

Bible Echo

HOLY BIBLE

SIGNS OF THE TIMES

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

VOLUME 4.

Melbourne, Victoria, November 1, 1889.

NUMBER 21.

Bible Echo and Signs of the Times.

ISSUED SEMI-MONTHLY

for the

AUSTRALIAN BRANCH

of the

International Tract and Missionary Society.

FOR IMPRINT AND TERMS, SEE LAST PAGE.

"I SAY UNTO ALL, WATCH."

Mark 13:37.

COULD Christians watch ten thousand years
Before the Lord himself appears,
Yet, as he then shall come at last,
'Twere wise, through all the ages past,
To have watched and waited, and have borne
The scoffer's jest, the worldling's scorn.
But those who watch not in the day
Will surely sleep the night away.

Lord, make me at all hours awake,
And self-denied thy cross to take,
Robbed for thy nuptial feast in white,
With lamp in hand and burning bright;
Nor lack of precious oil be mine
When the loud cry, "Arise and shine!"
Proclaims thee come in bridal state,
And when preparing is *too late!*

—Selected.

General Articles.

COURTESY IN WORKERS FOR GOD.

MRS. E. G. WHITE.

"FINALLY, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Pet. 3:8.

There is a necessity for all who profess to be learners of Christ to manifest true Christian politeness. While we profess to be followers of Jesus Christ, we must make it our life-work to bring into the character whatever is amiable in temper, with whatever is firm in principle. "Be courteous" is a Bible injunction. We all have our peculiar temperaments. Some have very quick tempers; some are inclined to be morose, some stubborn, and others coarse and rough, unkind in words. Therefore we need to cultivate our tempers, take ourselves in hand; and the very best way to do this is to learn diligently meekness and lowliness in the school of Christ. We need to study carefully the lessons that he gave his disciples, meditate upon them, and take them to ourselves. We should not be satisfied to be half-way Christians. It is not only a privilege to each of us, but a duty, to reach the highest standard of Christian perfection.

It is a very nice business to seek to win souls to Christ. It is the greatest work ever given to mortal man, to deal with human minds. If you find access to hearts of almost every stamp of character, you must heed the injunction of the apostle to be courteous. Love will do that which argument will fail to

accomplish. Love is power. The workers need to bring the love of Jesus into their labors. Those who are young are much more easily impressed than those who have reached mature age; and if the young men and women understood their capabilities, if the grace of Christ ruled in their hearts, they might be a power for good in the hand of the Lord. They are to fix their eyes upon the Pattern.

There is a brother who gave himself to the work of preparing for the ministry; a large share of his youth was devoted to this object; but when he stood up before the people to preach, his speech was such that he could not interest or hold the congregation. That man was strong so far as a knowledge of the truth was concerned, but his utterance was so defective that he wearied the people. His words were not distinctly spoken; and when the brethren tried to persuade him to give up preaching, he said, "I can do better." And he tried, but the result was the same. He stated that he had been imitating a certain minister whose organs of speech we knew were defective; and he had tried to imitate this minister's defects in his manner of delivery, until in this way had almost entirely destroyed his influence as a speaker, and his utterance and voice were, we fear, hopelessly ruined. The habit had become second nature to him. Young men who have it in mind to give themselves to the ministry, should be very careful how they imitate any living man. They should act themselves; have their powers consecrated to God. It is much easier to take wrong impressions than to do away with them after they have become established habits.

Every one who expects to become a worker in the ranks in any capacity, should educate himself for the work. I know that the young people can make of themselves almost anything they may choose to become by the help of Jesus. You want to keep before your mind's eye continually the perfect Pattern, and that is Jesus Christ. And as you go into different places to carry the publications of present truth, you want to have this spirit of courteousness with you; and if you approach the people with an attitude of kindness, not with self-sufficiency, they will know that you are interested in their welfare. You want to bring this spirit of courteousness into your character at home in your families and abroad.

Abraham, the father of the faithful, was a man of true courtesy, and he brought courtesy into his family. Abraham was a man of peace; he wished to avoid contention. When the dispute arose among his herdsmen and those of Lot, it was his privilege to say which part of the country he should have. Abraham was the older; he had brought Lot up as his own son; but he gave the privilege of choice to Lot, saying, "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Lot accordingly chose. He was captivated with the rich valley of the Jordan. He did not have the spirit of true courtesy. He only considered his own advantage. He did not think of the character of those who dwelt where he

was choosing his home. He was ambitious for riches. The inhabitants of that beautiful valley were exceedingly wicked; but, nevertheless, Lot placed himself among them without considering what the associations would be to him and his family religiously. As the result, his soul was vexed with the abominable wickedness of Sodom, and his interest and that of his family had become so mixed with theirs that he thought change impossible. He had, at last, the command of an angel from heaven to flee for his life; and all his possessions were consumed in Sodom.

We want to bring the spirit that Abraham had into our lives; and if we cultivate this spirit, we shall leave an impression upon the minds of the people that they cannot easily erase. We have found that even young men have gained access to the hearts of older men by exercising true Christian politeness. Some have found access to hearts by going out into the fields where the men were laboring, and taking hold of the hoe or scythe and helping them in their work. This made the people feel that they were not above them, and they said, These people are different from other ministers I have seen; they are not above laboring with their hands; and I think I shall go out and hear what they have to say. And thus they would become interested in the truth. Now, if all would carry with them this deportment, and show that they have a burden for the work and for the souls around them, they would leave an influence for good. If you throw right open the door of the heart to have Jesus take possession of the soul, you will carry out the principles of Christian politeness just as they dwelt in the heart of Jesus.

The more you have of Jesus, the more you will reflect him to those that are around you. You want to be thorough with yourselves, that you may be workmen that need not be ashamed, wherever you go bringing the lovely traits of Christ's character into your labor. Soften whatever is harsh in your temper, and smooth off the rough edges of your character. Never be sour and harsh at any time. Abstain from frowns and contempt, however much you may feel them. You should win respect by being respectful and courteous. Treat all with civility; they are the purchase of the blood of Christ. If you seek to imitate Christ in your character, the impression upon the people will not be made by you, but by the angels of God that stand right by your side; they will touch the hearts of those to whom you speak.

Let us read the ninth verse of this chapter: "Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Now, you must bear all things, and yet not be discouraged. Hope still that you will yet have access to the hearts of the people. Remember it is the soft answer that turneth away wrath. However they may treat you, remember that they treated Christ worse. Be sure to maintain self-control; if you show self-conceit, you will be despised. Be clothed with humility, and present the truth as it is in Jesus,

TRUTH VERSUS TRADITION.

JOHN BELL.

PROTESTANTISM, as it came from the bosom of the Romish Church, brought with it many relics of the Dark Ages; institutions were incorporated into the religious systems of the day, which, upon being tested by the Word of God, reveal to the earnest seeker the fact that the doctrines of the Bible are at variance with those formulated by the church. Error is undesirable at any time; still it may even be excused if it is accepted for lack of a better knowledge; for the light shineth more and more, even unto the perfect day. But when a light, bright as the noon-day sun, plays upon the foundation of some time-honored custom, revealing that it is founded upon nothing stronger than tradition, it brings one to the crisis (that is, if honesty and the fear of God prevail) of leaping at once from the sinking platform of error, and placing the feet with firmness upon that rock on which the church of Christ is built—that of truth. The words of the Lord come down to us with as much effect as in the day they were uttered, "I am the way, and the truth, and the life. No man cometh unto the Father but by me." And in harmony with the warning levelled against the Pharisaical hypocrisy of the time, "In vain do they worship me, teaching for doctrine the commandments of men." The gracious Saviour, deeply interested in the eternal welfare of his disciples, prayed that memorable prayer, "Sanctify them through thy truth; thy word is truth."

Truth is the foundation of the throne of God, and God is the Creator of the universe; from the star-spangled heavens in their beauty to the curling billows that roll upon the shore, everything, and all, show forth the magnitude of his power and glory; for God is to be seen in the universe, and his word is truth.

