile call, or the Macedonian cry. Acts 16:9. Here he did not preach in a synagogue, but by the river side, in a place known as the oratory. The Spirit of God accompanied the preaching. Lydia was converted, and she and her household were baptized. At Thessalonica the preaching, according to Paul's continued practice, was done on the Sabbath. Acts 17:2. Although the meetings were held in a synagogue, yet we know the Gentiles attended, and an effort was made for their conversion, and a great multitude of the devout Greeks believed. So the gospel was being preached on the Sabbath, and doing its work according to the great gospel commission.

As Paul continued his work in Europe, he stopped for some time at Corinth. There he preached to both classes of people; but when the Jews opposed his work, he left their house of worship, and engaged a private house. Acts 18:6, 7. But the chief ruler of the synagogue believed on the Lord through Paul's preaching; also many of the Corinthians believed and were baptized. Again: we are told that Paul was stopping with a family of Jews; but many fail to realize that it was a family of Christian Jews with whom Paul was stopping all this time. The proof of this is found in the same chapter. When Paul left Corinth, Priscilla and Aquila went with him as far as Ephesus. There he left them, and continued his journey towards Jerusalem.

After Paul's departure from Ephesus, "a certain Jew named Apollos . . . came to Ephesus." This man was mighty in the Scriptures, but he knew only the baptism of John. "And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." Acts 18:24, 26. This is the same father and mother in Israel with whom Paul made his home,

while he preached a year and six months on the Sabbath in Corinth. Verses 1-4, 11. The result of their teaching Apollos was, that "he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."

THE CONFESSION OF SINS.

WE live in a world in which everything is stained by sin. Our earth is peopled by a race that is in rebellion against God. God made man upright, but he has sought out many inventions. These inventions relate to the effort which man has made to render himself happier by disobeying God. It is not the fault of our Creator that the human family possesses an evil nature; this evil nature is the result of apostasy from God. God not only created man an innocent being, but he has made provision by which man may be restored to that innocence which he has lost.

The blood of Christ is able to cleanse man from sin. The Spirit of God is able to change man's nature, and to make him a new creature in Christ Jesus. Man may be saved by the grace of God, if he will but yield to it and obey it. But the greatest of all miracles is that by which man's nature is changed so that he ceases to love that which is wicked and to follow it, and comes to love and obey that which is pure and good. It is the privilege of every member of the human family to become a partaker of this great salvation. There is no need that we should wait till to-morrow for the manifestation of God's mercy towards us. To-day, if we will hear his voice, we may receive the forgiveness of our sins. On the part of the Holy Spirit there is never anything to hinder the accomplishment of this work. Whenever any hindrance exists, it is always found in our unwillingness to conform to that which is right. We refuse to accept the terms which the Lord offers to us.

There is nothing which men are more unwilling to do than to confess their sins. Satan tells them that it will be a dishonor to them to acknowledge their faults, and the pride of the human heart always causes men to refuse to acknowledge that they have done wrong; yet there is no act more honorable in the sight of God or man than the frank avowal of our faults. There is nothing which goes so far to establish our confidence in any man as the act of confession. We say that though this person sinned against God, or did some wrong towards us, when under the influence of sudden and powerful temptation, he is willing to acknowledge his fault the moment he has had time to give the subject serious thought. He does not justify the act a single hour after he has had time for calm and serious reflection. He cannot undo the wrong act, but he can acknowledge that he has done wrong, and he feels it to be a great privilege to make this acknowledgment. He does not seek to throw the blame upon others, even though others may have been in fault as well as himself; but he frankly acknowledges his own fault, and leaves the faults of others out of the account.

There would be no difficulty in adjusting the troubles among men, and especially those which exist among brethren, if each person were willing to confess his own faults with frankness; and there would be no trouble in doing this, if it were not for the pride and obstinacy of our natural hearts. We say that those with whom we are at variance have committed great wrongs towards us; and this may perhaps be true. We say also that it is beneath our dignity to make any confession of wrong on our part towards those persons, until they have made humble confession of their wrongs towards us. This idea is all wrong. It is not beneath our dignity to confess our sins, even though those against whom we have sinned have greatly wronged us. If we confess our sins, it will have a great influence in leading those

who have wronged us to confess their sins also. "If we confess our sins," says John, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "Confess your faults one to another," says James, "and pray one for another, that ye may be healed," James 5:16. Shall we not regard this excellent counsel? Those who confess their sins and forsake them have the promise that they shall find mercy. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28:13.

It is impossible for us to say in truth that we have never sinned against God. It is impossible for us to say that we have never done wrong to our neighbor. It is not to the credit of any man that he should possess the spirit of self-justification. It is no honor to us to justify ourselves when we have done wrong, nor is it honorable even to remain silent, as though we were not conscious that we had committed any wrong. It is honorable frankly to avow our faults the moment that we discover them, and to ask forgiveness of all against whom we have sinned. Those who have lost the confidence of their brethren because of their evil course, would begin at once to regain that confidence if they would frankly confess the faults that they have committed. If the spirit of confession could find place in all our hearts, difficulties among brethren would cease, the Spirit of God would rest freely upon us, and sinners would be converted to God.

Let us see what we can do, with the help of God, in putting away from us all causes of difficulty and misunderstanding, by each frankly confessing to the other the faults which we have committed towards them. And let us remember that in all these cases there is a greater fault than that which we committed against our brother; it is the wrong which we have committed against God. Though David had sinned against Uriah in the most greivous manner, his sin against God in that very matter appeared to him so much greater than his sin against Uriah, that he said, "Against thee, thee only have I sinned, and done this evil in thy sight." Ps. 51:4. And so let us remember that with the duty to confess our faults one to another, is that of prayer to God that we may be healed; and fervent prayer thus offered will be answered.—*J. N. Andrews.*

A PLAIN PATH.

E. C.

WE wish to go to a certain place, and we ask the way of some person, or we read directions, and start on our way; but perhaps the directions are not plain enough, and we get on a wrong path, and so do not reach our desired destination. Thus it may often be in reference to places in this world; but it need not be so in connection with our journey to that city whose builder and maker is God. We have a sure guide in the word of truth, which is a lamp for our feet, and a light to our path. That guide tells us that narrow is the way that leads to life, and few there are that find it. Why will few find it?—"Because strait is the gate, and narrow is the way." But when we look at the lives of many who profess to be journeying heavenward, we feel sad when we see what a broad road they are walking in, and fear many will wake up to the fact when it is too late.

Dear reader, are you walking in the narrow way? If so, you will follow the footsteps of Him, who, as our great Exemplar, trod that way, and who now lives above to intercede for his followers. Did he promise a life of ease and this world's praise and enjoyment?—No. In Matt. 16:24, Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." And in John 15:18, 19, he says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own."

And what lessons did our great Teacher and Exemplar leave us? He called a little child unto him, and said we should be humble as this little child, and in John 13:13-15, we see how the Lord himself practiced humility by washing his disciples' feet. He taught us to forgive as we expect to be forgiven (Matt. 6:12-15), and in the eighteenth chapter to forgive even seventy times seven; to serve God only, and not to try to serve the world too (Matt. 6:24); and to keep the commandments of God, and to teach others to do the same (Matt. 5:17-19). Very plainly does he thus show us what the way is like.

What does God promise to those who walk according to his word?—The presence of our Saviour to be with us all through the journey (Matt. 28:20); his peace to fill our hearts (John 14:27); the Holy Spirit to be our Comforter (John 14:16-26); and finally, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7. And this is promised as a right to those who walk in the way of God's commandments; for it is written: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Geelong.

LOOKING ON THE BRIGHT SIDE.

DR. JOHNSON said it was worth a thousand pounds a year to a man to have a disposition to look on the bright side of things. We would put it higher than this. Money is no price for it. It is the mother of hope, of joy, of expectation, of ambition, of gratitude, of gladness, and no end of other bright, beautiful, and good things. It cheers the heart and strengthens the will, and it makes the hands eager to work and the feet eager to run. If there is any good thing that ought to be done, and that can be done, the man who looks on the bright side of things is the man to do it.

"Yes, and be disappointed again and again, and fail often, and have to bury dead hopes, and find that all is not gold that glitters."

Well, yes, of course. One cannot succeed always. There must be reverses and disappointments, and the funerals and burials of dead hopes. But the man who looks at the bright side of things is the man who sees many of these dead hopes having their resurrections, and coming out of their graves to live larger and better lives; and if not this, who sees new hopes being born to take their places and do their work, and perhaps fill better places and do better work. "There is no such word as *fail*" in his motto, and having this motto, he seldom does fail utterly. It is just the old two ways of looking at things, of the buckets going up and down in a well. "Ah, me!" sighed one of them, "I never come up full but I have to go back empty!" "Glory be to God!" exclaimed the other, "I never go down empty but I come up full!" And to our thinking, the thankful bucket—the joyful bucket, the "bright-sided" bucket—had the best of it.

Trade is proverbially fickle, and the man who engages in it should expect to have his ups and downs. But which is the more likely to succeed in business, the man who has had a down in business, and groans out, "What a fool I have been! I might have known I would not succeed!" or the man who has had a down, and exclaims, "All right, old fellow, I'm down, but I shall not stay down; and I've learned a thing or two that will help me to keep on my feet another time!"

A profession is not always a certain success, and is pretty sure to require patience and pluck to make it a success. But which is the more likely to succeed, the lawyer, the physician, the preacher, who when popular favor does not immediately begin to flow in on him in a royal tide, loses heart and hope, and forebodes failure; or who takes in the situation,

draws his belt a little tighter, a little tighter still if need be, does his work faithfully and to the uttermost, and bides his time in the patience of hope?

A military campaign cannot be reduced to an exact science. There are elements of uncertainty in the most skillful strategy and in the best-planned campaigns. But which is likely to be the most successful general, he who is doubtful of victory, and is fearful of defeat, and is overwhelmed by a reverse; or he who plans to win, and fights to conquer, and does not know when he is whipped; and when he has had a reverse, is fired only with the spirit to turn the reverse into a victory? One of Grant's generals said to the writer at Spottsylvania, as the chief rode by, cigar in mouth, after the repulse there, "What's the use of resisting that man? He doesn't know when he is whipped. All he says to us after one of these repulses is, 'Well, gentlemen, pick your flints and try it again.'" After a prominent naval officer (we withhold his name), during the late war, had tried to take one of the rebel coast cities (we will not name it), and had failed, he one day gave the reasons of his failure to Farragut—torpedoes, obstructions, enflading forts, heavier armaments than his own, etc. When he was done, Farragut answered, "Ah, Admiral, you have omitted the weightiest reason of all." "What is that?" "You did not expect to succeed."

A married life, be its joys and blessings what they may, is not all sunshine and gladness. Its duties, its cares, its burdens, its responsibilities, forbid that it shall be. But there are married lives and married lives; and which married life is likely to fulfill most perfectly the end for which the God of love ordained it, that into which husband and wife bring the most shadows, or that into which they bring the most sunshine? that in which they look on the dark side of things, or that in which they look on the bright side of things? Or, if one of them is accustomed to look on the dark side, and the other on the bright side, which of them (other things being equal) will make home the happiest and best? Ah, blessed is that wife whose husband looks on the bright side of things! and blessed is that husband whose wife looks on the bright side of things! and blessed are those children whose father and mother look on the bright side of things!

The subject is ethical as well as aethestical. And so we say, Blessed—blessed before man and God—is the Christian who looks on the bright side of things.—*Illustrated Christian Weekly.*

SUNDAY NOT THE SABBATH.

CHAS. P. WHITFORD.

THERE is not one text in all the Scriptures from which even a plausible inference can be drawn that the first day of the week, or Sunday, is the Sabbath. I speak soberly, and weigh my words carefully, when I say that God has never claimed that day as his—never. There is no record of his ever having promised a blessing upon a man for keeping it. He has never said that a man should be punished for doing common labor on that day. Has God, then, no day which he claims as his own, and has reserved unto himself? Who will dare say that he has not? The Sabbath is an acknowledged institution the world around. It was made for man. Who made it? Which day is it? And how are we to keep it? We must resort "to the law and to the testimony," for an answer to these questions; for the prophet Isaiah says, "If they speak not according to this word, it is because there is no light in them." Isa. 8:20.

1. Who made the Sabbath?—"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he

had rested from all his work which God created and made." Gen. 2 : 2, 3.

2. Which day is the Sabbath?—"The seventh day is the Sabbath of the Lord thy God." Ex. 20 : 10.

3. How are we to keep it?—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day ; and call the Sabbath a delight, the holy of the Lord, honorable ; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father : for the mouth of the Lord hath spoken it." Isa. 58 : 13, 14. Yes, dear reader, "the mouth of the Lord hath spoken it." God made the Sabbath. "The seventh day is the Sabbath." And if we will cease from trampling it under foot, we are assured that one day we may ride upon the high places of the earth.

When the Creator of the heavens and the earth thus plainly declares that "the seventh day is the Sabbath," why should poor mortal man insist upon calling some other day the Sabbath, than that which God has said is the Sabbath? Man's "say so's" possess no authority. His opinions will convert no one. His thoughts may be very profound, and yet no one will be lost for not receiving them. But from a "thus saith the Lord," there is no appeal. Logic can be met with logic, but God's Word can never be altered or changed. Therefore, when we make the assertion that Sunday is not the Sabbath, we do so on the authority of the great God himself. He who made the Sabbath, has declared with his own voice, in language too plain to be misunderstood, that the seventh day is the Sabbath.

To me, one text of Scripture is worth more than all the ingenious arguments men can devise or invent.

THE SACRED RECORD VINDICATED.

Read before the Mount Gambier Wesleyan Literary Society.

OUR field of inquiry is an exceedingly wide one, for many hundreds of Biblical persons and places, manners and customs, facts and incidents, are referred to in these secular records. Out of 620 places mentioned in the Bible, no less than 430 have been identified under the auspices of the Palestine Exploration Society. And that they are alluded to merely in an incidental and undesigned manner does not detract from, but rather augments, the value of the testimony. We are brought face to face with Pharaoh and Sennacherib, Nebuchadnezzar and Cyrus, the monarchs who came in contact with the kings of Israel, and the names of Ahab, Jehu, Hezekiah, and Manasseh are also mentioned on various slabs and cylinders, because of their relations to these contemporary heathen monarchs.

Before proceeding to give instances of "corroboration," it may be well to call to mind the distinct characteristics of these secular testimonies. From Egypt, the oldest kingdom that we know of, the evidence has been preserved largely by means of hieroglyphic writing on monuments, or papyrus rolls hermetically sealed in mummy tombs. The climate of Egypt, where no rain falls, but where pluvial services are rendered by the Nile, has peculiarly contributed to the preservation of these inscribed monuments. Truly has it been said, "With no frosts to splinter, no storms to batter, no moisture to nourish mosses and creepers, the ruins remain as new in appearance as if they were but of yesterday."

In Assyria and Babylonia the inscriptions were found mainly on clay tablets or alabaster monuments. The writing on clay was of the finest description, executed by a sharp-pointed stylus, or pen. A magnifying glass has been found with the tablets, implying a knowledge of optics, which has been usually regarded as a modern acquisition. These

slabs contained writings in three different forms. It was the cuneiform, or wedged-shaped, writing that was so mysterious. The first ray of light came in the shape of a shrewd guess from a German scholar named Grotefend. He had reason to believe these tablets were royal records, and he noticed all the inscriptions began with three or four words of the same character ; but one varied, while the others were unchanged. He suspected, rightly, that the variable word represented the king's name. He assumed for purposes of inquiry that it was the name of Darius, as it was too short for Artaxerxes and too long for Cyrus. In this way he obtained "conjectural values" for six cuneiform letters. He soon read the word "king," which followed the royal name in each case, and this led to the discovery of the whole alphabet of the language. This was not effected by one man only ; for these inscriptions had been carefully copied and distributed amongst learned men of England, France, and Germany, and they all independently of one another came to the same result, and decided upon an alphabet in which there was only one character concerning which any difference of opinion existed. Similar good fortune attended the decipherment of the records found by Sir A. H. Layard in the ruins of Nineveh. These consisted of a large library in clay tablets written in the Accadian or cuneiform language, in one column, and the Assyrian in the other. Accadian, though a dead language, was the language of the learned in Assyria, just as Latin is amongst scholars to-day, and all public documents were prepared in this bilingual form, the two languages being placed side by side on the same tablet. This library contained a grammar and dictionary of the language, which has enabled scholars to read books in Accadian and Assyrian as readily as a page of the Hebrew Bible.

We are now in a position to understand how secular testimonies from sculptured monuments and brick tablets can be adduced in corroboration of the sacred records, and among the many hundreds available we must make a selection of such as appear to us specially interesting.

We naturally begin at the creation, and remembering as we do the account of creation as recorded in Genesis, it is not a little pleasing to know that among Accadian literature there are repeated references to this event. One legend begins literally at the "beginning" by saying, "On a memorial tablet none wrote, none explained ; for bodies and produce were not brought forth in the earth." Another account bears a very close resemblance to that of Genesis. It begins as follows :—

- "1. At that time the heavens above named not a name.
- 2. Nor did the earth below record one.
- 3. Yea, the deep was their first creator.
- 4. The flood of the sea was she who bore them all.
- 5. Their waters were embosomed in one place, and
- 6. The flowering reed was ungathered, the marsh plant was ungrown.
- 7. At that time the gods had not issued forth, any one of them.
- 8. By no name were they recorded, no destiny had they fixed.
- 9. Then the great gods were made"

On the fifth tablet allusion is made to the heavenly bodies. There we read that the Creator "made beautiful the stations of the great gods," or the stars. Fragments of other tablets describe the creation of animals. "At that time," it begins, "the gods in their assembly created [the living creatures]. They made beautiful the mighty [animals]. They made the living beings come forth—the cattle of the field, the beasts of the field, and the creeping thing." Though some portions of these tablets are missing, yet it is easy to discern that the order of creation is very similar to that recorded by Moses.

THE SABBATH.

And it is significant, further, that the last tablet contains an account of the institution of the Sabbath, which is called by that name, and is defined as meaning in Assyrian "a day of rest for the heart," and in Accadian "a day of completion of labor." It was regarded by the Babylonians as sacred ; for one of their calendars marks off the Sabbaths, and says on those days, "Flesh cooked on the fire may not be eaten ; the clothing of the body may not be changed ; white garments may not be put on ; a sacrifice may not be offered ; the king may not ride in his chariot nor speak in public ; the augur may not mutter in a secret place ; medicine of the body may not be applied, nor may any curse be uttered."

THE DELUGE.

It is well known that traditions of the deluge are very universally found ; but hitherto there has been no indication in any of them that it came as a punishment for wrong doing, except in the Biblical record. We have now to add that the Chaldean account discovered by Mr. Geo. Smith is an exception to this, and indicates that Sisuthros [the Accadian Noah] was saved because of his piety, while the rest of mankind were drowned on account of their sins. This poem is too long to quote entire, but there are no less than thirty different particulars in which it agrees with the Scriptural record, and some of these we will point out. It is to be remembered that Sisuthros, the hero, who like Enoch is translated to heaven without dying, is made to tell the story to Gishubar, who has travelled in search of health to the shores of the river of death at the mouth of the Euphrates, and here, afar off in the other world, he sees and talks with Sisuthros. The tablet thus introduces the record : "Let me reveal to thee the story of my preservation, and the judgment of the gods let me relate to thee."

BIBLE NARRATIVE (Gen. 6.)

The end of all flesh is come before Me, for the earth is filled with violence.

Make thee an ark of gopher wood.

The length of the ark shall be 300 cubits.

The breadth of it 50 cubits, and the height of it 30 cubits.

Rooms shalt thou make in the ark.

And shalt pitch it without and within with pitch.

And take thou unto thee all food that is eaten, and thou shalt gather it to thee, and it shall be for food for thee and for them.

And thou shalt come into the ark, thou and thy sons, and thy wife and thy sons' wives with thee.

I do bring a flood of waters upon the earth.

And the waters prevailed and were increased greatly upon the earth.

All the high hills that were under the whole heaven were covered.

All flesh died that moved upon the earth.

The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained.

And the ark rested . . . upon the mountains of Ararat.

At the end of forty days Noah opened the window of the ark. He sent forth a dove, which found no rest, and she returned into the ark.

I opened my window, and light broke over my face. I sent forth a dove, and it left ; the dove went, it returned, and a resting place it did not find, and it came back.

TABLET ACCOUNT.

The seed of life also is become estranged.

Destroy the house, build a ship.

. . . cubits shall be the measure of its length.

. . . cubits the amount of its breadth and its height.

I placed its roof, I enclosed it.

Three measures of bitumen I poured over the outside.

Three measures of bitumen I poured over the inside.

Three sari of men carrying baskets, who carried on their heads food. I added a saros of food which the people should eat—sweet wine, oil, and wine.

I caused to go up into the ship all my family and my female servants.

A flood Shamas made, and he spoke, saying, In the night I will cause it to rain from heaven heavily.

The bright earth to a waste was turned. The surface of the earth like . . . it swept.

The raging [deluge] over the people reached to heaven.

[It destroyed all] life from the face of the earth, and the whole of mankind was turned to corruption. Like reeds the corpses floated.

The sea began to dry, and the evil wind and deluge ended.

In the country of Nizir rested the ship. The mountain of Nizir stopped the ship, and to pass over it, it was not able.

I opened my window, and light broke over my face. I sent forth a dove, and it left ; the dove went, it returned, and a resting place it did not find, and it came back.

Enough has been quoted to show the circumstantial agreement between the two accounts, though there are references also to the raven, to the coming forth from the ark, to the erection of an altar for sacrifice, to a burnt sacrifice at which "the gods collected," to the "mighty arches" (i.e., the rain

bow) which Anu had created in his glory, and this is spoken of as "a bond" and token that he "was gracious." All this, it must be remembered, is found on a clay tablet that must be well-nigh 4000 years old.—*Joseph Nicholson.*

THE GREAT LISBON EARTHQUAKE.

E. J. B.

LISBON, the Portuguese capital, is eighteen miles from the ocean, and is built on a succession of hills rising from the quays of the Tagus in the form of an amphitheatre. New Town, built along the river, is the most beautiful part of the city, and is said to be "crowded with palaces." Besides several royal palaces, Lisbon contains a great variety of churches, convents, and other fine public and private buildings. On the pleasant western hillside are many residences of foreigners with their thrifty gardens and vineyards. Altogether, the city presents a very imposing appearance, and the view from the river is wonderfully picturesque.

On November 1, 1755, this city was visited by a calamity whose magnitude has seldom been equalled in the annals of history. It was a holy day, and the churches and convents were full of people. Suddenly a sound as of subterranean thunder was heard. The sea retired, and returned in a mighty wave that swept the entire coast, rising at Cadiz, Spain, to a height of sixty feet. And a violent shock threw down the greater part of the city. The scene that followed was beyond description. "Mothers forgot their children, and ran about loaded with crucifixes. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin."

Sir Charles Lyell states that several mountains, some of them among the largest in Portugal, were "impetuously shaken, as it were from their very foundations." In some cases they were opened at their summits, which were split and rent, and huge masses of earth thrown down into the valleys. A new marble quay had just been built at an enormous expense. A large number of persons collected here to escape the falling ruins; but the quay suddenly sunk, carrying down with it a great number of boats and small vessels anchored near, all full of people. No bodies, or fragments of these wrecks, ever rose to the surface, and the water where they were swallowed up has been found to be one hundred fathoms deep.

The earthquake was undulatory in motion; and starting in Lisbon, travelled at the rate of twenty miles a minute, extending over a tract of country estimated at from 3,500,000 to 4,000,000 square miles. Sears, in his "Wonders of the World," thus describes its extent:—

"In Africa, this earthquake was felt almost as severely as it had been in Europe. A great part of Algiers was destroyed. Many houses were thrown down at Fez and Mequinez, and multitudes were buried beneath the ruins. Similar effects were realized at Morocco. Its effects were likewise felt at Tangier, at Tetuan, at Funchal in the island of Madeira. It is probable that all Africa was shaken. At the north, it extended to Norway and Sweden. Germany, Holland, France, Great Britain, and Ireland were all more or less agitated by the same great commotion of the elements."

St. Ubes, a seaport twenty miles south of Lisbon, and a village of eight or ten thousand inhabitants near Morocco, were swallowed up, and the earth closed over them. It is estimated that in all not less than 60,000 persons lost their lives that fatal day.

Such was the earthquake of Lisbon, no doubt the "great earthquake" mentioned in Rev. 6:12, and associated, in the sublime language of the Apocalypse, with the darkening of the sun and the falling of the stars, events which herald the approach of the day of God.

Timely Topics.

WHILE the city of Paris is decked out in the gorgeous display of an international exposition, France, the mother country, is in a sort of an agony over her domestic affairs. Between imperialism, republicanism, and Boulangism, *la belle France* has more than her hands full. And while the festive daughter is sporting in holiday attire with the merchants and the princes of earth, the eyes of the world are watching with interest the struggles of the dame. The recent elections show how unsettled the affairs of the country really are. The existing government virtually suffered a defeat, and the actual triumph of the Boulanger party was only forestalled by declaring the elections in nearly two hundred precincts null and void, which will be recontested on the 6th inst.

RELIGIOUS INTOLERANCE.

WE are frequently reminded in a painful manner that the spirit of religious intolerance is not yet extinct. In fact, there is but little doubt that policy has done much to restrain its actions, though occasionally they escape in spite of policy. A story comes from Essex, England, of a little girl who died without having been baptized (sprinkled), and was buried in the early morning, being denied the rites of Christian (?) burial on account of this omission of her parents. Not long since, the bones of two men who had years ago been buried in a Catholic cemetery in West Australia, were exhumed because the men they supported were not Catholics. The priest who permitted their burial has been replaced by one who has a more jealous care to preserve the superstitions and cruel power which the church exercises over its devotees.

THE SUNDAY PAPER IN MELBOURNE.

THE tottering institution of Sunday observance, like every other man-made idea, must look for human support when the light of truth begins to penetrate the hollow recesses of its false foundations. Lately, some one proposed to meet a growing demand for a Sunday newspaper in Melbourne. A cry of dismay went up from the guardians of the Sunday observance, and there was a hurrying to and fro. There is no doubt the innovation would have received a warm reception from both friend and foe. It would have been interesting to the onlooker who believes in religion and order, but does not include Sunday sacredness in his moral code. But a period was put to the proceeding by the Government warning the audacious innovator that he would be prosecuted if he proceeded.

But the circumstance caused an investigation of the legal defenses of Sunday-keeping, when it was discovered that the prosecution of such an enterprise would be attended with some perplexities and some chance of escape to one who sought to earn his living by publishing a newspaper on a day which God never blessed; so there is to be a strengthening of the law and a shorter cut to condign punishment for such an offender. The Attorney-General has drawn up a brief act in two clauses and submitted it to Parliament, which distinctly prohibits the publication and sale of newspapers on Sunday, with penalties from £100 for the first offense up to fine and forfeiture of plant for the third.

The demand for a respectable Sunday paper is undoubtedly an increasing one. When we consider other means of amusement and entertainment which are allowed, it does not appear an unreasonable one. The only logical objection there can be to its introduction consists in the two facts of their being sold and read. But will Sunday zealots claim that they have a right to legislate as to what a man shall read on Sunday? If so, they would better legislate the

trashy novel out of their church-members' hands. To sell a newspaper is certainly no greater offense to God or man than to sell a cigar or a pipeful of tobacco, and yet these may be freely purchased in Melbourne on Sunday. The labor of producing the paper comes almost entirely upon the preceding day. It is a well-known fact that the papers which are read with such a clear conscience on Monday morning by minister and people, are the products of Sunday labor.

The whole animus of the matter lies in a determination to uphold an institution which lacks Scriptural support. It would be just as reasonable to enforce upon an unwilling people the practice of infant sprinkling as the observance of Sunday, both of which had the same origin.

Religious dogmas present a pitiable spectacle when they must be propped up to an upright position by civil laws and penalties. An appeal to the Bible at once reveals the serene form of God's ancient Sabbath, but the sight of this cannot be endured by Sunday advocates. With the utmost contempt they cover it with their reproach and cry, "Great is Diana."

LOVERS OF PLEASURE.