But tradition appertains to man; it is the cloak with which he has clothed error, and its revelation displays the unsanctified effrontery with which it has been foisted upon succeeding generations. Clothed in a religious garb, it is sent forth upon its errand of deception, and its incorporation into religious ceremonies and institutions is an insult to the God of heaven, who has publicly proclaimed that his Word, and not tradition, is truth. David, in surveying the vastness of the universe, his mind thereby going out to its Author, exclaimed, as he saw the contrast to his own insufficiency, "What is man that thou art mindful of him?" There is no wonder that the psalmist was astonished; for as the heavens are higher than the earth, so are God's ways higher than our ways. So in respect to truth and tradition; the one is of heaven, the other is of earth. Truth radiates around the celestial throne of God, brightening the atmosphere of holiness; tradition circles round the carnality of the human heart, darkening the soul, and filling the mind with delusion and error. The one sanctifies the being, and makes it meet for the courts of heaven; the other, if persistently retained, leads the deluded soul in the paths of darkness.

Jeremiah, in fixing his eye upon our days, exclaimed, in words of lamentation, "My tabernacle is spoiled, and all my cords are broken." And truly it is so; for the cord that hinds man to his Creator is the silken cord of truth, and the vanity of all worship is that which is laid on the altar of tradition. When a truth, with the light of heaven bearing directly upon it, is discarded and despised, then the words of the apostle Paul in relation to our epoch bear their withering signification. Glancing at the religious performances in our day, he exclaimed, upon noticing the fallen state of religion, "Having a form of godliness, but denying the power thereof, from such turn away."

The last message of mercy is going to the earth in the present day, and what is its import? In

plain-language, it is truth versus tradition. John, the seer of Patmos, points it out in the words of inspiration, as, amid the general wreckage and the fall of every false doctrine, he views a small company who are loyal to the King of heaven, who revere his law: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12. The light bearing upon the importance of the down-trodden Sabbath has been realized by this people, and they have embraced it. The fact is to be deplored that many pastors have spoiled the vineyard of the Lord; that the doctrines which they teach are largely intermingled with error; and that, upon being confronted with the Word of God, they prefer to take the manipulated statements of the early Fathers rather than the words of inspiration, and frequently respond by heaping abuse upon those who have made the Word of the Most High their counsellor.

A SWEET WORD.

OH, blest are ye that live
On modest means, with yet enough to give
To him that wants.

'Tis not the gold that makes
The lively heart, or rids it of keen aches,
Or peace implants.

'Tis not the downy bed
That bears the softest dream to weary head
Or waiting breast.

But that sweet word, Content—
I'll cherish that as one from Heaven sent,
And scorn the rest!
—Selected.

WHY CONDEMNED?

ROBERT HARE.

It is possible for the captive to become so accustomed to the gloom of his dungeon that he will cease to long for the glories of the opening day; possible for the bird to be so long confined by prison bars that it will learn to love their protection; and so it is with the human mind. Long acquaintance with false forms of belief, may lead it to reject with disdain the simpler expressions of a new truth. As a captive in slavery, however intolerable, it may learn to love the dark, rust-worn shackles which proscribe the God-designed liberty that should educate and elevate the human soul.

It has ever been God's plan to place progressive truth, or new light, before the human mind. All that the mind of man has ever attained, it owes to this law of progress. One after another, the great truths of revelation have been unfolded, and step by step the mind has been led to first admire, then love, and finally to worship in accordance with the light revealed. When the mind rejects progressive light, it declares itself satisfied with its present range of vision, though this may only be that of a meagre span. This is contrary to God's law of progress, "and this is the condemnation, that light is come into the world, and men love darkness rather than light."

Paul kicked against the pricks, because he believed that the religion of the Pharisees was perfect, and could not be improved by any additional light. So it is with a great portion of mankind to-day; they are kicking against the light, because they have brought their minds to believe that their present system and theories of religion contain all the light that God has designed to give. Such are registering their own condemnation; for while God is still bestowing light, rather than accept it they cling to their old-time creeds and theories. Paul found out his mistake, and afterward counselled the churches "to walk as children of the light." Eph. 5:8.

When the wondering multitudes crossed the sea

in search of Christ, he preached to them that wonderful truth relative to the Bread of Life, a truth that had never been proclaimed before. It appeared to them "a hard saying," and many who had been disciples rejected the light it brought, then went back and walked no more with him. This illustrates the effect of rejecting light. It always means a backward step into darkness, and such a mind will soon join with the clamorous crowds that stand in the shadow, calling "heretic" to the man who dares to step out on any new or unpopular truth. So it was in the time of Christ. Those who rejected his message, soon called him a devil, because he taught truths in advance of the theology of his day. So it was with Paul. He was persecuted, and accused of bringing strange things to light, because he preached Christ and the resurrection. So it was in the Reformation, when Luther and his associates broke away from the long thralldom of intolerance introduced by the "mystery of iniquity," and raised a purer standard of faith and life before the wondering multitudes of men. The cry of "heretic" echoed from the Vatican to the cell of the monk. So it was, too, in the days of Wesley, when he lifted his voice to proclaim the grand principles of justification by faith,—a truth that did not harmonize with the priestly tenets of his mother church. The cry of "Methodist" carried no more sympathy with it than that of "heretic" in the days of Luther. And so it must be till the end. The rage of intolerant bigotry, and the scoffs of ecclesiastical scorn, ever await the promulgation or acceptance of any apparently new truth. The light of God's truth will progress till it brings his church to that position where it can stand before him without spot or wrinkle. Every God-given doctrine must be re-established, while "every plant which my Heavenly Father hath not planted shall be rooted up."

The papacy, in its tampering with the law of God, has, indeed, fulfilled the prophecy, "He shall think to change times and laws." First-day observance has been instituted in opposition to the Sabbath of Jehovah. This is one of the plants which the Lord has not planted, and according to his Word it must be rooted up. That the time has come for such a reform is evidenced by the fact that we are now about ninety years past the "time, times, and the dividing of time," the "forty and two months," and the "thousand two hundred and threescore days," allotted by the prophets to this antichristian power.

Every hidden truth that God has revealed to his people has been a testing point, and, as in the time of Christ, so now, many will refuse and go back because it is a "hard saying." Yet amid the whispered compromises of false friends, and the conflicting clamors of bitter foes, the trusting, struggling one can hear the sweet echoes of the divine promise, "Be thou faithful unto death, and I will give thee a crown of life." Precious promise! precious crown! precious faith! that will lead us to endure the loss of even life itself, so that we may win Christ, and with him the hope of immortality and heaven.

Reader, light is shining for you from the divine page. Are you gathering the rays? Are you rejoicing in the light, and keeping step with its onward march, or, like the careless guests, are you asking to be "excused"? Increased light adds responsibility, and the rejection of that light multiplies condemnation. "And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil."

O heavenly light, thy concentrating beams
Will shine more brightly on the upward way;
By thy clear radiance bending o'er each shrine,
My soul shall worship till it finds the central sun,
And there completes the adoration here begun.

New Zealand.

MOTIVES.

MRS. FLORENCE J. MORRISON.

Not long since we were winding our way through the crowded aisle at the close of a good Sabbath sermon, when, just at the door, a box was placed in which any one who deemed it a privilege to contribute to the church expenses might do so. I saw a poor old woman drop a half-crown into the box, and without even looking up, quietly pass out. I was deeply impressed at this act, not only by the way in which it was done, but the query arose, By what motive was she prompted to do such a thing, when poverty stared her in the face? Certainly it was not any selfishness on her part to want to be seen of men; for had the whole congregation been looking at her, she would not have known it; neither could it have been because she felt she was rich and increased in goods, for she lived all alone, and did not even have a chair to sit on, but used an old box instead; nor because there had been an urgent call for money, for there had not been. Then what motive could have impelled her to thus give? for it was her living, all that she had.