From an exchange we clip the following:—

"A Baptist congregation in Wolverhaupton have determined on a new departure in church work by building a suite of rooms at the back of the chapel at which meetings for amusement and recreation, open to all classes, will be held. A smoking and billiard room will be provided, and a bar for the sale of non-intoxicants will be established. The whole arrangements will be in the hands of the minister and deacons of the church. The *British Weekly* says that it would be a calamity if this course were generally imitated, and will be indeed astonished should it turn out for the spiritual welfare of the church."

No church with a proper sense of the nature of sin as fostered by the liquor bar, billiard table, and the use of tobacco, could possibly adopt such a course as is here indicated. It can only be taken by those to whom sin has ceased to be "exceeding sinful." The excuse which they plead is altogether too common: Our young men will have these things, and why not supply them ourselves? It is the excuse behind which every iniquity-vendor in the world hides the enormity of his sin. As well might parents take a venomous reptile into their houses, lest their children should wander in the fields and be bitten.

When the church fosters and practices sin of any description, even in what it may regard slight degrees, it loses its power to protest against that sin even in its worst forms. A man of our acquaintance won a Christmas turkey at a raffle. He was not a member of a church, but was severely taken to task by a pastor for his breach of morality in gambling for a turkey. The church soon had a fair, which our friend attended; and there he was earnestly solicited by the same pastor to purchase a ticket which would give him a chance in drawing for a valuable rug, the proceeds of which were to go towards supporting the gospel.

Such circumstances need no comments, they are not at all rare. We can imagine the spirit with which this man replied, "No, sir; when I want to gamble, I will go down to Mark Hays' and raffle for a turkey."

It is a sad thought that the church or its members should in any degree lend their aid and influence to the enormous tide of evil which exists in the forms of gambling and conviviality. Surfeiting and drunkenness are characteristic sins of the last days according to our Saviour. Feasts of pleasure and sensual gratification are too often employed by the church as methods of raising money, while they level down the barriers to intemperance, and lead the young directly to ruin.

The Home Circle.

PATIENT WITH THE LIVING.

SWEET friend, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor,
Passed all the strife, the toil, the care,
And done with all the sighing,
What tender ruth shall we have gained,
Alas, by simply dying!

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see,
Shall no defect discover.
Then hands that would not lift a stone,
Where stones were thick to cumber
Our steep hill-path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience—e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamour;
But wise it were for thee and me,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—Margaret E. Sangster.

A THANK-OFFERING STORY.

It was at a thank-offering meeting of the Woman's Missionary Society of one of our city churches. A pile of envelopes lay before the secretary, the contents of which she read aloud, one by one. They ran something like this:—

"For recovery from severe illness, five dollars."

"For the granting of the dearest wish of my heart, ten dollars."

"For preservation from harm in the great railroad accident when so many were killed and injured, ten dollars."

"For the conversion of a son, five dollars."

"For the dear baby that has come to me, three dollars."

Mrs. Stanton sat listening to the reading, and blushed a little when her own envelope was opened, and the secretary took out two dollars, enclosed in a blank sheet, accompanied by no word or comment.

The truth was, Mrs. Stanton's life had been very uneventful the last year. It had gone quietly on, with few ups and few downs. She and her husband and her two children had been fairly well; by close economy they had had enough to eat and drink and to dress respectably, though this last had not been accomplished without much thought and care on her part, and various pinchings known only to herself.

Self-denial had seemed to be the key-note of her life the past year; her sky had been rather grey than sunny; her atmosphere rather chill than warm. Not that she made any moan over her self-denials and deprivations. It was all done cheerfully, and no one was the wiser of it but herself. Still, in thinking of this thank-offering meeting, she had wondered just a little for what special reason she should bring her small gift. She could hardly help contrasting her condition now with the luxury by which she had been surrounded a few years ago, before her husband had lost his property in an unfortunate speculation. She wondered a little dully if the conditions would be filled if she should bring her offering out of a general feeling of gratitude that things were no worse with them than they were.

Both she and her husband were systematic givers out of their penury, as they had once been out of

their abundance; so this extra gift, small as it was, was at the price of a large self-denial. It would represent her shabby bonnet, worn through another winter, without the refurbishing she had hoped to give it, when it had seemed almost too bad to last out the previous season. Still she was warmly interested in mission work, and gave it gladly, only wishing that it was more.

The secretary read on, while she sat half-listening, half-thinking. Soon her attention was arrested by the reading of this:—

"For the many pleasant little things that have fallen to my share this year, two dollars."

Other notes were read; remarks were made; the meeting closed, and Mrs. Stanton went thoughtfully home, the words, "For the pleasant little things," ringing in her ears. She wondered if she had always taken note of her own pleasant small things as they came to her. She feared not. Looking back in the light of this thought, she could recall numberless little acts of kindness from others to herself that had sweetened her life, and for which, though she had been grateful to the givers, she scarcely remembered to have raised her head to Heaven in gratitude. She resolved to be upon the lookout hereafter.

Even as she meditated, the bell rang, and going to the door there stood little Elly Hale with a great bunch of roses in her hand.

"Aunt Elly sent mamma a big box of roses to-day—so many she can't use them all—and will you please take these?" said the little messenger, a child of a wealthy neighbor and a sister in the church, and one whose thoughtful kindnesses were nothing new in this household.

Mrs. Stanton kissed the little maiden, and sent her home with thanks. Then she buried her face in the flowers with childish delight. She loved beautiful things, and often had to take herself to task for vain longings for them. But now there was a feeling almost of awe mingled with her pleasure as she remembered again the "little things," and how soon her thought had been responded to. She finished her preparations for supper with a light step, pausing often to look at the flowers and inhale their fragrance as she passed them. They brought a glow to her heart which was reflected in her face, and which her husband and children caught as they sat down to supper.

Before she went to bed that night she inscribed an envelope: "Thank-offerings for Pleasant Little Things," and dropped a nickel [five cents] in it for the handful of roses.

The next afternoon as she sat mending Willie's jacket, Mrs. Dodd came in with the *Forum* in her hand.

"Here is an article," she said, "that I thought you would be interested in, so I brought it over to read with you."

The article was read and discussed. Both women received some new ideas, some inspirations to better living, and parted feeling heartened and uplifted by the pleasant hour. That night another nickel bore the first one company.

"O mamma," cried Willie, as he came rushing in from school on examination day, "I passed ninety-eight in my arithmetic to-day. Aren't you glad? Didn't I have to study for it, though!"

"Indeed I am glad, Willie, more glad than I can say, not only for the passing and good record, but I am glad because it shows you have been in earnest, and determined to conquer your easy-going habits of study. You make me very happy."

So happy that another contribution went into the thankful envelope.

"Did you know," said Mr. Stanton, one evening, "that Mrs. Floyd slipped on the icy sidewalk this afternoon and broke her ankle?"

"No! Is it possible?"

"It is a bad injury, and the doctors say that she will be confined to the house for months."

"How dreadful! What if it had been I? I was out this afternoon too, but I did not slip and break my bones. Ought I not to be thankful?"

So thankful that a twenty-five-cent piece in the envelope that night put the nickels quite out of countenance.

The next day she went down town to get a much-needed cloak for May. She had priced cloaks a few days before, and the very cheapest she could find that would be at all serviceable was twelve dollars. It was a large sum to take from their slender income; yet this was one of the "must haves," or May would be obliged to leave school. When she arrived at the store, she found that this particular line of cloaks had been marked down that very morning to ten dollars, which she joyfully paid, and that night deposited a coin in the envelope.

A day or two later, little Elly Hale appeared at the door with the message that her mother was ill, and would Mrs. Stanton please come in and sit with her a little while?

She went with the little messenger.

"I am sorry to trouble you," said Mrs. Hale; "but the nurse is away for the day, the cook is in a temper, and I feel one of my terrible headaches coming on. Sometimes the nurse has been able to ward them off by rubbing, and as company is coming to-morrow, I don't see how I can afford to have one now. So in my despair I sent to see if you can help me."

Mrs. Stanton could and did. A half-hour's gentle manipulation of the aching head sent the sufferer into a quiet sleep, from which she awoke two hours later with the pain gone, weak but happy.

"Surely," mused Mrs. Stanton that evening, "I ought to be thankful for the power to do a kindness—even a little one—as well as to receive one," and she dropped a dime into the envelope.

"It is getting heavy," she thought with a happy smile. "At this rate I shall be banking soon." Yet she did not seem greatly alarmed at the prospect.

One afternoon Helen Brown, a member of her Sunday-school class, came in. She seemed depressed and anxious. After a little common-place talk, her teacher said,

"What is it, Helen? Does something trouble you? Can I help you?"

"O Mrs. Stanton! I want to be a Christian. I am so unhappy. Will you tell me what to do?"

The sacred hour that followed neither of them will ever forget. When Helen left, it was with a new light in her eyes, a new love in her heart, a new purpose in her living. Her feet were set in the way of everlasting life.

"Oh!" exclaimed Mrs. Stanton to herself that night, "this is not one of the 'little things.' For this great privilege—this great honor—of leading a soul to Christ, all that I have in the world would be but a small thank-offering. What can I render unto the Lord for all his goodness to me? A fresh and whole consecration to his service is the least I can offer."

But into the envelope also went its largest contribution yet.

As time passed on, life held a new sweetness and a new meaning for Mrs. Stanton. Her days seemed to be full of pleasant things; her heart was attuned to thanksgiving; and out of the abundance of her heart her mouth spoke. Her envelope grew full almost to bursting; and yet there was no lack of earthly comforts. She sometimes felt as if the miracle of the widow's cruse of oil and measure of meal was repeated in her, for the more she put away in the sacred envelope the more she had to put there; and when the next thank-offering came around, it was no vain oblation that she carried to the place of meeting, but her little gift—small yet in comparison with some of the others—was sweetened through and through with gratitude and love.—*Selected.*

THOUGHTS FOR WOMEN.

Is a true lady so by birth, or is it possible to attain that state by education and cultivation? In treating this subject, it is difficult to tell where to commence. Beginning with the child, we are confronted with the hereditary conditions which have made such offspring possible; beginning with the parent, we are carried back to the childhood which developed such maturity.

The first law of a child's nature is that of impulse. The principles of self-denial and self-control, which are at the bottom of all possibilities of heroic action, have never been fostered. The foundations of true character, if not inculcated in early life, and interwoven with the experience which makes up a child's crowning stock of knowledge, can scarcely ever be acquired later. It is one of the seeds which must be sown in the spring-time to insure the beautiful flower or fruit in the autumn of life.

The human mind has been well compared to marble in the quarry, which shows none of its inherent qualities until the skill of the artist smooths and polishes the surface, and discovers every ornamental spot, cloud, or vein. The mind, uneducated, has inherent qualities which would pass unknown were it not for the developing influence of education. The mental powers, and easy, pleasant ways are not only brought to light by education, but they are strengthened and improved by exercise, though there are some people whose minds are like some kinds of marble, on which any amount of skill from the artist can never produce a polish.

In youth, the character of every one, but especially that of girls, is in the power of the mother. She can give it in some degree whatever coloring she will. The mother has the direction of the fate of her own children. Whatever impressions are made on the mind in youth will generally be most permanent in subsequent life; and whatever may be the situation in life, nothing can be more necessary to peace and happiness than the acquirement of virtuous dispositions and habits. These in part may be acquired by reading biography; for by observation and reflections on others, we are enabled to acquire a habit of discernment. A frequent association with good company is essential to give an elegance of manners, and thereby add to mental excellence. If a family of children are blessed with an intelligent mother, who does not consider it necessary to be one woman in the drawing-room and an entirely different person in every-day life, but who is delicate and refined in her manners, a true, noble woman always, and a tender, charming lady, you will see invariably that her habits of speech and perfect manners are repeated in her children. Rough men and noisy boys will tone down their voices and step lightly, and try to be more mannerly in her presence. Many a poor mother in an humble cot, without money or position, has struggled hard to feed her little ones, to train them to be an honor to themselves and to the world, and has succeeded. Most of our women of distinction came from just such homes. Our church-yards are full of just such sleeping mothers. No worldly eye ever saw the record of their lives, but it is known to God and the angels.—*Mrs. S. G. Bidlake, in Housekeeper.*

BRASS can be washed in a lye made of rock alum, one ounce of alum to a pint of water, then rubbed with leather and fine tripoli. It leaves the brass very brilliant. Brass should be well cleansed before polishing. Britannia metal can be cleansed by rubbing it with a little kerosene applied on a rag, polished with a paste of rotten stone, and washed off with hot soap suds. When dry rub with whiting.

Furniture Polish.—One ounce each of shellac and coal oil, half ounce each of linseed oil and turpentine, keep well corked. Shake well before using. Apply with flannel cloth or a sponge and rub well while drying.

Useful and Curious.

A METHODIST minister, who lived on a small salary, was unable at one time to get his quarterly installment. He had called a number of times, but each time he had been put off with none. At last he went to his steward, and told him he must have his money, for his family must have the necessities of life. "Money!" replied the steward, "you preach for money? I thought you preached for the good of souls!" "Souls!" rejoined the minister, "I can't eat souls; and if I could, it would take a thousand souls like yours to make a decent meal."

THE connection of the Red Sea with the Mediterranean by the Suez Canal has had one effect which is as disagreeable as it was unexpected. Before the canal was opened, all the watering places on the Mediterranean enjoyed a complete immunity from the presence of sharks, these fish being practically unknown then. But the canal has been utilized by the objectionable creatures to such an extent that sharks which have come from the Red Sea are now so numerous in the Mediterranean that it has become necessary to warn bathers in many places to be on their guard continually.

THE Bank of England doors are now so finely balanced that a clerk, by pressing a knob under his desk, can close the outer door instantly, and they cannot be opened again except by special process. This is done to prevent the daring and ingenious unemployed in the metropolis from robbing the bank. The bullion department of this and other banks is nightly submerged several feet in water by the action of machinery. In some banks the bullion department is connected with the manager's sleeping-room, and an entrance cannot be effected without shooting a bolt in the dormitory, which sets in motion an alarm.

THE following paragraph from the *Pall Mall Budget* is of interest, as showing the value placed upon works of art:—

"The sum of £22,120 paid for Millet's 'Angelus' is the largest sum at which a picture has ever been knocked down in a sale-room, with the exception of the £23,440 paid by the French Government at the Marshal Soult sale, in 1852, for Murillo's 'Conception of the Virgin.' Larger sums than these have often been paid by private contract both in England and elsewhere. The reader will remember the £70,000 paid for our Raphael, the £20,000 paid by Mr. Wanamaker, of Philadelphia, for Munkaczy's 'Christ before Pilate.' Since 1875 the auctioneer's hammer has in London fallen six times at sums ranging over £7,000. They are as follows: 1875, Turner's 'Grand Canal,' £7,350; 1876, Gainsborough's 'Duchess of Devonshire,' £10,605; 1878, Raphael's 'Vierge de Novar,' bought in at £20,475; 1886, Rubens's 'Venus and Adonis,' £7,200; 1887, Gainsborough's 'The Sisters,' £9,975; and 1887, Boucher's 'Madame de Pompadour,' £10,395."

THE BAROMETER.

ABOUT two centuries and a quarter ago, some engineers near Florence were sinking a well, and fitting it with a common suction pump. Do what they would, they could not suck up the water higher than thirty-three feet. Unfortunately for them, the well was deeper. They were sadly puzzled. The old philosophers had taught that "Nature abhors a vacuum," and they were unable to account for the fact that, when they raised their piston, the water rose for thirty-three feet at most, but that there it stopped, leaving a vacuum in the pipe between the water and the sucker.

The matter was brought under the notice of the great Galileo, but he could not account for the phenomenon. Half in jest and half in earnest he said, "I suppose Nature, like other females, is fanciful;

that up to the height of thirty-three feet she abhors a vacuum, but above that height she has no objection to it."

After the death of Galileo, his pupil, Torricelli, found out the cause. He reasoned in this way: "The air reaches many miles from the surface of the earth, far beyond the clouds to empty space. Is it not possible that an air column of such vast height may be as heavy as a water column of the same diameter, just thirty-three feet long?" Then he argued thus: "Quicksilver is nearly fourteen times heavier than water. If, therefore, the weight of the air is unable to keep more than thirty-three feet of water suspended, it will be unable to keep more than $33 \div 14$ feet of quicksilver, or not two feet and a half."

He filled with quicksilver a glass tube, sealed at the bottom. He then stopped the open end with his finger, inverted the tube, and, having plunged the open end in a small cistern of quicksilver, he withdrew his finger. To his great delight the column in the tube subsided till it reached the height of nearly two feet and a half. He had made a great discovery. He could weigh the air as in the most accurate balance.

Thus was invented the instrument which is commonly called the weather-glass, but which is more properly named the barometer.—*Professor Tyndall.*

FLOWERS IN A QUEER PLACE.

IN Florida, where ice is so desirable for cooling food and drink, it is not naturally formed, says a critic in *St. Nicholas*, and so must be made. I visited an ice factory.

They have twenty tons of ice forming here all the time. They lift a tank every thirty minutes, take out the ice, refill the tank with water and replace it. The freezing takes forty-eight hours. The tank they have just emptied will be filled soon, and a new block of ice will be taken from it on "the day after to-morrow."

Now, it seems that this freezing takes place so gently that a spray of roses may be put into a tank of water and frozen into the mass of ice without stirring a petal from its place. There it lies imbedded, in all its beauty of form and color—a marvellous thing, I think. The icemakers like to perform this experiment, as it shows the cleanness of their ice; and pride is taken in freezing pieces of unusual beauty and transparency.

A delicate spray of flowers, a cluster of ripe fruit, or a brilliant-colored fish, are favorite subjects. Exhibitions of such freezings are occasionally made at fairs, and a particularly beautiful or interesting piece makes a very attractive gift for a birthday or for Christmas.

What a pretty way to preserve objects! I would like a collection of Florida specimens so preserved. No dried-out herbarium specimens; no faded and distorted alcoholic preparations; no unnatural taxidermist mounts, but everything in its natural color, its perfect outline, its living beauty. Here, a clear little block with a chameleon; here, a larger one with a coiled rattlesnake; there a young alligator, a cluster of grape fruit or oranges, a spray of flowers, or a series of forest leaves. But alas! such a collection would not last a single week.

METEORITES.

A METEORITE weighing 32,000 lbs. fell near Tucuman, a province of the Argentine Republic, in 1783, containing 95 per cent. of iron. There is a meteorite in the British Museum weighing five tons. One was found in Greenland in 1870 weighing 49,000 pounds. It is now at Copenhagen. Another half as heavy was found in Greenland in 1871, and is now at St. Petersburg. They probably fell many centuries ago.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, October 1, 1889.

WALKING IN THE LIGHT.

THE first act of the Creator in establishing the world out of chaos was the introduction of light. Light is a necessary condition to all the higher forms of vegetable and animal life, and is the accompaniment and symbol of all that is good, pure, and elevating. Spiritual light is as essential to moral and spiritual life and development as is natural light in the world of nature. And when the night of death, like a dark cloud, settled over the world as it entered the paths of sin, God in infinite mercy sent from heaven a gleam of light.

"Suddenly a star arose, it was the star of Bethlehem." God opened a way of salvation and life, and this path was illuminated by his Word. For many generations men walked by faith in the promise of a Redeemer to come. Their faith was enlightened and encouraged by a light which shone through the mystic and shadowy veil of sacrifices, and ceremonies. At first, offerings seem to have been made by individuals as conscience or circumstances might indicate. Afterwards an elaborate system of ceremonies was introduced by divine direction, under which the gospel plan was fully typified.

The character of Christ was foreshadowed in the perfect sacrifice, and in the innocence of the victim. The nature of sin and its dreadful consequences were seen in the flowing life-blood and the fire of the altar. The mediation of Christ was typified in the priestly service; and the final Judgment was shown in the great day of atonement.

But as significant as these things were, they could not always satisfy the heart. These elementary lessons were adapted to the earthly and untutored mind; but faith claimed better things; and the time came when the clouds were to roll away, and the glory of God was to be revealed in the life and character of Jesus Christ. Paul says the "vail is done away in Christ." But when, in the fullness of times, God opened the dawn of a better day, the dark vail was found to be drawn over the hearts of his people, and they chose darkness rather than light. The light shone for them, they perceived it not; their hearts were darkened, and to this day remains the same vail untaken away to those who cling to the shadows of the Old Testament.

Jesus pointed out their duty and privilege when he said, "Walk while ye have the light, lest darkness come upon you. . . . While ye have light, believe in the light, that ye may be the children of light." John 12:35, 36. He who studies the progress of divine truth, cannot fail to see how in its early stages, its revelation was modified and adapted to the understanding of men of crudest ideas. To those who sought to know God, deeper spiritual truths were unfolded, so that we have instances of eminent piety and spiritual experience in times of general darkness. And all the while the hand of God was by degrees sowing light and gladness for his people. It was their high privilege to follow closely the advancing light.

But the goodness of God was met at every step

by the obduracy of the human heart. Glorious things have been spoken of and for the faithful believers; but the professed church has invariably become attached to forms and theories, instead of being in a state of readiness to advance. For a little while the light of the gospel day shined upon the Jewish people. They refused its guiding rays, and were left standing in darkness while the truth went on.

It is not enough to be once in the light. Christ does not say *stand* in the light, but "*walk* in the light." The blind prejudice and obstinacy which prevented the Jews from retaining their favored position, is a common inheritance of humanity, which has in no sense been lost. The former dispensation certainly was not more marked for the display of this characteristic than is this one. The sentiment that "what was good enough for my father, is good enough for me," is doubtless as prevalent in the present generation as in any in the past. While this fossilizing sentiment may appear very plausible to some minds, it is really neither creditable to their fathers, nor profitable to those who cherish it. It has blocked the wheels of progress continually, and has hindered the work of God for his people more effectually than any other consideration. Were such a notion to become prevalent, all advancement would cease, and improvement would become impossible. The work of sanctification through the truth never could be accomplished, because the truth would be fettered and the degrees which had been taken would degenerate into formalities, and lose the power of living truth.

One lamentable feature of this state of things is that the Word of God, which is the truth, gains the discredit, to a great extent, of all the discord which is created by the refusal of men to walk in the light. We look back a few centuries, and the light of divine truth was under an eclipse of almost total darkness and corruption. Then a ray of light penetrated the dark cell of a monk of Wittenberg. He at first groped after the glimmering light, and found greater light. He was met with the cry of "the Fathers, the Fathers." The subterfuge was swept away with plain truth from the Bible. Luther and his followers stepped over the bounds of established creeds into the upward path of truth. It was a grand step out of darkness; but they finished their work by stereotyping their creed. Councils decided as to what was truth, and their decisions, like the laws of the Medes and Persians, change not. Lutheranism of 1550 is the Lutheranism of to-day. Further advance in that church was rendered impossible; the gate of progress was barred and sealed by Councils and Confessions. The test to which every ray of advancing light must be brought is the Lutheran creed, instead of the Bible. Henceforth this church places itself on the platform of Luther's experience. Was not Luther a good man?—Yes. Well, if we stand where Luther stood, shall we not be equally as good? We answer, No. The same spirit which caused good men in the past to lead out in the great Reformation, would lead their successors to obtain still greater light.

But each step has been taken over the boundary lines of popular churches, and in the face of violent opposition from creeds and religious establishments. And the followers of those who have thus advanced have fixed their denominational lines, beyond which none could pass, except under the ban of ostracism. Thus has the contention between the spirit of reformation and the perversity of the human mind resulted to no small extent in the deplorable diversity of faith which exists in the ranks of the professed church.

It is no sign of wisdom to accept of every wind of doctrine; and it is the utmost folly to

refuse the light which graciously comes to us from the Word of God. Two classes of minds are contrasted in Paul's experience recorded in Acts 17. At Thessalonica, prejudice rejected the truth and mistreated its messengers, while at Berea the people were "more noble" in that they "searched the Scriptures daily, whether those things were so." And this spirit is as noble to-day as it ever was. Our creed should embrace the whole will of God. Our minds should be open to the reception of truth. Our prayer should be that the Lord would reveal his truth, and that we may be sanctified through it. But the reception of truth often involves the forsaking of error. We should be ready to do both. It is only in this way that we can walk in the light. Those who refuse thus to do, soon experience the fulfillment of our Saviour's words, "Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you."

NOT UNDER THE LAW.

A CORRESPONDENT desires that we will give an explanation of an expression which with its equivalents is found in the epistles several times, viz.: "Ye are not under the law, but under grace." Rom. 6:14.

There are two explanations which are given by different religious teachers of the meaning of this text. We will give both, and allow our correspondent and all our readers to take their choice between them, though we cannot claim to be indifferent to the choice they make.

One line of exegesis is to make the expression "not under the law" mean that the law has no claims at all upon Christians, and that obedience to it forms no part of the plan of salvation; that the law presents a yoke of bondage from which the gospel releases us and sets us free. And not only this, but even if one shall attempt to keep the law of God, he is fallen from grace, so that keeping the Ten Commandments becomes an act of rebellion, a sin against God, or rather against Christ. This line of teaching requires us to believe that being "under the law" means being amenable to it; and since we are not under it, we are not under obligation to obey any of its precepts. It requires us to believe that the law of God is at enmity with our happiness and well-being, and that faith supersedes obedience; that the gospel antidotes sin by destroying the law that defines sin; so that in accepting Christ as our Saviour we should look upon him as one who saves us from sin by freeing us from the duty of obedience. Sabbath-breakers are freed from their transgression by abolishing the fourth commandment; and by parity of reasoning, disobedience to parents, blasphemy, theft, and the whole catalogue of sins are condoned or rendered inoffensive by the same process.

Under such teachings, the carnal heart, which is "enmity against God; for it is not subject to the law of God, neither indeed can be," finds the liberty which it craves, and boasts of its freedom from the law which makes sin apparent. "For by the law is the knowledge of sin." Rom. 3:20.

The other view of the text referred to is that there are two senses in which the expression, "under the law," may be applied; viz., to be under the condemnation of the law, under its penalties; or to be under its jurisdiction and subject to its obligation. Those who hold this view teach that all who are morally accountable are under the obligations of the moral law, and that those who are out of Christ are under its condemnation; but that Christ died to free us from the penalty of the law, and hence all who

have acceptable faith in Christ are freed from the curse of the law, which now has no judicial claims upon them.

This may be illustrated by our civil laws, to which all are subject, and yet we walk at liberty so long as we obey them. So, says the psalmist, "I will walk at liberty; for I seek thy precepts." The purest and happiest liberty is to be found in obedience to right precepts. Libertinism and license are opposed to the restraints of good laws; but true freedom seeks their control and protection. But when a person commits a crime which is against the law of the land, the law has a claim upon him which it did not have before. He now comes under its curse and penalties. He is taken away to gaol and forfeits the privileges he enjoyed as a good citizen. Let us suppose that through the lenity of the governor and the intercession of his friends he is freed from his state of condemnation, and is released from prison; he is now not under the law as he was before, but is under grace. Shall he therefore go forth and trample those principles under foot because he has been set at liberty?—No, indeed. It is a most imperative duty with him to show his appreciation of the grace he has received by walking obediently to the laws from whose hands he has been released.

This view teaches us that the law and the gospel are not antagonistic, but that they unite in securing the glory of God and the salvation of sinners. The law is the standard of righteousness, points out sin, and condemns the sinner. But repentance toward God and faith in Christ releases from the condemnation of the law. "Is the law sin? God forbid." "Do we then make void the law through faith? God forbid; yea, we establish the law."

Under this view, the gospel antidotes sin by providing a divine substitute to die in the sinner's stead; thus making it possible for man to be saved, and at the same time upholds the dignity of the Father's law. Under this view, obedience to the Ten Commandments becomes an act of filial love due to God, who has loved us so well; and the only possible manner in which we can show our love to God is by keeping his commandments. See 1 John 5:2, 3.

Now that the two senses in which the expression, "under the law," may be and is understood, are before our readers, we hope each one will decide at once in what sense he considers himself freed from the law. If you feel that Christ has redeemed you from its condemnation, then return at once to a life of faithful obedience. If you feel in your heart that faith in Christ elevates you above the authority of God's law, remember that you will have to face that law at the bar of God. "So speak ye, and so do, as they that shall be judged by the law of liberty." Jas. 2:10, 12.

THE KNOWLEDGE OF GOD AND HIS LAW FROM ADAM TO ISRAEL.