The widow in the gospel had, doubtless, long desired to do something for the cause of God. The amount she could give was so small that she seemed to think it beneath the notice of God and man. But she wanted to do something. She had only two mites, and with a thankful heart that she had even so much which she could give, she timidly approached the treasury and cast it in. Angels were there, and took record of it; Jesus himself was there, and beheld the whole transaction. He called the disciples' attention to it, and said, "Of a truth I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had." The poor publican, who perhaps had committed grievous sins, found acceptance with God; while the Pharisee found no such acceptance, because his pretended desires were not actuated by that true Christ-like spirit.

The lesson here taught is not that those only who are poor, and such as the world does not esteem, can find favor with God; but that he regards the *motives* of the heart more than the outward acts. It was the motive which actuated these individuals that rendered their efforts acceptable to God. Had those who had much possessed the same spirit, their services also would have been acceptable. There are, unseen by men, and underlying every act of life, motives which our Heavenly Father, who never sleeps, takes cognizance of and regards. He only reads the hearts, and sees not as man seeth.

The literal meaning of the word *motive* is, having power to move, or tending to move. It is that which determines the choice, moves the will, leading the individual forward by an appeal to his desires for good. The outward acts of men's lives are only the indicators of the condition of the heart. The works are the fruits, by which the nature of the tree is known. Says Jesus, "By their fruits ye shall know them." Matt. 7:20. Then will not the humble seeker after Christ, earnestly, and in the light of the Holy Scriptures, study the motives and desires of the heart, that we may render unto him acceptable service. The apostle Paul recognizes this principle when he says, that though he should give all his goods to feed the poor, and his body to be burned, if he had not charity it would profit him nothing.

Melbourne.

A PERFECT faith would lift us absolutely above fear! It is in the cracks, crannies, and gulfy faults of our beliefs, the gaps that are not faith, that the snow of apprehension settles and the ice of unkindness forms.—*Macdonald*.

THE TRANSFIGURATION.

WE have now to consider the scene itself in its details. We have of these: 1. Our Lord himself in glory; 2. His two glorified companions; 3. The unglorified disciples; 4. The cloud. These are the principal incidents.

1. The scene was designed to manifest the glory of the Christ especially, not his divine glory as abstract Deity, but his glory as the Word become flesh, the glory of the man Christ Jesus. The language in which the change in his appearance is described is a strong proof of this: "He was transfigured;" the word indicates a change of form, that is, his humble, human form, in which his Deity tabernacled, was transfigured into one of glory. In Luke 9:29 it is said, "The fashion of his countenance was altered;" and Matthew and Mark say, "His face did shine as the sun; and his raiment became white as snow." Compare Rev. 1:13-15; Eze. 1:26-28; Dan. 7:9. He did not lay aside his human body, but was glorified in it. The utmost importance attaches to this, because of our interest in it; for in his glory we see that to which he designs to conform us, in the day when, rising from the dead, we shall see him as he is, and be like him. See 1 John 3:2; Col. 3:4; Phil. 3:20, 21. In the glory of Christ as God, the redeemed can have no share; they cannot be manifested in it, nor personally be interested therein; they can be interested only in that glory which Jesus has earned for himself as their Redeemer. As surely as Christ suffered for them, so surely was he glorified for them. By suffering in human nature, he has procured for it glory, which he claims as the reward of his righteousness and obedience unto death; a glory for that nature which he has thus raised in his own person. To him in his pre-existent state it was unnecessary, possessed as he was of all the glory of eternity. The voice from "the excellent glory" confirms this, that it was the reward of his obedience unto death, as it is written, "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore [because of this humiliation and death] God also hath highly exalted him," etc. Phil. 2:8, 9. As at his baptism the words, "This is my beloved Son, in whom I am well pleased," conveyed the Divine sanction for the work he was about to undertake, and his perfect qualification when the Spirit descended on him from on high and abode with him; so here they convey to men for their comfort and peace, in anticipation, the Father's approval of his work as perfected, and his acceptance of human nature, not before, since Adam's fall, acceptable in his sight.

2. The two saints who appeared in glory with Christ. I conceive that this adds to the evidence already adduced, that the glory was not the Divine glory, but that which the Saviour vouchsafed to obtain for man. By introducing into the scene two of his redeemed, invested with like glory, he gave a strong confirmation that the glory was an earnest of that which is to come; and by seeing two of its members so invested, the church has an indisputable assurance that the glory is its own.

But why were Moses and Elias specially selected for the occasion? Can we hesitate to answer, Because in their respective persons they represented the two classes of the saints who shall pass into glory from this mortal state?—the first, by death, followed by resurrection in immortality and incorruption at the coming of the Lord; the second, by translation, without dying, caught up to meet him as he descends. Thus we read, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. Somewhat more fully: "Them also which sleep in Jesus will God bring with him. For

this we say unto you, by the Word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent [precede, R. V.] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:14-17. Though in a moment all shall take place, yet there will be order. The voice of the archangel shall waken the saints sleeping in their graves, who, rising in life immortal and incorruptible, shall mingle with the living saints on earth, their mortal bodies also changed into immortal and incorruptible bodies; and then both, one glorious multitude, shall be caught up to meet the descending Lord, and "the Lord my God shall come and all the saints with thee." Zech. 14:5. Of these two ways in which believers pass into glory, Moses and Elias were examples, or types; Moses slept—he died; Elias died not—he was translated, caught up into heaven. Thus was the whole church represented in this scene of the coming glory and kingdom of the Redeemer, sharing the glory and consequently reigning with him.

3. The persons who were privileged to witness the glorious scene, and who also fulfilled a representative character in it. "He took with him Peter, James, and John, and was transfigured before them," three unglorified believers. As one reason why they were present, we can quote Peter's own words, when vindicating the church's hope as not following "cunningly devised fables" when looking for "the power and coming of our Lord Jesus Christ." He says, "We were eye-witnesses of his majesty." No description or historical record could bring such convincing proof to the minds of believers as the testimony of three eye-witnesses who could say they had beheld his majesty and glory.

Thus when we look to the Mount of the Transfiguration, we behold Christ's future kingdom, so to speak, *in miniature*. It is on earth; our Lord is there in his glorified humanity; his saints are with him sharing his glory—his saints, both risen and translated; risen as Moses, translated as Elias. Such will be the kingdom of the Christ at his appearing.

4. Another accompaniment of the vision, which is of the utmost moment in deciding its character and reference, must be specially noted,—the "bright cloud which overshadowed them." In the following words our Lord appropriates this prophecy to himself: "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth [land] mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. Again, in answer to the adjuration of the high priest, "Tell us whether thou be the Christ, the Son of God" (26:63, 64) he answered: "Thou hast said; nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." It was surrounded with the bright cloud of heaven's glory that he ascended into heaven; and the promise given to console the disciples on their Master's departure was, that he "shall so come in like manner;" that is, in the clouds, as they saw him go into heaven. Acts 1:11.

Once more, the subject of the book which specially is "the revelation of Jesus Christ" is, "Behold he cometh with clouds, and every eye shall see him," etc. Rev. 1:7.

Thus have we given to us a defined view of our future state. The church in these latter times has a most undefined view of that future. The hope of the resurrection from the dead, that most blessed hope, which speaks to man's nature and to his sympathies, is exchanged for the being unclothed, disembodied; the pagan view of the future in ignorance of the divine revelation of the resurrection being

adopted by the church. Alas! *immaterialized being*, which is most undesirable, substituted for the substantial reality of the resurrection unto life. "Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. 5: 1-5), the almost identical words the apostle uses in 1 Cor. 15, where he treats so fully of the resurrection. Until the resurrection, mortality triumphs. It is then that this mortal shall put on immortality, and this corruptible shall put on incorruption. In the body, while it is unregenerate, we groan, being burdened because of sin; but can we not look to the time when it shall be builded up anew in holiness? Can we not look upwards to Christ, who, in holy, risen, and glorified flesh, is now seated on the Father's throne, and in the sure and certain hope of being like him, await the resurrection? Until then, we cannot be like him in glory. Until then, this body of our humiliation shall not be fashioned like unto the body of his glory. He himself, in prophecy, looked forward to his resurrection: "My flesh shall rest in hope; for thou wilt not leave my soul in hades, neither wilt thou suffer thine Holy One to see corruption." And though, unlike him, we shall see corruption, unless we shall be alive and remain unto his coming, yet shall we be like him when we shall awake from the sleep of death to die no more. "I shall be satisfied when I awake with thy likeness."