S. N. H.

The fifth chapter of Genesis is a profitable one for study. It mentions eleven generations from the creation to the flood, reckoning Noah the eleventh. The period of time thus covered is 1656 years; for this was the age of the world when the flood came. "All the days that Adam lived were nine hundred and thirty years; and he died." Noah was six hundred years old when the flood came on the earth. There was, therefore, a period of but one hundred and twenty-six years intervening between the death of Adam and the birth of Noah.

Noah had the privilege of conversing for a long period of time, with at least six of his ancestors

who had lived with Adam for many years. Thus, Enos lived with his grandfather, Adam, six hundred and ninety-five years, and when Enos died, Noah was eighty-four years old. Cainan, the son of Enos, was six hundred and five years old when Adam died, and at his own death Noah was one hundred and seventy-nine years old. Mahalaleel was born five hundred and thirty-five years before the death of Adam, and he lived until Noah was two hundred and thirty-five years old. Jared, his son, was four hundred and seventy years of age at the death of Adam, and he lived till Noah was three hundred and sixty-six years of age. Methuselah, the grandson of Jared, was two hundred and forty-three years old when Adam died, and he died the year of the flood; so he lived six hundred years with Noah. Lamech, the father of Noah, was contemporary with Adam fifty-six years, and he died when Noah was five hundred and ninety-five years old.

After looking at these facts, the reader will see what an excellent opportunity was afforded Noah to learn of the fall of man, the institution of the Sabbath, and the communications which the Lord had with Adam. There was the garden of Eden—and there is no account of its being removed before the flood—a constant reminder of the original home of man. It would be strange indeed to suppose that he did not learn all about these things, having, as he did, such an excellent opportunity of gathering information on matters of interest from those who had lived with the father of the human race. Strange indeed it would be to conclude that the Sabbath was not known during this time. The most remarkable Sabbath observance ever recorded must have been that first Sabbath in Eden. There were only two human beings on the earth which he had created, but we read that God rested and was refreshed. There were at least four who must have rested on this day, the birthday of the blessed Sabbath institution: God, and his Son, who was associated with him in the work of creation, and Adam and Eve. While the Sabbath was made for man, it is reasonable to suppose that angels met with man there, and conversed with him, and talked of his future, and the relation which he sustained to God and to the Sabbath. But these particulars are not recorded, therefore we may only draw conclusions in regard to it from the nature of the case.

Now let us take a step further in this chain, and consider the case of Abraham. Only one link is needed to connect Noah with Adam, and two links suffice to connect Abraham with Adam. Thus, Noah could converse with Methuselah, who had conversed with Adam; and Abraham could converse with Shem, who had conversed with Methuselah. For Methuselah was two hundred and forty-three years old at the death of Adam; and Shem, who was ninety-eight years old at the death of Methuselah, lived till Abraham was one hundred and fifty years old, and till Isaac was fifty years old. Thus while Noah could converse with several generations, each of which during many years had conversed with Adam, Abraham could converse with Shem, the son of Noah, who had lived nearly one century with Methuselah, who had himself conversed with Adam two hundred and forty-three years.

It would not require volumes of history at that age of the world to bring down a knowledge of the works of God in the creation. Abraham's death is recorded as 1822 years before Christ, or when the world was 2182 years old. Isaac was then seventy-five years old, and Jacob fifteen. One hundred and fifteen years later, Jacob and his family go down into Egypt, where his seed remain for two hundred and fifteen years. Thus

over half the period of the world's history before the birth of Christ, the knowledge of God, and the facts connected with the creation, could easily have been preserved without the written Word. The date of the giving of the law from Sinai is B. C. 1491, or when the world was 2519 years old. Thus could the knowledge of God's law be handed down to the time when God called out his people for himself. It should be remembered, however, that during this period of time the gospel was preached, and we know that a knowledge of the doctrines of the Judgment, the resurrection, and other truths, existed in those times, although in the brief record of early Bible history these are not particularly dwelt upon. But we have repeated evidences that the moral law and the Sabbath were known by the idolatrous nations as well as the people of God, as we shall find in our next article.

THE DIVINITY OF CHRIST.

HIS PRE-EXISTENCE, AND EQUALITY WITH THE FATHER.

E. J. W.

The fact that Jesus is spoken of as the only begotten Son of God should be sufficient to establish a belief in his divinity. As Son of God, he must partake of the nature of God. "As the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:26. Life and immortality are imparted to the faithful people of God, but Christ alone shares with the Father the power to impart life. He has "life in himself;" that is, he is able to perpetuate his own existence. This is shown by his own words, when, showing the voluntary nature of his sacrifice for man, he said: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John 10:17, 18.

That Christ is divine is shown by the fact that he receives worship. Angels have always refused to receive worship and adoration. But we read of the Father, that "when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." Heb. 1:6. If he is to receive worship from angels, it follows as a matter of course that he should receive worship from men; and we find that even while here on earth, in the likeness of man, he received worship as God. The prophet John thus records the adoration which Christ will finally receive equally with the Father: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

If Christ were not God, this would be idolatry. The great indictment against the heathen is that they "changed the truth of God into a lie, and worshiped and served the creature more than the Creator." Rom. 1:25. It matters not what the position of a creature may be, whether a beast, a man, or an angel, worship of it is strictly forbidden. Only God may be worshiped, and since Christ may be worshiped, Christ is God. So say the Scriptures of truth.

It is hardly necessary, with all this array of testimony, to speak of the pre-existence of Christ. One of the strangest things in the world is that men professing to believe and reverence the Bible, will claim that Christ had no existence prior to his birth of the Virgin Mary. Three texts only will be quoted here to disprove this theory; but

texts which will be quoted later, on another point, will just as fully prove the pre-existence of Christ. The first text is in the prayer of Jesus on the night of his betrayal. He said, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John 17:5. We do not know what could be plainer, unless it is the statement that he made the world. John says that "all things were made by him, and without him was not anything made that was made." John 1:3.

But stronger still are the words of the prophet, who foretold the place of the birth of the Messiah in these words: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, *from the days of eternity.*" Micah 5:2, margin. He who would dispute the pre-existence of Christ in the face of these texts, would deny that the sun shines at midday, if it suited his notion to do so.

In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as the Father; yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole truth away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the *only begotten Son* of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since this is so, "it pleased the Father that in him should all fullness dwell." Col. 1:19. Or, as the apostle states in Col. 2:9, "For in him dwelleth all the fullness of the Godhead bodily." It would be difficult to frame language more expressive of the divine nature.

Some have difficulty in reconciling Christ's statement in John 14:28, "My Father is greater than I," with the idea that he is God, and is entitled to worship. Some, indeed, dwell upon that text alone as sufficient to overthrow the idea of Christ's divinity; but if that were allowed, it would only prove a contradiction in the Bible, and even in Christ's own speech; for it is most positively declared, as we have seen, that he is divine. There are two facts which are amply sufficient to account for Christ's statement recorded in John 14:28. One is that Christ is the Son of God. While both are of the same nature, the Father is first in point of time. He is also greater in that he had no beginning, while Christ's personality had a beginning. Then, too, the statement is emphatically true in view of the position which Christ had assumed. He "emptied himself, taking the form of a servant, being made in the likeness of men." Phil. 2:7, Revised Version. He was "made a little lower than the angels for the suffering of death." Heb. 2:9. In order to redeem men, he had to come where they were. In order to become a merciful and faithful high priest in things pertaining to God, he must come into active sympathy with us through the same experiences of suffering that his people are called upon to endure. "It behooved him to be made in all points like unto his brethren." Through his humanity he felt the fullness of human woe. He did not lay aside his divinity, but he laid aside his glory, and veiled his divinity with humanity. So his statement, "My Father is greater than I," is perfectly consistent with the claim, made by himself as well as by all who wrote of him, that he was and is God.

FROM LONDON TO AFRICA.

S. N. H.

WE were glad to meet the friends from America in London Sunday morning, July 14, on our return from Scandinavia. Arrangements having previously been made and passage secured on the *Norham Castle* for Africa, we could spend but a few days in London before sailing. The steamer left London on Wednesday, but by a special train on Friday, Bro. and Sister Druillard and myself left on Friday, reaching the boat at Dartmouth. The time we spent in London was taken up in assisting in arrangements for the establishment of the Pacific Press, and preparations for leaving. The outside interest at the London Mission is on the increase, and it is hoped that ere long our brethren will see greater cause of rejoicing in the establishment of the work in the world's metropolis, although what has already been accomplished has clearly indicated God's special providence over the work. And could our brethren realize the true state of things, the difficulties that attend the work in the foreign fields, especially in the case of those who desire to take their stand on the truth, then they could better appreciate the blessings of American and colonial privileges.

We sailed late in the afternoon on Friday, July 19, and reached the mouth of the river Tagus Sunday night, where we anchored till the morning, when we went up to Lisbon, Portugal. Lisbon lies about nine miles from the sea, where the river merges into a bay about nine miles wide. The city is on the north side, built on the hills, while the granite range of the Cintra lies on the back of it. This place was of more than usual interest to us on account of its being the spot referred to by the prophet while on the Isle of Patmos eighteen centuries ago, in speaking of the great earthquake that was to precede the supernatural darkening of the sun recorded in Rev. 6.

The vessel remained at Lisbon during the day, affording the passengers an opportunity to visit the city and places of interest. A large portion of the city was sunk at the time of the earthquake; but some of the ruins of the buildings are now seen, as well as portions of the city that were not destroyed. The old aqueduct which now supplies the city with water in thirty-one fountains, survived the earthquake. It was built in 1738, and crosses the Alcantara valley on thirty-five arches, one being 236 feet above its base with a span 110 feet wide. The water is not conveyed to the houses by pipes, but is carried by Spaniards, called *Galegos*. The native Portuguese men have an aversion to being porters in any sense. They have a saying that "God first made the Portuguese, then the Galego to wait on him." The native women, however, with bare feet, sell through the streets fish, and every other eatable save the butchers' meat, carrying them on their heads. The fish-women are the most picturesque. They wear a broad-brimmed felt hat, an indigo-blue, closely-plaited, short woolen skirt, a loose jacket, and are frequently profusely decorated with jewels. In the latter lies all their wealth, which they ever carry with them; and each seems to vie with the other in the loudness of her unintelligible cries.

The city is said to contain at the present time 400,000 inhabitants, and is the capital of Portugal. The nation and the city are Roman Catholic in religion; but the capital is noted for freedom, both in the press and in public speech, on religious and political topics. This, no doubt, is owing to the fact that the pleasantness of the location,

in which respect it is said to be excelled by no other European city except Constantinople and Naples, and the mildness of the climate, have attracted to it large numbers of English, who make this city their home, although it is not so healthy as some others. There are two hundred houses of public worship, and among them are some occupied by Protestants.

The people are noted for their politeness and intelligence, many of them being highly educated. In this respect, Lisbon is representative of many other cities in the islands of the sea, and also on the continent of Europe in Roman Catholic countries, that to our knowledge the present truth has never entered. It would seem that the Lord in these circumstances has prepared the way for labor to be performed among those speaking the English language, who might become open channels to the natives. Can we think that such cities and nations will be passed by in the last message of warning that is to go to every nation, kindred, tongue, and people? Can we say the world has received the warning, the work is over, and we have done our duty, while there are scores of such fields as this? If so, then there is danger, at least, that we may become bigoted in our ideas, by limiting the work of God to our own favored land. This was the rock upon which the Jews stumbled, and one cause of their blindness. It was because of thus limiting the work of God to themselves that they could not appreciate the Saviour or his work, when he came to save them. The Lord can do a great work in a short time; but it is necessary that the faith of his people take in the nature of it, and that they become co-laborers with him in carrying it forward. For God works through his people, for them, and with them.

The next point of land we made was Madeira, which is the name of an island as well as a group of islands. Its capital is Funchal. We reached here the following Wednesday morning. As we rounded the point of the island and came near Funchal, the white-fronted houses set in the hollow of the mountains, presented a beautiful panorama. The fruits raised here are oranges, apples, lemons, figs, pears, grapes, mangoes, pomegranates, mulberries, cape gooseberries, loquats, guavas, custard-apples, alligator-pears, and pine-apples. This is a Portuguese island; but there is a larger settlement of English here in proportion to its size than in Lisbon, it being a place where invalids have for years been recommended to come for their health. But the testimony of the monuments in the graveyard shows this to be a mistake, or that very many were hopeless cases when they came. In such a field, where earthly hopes are blasted for many of the inhabitants, persons are often found who are better prepared to appreciate the consolations of the gospel than those who are more prosperous and hopeful for this world.

The Canary Islands lie a short distance from Madeira, and boats ply between this island and the Canaries, also the Azores and West African ports. These islands, and many others which are smaller and have fewer English people, present what appear to be excellent openings for missionary work. Among the Portuguese there has as yet nothing comparatively been done; but the English people in these parts are very hospitable, and manifest a willingness to aid strangers in every possible manner, and through them no doubt a large class of intelligent natives could be reached. Before us is a work of no small magnitude. No one who properly reflects on the nature of the last warning God has for this world, could conclude otherwise.

(Concluded next number.)

Bible Student.

Editor BIBLE ECHO:—

Will you kindly reply to the following: In Leviticus 23, it speaks of feasts and sacrifices. If these were abolished when Christ came, would not the seventh day, spoken of in verse 3, be abolished as well, which is stated in verse 2 to be a feast to the Lord? Also, what is the explanation of "the powers of heaven shall be shaken," in Matt. 24: 29, last clause, and in Luke 21: 26?

E. L. S.

It will be seen by careful observation that our correspondent is in error in concluding that the seventh-day Sabbath, spoken of in verse 3 of Lev. 23, is included with the feasts of the Lord alluded to in verse 2, and described in verse 4 and onward. The third verse is parenthetical, and was thrown in for a very evident and necessary reason. The Lord was about to recapitulate the special seasons of worship during the year. And although the Sabbath was distinct from the feasts, it was necessary to make special mention of it, lest the people, and succeeding generations, should conclude that it was ignored or abrogated then and there. But the fact that it is mentioned as the first and most important of the seasons of worship, does not necessarily class it with the feasts, which are enumerated and described afterward. The Sabbath was a day of convocation and religious services, and the feast days were the same. But mention is made of the Sabbath for two purposes, one of which was to show that it was to continue to be observed, and the other was to distinguish it from the feast days.