The scene on the mount substantiates to us our hope, and the vision may be translated into the words of Paul: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible; and we shall be changed."

Further still, the transfiguration reveals perfected humanity—humanity as in the eternal purpose of God. At its creation, human nature was imperfect, surrounded with infirmities, weak and mortal. "The Word became flesh;" as thus, weak and mortal. He hungered, thirsted, was weary, felt sorrow deeply and keenly, and died. He rose, leaving forever all these infirmities and mortalities; he rose to die no more; he rose the perfected man. The resurrection was the complement of the incarnation. At the transfiguration, he appeared, in anticipation, the perfected man, the fulfillment of the purpose of God, as he now is and will be forever, "the image of the invisible God."

But he was not alone, the individual Christ; for "Moses and Elias appeared in glory," one with him in his glory, therefore one with him in his risen life, exhibiting there the full union for which he prayed (John 17) between him and his people. For the life of the head is the life of the body, and the glory of the head is the glory of the body. The type of the marriage of the first Adam and the first Eve, "signifying unto us the mystical union that is betwixt Christ and his church," was thus fulfilled in the perfected humanity of both the risen Christ and the risen church, one forever.

Who can tell the far-reaching issues of the scene on the Mount of the Transfiguration?—*Theop. Campbell, in the Churchman.*

MOSES AND CHRIST.

THE Rev. A. G. Brown, preaching at the East London Tabernacle, said: "Faith in Moses and faith in Christ go together. The Bible in its entirety is the Word of God, and as such is vital to our faith. On the inspiration of the Scriptures rests the deity of Christ and all the truths of Christianity. There are some who want to take the Old Testament from the New, and are even asking whether it is wise to give the Old Testament to the heathen. How can you separate the two? Place the New Testament in the hands of the heathen, and let them begin at the first verse. 'Jesus, the son of David.' Who's David? Read on. 'The son of Abraham.'

Who's Abraham? we never heard or read about him. What a hopeless muddle you get into at the very start. And then as to the references and quotations, what are you going to do about them? But I want to introduce you to the supreme witness, and if this does not settle it, it ought to. While men are squabbling over the Old Testament, and trying to tear it to pieces, there is one, the Lord Jesus Christ, who testifies to the truth of its statements. You will hardly charge him with lack of mental ability, will you? What does he say? 'If ye believe not Moses, ye will not believe me.' There are some who give Christ the direct lie by saying Moses did not write the Pentateuch, but he, the wisdom of God, had no doubt about it. He placed himself by Moses, and with him stands or falls."—*Selected.*

VISIT TO GERMANY.

H. P. HOLSER.

APRIL 7, I left Basel for Hamburg, in the northern part of Germany, the most important commercial city on the European continent. The first three hours' ride was up the Rhine, and took me past the Rhinefalls. Here the water dashes down over almost perpendicular rocks to a distance of fifty-two feet; the entire fall, including the rapids, is about one hundred feet. The scenery about is beautiful, and combines to make this one of the finest cascades in Europe.

The country from the Rhine to Stuttgart is a continuous series of chains of wooded hills and cultivated valleys. With slight exceptions, all the people live in cities or villages nestled in some pretty nook of the valleys. In most cases, the valleys are traversed by brooks or larger streams, which generally are rapid. In consequence of this, the valleys are usually irrigated, which makes them extremely fertile and secure from drought. No line fences are seen; but the little garden-like farms are outlined by stones at the corners and narrow paths surrounding. In spring-time and summer, when covered with variegated herbage and grains, these valleys surpass description. In feudal days and later, the governors of the land selected the highest eminences for their castles, and at the same time positions affording the finest views of the valleys and hills about, so that the out-look from the castle towers is generally most beautiful.

Stuttgart is the capital of the kingdom of Wurtemberg, and is a very proud city. It lies in a valley, and is almost surrounded by high hills terraced with vineyards and adorned with fine private residences and public pleasure-grounds. The city extends part way up the hillsides. This view reminded me of the psalmist's description of the holy city, "Jerusalem is builded as a city that is compact together." In approaching it, our train almost encircled the entire city in its descent to the valley below, affording a fine view of the city on all sides.

Before visiting Europe, I expected to find the vanities of pride exhibited in the highest degree at Paris, but in this I was decidedly mistaken. So far as my observation goes, no nation is equal to Germany in this. The military officers are the dudes of the empire. It is conceded that the German soldier and uniform are the finest of any nation. From the king down to the private, the military taste prevails, and the ruling ambition of the masses seems to be to become a proud soldier. All that are in any way connected with the Government, as soldier, railroad *employé*, or mail carrier, move about with a certain air and twist in their step born of the feeling that they are connected with royalty.

From Stuttgart, I went to Eisenach, which is situated in the northern and most picturesque part of the Thuringian Forest. I would here state that most of the railroads of Germany are under control of

the Government, and hence all the hands are *employés* of the Government. Trains are always on time, and there are good connections. In most places there are double tracks; accidents are very rare, and stations are large and commodious. In all parts of Germany, trains have three classes, and in some parts four, with carriages for each. The first-class are equal to the Pullman sleepers in the United States, the second to the average coach, the third are like emigrant coaches, with plain seats without cushions, the fourth have no seats at all. There are no special cars for smokers; but all are smokers with now and then a *coupe* (place for ten) non-smoker. The non-smokers here are the exception, and are very rare too.

The station master is supreme boss, and he lets everybody know it. One feature of travel is quite favorable to the foreigner; if the guard undertakes to impose on a stranger, he does not have to defend himself; the native passengers take his part quick, and tell the guard what is what, and he knows better than to argue the case, but goes on about his business. The travelling public are very sociable and kind to strangers. One sees much of the good old pioneer spirit here. The most disagreeable thing that I have met in travelling in Germany or Switzerland is that on many trains there are no non-smokers, and the Germans have a superstitious dread of a draught, so that it is generally impossible to have a window open. After a trip in such a carriage, one generally smells of tobacco for several days.

I reached Eisenach at 5 p. m. This city has a population of 19,000, and is situated in a valley, surrounded by high wooded and rocky peaks. On one of the highest is the castle of Wartburg. On his return from the Diet of Worms, Luther was captured and taken by his friend, Elector Frederick the Wise, to this castle, where he remained eleven months, from May, 1521, to March, 1522. Here he wore a full beard (false), and went by the name of Junker George. A large painting of him as he then appeared is still preserved. While here, he wore the armor of a knight and passed as such at the castle.

The castle itself is well preserved. Aside from its connection with the Reformation, it is famous as the scene of the most interesting and renowned event in the days of the minstrels. The first room to which the guide took us is the singers' hall, where the greatest of saengerfests was held. Back of this hall is a small chapel about 15 x 18 feet, where Luther preached while at the castle. His pulpit and the seats are still here. The banquetting hall is the finest and largest room in the building, and this generally true of all the old castles. Another large room of interest is the armory, containing a fine collection of arms from the fifteenth and sixteenth centuries.

Luther's room is in an old part of the building, and is about 12 x 15, and quite plain. It contains the table on which he labored so zealously at translating the Bible. It is very plain, and the average student of to-day would disdain it. But how fittingly in harmony with the great works of God in the past! The institution of the gospel and the labors of the apostles were in simplicity; and free from the pomp and wealth of this world. The room also contains his chair; a large bone of some extinct species of animal, used as his footstool; his plain little book-case, capable of holding about one armful of books; an old fashioned bedstead with canopy covering resembling the top of a perambulator; an old chest; a tile stove; and the armor which he wore as knight. At the right of the table is a large hollow in the plaster, said to mark the place where his ink-bottle struck when he threw it at the devil. The hollow has been dug out by visitors anxious to carry off some relic. The border of the table is also much whittled, but is now covered with sheet-iron to prevent further cutting.

The location of the castle itself, and the surround-

ing country, are extremely fine. The name "Wartburg" originated as did many names of German cities and castles. In the eleventh century, Louis Springer, in pursuit of the enemy, passed over this peak, was struck with the beauty of its situation, and exclaimed, "*Wart, burg; du sollst mein schloss werden!*" (wait, burg, or peak; thou shalt become my castle). He founded the castle in 1070.

(Concluded next number.)

THE CURSE OF THE LAW.

R. F. COTTRELL.

IN 1 Cor. 2 : 2, the apostle said he determined to know, or to make known, nothing among the Corinthians "save Jesus Christ, and him crucified." He not only preached Jesus Christ, but he emphasized his preaching of Christ by the fact that he was crucified, as if there was an importance in that peculiar form of death. There are various ways of inflicting the death penalty, by stoning, by beheading, by poisoning, etc.; but a peculiar manner of death was the lot of Him who would die a sacrifice for man's transgressions, and thus redeem him from the curse of the law.

As recorded in John 12 : 32, 33, Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me. This he said signifying what death he should die." See also chapter 18 : 31, 32. If the Jews were to put Jesus to death according to their law, they would stone him; but if Pilate, a Roman governor, were to order his execution, crucifixion would be the mode of death. Why must Christ die in this peculiar manner? Because he must bear the curse that is due to the sinner for his transgressions of the law of God.

"It is written," said the apostle, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3 : 10. And in verse 13 he says, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."

Behold the Son of God condescending to leave heaven, and voluntarily receiving in his own person the curse that was due alone to transgressors of God's law. He acknowledged that law to be holy, just, and good. But when the full weight of the curse was felt, in the withdrawal of his Father's face, he cried in agony, "My God, my God, why hast thou forsaken me?"

Now the sinner may return to God and be saved. By repentance toward God and faith in our Lord Jesus Christ, he may be delivered from the curse which is justly his due; and by patient continuance in well-doing, seeking for glory, and honor, and immortality, he may gain eternal life, instead of receiving the wages of sin, which is death. He is redeemed, or bought back, from the curse of the law, if he will accept of the redemption, which has cost so much, on the conditions of the gospel.

But if he refuses or neglects this great salvation, not complying with the given terms, the curse still rests upon him; and if he would know the meaning and terribleness of that curse, let him contemplate the scene of Calvary, the cruel cross, and the untold agony which wrung from the heart and lips of the Son of God the heart-rending cry, "My God, my God, why hast thou forsaken me?" If such was the woe that fell upon the innocent Jesus when he had taken the place of sinful man, what wailing, and sorrow, and unavailing woe will be the portion of those who have trodden under foot the Son of God, slighted his offered pardon, and received at last in their own person the full weight of the curse of God and his violated law, which is justly their due? To their other sins they have added that of slighting the salvation so freely offered through the blood and agony of the pure and holy Son of God. Think on these things, and accept this Saviour while yet you may.

Timely Topics.

THE Melbourne *Age*, in discussing the question of religious education in State schools, says: "Any system of morals we teach may perfectly well stand on its own foundation, and does not require to derive its authority from supernatural teaching." The *Southern Cross* remarks upon this, "A new deity has, in fact, been invented; it is the State, and there is no need of any higher object of either reverence or obedience than this political abstraction."

But the irreligious *Age* and the party it represents, are not the only ones who worship this deity and invoke its aid. We apprehend that the *Southern Cross* itself would not object to a fiat from the throne of Cæsar in behalf of Sunday sacredness. They are most earnestly invoking this mundane power to foster the religion of Christ in many ways. Early in the history of the church, this deity had been invented, and by an illegitimate alliance with the church, formed an object of worship for an admiring world, and an object of terror to the truth and the few who cherished it.

The *Southern Cross* is mad after the god of civil power; and in its appeals for legislative enactments, it ignores the great principle laid down by our Saviour: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

It is not the function of the State to teach morals from the standpoint of supernatural authority; and for a government to undertake to do so would in itself be a most unchristian act. The truth inevitably becomes contaminated with such contact, and the State assumes to do a work which God has reserved wholly to himself.

"PEACE! PEACE!"

AFTER well-nigh exhausting themselves in gigantic preparations for war, the nations of the continent are congratulating themselves and each other on the future prospects of peace. The recent visit of the Czar of Russia to the Emperor of Germany, is a dramatic spectacle of peculiar interest. Monarchs whose interests are almost diametrically at variance, and who at the least disturbance of peace in Europe would spring for their battle-axes in angry jealousy, meet in outwardly friendly intercourse; though the dispatches inform us that upon the part of the German people, there was a manifest coolness in their reception of the Russian despot.

We all know that the covering of peace thrown over the turbulence of the European political pot, is but a thin film over the melted lava of animosity and selfish ambition. Russia has not abandoned her projects of aggrandizement, nor have the other nations reached a point where they are willing to lay aside claims for further greatness.

We believe that there are unseen hands which are holding the winds of strife and commotion, in order that the work of God be not stopped until the message of warning shall be sounded, and his people are made aware of the approach of Him to whom belong the kingdoms of this world; then will the elements break forth. It is not in the hands of Wilhelm, Joseph, or Alexander that these matters rest, but in the hands of our God, who directs all the circumstances of earth for the well-being of his own cause, and the people who trust in him.

NEW POSTAL LAWS.

It is very gratifying to note by the recently published report of the Victorian Post Office and Telegraph department for 1888, that an amendment to the Postal Act is being prepared to apply to newspapers mailed in bulk. There is a disposition upon the part of the Government in every department to advance the interests of the colony in each

respect; but in no way may this advancement be more effectually throttled than by imposing heavy, and sometimes prohibitive, burdens upon the issues of the press. We believe it to be the duty of the guardians of public welfare to exercise a censorship over the nature of those products; but certainly no more powerful auxiliaries to progress, education, and enlightenment exist than are afforded by periodical literature in the hands of good men.

It is plainly one of the highest duties of the State to foster such influences in every consistent way. At present this is not done in Victoria. The laws in reference to newspaper postage are burdensome. A magazine like our *Good Health*, a 32-page quarto, published monthly, and replete with the most wholesome instruction in sanitary science, must pay twopence postage on each number, because it may be rated as a magazine, while a weekly or daily newspaper filled largely with trash and quack advertisements, and four times the bulk of the magazine, goes for a half-penny.

Still another injustice is manifested in the fact that Victoria discriminates against her own publishers, by conveying and distributing papers from other colonies, upon which no postage is charged. There is a call for a universal and equal adjustment of these matters, and we confidently trust that our authorities will see that the right steps are taken in a matter of such importance to the vital interests of our country.

THE AMERICAN INDIAN.

FOR nearly three hundred years the conflict between civilization and savagery has been going on in the United States; and now the strife is virtually brought to a close. Previous to the landing of the "Pilgrim Fathers" at Plymouth Rock, on the eastern shores of Massachusetts, in 1620, there were some feeble attempts at settlement by white people in Virginia, Manhattan Island, now New York City, and Florida. With these few and feeble exceptions, the whole of that vast territory was occupied by a numerous race of copper-colored natives divided into tribes. They were warlike, treacherous, and vengeful. They were fully determined from the first to resist the encroachments of civilization, and have never willingly yielded either their territory or their savage ways.

At first the Europeans were allowed to remain, though under protest, and at serious risk of massacre by the Indians, who, as they witnessed the constant increase of the unwelcome intruders, and their own consequent restriction, filled with resentment until their feelings found vent in the midnight raid of fire, murder, and the scalping knife. The ground has been well contested; every step of advancement by the whites has been taken at the expense of life and the peril of frontier warfare.