If there is any doubt of this, it will be dispelled by the language of verse 37 and the first part of 38, where, after the various feasts had been described, it is said: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, everything upon his day; beside the Sabbaths of the Lord," etc. From this it is evident that the "Sabbath of the Lord" was kept distinct from the annual sabbaths, which in this chapter are called "your sabbaths," and to which Paul refers in Rom. 14: 5, 6 and Col. 2: 16.

The shaking of the powers of heaven alluded to in the second question is mentioned many times in the Bible in connection with the second advent of our Saviour. Compare Matt. 24: 29 with Rev. 6: 13, 14; 2 Pet. 3: 10; Heb. 12: 26, 27; Joel 3: 16. The heaven alluded to is doubtless the atmospheric elements, and the shaking will be caused by the voice of God. In Zeph. 1: 14 the "voice of the day of God" is spoken of, and in 1 Thess. 4: 16 it is said that "the Lord himself shall descend with a shout." From these and many concurrent scriptures we learn that God will shake terribly the earth and its surroundings in that day. Hag. 2: 6, 7.

According to 1 Cor. 9: 27, did Paul entertain a fear that he would finally become a castaway?

E. B. B.

THE answer of this question by a simple "yes" or "no" would necessitate a more definite understanding of the word "fear." There is no such word in the text; and if by its use in this connection an abject dread or painful uncertainty is implied, we think its use would be a great mistake. There is no such impression contained in his words, nor would such a position be consistent with the privileges of a Christian of his experience. In fact, we do not believe that Paul lived in the torment of doubt; for that is another name for unbelief, which is sin.

But even Paul the apostle realized that there was great danger in certain directions. He was writing on the great theme of gospel temperance—temperance in all things; and he knew that his safety and welfare depended upon his preserving a strict watch over his appetite and natural desires. If these were allowed to take control, he would make shipwreck and be lost. Therefore he says he beats and buffets (strikes with the fist, in the original) his every mani-

festation of evil desires. He implies, certainly, that if he did not keep these things under, he would become a castaway; but he says he *did* keep them under, and hence there was no occasion for dread.

Herein is a most important lesson. Doubt is not a necessary accompaniment to Christian experience; we may live above it. In fact, we may say there is no doubt connected with the matter of salvation. Either we are travelling the path of life or the road to death. We are either controlled by the good, and are keeping in subjection the evil, or we are gratifying the sinful, and thus encouraging sin. If the former be our case, then we have good ground for hope; and with the help of God we may overcome at last. Yes, we shall overcome if we are vigilant in this same watchfulness of wrong.

THE SEVEN CHURCHES IN ASIA.

U. SMITH.

"John to the seven churches which are in Asia."

THERE were more churches in Asia than seven. We may confine ourselves to that western fraction of Asia known as Asia Minor, or we may include still less territory than that; for in even that small portion of Asia Minor where were situated the seven churches which are mentioned, and right in their very midst, there were other important churches. Colosse, to the Christians of which place Paul addressed his epistle to the Colossians, was but a slight distance from Laodicea. Miletus was nearer than any of the seven to Patmos, where John had his vision; and it was an important station for the church, as we may judge from the fact that Paul, during one of his stays there, sent for the elders of the church of Ephesus to meet him at that place. Acts 20: 17-38. At the same place he also left, in good Christian hands no doubt, Trophimus, his disciple, sick. 2 Tim. 4: 20. And Troas, where Paul spent a season with the disciples, and whence, having waited till the Sabbath was past, he started off upon his journey, was not far removed from Pergamos, named among the seven. It becomes, therefore, an interesting question to determine why seven of the churches of Asia Minor were selected as the ones to which the Revelation should be dedicated. Does what is said of the seven churches in chapter 1, and to them in chapters 2 and 3, have reference solely to the seven literal churches named, describing things only as they then and there existed, and portraying what was before them alone? We cannot so conclude, for the following reasons:—

1. The entire book of Revelation (see chapter 1: 3, 11, 19; 22: 18, 19) was dedicated to the seven churches. Verse 11. But the book was no more applicable to them than to other Christians in Asia Minor,—those, for instance, who dwelt in Pontus, Galatia, Cappadocia, and Bithynia, addressed in 1 Peter 1: 1; or the Christians of Colosse, Troas, and Miletus, in the very midst of the churches named.

2. Only a small portion of the book could have personally concerned the seven churches, or any of the Christians of John's day; for the events it brings to view were mostly so far in the future as to lie beyond the lifetime of the generation then living, and consequently they could have no personal connection with them.

3. The seven stars which the Son of man held in his right hand (verse 20), are declared to be the angels of the seven churches. The *angels* of the churches, doubtless all will agree, are the *ministers* of the churches. Their being held in the right hand of the Son of man denotes the upholding power, guidance, and protection vouchsafed to them. But there were only seven of them in his right hand, and are there only seven thus cared for by the great Master of assemblies? May not, rather, *all* the true ministers of the whole gospel age derive from this representation the consolation of knowing that they

are upheld and guided by the right hand of the great Head of the church? Such would seem to be the only consistent conclusion.

4. Again, John, looking into the Christian dispensation, saw only seven candlesticks, representing seven churches, in the midst of which stood the Son of man. The position of the Son of man in their midst must denote his presence with them, his watchcare over them, and his searching scrutiny of all their works. But does he thus take cognizance of only seven individual churches in this dispensation? May we not rather conclude that this scene represents his position in reference to all his churches during the gospel age? Then why were only seven mentioned? Seven, as used in the Scriptures, is a number denoting fullness and completeness, being, doubtless, a kind of memorial of the great facts of the first seven days of time, which have divided all ages into cycles of weeks. Like the seven stars, the seven candlesticks must denote the whole of the things which they represent. The whole gospel church in seven divisions, or periods, must be symbolized by them; and hence the seven churches must be applied in the same manner.

5. Why, then, were the seven particular churches chosen that are mentioned? For the reason, doubtless, that in the names of these churches, according to the definitions of the words, are brought out the religious features of those periods of the gospel age which they respectively represent.

For these reasons, we understand by "the seven churches," not merely the seven literal churches of Asia which went by the names mentioned, but seven periods of the Christian church, from the days of the apostles to the close of probation.

BALAAH,

ONE of the most unique characters in the Bible is that of this mysterious seer, who suddenly comes to view during the march of Israel to Canaan, and almost as suddenly is lost to view again. His home was in the city of Pethor, in Mesopotamia, on the Euphrates River, from which he was called by the urgent request of Balak, king of Moab, to go a distance of several hundred miles for the purpose of cursing Israel, the people of God. It is evident that he knew nothing of the people or their history only as it was revealed to him, though he had some knowledge of God, and was one through whom the Lord had manifested his power in the past.

But his character presents a sad mixture of the spiritual and the earthly; a desire to retain the favor of God and to win the rewards of men. He would not openly rebel against one or reject the other, when he ought to have clearly seen that he could not have both. God instructed him not to go, nor to have anything to do with the matter; but when Balaam saw that he would not be absolutely prevented from going, he ignored the divine counsel and trespassed on the borders of sin and rebellion while trying to reach the coveted prize. He was evidently chagrined at not accomplishing his real desire; and as he was about to depart for home, vindictively whispered to Balak a suggestion which he knew would work the ruin of those he could not curse. The Spirit of God evidently left him for this wicked act, and we only read of his death while openly fighting the cause and people of God.

Peter says that he "loved the wages of unrighteousness." He had only known God afar off. The Lord had worked for him in the past; but when his devotion to his professed Master was put into the scale against worldly favor, it could not hold him. There are many such to-day, who will for popularity's sake, or for other worldly considerations, renounce their loyalty to God and his Word. When called upon to stand for God and the truth at the sacrifice of position and wealth, they slowly and reluctantly turn their backs on the strange people who have an unpopular truth.

Missionary.

LABOR on from dawn till nightfall,
Choose not what thy work shall be,
Even if a homely service
Is what God requires of thee.
For the task first that appeareth
Is the one that needs thy care;
And while doing it remember
Thou must hallow it with prayer.

BEECH WORTH AND SYDNEY.

LEAVING Melbourne early on the morning of Sept. 2, I reached Beechworth, 170 miles toward Sydney, though about thirty miles off the main line, early in the afternoon. Bro. Philips, formerly of Melbourne, removed to the vicinity of Beechworth some time since, and met me on the present occasion. Through the kindness of the pastor, we were permitted the use of the Baptist chapel that evening, and I spoke to those who assembled, on the subject of the Second Advent. The pastor and quite a number of his people were present, and the word spoken was well received. The kindly spirit shown by this brother was indeed refreshing, as we contrast it with the narrow manifestations of prejudice so frequently seen in those of high religious pretensions.

The following evening a service was held at the house of Bro. Philips, four miles from town. This is a thinly settled district; but we were glad to see about thirty of the neighbors assembled, who listened with interest and intelligence to a discourse on the Nature and Importance of Revealed Truth.

Beechworth is a town of between two and three thousand inhabitants. It is situated on high table lands, the railway making an ascent of one thousand feet in the last ten miles to reach it. It is the centre of gold-mining interests; but in this respect its glory has well-nigh departed, though the beauty of situation, and clearness of atmosphere, are permanent attractions. And they are known to many who seek a spot of quiet rest from the heat of the city's summer. We are glad to know that there are some here who are endeavoring to walk in the light of truth, and to hold up the light that others may see.

Leaving Beechworth early in the morning, I arrived in Sydney the following day at noon. The rains have been unusually heavy, and have resulted in extensive overflows of the low country, but with no loss of life and comparatively light damage to property. The valleys and hills are covered with a beautiful green, and indications are good for the coming of a bountiful harvest.

There has never been any public labor put forth in Sydney in behalf of the present truth; but by reading and removals a small band of Sabbath-keepers have been gathered. It was a real pleasure to meet these dear friends. During the succeeding four days, we had meetings together, and the words of truth found a ready reception in their hearts. A great field awaits the laborer in Christ's harvest in that city and colony. They are most earnestly pleading with the Lord and with our General Conference to send some one there with the message of these truths. We sincerely join them in these petitions, nor can we believe that the day is far distant when God's law and the faith of Jesus will be proclaimed there.

EDITOR.

NEW ZEALAND.

SINCE my last report, I have had the pleasure of visiting the church at Auckland. We were with them two weeks, and held eighteen meetings. About the time of our arrival, it began raining, and continued to do so more or less during the whole of our stay. This prevented some from attending, but most of the members came to each service.

The burden of our message to the church on this occasion was the importance of arousing, and putting

forth earnest efforts to get the truth before those in the city of Auckland who have not yet heard it. We read from the Bible and the Testimonies on this point. We talked work, and prayed for a missionary spirit, until our hearts were warmed up, and definite plans were formed to get our reading matter into the hands of the people.

Parts of the city were selected as districts, and assigned to companies to work. These companies consist of five or six workers, one of whom will act as the leader. This leader will assign territory in his district to each worker. These workers will visit every house in their district, and loan tracts and secure subscriptions for our periodicals. We look for good results from systematic efforts of this kind.

The Auckland church have had some trials which have had a tendency to dishearten them. Some to whom they looked to aid in bearing burdens removed to Australia, and ten or more left for the southern part of New Zealand to engage in the canvassing work. They were willing and even glad to have these young men and women go out to work for others; yet at the same time they have felt their absence. Then trials came in, but they have held on to the truth and are now taking hold anew. Only five or six of the hundred who joined two years ago have left the truth. Those who remain faithful have learned profitable lessons, and are firmer to-day than ever before. I believe the Lord loves those who give of their means and members to advance his truth. Some are preparing to leave for the south, to engage in the canvassing work; but I feel sure others will come into the church to strengthen the work there.

Bro. Morrison, who accompanied me to Auckland, remained another week to instruct some in the canvassing and missionary work, and I have returned to Napier to assist in the erection of the new church edifice. We are of good courage; for we see the blessing of God attending our efforts to advance the message.

A. G. DANIELLS.

THE SHIP MISSION IN MELBOURNE.

It gives me much pleasure to say that since my last report in the BIBLE ECHO, the obstacles that stood in the way of the truth being brought to the seafaring men have cleared away. There is now no difficulty whatever in circulating our papers, and some have become interested, and appreciate them highly.

There are several cases that I would like to mention, were it not for taking up too much space; but one in particular is of special interest. About the first of August, as I was visiting the vessels lying at the Port Melbourne wharf, I went on board the *River Nith*, and was accosted by the steward, who greeted me with great cordiality. He had recognized our papers, and was anxious for some. I gave him a fresh supply, and in conversation with him learned that the captain, when in London, purchased from our colporter there "Thoughts on Daniel and the Revelation," "Great Controversy," "History of the Sabbath," and a quantity of tracts, periodicals, etc. While reading them during the voyage, both the captain and the steward were struck with the importance of the Sabbath truth. They felt that it was presented in a forcible manner, and had made an impression which could not readily be forgotten, though they would gladly shake it off. The steward, I believe, intends to take a decided stand for the truth when he gets back to London. I have hopes of the captain also; God grant that he may take a bold stand for the truth.

Among the Norwegian sailors there is a thirst for present truth, and they seem anxious to obtain our reading matter having first received it in other ports. I have come across several hopeful cases. Some of these dear souls with tearful eyes express their gratitude for the glorious truth. Brethren, let your

prayers ascend daily for the advancement of the work amongst the sailors this summer, and especially for me, that I may have wisdom from God to direct me in the work.

C. J. ROBERTSON.

FROM NAPIER, NEW ZEALAND, TO MELBOURNE.

NAPIER is a beautiful little city of 8000 inhabitants situated on the eastern coast of New Zealand, nearly 400 miles south of Auckland, and 200 miles north of Wellington. It has one railroad and a line of steamers which stop regularly, also coach lines extending into the inland towns, thus furnishing it with ample means of communication.

The city is partly built upon high hills with deep hollows and ravines, and partly on the flat; the residence portion is mostly on the hills, and many of the occupants are wealthy people retired from business. As we rode over those beautiful hills, and saw the mansions with ornamental lawns of flowers and evergreens, we felt truly it was a desirable place to select from the noise and bustle of the tram-car, the rattling of wagons, the jostling and the keen whistle of the steam engine.