Finally, the scale of conflict turned. Civilization became predominant, and the aborigines bowed unwillingly to the dictates of the "pale faces." That they have suffered the deprivation of their rights becomes an indisputable fact when once we acknowledge that heathendom has any rights which enlightenment is bound to respect. Men generally prefer to regard it as the inevitable march of light into the realms of darkness. Beginning at the east, progress crept westward to the Mississippi Valley, when, in 1849, the California gold excitement turned a vast tide of white men on to the Pacific coast; and since then, from the east, south, and west, the lines have been rapidly constricted. The principal stronghold of the Indians has been the great Sioux reservation on the west banks of the Missouri River in Dakota. But the news now comes that the principal chiefs have been induced, or impressed, to sign a treaty by which this fertile territory is thrown open to the settler. The race is dying out, and soon, in the natural course of events, with the buffalo and the antelope, will exist only in the story of the past.

The Home Circle.

A DAY'S RECORD.

FOLDED up and laid away,
To be opened not till the Judgment day;
Folded away with its thoughts and cares,
Its good seed sown among the tares—
Oh, what shall the harvest be?

Minute by minute the hours fled,
A duty done or a kind word said;
A sin committed, a penitent tear,
A prayer breathed into a listening ear,—
And so the day was done.

—Charlotte Crusier.

WHERE THE FAULT WAS.

"THE most disobedient child I ever knew."

The words were uttered in a languid tone, and the speaker pressed her hand on her throbbing brow as though she would still its beating.

A few minutes later, Mrs. Elbert repeated the same words to her husband.

"He must be sent to school, Grant," she continued; "such a racket would drive me crazy."

The subject of these remarks was at that moment engaged with a company of miniature soldiers, and a small pop-gun which he was using with considerable dexterity; for several of the wooden warriors lay with their faces to the floor, and every new downfall was greeted with a burst of boyish laughter, which fell discordantly on his mother's ears.

"Send him out doors for a romp, Mary," good-naturedly suggested Mr. Elbert, "boys will make a noise."

"And this is all the sympathy you have for my nerves, Grant. Send him out of doors, indeed, perhaps the next moment to hear of his having fallen into the creek. No, I will not think of such a thing. As long as the children are out of school, they must remain with me. I should not have a moment's comfort anywhere."

"Yet I am sure, Mary, neither you nor they are quite comfortable as it is. I cannot imagine how your sister Lucy manages with small children."

"Lucy again," retorted Mrs. Elbert, sharply; "I don't think, Grant, you need be constantly holding up Lucy as a pattern for me to copy."

"Yet allow, Mary, that Lucy is an admirable manager," said Mr. Elbert, in a conciliatory tone.

"She has never had any ill health to contend with. There, go away, Minnie, do not trouble me with your doll. Do you hear me? Go play in the corner."

The little girl moved away slowly; and her evident reluctance was, as usual, construed into that rebellious spirit which Mrs. Elbert had persuaded herself existed in her children to a large degree.

"Mrs. Colton, marm, sent me over to know if you'd step over, if you felt well enough," said an Irish girl, thrusting her head into the drawing-room. The lady hesitated before replying, and the girl continued,

"It's in trouble the lady is, marm; the docther has been there twice this mornin'; one of the children is down with the croup."

Hastily throwing on a shawl, she turned her steps toward her sister's residence. With a noiseless tread she entered the dwelling, and repaired to the sick chamber.

For several days she remained an inmate of the dwelling, sharing the midnight vigil, and doing all in her power to relieve the little sufferer, who rapidly continued to grow worse, and finally breathed its last in her arms. Yet, though this period was passed in benefiting others, it proved of rare value to herself; she could not but acknowledge that in the activity which the circumstances demanded, she had forgotten many of her own ills—nor was this all.

It was the day before the funeral; the little waxen form, with its violet eyes calmly closed, lay like a lily

bud on its pearly bed; and as Mrs. Colton gazed with tearful eyes on the little figure, the thought of her other children crossed her mind.

"Where can Willie and Emmie be?" she said, turning to her sister, "I have not seen them since breakfast."

"I will go and see," Mrs. Elbert replied, and she left the room expecting to find them engaged in some childish mischief.

"Is that you, auntie?" said a childish voice, as the lady passed through the dining-room.

"Yes, Emmie. What are you doing? Where is your brother?"

"Willie is doing his work, and I am keeping house for mamma."

"Keeping house for mamma?" Mrs. Elbert continued, in a puzzled tone. "What do you mean, child?"

"It's my hour to help mamma," continued the child, in her artless way; "I fold the napkins, dust the chairs when Betsey's done sweeping, and feed Carlo; and mamma says that is keeping house for her. Willie's making paper matches; he likes to use his fingers, so that is his part of the work. Mamma didn't come down this morning, but we thought we'd keep house just the same."

"You are a good little girl," said Mrs. Elbert, kissing the child. There were tears in her eyes as she turned away. Why had she not taught her little ones to help her?

The funeral was over. Mrs. Elbert repaired to her home. At another time she might have found much to censure; for during her absence a little *contretemps* had occurred, and the servants regarded the silence of their mistress with amazement.

"Come, get right into bed, Miss Minnie. Don't bother about saying good-night; for I can tell you your ma isn't in a good humour for all she's so quiet. Cook says we shall all catch it to-morrow; I'm sorry Harry broke the pitcher, but there's no use crying for spilt milk. Come, get into bed," and the girl took the light and left the apartment.

"Don't you think, Harry, we'd best tell mamma about the pitcher?" said Minnie, as soon as the sounds of the girl's footsteps were no longer heard; "you know our teacher said last Sabbath that we should be willing to confess all we have done amiss during the day, before we ask God to take care of us through the night."

"I aint afraid of being punished, Minnie," continued the courageous child; "but mamma will be cross. I can't bear to make her cross."

"Or I either, Harry," returned Minnie, in almost a sobbing tone. "I wonder what makes mamma cross? We're such dreadful wicked children! She don't take us to bed as Aunt Lucy does Emmie and Willie."

"Perhaps it's because she's sick."

"I don't think God would make mamma sick and cross, Harry, if we told him how badly we felt about it."

"I don't know, Minnie; we might try," the child said thoughtfully.

The two children kneeled down, and after repeating their usual evening prayer, the little girl added these words,

"Please, God, don't make mamma sick and cross any more, and Harry and Minnie will try to be good children. Amen."

It was a simple petition, but it went to the heart of one listener at least; for during the period passed at her sister's, Mrs. Elbert's feelings had been deeply impressed, and she resolved to visit her children's chamber before retiring that night. Thus she overheard their artless prayer, and her tears fell thick and fast on their couch.

In the morning Harry told the story of the broken pitcher; and soon he was telling Minnie that God must have heard their prayer; for mamma wasn't a bit cross, but had kissed him, and said he was a

good boy for coming to tell her the truth, and that he must be more careful in the future.

Mrs. Elbert again repaired to her sister's residence. "I have come, Lucy," she said, "to learn the secret of your influence in your household."

Mrs. Colton smiled kindly on her sister, while she returned, "Constant watchfulness and love, with the blessing of Heaven, have so far availed in my family. My children, like your own, are each of a different temper. I try to discover what are their peculiar traits and dispositions. Willie is naturally of an active, nervous temperament; and if I did not keep him employed, his restlessness would be a source of annoyance to himself and all around him. Yet he is an open-hearted, generous child, and I trust with proper training his activity will prove a blessing; for, believe me, sister, it is possible for a child to be restless, even boisterous, without being willfully disobedient. I do not say this to extenuate or excuse the disregard of a known command, but simply to show the necessity of occupation for one like himself. Besides, children like to feel that they are of use; and though at first it may tax your time and ingenuity to devise plans for their employment, in the end they may prove of real assistance. And not only in devising plans for their employment should we take an interest, but also in their diversions; for as we were children ourselves once, so we should remember that youth is peculiarly the season of those innocent enjoyments which we once shared. By caring for their joys as well as sorrows, we shall be able to gain their confidence and that love which casts out fear."—*Mother's Magazine.*

DON'T LEAVE THE FARM.

THIS is our unhesitating advice to the youth who are looking longingly toward the city. The following is a portion of an article taken from a New York paper, written by that friend of young humanity, Rebecca Harding Davis. And the cautions are as good for boys as girls:—

"I should like to speak a word or two to the country girls who are possessed with an ambition to come to town and go into a shop in order to better their condition.

"One or two facts will probably be of more weight with them than any arguments.

"Mr. John Wanamaker, who claims to be at the head of the largest retail shop in the country, was asked some time ago to employ such a girl, who had had four years' experience in the sale of hosiery in a country store. He offered her three dollars fifty cents per week. 'But you know,' said the applicant, 'no girl could feed and clothe herself on that in town!'

"No,' was the reply, 'but I am overrun with applications from girls, the daughters of mechanics and laborers in town, who board at home, and who use their wages only for clothes. They set the rate of wages.'

"Thousands of country girls take the risk, and come at those wages; and what is the result? The houses of ill-fame are recruited from their ranks.

"A woman, widely known for her philanthropy and experience, and who has now the oversight of more than five hundred women employed in a retail shop, lately made this statement to me: 'Girls from the country crowd upon us every spring and fall with applications for places as saleswomen and cash girls. We offer them, if engaged, but two dollars fifty cents, and three dollars. It is impossible for them to clothe themselves and pay boarding for that sum. Three or four, therefore, join to rent a room, furnished with wretched cots. Here they sleep, and eat a breakfast and supper of dry bread and tea. Then dinner at a cheap lunch counter costs, say, twenty cents. The life is squalid and miserable beyond words. No wonder they are ready to brighten it. One of these girls makes the acquaintance on

the street of a man about town, or a young fellow of her own class, too poor to marry. She has no place in which to receive her "gentleman friend" but this room. Then come the variety theatres, late suppers, a little liquor, a present or two,—the end we all know.' She added: 'I have put these facts before hundreds of innocent country girls when they applied to us, and urged them to go home; but each one fancies that success and fortune await her alone. She will have none of my advice.'

"Art is another *ignis-fatuus* which leads many a girl into misery. She lives on a farm or in a village, where her nimble fingers or quick sense of color could earn her a competency as a dress or bonnet maker. But what a loss of caste would be there! She has painted a few plates or had a few months' instruction in crayon drawing, and is looked upon as a genius by her family and neighbors. She comes to town. She fails. 'Art is a drug,' she tells her fellow-artist, as they sit in their bare attic making pathetic little sketches in their bedaubed aprons. 'Do not X. and Z., men with national reputations, paint menus and Easter cards for Tiffany? What hope is there for us?'

"There is no hope. Don't be deluded, girls, by silly stories in the papers of 'marvellous and sudden successes of unknown girl artists,' or of their 'happy, innocent Bohemian life' in charming apartments of their own, where, unchaperoned, they give teas and 'receive brilliant men and women nightly.'

"There is no circle in any society in which a young girl would be regarded as innocent who chose to live such a life. Do not credit such absurd statements.

"Stay at home; earn your bread by any simple craft under the shelter of your father's roof, and look upon the hills and fields, the quiet, the homely surroundings and homely affections of your lot as the great success and blessing of your life."

THINGS WORTH KNOWING.

NOW THAT the canning season is approaching, some housewife may be glad to learn that her boiling fruit may be poured into the jar without danger of cracking the glass if only the jar be set on a folded cloth wet with cold water. The custom of putting a silver spoon in the jar first, prevails in many households, but the wet cloth is much simpler.

The best and easiest way to preserve jellies is to pour melted paraffine over them after they are cold; this hardens almost immediately, when a piece of brown paper should be tied on to keep out the dust. The cake of paraffine can be easily lifted off, and, if washed, may be kept and used again the next year. This does away with the old method of cutting innumerable papers and dipping them in brandy—a piece of work often dreaded as much as the entire process of making the jelly itself; and as it has been tried many times, it is here recommended to all who have never used it.

The filling of jars is greatly expedited by the use of a grocer's funnel which fits the mouth of the jar, and a small milk dipper is the best thing for ladling out the hot fruit or syrup. Attention to such little things renders canning much less of a trial.

The skin may be removed from peaches quickly, and without any waste, by putting a few at a time in a wire basket and dipping them in boiling water for a couple of minutes.

To expel mosquitoes, take of gum camphor a piece about one-third the size of a hen's egg, and evaporate it by placing it in a tin vessel and holding it over a lamp, taking care that it does not ignite. The smoke will soon fill the room and expel the mosquitoes, and not one will be found in the room next morning, even though the windows should be left open at night.—*Selected.*

Useful and Curious.

SUCCESSFUL ASCENT OF MONT BLANC.

GENERAL GRANT WILSON, of New York, writes from Chamounix, under date August 27: "A successful ascent of Mont Blanc was made to-day by a party of three gentlemen, who started from Chamounix yesterday morning, accompanied by six guides, making thirty-seven persons who have succeeded in reaching the summit during the present season. The party had superb weather on both days. The nationalities of the climbers are as follows: Americans, 5; English, 11; French, 7; Germans, 6; and Italians, 8. By the official record, a copy of which has been completed to-day for an American gentleman, I learn that since Dr. Saussure and the guide Balmat first made the ascent of Mont Blanc in 1786, about 2,000 persons, including some twoscore ladies, have succeeded in reaching the summit of the monarch of mountains. Of the number of failures by reason of fatigue or unfortunate weather there is no record; but they probably exceed those who have successfully followed Dr. Saussure's footsteps."—*Pall Mall Budget.*

IMMENSE SPIDERS.

FAR up in the mountains of Ceylon and India, there is a spider that spins a web like bright yellowish silk, the central net of which is five feet in diameter, while the supporting lines, or guys, as they are called, measure sometimes ten or twelve feet. Riding quickly in the early morning, you may dash right into this web, the stout threads twining around your face like a lace veil while the creature that has woven it, as he takes up his position in the middle, generally catches you on the nose, and though he seldom bites or stings, the contact with his large body and long legs is anything but pleasant. If you forget yourself, and try to catch him, bite he will; and though not venomous, his jaws are as powerful as a bird's beak, and you are not likely to forget the encounter.

The bodies of these spiders are very handsomely decorated, being bright gold or scarlet underneath, while the upper part is covered with the most delicate slate-colored fur. So strong are the webs, that birds the size of larks are frequently caught therein, and even the small but powerful scaly lizard falls a victim. A writer in *Rare Bits* says that he has often sat and watched the yellow monster—which measures, when waiting for his prey, with his legs stretched out, fully six inches—striding across the middle of the net, and noted the rapid manner in which he winds his stout threads around the unfortunate captive. He usually throws the coil about the head till the wretched victim is first blinded, then choked. In many unfrequented, dark nooks of the jungle, you come across most perfect skeletons of small birds caught in these terrible snares, the strong folds of which prevent the delicate bones from falling to the ground after the wind and weather have dispersed the flesh and feathers.—*Scientific American.*

A DIZZY HEIGHT.

A WRITER in the *Youth's Companion*, like hundreds of other writers, has climbed the celebrated tower in Paris. His account conveys impressions of the sensations which accompany the trip, which renders it of peculiar interest among the many which have been written. But even this "eighth wonder of the world" is already superceded in the minds of engineers in other parts, New York proposing to put up one to the height of fifteen hundred feet for the great exhibition of 1892:—

"The maze of stays and girders seems hopelessly

confused. Though the hand-rail is high enough, still there are thoughts of going over, which are anything but pleasant.