The business portion is built on what was once a strait of water, or a part of the ocean. It is fortunate for Napier that it is not in a locality of tidal waves, or it would certainly have been washed away long ago; for the breakers at times seem determined to tear down the massive walls built along the beach to keep them in bounds, and sweep through the streets, asserting the rights they once possessed. It is indeed a grand sight to behold the mighty swells making their way to the shore, sending forth a sound like deep peals of thunder; but suddenly the noise ceases, the swell is broken, the water spreads out into a thin sheet of foam over the shingle, then back it goes with a rush as though mad because defeated of its design.

This grand sight reminded us of the words of the psalmist in speaking of the mighty power of God. He says: "Who laid the foundations of the earth, that it should not be removed forever. Thou coveredst it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth." Ps. 104: 5-9.

The streets are named for the poets, and the names selected include those of American authors as well as those representing English talent.

That which we enjoyed most during our two months' stay here was the pleasure of meeting and laboring together with those that have learned to love the Lord, and magnify and keep his law. We have never met with a company of young Sabbath-keepers that have the truth at heart more and have taken hold of the work with more earnestness than these dear friends. We were convinced that this was due to the faithfulness with which the truth had been presented to them by Bro. Daniels and those connected with him in giving Bible-readings. How much more fully is God able to bless whole-hearted, consecrated efforts in his cause than work half done.

There are many promising young men and women connected with the Sabbath-school that will, if the proper mould is given, do much to help proclaim the truth in this far-off island. May the Lord help the fathers and mothers of the Napier church to feel the responsibility of tenderly nursing the lambs of the fold, so that they may form characters that will stand the test of the last great day.

In company with Bro. and Sister Daniels, my husband, and little girl, on the 7th of August I took the steamer *Ringarooma* for Auckland, to hold a series of meetings. The forty-eight hours we were on the

water was almost a blank to me, except that when we encountered a heavy gale the incessant rocking of the boat drew forth such deep feelings of distress that we longed for the time to pass that we might be able to open our eyes once more and place our feet on *terra firma*. When, however, our wishes were realized on Friday morning, the 9th, and we took our way down street, we felt as though we were walking on rubber balls, and had hard work to keep our equilibrium.

We were glad to meet the good brethren once more at this place. The meetings held the following week were of a practical nature, and though the weather was very disagreeable, it raining nearly every night, the preaching and the reading of Testimony 33 led to an earnest seeking of the Lord. When on Friday night, the 17th, an invitation was given to those who wished to seek the Lord, there was a general move, and as we bowed in prayer the Lord came very near, and we were made to feel anew that sweet peace and love of God's great mercy. Ps. 103 : 8, 9, 10, 13.

At the close of the meeting, I bade the brethren and sisters good-bye, and went on board the *Alameda*, which was soon to sail for Sydney. On Sabbath morning at 6 A. M. the boat cut loose, and started on the long voyage. The sun rose clear, and as we moved out into the deep, I must acknowledge I felt lonely, having left my husband in New Zealand to finish his work there, and having only my little Ethel to accompany me. Many thanks to Captain Morse, the purser, and the waiters, for their kind and watchful care and their words of cheer. The weather was fine during the whole voyage.

On Wednesday morning, at 2 A. M., the vessel sailed into Sydney Harbor, and anchored until daylight. As the sun arose without a cloud, for a time the whole heavens seemed aglow; as it ascended, the bright rays were reflected in the calm waters of the harbor, while on either side the rolling hills covered with nature's carpet of green, and the various shades of evergreen trees, with windings in and out, presented a scene much to be admired. Surely Sydney may well be proud of her natural harbor, which is said to be the finest in the world.

We landed at eight, and soon found our way to Sister Hardy's, where we received a hearty welcome, and found a pleasant home for a few days. We spent one Sabbath in this city, and met with the small company that meet together for Sabbath-school and meeting. We were glad to see them of good courage, and trust ere long they will have a church organized and some one sent to help them.

We took advantage of our stay here to visit several places of interest: the Domain, Museum of Art, botanical gardens, zoological gardens and a number of parks. The parks are very large, laid out with beautiful designs in flowers, and containing many ornamental trees. There are asphalt walks through them, and the green grass, which all have the privilege of walking on, adds much to their attractiveness, and to the beauty of the city.

I took the train on Monday, the 26th, for Melbourne, a distance of six hundred miles overland. The long-hoped-for time had now come to get a glimpse, a hurried view, of the country of Australia. We felt a little strange at the idea of being locked in the car, not being accustomed to such compartments; but fortunately we were shut in with a number of very pleasant ladies, and as the train moved along at a rapid rate I really forgot that we were locked in. I enjoyed the scenery, not that it was so different from that that I had seen before, but that it was the Island Continent; the dream of my childhood; the far-off land to which "Mr. McCowber," one of Mr. Dickens's characters in "David Copperfield," went, "to get a start with the country."

The country is for the most part rolling. There are some farms with large wheat fields, but the

greater portion is used only for pasturage; and we crossed the "Murray," the largest river of Australia, that we used to trace out on our maps. The eucalyptus is the only tree of any size that we noticed along the road. Ere we were aware, we were moving into the city we had been looking forward to since we left America. We were glad to meet the pleasant faces of our dear American friends, and after a hearty greeting we soon found ourselves in front of the new Echo Office.

I felt to praise God for his tender watch-care all through our journey. "The Lord is good to all; and his tender mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power." Ps. 145 : 9-11.

MRS. FLORENCE J. MORRISON.

News Summary.

Racial troubles are still agitating some sections of the southern portion of the United States.

Robert Landells has been found guilty of the murder of Mr. Sherlock at Ringwood, and sentenced to death.

The loss by the London strike in wages and by suspension of business is estimated at £3,000,000.

Persia has granted to Russia the exclusive right to build a railroad from the Caspian Sea to the Indian Ocean.

The letter carriers and journeymen bakers of London are agitating in favor of increased pay and a reduction of working time.

The Victorian contributions in aid of the London dock laborers have been most generous, reaching, on the 23d ult., a total of £20,568.

The floods in the northern districts of Victoria and the southern section of New South Wales, still continue, with considerable loss of property and damage to crops.

Work is to be commenced at once on the Nicaragua Canal from both the Atlantic and the Pacific side. It is believed that the canal will be open to navigation by 1894.

England and Germany are about to terminate the blockade which they have jointly maintained over East African ports with a view to suppressing the slave trade.

On the 10th of July, Japan celebrated with great rejoicing the completion of 1000 miles of railway in that island empire. Another thousand miles is under construction.

An insane socialist recently hurled a stone weighing about a pound at Signor Crispi, the Italian Premier, as he was driving in the streets of Rome; but he sustained no serious injury.

In connection with the world's fair to be held in the city of New York in 1892, a proposition has been made to erect a tower 1500 feet high, 500 feet higher than the Eiffel Tower at Paris.

Fifteen persons were killed, and thirty-one houses demolished, by an earthquake in Japan on July 29. Fifty-three distinct shocks were felt, and the ground was rent in fifteen places.

A very systematic robbery of jewellery was planned and carried out in Sydney a few days ago. The burglars left a humorous note in place of the £1000 worth of watches and other jewellery stolen.

The Exhibition is attracting large numbers to Paris. Of course these visitors spend an immense amount of money, and it is said that gold is flowing into the banks of France at the rate of £800,000 a week.

The fire in Melbourne on the 13th ult., which resulted in the death of three firemen, and the destruction of £200,000 worth of property, originated from a match carelessly thrown on the floor by a book-keeper.

Another attempt to assassinate the Czar has been made on the Russian railways, this time about ten miles from St. Petersburg. The bomb exploded prematurely, killing one railroad employe.

The Knoxville, Tennessee, correspondent of the *New York Tribune* says that Professor J. W. Howell, a well-known educator of Rutledge, Tenn., is dying from hydrophobia. He was bitten thirteen years ago by a black-and-tan terrier.

Cardinal Lavignerie, Archbishop of Algiers and Primate of Africa, who has come before the world so prominently for his zeal in opposing the African slave trade, is a Frenchman born at Esprit, October 31, 1825.

With the death of Prince Charles of Monaco, the concessions permitting gambling in the infamous Casino, the most noted gambling hell in the world, terminate, and it is said the French Government will not renew them.

The gold produced in the colonies during 1888 was: New South Wales, £308,821; Victoria, £2,500,104; Queensland, £1,685,750; South Australia, £60,658; Tasmania, £147,154; New Zealand, £801,066; total, £5,503,553.

The prisoners charged with the murder of Dr. Cronin in Chicago are challenging every person on the jury list who is known or suspected to have a prejudice against the Clan-na-Gael. As a consequence, the work of empanelling a jury is proceeding very slowly.

The *Scientific American*, in enumerating the prominent features of the Paris Exhibition, says: "Third, it will be remembered for its great collection of war material, the most absorbing subject now-a-days, unfortunately, to governments if not to individuals."

The great London strike has ended in a victory for the dock laborers. They attribute their success largely to the warm sympathy and liberal aid they received from Australia. Cardinal Manning was very active in mediating between the dock owners and the laborers.

A man who is believed to be implicated in the murder of Dr. Cronin in Chicago, was a passenger by the *Muriposa* on her last trip from San Francisco to Sydney. An attempt was made to arrest him at the latter place; but he eluded the police, and made his escape.

In Quebec, the capital of Lower Canada, an immense quantity of earth has fallen from the table-land which forms the highest point in the city, burying seven houses. Thirty bodies have been recovered, and thirty-six persons are still missing, and it is supposed that they are buried beneath the *debris*.

Oskaloosa, Kansas, some time ago elected a lady mayor and a council of ladies, and one of the very first things these feminine lawmakers did was to enforce the Sunday law. This incident gives some idea of the influence women are likely to exert in the Sunday movement in the United States.

On the part of the Chinese Government, serious fears are entertained of trouble with the people in the inundated districts, who are the most warlike of all the Chinese. Unless material aid is promptly rendered, a more formidable revolt than any that has occurred since the Taiping rebellion seems imminent.

Gladstone is said to be considering the question whether it would be practicable to take the British empire to pieces, and then put it together again in such a manner that its separate nationalities would hold to the Crown a relation similar to that which the various States of the United States bear to the Union.

A monument has been erected at Rome in memory of Giordano Bruno, a victim of the Inquisition in the year 1600. It occupies the spot where the heretic was burned, and its unveiling afforded occasion for a demonstration in favor of liberty of conscience. The authorities at the Vatican have been much chagrined by the proceedings.

The seam of coal lately discovered in the Morwell district on the two square miles of land owned by the Gippsland Railway Coal-mining Company, has proved to be 179 feet in thickness. For the first 108 feet, the coal is the usual brown surface coal, but below that point it is of excellent quality. If the seam is of uniform thickness, the land owned by this company would yield 414,020,000 tons. Besides fuel, kerosene, naphtha benzine, etc., may be obtained from the coal by distillation.

Of the 11,500,000 square miles of African territory, only 4,500,000 remain unclaimed by any European power, and more than half of this lies within the Desert of Sahara. France claims 700,000 square miles; Germany, 740,000; and England has a controlling influence over about 1,000,000. The export and import trade of Africa amounts to £75,000,000 annually, and is rapidly increasing. Of this trade £25,000,000 is with Great Britain, and £20,000,000 with France.

Health and Temperance.

THE MECHANISM OF THOUGHT.

J. H. KELLOGG, M. D.

EXPLAINED in accordance with the scientific theory of mind, the mechanism of thought loses much of its complexity, as we may be able to see. According to this view, thought really originates in the external world. The eye, ear, organs of touch, smell, and taste, and other sense organs, receive impressions from the external world, each carrying to the brain the particular kind of impression which it is fitted to convey. The eye conveys impressions of light, the ear of sound, etc. These impressions are received through the medium of the nerves by certain groups of cells lying at the base of the brain, which are designed for this purpose. One group receives impressions of light, and of all the sensations which can be received through the eye. It can receive these kinds of impressions, and no others. The same may be said with respect to each of the other senses. The special organs, or ganglia, which receive these impressions, transmit them through connecting branches to the intellectual part of the brain in the cerebrum, where they are recognized as light, sound, odor, etc., and this is thought. In this way, ideas respecting the size, form, color, and other properties of objects, are formed.

If the ganglia at the base of the brain convey to the cerebrum the impressions which they are in the habit of doing without being excited to do so by the external agents upon which they are dependent, the result is the same. If action of the ganglia which presides over the organ of sight is excited, and the cerebrum informed of the fact, the individual will receive the perception of light even if no light is really seen. Action of this sort may be excited in a variety of ways, as by mechanical irritation or by the use of electricity. Every one who has received a severe blow upon the head, as by a fall upon the ice, is aware of the fact that concussion of the head will cause a person to see flashes of light.

A story is told of a man who in an English court testified to having seen a man who assaulted him in the dark by the light produced by a blow on the head which he received from his assailant. It is not stated whether the testimony was received or not. Of course it could not be true, since light thus produced is not real, having no existence except in the brain. We have many times produced the same phenomena by the application of a current of electricity to the head. Distinct flashes are seen, though the eyes are closed. From this it appears that the impression we call light is in the brain due to action of certain nerve cells. The same experiment may be made with all the other organs with a like result. Ordinarily, seeing is the reception of light-waves through the medium of the eye, which is an organ specially constructed to receive them, by which means the optic nerve is made to convey an impression of a certain sort to the cells in the brain set apart for the reception of such impressions, which are thereby induced to act, which action is recognized by the cerebrum, the seat of the intellect, as light. If the optic cells are made to act in any other way, the result is the same, as we have seen.

It is very evident, then, that so far as the external world is concerned, all knowledge respecting it comes to the brain through the organs of sense, the only avenues of communication between the brain and the outer world. A careful analysis of our stock of knowledge will show that it all relates to things of which we have gained information by means of our senses; that is, all our knowledge is made up of, or derived from, data collected for us by the eye, ear, touch, and other sense organs. If this is not clearly seen at once, it will be by the supposition of a case. Let us imagine a person born into the world without

a single one of the seven senses. It is inconceivable that such a person could have a single thought. The life possessed would be but a vegetative one. The brain would necessarily be an utter blank, since it would be without the most simple materials for thought; there would be no means by which the intellectual machinery could be set in motion.

THE WILL.

That power of the mind by which the voluntary acts of the body are determined or controlled is termed the will. This is undoubtedly the highest function of the brain, since all other of both the bodily and mental functions are in some degree subject to it, either directly or indirectly. While this is probably the most obscure of all the questions connected with the physiology of the brain, there are some very interesting facts known concerning it which are well worthy of consideration.

First, as to the nature of the will. This has been the subject of lively discussion among physiologists and metaphysicians for centuries. We hear much about *free* will; yet when we come to study the manifestations of volition we find that they are far from possessing that degree of freedom which the generally accepted doctrines on the subject would lead us to suppose. If we carefully analyze an act of volition, we shall find that desire is the prompting impulse in most if not all cases. When we act, it is because something which we regard as valuable to ourselves or some other being is to be gained by so doing; in other words, we act because it is desirable to do so, or seems to us to be desirable. We always do what at the moment seems to be best, whatever its ultimate consequences may be, and irrespective of our knowledge of the consequences. When we refrain from action, it is because we *desire* to do so. Thus will may be manifested in two ways, positively and negatively, in acting and in refraining from action; but in both instances the prompting of will is desire. This fact seems so clear that we apprehend no one will dispute or disagree with it who will stop to reason candidly on the subject.

If we examine into the nature and origin of desire, we shall find that it grows out of a complex combination of circumstances and influences; first of which may be mentioned, inheritance. Our mental and physical constitution is largely the result of the habits and education of our parents and ancestors for many generations back, together with special circumstances governing our early development. As Dr. Oliver Wendell Holmes has very well said, "Each of us is only the footing up of a double column of figures that goes back to the first pair. Every unit tells, and some of them are *plus*, and some *minus*." The proofs of this are too numerous to need citation here.

A careful study of the relation of the will to the body will show that its domination is far less complete than is usually supposed. It has no power over the functions of organic life, as of the heart and blood-vessels, the stomach, intestines, and other vital organs, and it is fortunate for us that it has not, as the uncertain action of the will—it being so readily affected by a great variety of causes—would be fatal to the healthful and harmonious action of the vital machinery. Even the power of control of the so-called voluntary movements is only acquired by degrees and after a protracted effort. In this respect, man is inferior to some lower animals. The little child learns to walk by painful and laborious efforts. At first it cannot control the muscles necessary to effect locomotion. It can readily understand what movements must be made, long before it can acquire the power to make them. The beginner in piano-playing fully appreciates the difference between knowing how to do, and doing. The will calls upon certain muscles to act, but they will not until they have been trained to do so. This fact is further seen in the great difficulty of making separately movements which have by habit been associated

as for example, closing one eye while keeping the other open; or moving one hand back and forth in a horizontal plane while the other is being moved in a vertical plane, both palms looking downward. It is, indeed, sometimes impossible for us to control our mental operations by the will. We cannot think of what we wish to. We cannot on all occasions concentrate our minds upon the subjects of which we desire to think. The mind will wander into other fields; other and widely different subjects of thought will occupy its attention in spite of the most vigorous efforts of the will to the contrary. We cannot command the brain to stop thinking. It will not obey if so commanded. We cannot even compel it to stop thinking upon any special subject which may be occupying it except by displacing it by some other idea, which may be in turn again displaced by the original thought before we are aware of it.

Without further argument it must be evident that the will is by no means wholly free, but that it is, in a very large degree at least, the result of the operation upon us of the various external influences with which we are surrounded.

Physiologists have never been able to locate the will in any particular organ of the brain. It is probable that it exists in immediate connection with each of the various cerebral centers; in other words that each group of cells which receives nerve fibres from the outside of the body and sends back motor fibre possesses its own volition, the will being the sum total of action of all these volitional centres.

ABOUT NUTMEGS.

SEVERAL species of East India trees of the genus *Myristica* produce albuminous kernels known, when dried, as nutmegs. The best known of the nutmegs is the *Myristica fragrans*, which grows on a tree in appearance and size resembling a pear tree. Externally the fruit is smooth and somewhat like a peach in size and shape. It consists of three parts; viz., a thick, fleshy covering or rind for the outer coat; an inner membrane or aril, not continuous, but somewhat reticulated, as seen in the mace of commerce; and the seed proper, or nutmeg, widely used as a spice and esteemed for its delicate and aromatic flavor.

The Dutch long had a monopoly of nutmeg culture and trade, and tried to limit its production to the island of Banda of the Molucca group, by destroying the trees on the other islands. In this selfish policy they were thwarted by birds known as fruit pigeons (*Carpophagæ*) that distributed the seeds far and wide among the neighboring islands.

Nutmeg trees begin to bear fruit when eight or nine years old, and continue for about seventy years to yield about six hundred nutmegs, weighing seven or eight pounds.

In the apparently innocent mace and nutmeg lurks an unexpected source of danger to such as use them excessively. The fact that nutmegs have strong narcotic properties has long been known, but they are in such common use as a favorite condiment used in small quantities that their dangerous nature, when taken in large quantity, is apt to be overlooked and forgotten, even by those aware of their tendency.

A physician reports, in one of the medical exchanges, a case where a lady patient during his absence was induced by her old-woman nurse to take nutmeg tea. One and a half nutmegs were used in making the tea, and the patient drank the whole of the decoction during the day. About 10 o'clock at night she began to get drowsy, and at 4 o'clock the next morning she was in a profound stupor. At 10 o'clock the next morning the narcotic effects of the nutmegs began to wear off, and by 4 P. M. she had pretty well recovered. The symptoms were about the same as those produced by opium, and the remedies given were the same.

Nutmegs in the quantity of two or three drachms

have been known to produce both stupor and delirium; and dangerous and fatal consequences are said to have followed its free use in India. Mace, which is the outside covering of the nutmeg, possesses essentially the same properties.—*Illustrated Christian Weekly.*

I SKETCH two houses. The first is bright as home can be. The father comes at nightfall, and the children run out to meet him. Luxuriant evening meal, gratulation, and sympathy, and laughter. Music in the parlor. Fine pictures on the wall. Costly books on the stand. Well-clad household. Plenty of everything to make home happy.

House the second. Piano sold yesterday by the sheriff. Wife's furs at pawnbroker's shop. Clock gone. Daughters' jewelry sold to get flour. Carpets gone off the floor. Daughters in faded and patched dresses. Wife sewing for the stores. Little child with an ugly wound on her face, made by an angry blow. Deep shadow of wretchedness falling in every room. Door-bell rings. Little children hide. Daughters turn pale. Wife holds her breath. Blundering steps in the hall. Door opens. Fiend, brandishing his fist, cries, "Out, out! What are you doing here?" Did I call this house the second? No; it is the same house. Rum transformed it. Rum imbruted the man. Rum sold the shawl. Rum tore up the carpets. Rum shook its fist. Rum desolated the hearth. Rum changed that paradise into a hell!—*Talnage.*

ACCORDING to the *Brewer's Report*, Kansas drinks 16,000 barrels less of beer than she did seven years ago; and in the same time Nebraska, an adjoining State, has increased her quantity 62,000 barrels. This is an answerable evidence that prohibition prohibits, and that high license does not restrict. Nebraska is, however, we are glad to know, about to vote a prohibition amendment, which, if adopted, will soon reduce the consumption of beer in that State.

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Melbourne, Australia, October 1, 1889.

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

THE next quarterly meeting of the Melbourne church will be postponed one week, and will be held on Oct. 12 instead of the 5th. We hope that all members will report either in person or by letter.

W. H. B. MILLER, Clerk.

BRO. DAVID STEED, who has labored with success in Tasmania during the past few months, has removed with his family to Victoria. The work in Tasmania will be prosecuted by Brn. Israel and Foster, assisted by a good corps of workers who are preparing to enter the field. Bro. Steed will now labor in this colony as Providence may indicate.

ELDER S. N. HASKELL is at present in Cape Colony, and before his return to London will visit India, China, Japan, Australia, and New Zealand, though we are urgent that he should modify his programme by putting Australia before India. This is not altogether selfishness, we trust, but rather because our work has advanced to that stage where his help and counsel are greatly needed.

WE are glad to chronicle the arrival of Bro. Chas. B. Driver from Oakland, California, who will take charge of the stereotyping and rubber-stamp work to be established in connection with our Office.

WE call attention to the interesting article from the pen of S. N. H., "From London to Africa," and also to the companion piece entitled, "The Great Lisbon Earthquake." This event, occurring in 1755, we believe marked the opening of the sixth seal of Rev. 6:12. The events embraced in the period of time covered by the sixth seal are the great earthquake in 1755, the darkening of the sun in 1780, the falling of the stars in 1833, all of which are in the past. It also covers the departing of the heavens as a scroll, the removal of the islands and mountains in the great convulsions of nature, which mark the close of probation, and which are yet future.

THE Melbourne City office of the Echo Publishing Co., Limited, has been removed from Little Collins Street, to 332 Flinders Lane, on the ground floor of the building occupied by S. Cooke and Co., Printers' Brokers. A good line of our publications is kept there. Those having business with our city office will please note the change.

WE have already mailed to our Sabbath-schools the first numbers of the *Youth's Instructor*, which is to take the place of the *Australasia Youth*. The lessons commence in the *Instructor* where they leave off in the "Youth," so that there is no break. We feel sure that this change from a monthly to a weekly paper will be a great advantage to our schools, and one which all will appreciate. And it will be all the more acceptable since we hope to be able to furnish the new paper at the same price per year as the monthly, 2s. 6d. in clubs of five or more, and three shillings for single copies.

GOD has done his part of the work for the salvation of men, and now he calls for the co-operation of the church. There are the blood of Christ, the word of truth, the Holy Spirit, on one hand, and there are the perishing souls on the other. Every follower of Christ has a part to act to bring men to accept the blessings Heaven has provided. Let us closely examine ourselves, and see if we have done this work. Let us question our motives, and every action of our lives. Are there not many unpleasant pictures hanging on memory's halls? Often have you needed the forgiveness of Jesus. You have been constantly dependent upon his compassion and love. Yet have you not failed to manifest toward others the spirit which Christ has exercised toward you? Have you felt a burden for the one whom you saw venturing into forbidden paths? Have you kindly admonished him? Have you wept for him, and prayed with him and for him? Have you shown by words of tenderness and kindly acts that you love him, and desire to save him? As you have associated with those who were faltering and staggering under the load of their own infirmities of disposition and faulty habits, have you left them to fight the battles alone, when you might have given them help? Have you not passed these sorely tempted ones by on the other side, while the world has stood ready to give them sympathy, and to allure them into Satan's nets? Have you not, like Cain, been ready to say, "Am I my brother's keeper?" How must the great Head of the church regard the work of your life?

HAVE not Christ and his love been shut out from your life, until a mechanical form has taken the place of heart service? Where is the kindling of soul you once felt at the mention of the name of Jesus? In the freshness of your early dedication, how fervent was your love for souls! how earnestly you sought to represent to them the Saviour's love! The absence of that love has made you cold, critical, exacting. Seek to win it back, and then labor to bring souls to Christ. If you refuse to do this, others who have had less light and experience and fewer opportunities, will come up and take your place, and do that which you have neglected; for the work must be done to save the tempted, the tried, the perishing. Christ offers the service to his church; who will accept it?—Mrs. E. G. White.

THE death of Horatius Bonar, D. D., occurred on the 31st of July at Edinburgh. He was born in Edinburgh in 1808, and was the sixth son of Mr. James Bonar, a prominent solicitor. He was ordained to the ministry in 1837 in the Free Church of Scotland. In his death the world has lost one of its best men and one of its clearest lights.

Through the beautiful hymns which his pen has given us, the world has come to know his name and to read in unmistakable lines the principles of a pure Christian character, a sweet and abiding trust in God, and a love for the appearing of Christ. He believed his coming to be near, and by word and pen heralded abroad the notes of warning and encouragement like a faithful watchman.

He last appeared in public eighteen months ago; and we can now better appreciate the beauty and force of these words of his own writing:—

"Beyond the parting and the meeting,
I shall be soon!
Beyond the farewell and the greeting,
Beyond the pulse's fever-beating,
I shall be soon!"

WILL agents and others writing to this office please observe the following: 1. Business letters or copy should not be addressed to individuals; only private letters should be so addressed. 2. Business letters, orders, etc., should be addressed to the Echo Publishing Co., North Fitzroy, Melbourne. Letters and articles for publication should be addressed to the BIBLE ECHO.

MEETINGS are held in Federal Hall, Bible Echo Buildings, each Sunday evening at seven o'clock. Thus far they have been well attended by the Melbourne church and others of the citizens. The subject of Health and Temperance is now under consideration. The lectures are from the standpoint of the Scriptures sustained by evidences of science and experience.

A LARGE and influential meeting of the citizens of Melbourne was convened at the Federal Coffee Palace to protest against the action of the Government in so summarily refusing to sanction the publication of a Sunday paper. The meeting was addressed by Mr. W. H. L. Bailey, the prime mover in the enterprise, who stated that the Government had granted him a copyright and received his money for the same. At the conclusion of the meeting, resolutions were adopted protesting against the action of the Lord's Day Observance Society in representing that they expressed the voice of the people, and viewing with alarm the encroachment of the Government upon the rights and privileges of private citizenship.

It certainly does not commend the inherent strength or stability of a religious institution that it must be sustained by such strict legal enforcements against the evident wishes of the community at large, nor will such an institution thus upheld ever exert a salutary influence over the morals of those who are so restrained.

TO MEET the encroachments of the National Reform Movement in the United States, having for its object the enactment and enforcement of Sunday laws, a society has been organized known as the National Religious Liberty Association.

The following declaration of principles is set forth by the Association:—

- We believe in the religion taught by Jesus Christ.
- We believe in temperance, and favor a total suppression of the liquor traffic.
- We believe in supporting the civil government, and submitting to its authority.
- We deny the right of any civil government to legislate on religious questions.
- We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
- We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

The above are the true principles of civil government as related to man's religion, and we would recommend them to the consideration of those of our fellow-citizens who are so zealously calling for legislative enactments in favor of religious institutions.

WE publish a portion of an article found in the *Southern Cross* on "The Sacred Record Vindicated." The testimony is good and valuable. Especially would we invite attention to that portion pertaining to the Sabbath, which carries the institution of the day of rest back to creation, where the Bible places it, but where many professed Bible teachers are very unwilling that it should be placed.

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