"However, perseverance is well repaid when one steps out on the top platform. A mountain one thousand feet high is thought to be merely a hill; but there is no comparison between one thousand feet of mountain and one thousand feet of Eiffel. The absence of any ground falling away from one's feet, or of surrounding mountains, gives a sense of isolation and unnaturalness new to any but a balloonist or a steeple-jack.

"It takes a few moments before one can muster nerve to walk to the edge of the platform and look over. You must have a strong head to do that. An apparently smooth band of metal, though it is really a network of bars, falls away at a steep angle to the ground. There, huddled together, seem to be a few skylights glistening in the sun. In reality, these are the exhibition buildings, and one cannot at once realize that the winding rivulet is the silver Seine. The Pont de Jena is like a straw, and the other bridges become less and less definable.

"The overpowering sense of one's own insignificance for a time prevents a recognition of familiar buildings. That gilt button is the magnificent dome of the Invalides; that stump of sealing-wax is the monument in the Place de la Bastille; the Pantheon looks like a new half penny; the towers of Notre Dame are scarcely distinguishable; St. Augustine might be anything; and the Arc de Triomphe requires careful identification. Paris is but a mat in a carpet of green and blue. The only distinguishable moving objects are small clouds of white smoke travelling slowly along,—the railways themselves not existing even in a line."

THE AIR SHIP.

AERIAL navigation as a practical method of transporting freight and passengers may be among the possibilities of the near future. It is, at least, constantly kept before the public by the claims of this or that sanguine inventor that he has almost solved the problem, or has actually solved it, and needs only so many thousand dollars to demonstrate the fact. The latest scheme is that of Dr. A. de Bausset, who has organized a stock company to build an air-ship to carry two hundred passengers and fifty tons of mail and baggage, and has applied for leave to build the ship at the Charlestown Navy Yard, where he has raised the 250,000 dollars needed. He proposes to make a cigar-shaped balloon of very thin steel plates braced together from the inside, the ship to be 732 feet long, and 145 feet in diameter. The air will be pumped out so as to make a partial vacuum. Dr. de Bausset figures the weight of ship, car, and machinery at 415,676 pounds; the weight of air in the cylinder at 721,873 pounds. If three-fourths of the air is pumped out, there would be, under the law of specific gravity, a lifting power of 541,404 pounds, or, deducting the weight of the ship and apparatus, of 125,708 pounds. The motive power is to be electricity, applied to eight compound screws like those of steamships, which the inventor believes will give a velocity of seventy-five miles an hour. The practicability of thus substituting a steel shell inclosing a vacuum for the ordinary silk and gas balloon would seem easily susceptible of being confirmed or refuted by the calculations of any competent engineer. But that leaves the interesting question: "Will the propellers propel? Will the steering gear steer? Will the varying conditions of wind and pressure be overcome?" If people can be found curious enough to pay for the answer, Dr. de Bausset and his company profess to be able to make it an affirmative. Mr. Henry George adds spice to the discussion by suggesting that if the scheme succeed, it will be necessary, for the maintenance of "protection to home industry," to roof the country in!—*Christian Union.*

Bible Echo and Signs of the Times.

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

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Editor; Assistant.

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Melbourne, Australia, November 1, 1889.

CAN THE LAW OF GOD BE KEPT?

WE often hear it said that it is not possible to keep the law of God. Let those who say it consider their inconsistency. In the first place, it would be an evident injustice to hold mankind amenable to a law which they could not keep. Then we have the example of Christ, "who did no sin, neither was guile found in his mouth." Yet, "it behooved him to be made in all points like his brethren." "He took not on him the nature of angels; but he took on him the seed of Abraham." Why, then, if he overcame, may not we overcome? We have access to the same Father, the same angels stand ready to minister unto us, and the Spirit will help our infirmities.

There is but one thing that prevents our keeping God's law, and that is an enmity towards its principles and an affinity for sin. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. A man whose heart is full of reverence for God's name will not take it in vain. He who loves all mankind will not kill either literally or in his heart. One who loves the Sabbath more than he loves those things which lead him to desecrate it, finds no difficulty in keeping it. If any one confesses that it is impossible for him to keep either one of the ten commandments, he thus acknowledges that his moral character is radically deficient. What should we think of a minister who admitted that he could not keep any one of the ten commandments? He would be a dangerous character; while to say that we do not keep the law of God would be quite another thing.

DIFFICULTIES OF THE SUNDAY CAUSE.

WE have previously referred to the present active agitation of the Sunday question. In the future of this question we feel the most intense interest, knowing full well that the cause we represent is deeply involved in the outcome, whatever that outcome may be. We are laboring for the establishment and promulgation of the truth; and we take as the basis of that truth those great principles upon which God has founded his throne, expressed in the ten commandments, of which our Saviour said, "It is easier for heaven and earth to pass away than for one jot or tittle of the law to fail." We do not feel alarmed while we look upon the raging elements around us, though we realize that our foes are many, and though among all the contending forces there is a unanimous antagonism toward the plain command of God and those who observe it. We remember that it is written, "All flesh is grass; . . . the grass withereth, the flower fadeth; but the word of our God shall stand forever." With our feet planted firmly on this word, we have but little to fear for the future.

The active agitation of the question is sure to bring out the evidence as to the real strength of the claims of Sunday for sacred observance; and every step in this work is sure to reveal its

weakness from a scriptural standard. This is already very evident to an observer from the multitudinous and conflicting voices which are raised in behalf of the observance of Sunday. It certainly is a most illogical and unreasonable thing to do to base the observance of the first day of the week upon the fourth commandment of the decalogue, which plainly declares the *seventh day* to be the Sabbath. But illogical as it is, there is no other course open to the minds of many. There are plenty of religious teachers and writers who will declare the unchangeable, immutable nature of that law, that the fourth precept is as binding as any other moral requirement, and yet in the same breath will unsparingly condemn as heretics, worse than infidels, those who observe the seventh day. This state of things prevails, and everybody knows it, or may know it. As a people, the seventh-day observers are scornfully ostracised by those, who, when they hear the ten commandments read, will say, "Lord, incline our hearts to keep this law."

It is true it may be said that circumstances have led them to this position, because the only authority we have in the Bible for Sabbatical rest are those acts and precepts by which God sanctified the seventh day. They therefore must make this authority apply to the first day of the week; and of course the presence of those who observe the seventh day, which the command enjoins, is a constant challenge to the consistency of their conduct. It is a fact now quite generally conceded that there is no scriptural authority for the observance of Sunday, and those who seek to use the command to observe the seventh day to enforce the observance of the first day of the week, will always be laboring under a serious embarrassment, from which they are asking the civil law to relieve them.

But there is another class of teachers who claim that the sole obligation of rest-day observance is based upon the grounds of expediency; that the Sabbath with its beneficent provisions expired with the advent of Christ; and that by an oversight, evidently, in the gospel age we are left without a divine precept for this institution so vital to the interests of godliness and religion, so salutary to mankind. It is a confession which imputes improvidence to the Great Originator of the gospel work, and ascribes advantages to the Jewish age of which the gospel age is deprived. But notwithstanding this oversight, or omission, on the part of our Saviour in not providing a Sabbath for this dispensation, these sagacious teachers, seeing farther into the needs of the human family, call upon all men to support the institution which Christ and the apostles abrogated, by the observance of Sunday, which all acknowledge was never designated by divine precept. And when there is a failure to respond to this call, they desire the aid of civil law to enforce it.

This class of teachers, in order to evade the force of the fourth commandment, declare that the whole decalogue is abolished and of no force; while at the same time they show their inconsistency by holding all men amenable to the principles of the ten precepts, even including the fourth, according to their interpretation; and not one of the whole number would presume to ignore what they declare to be abolished. There are numerous other theories in reference to the Sunday rest, one of which is that there is no day intrinsically more sacred than another, though all men should keep one day in seven. This class of people are almost unanimous in their condemnation of those who keep the seventh day; and to their declaration that "one day is just as sacred as another," they add a

mental clause, "and a good deal more so." That is, let each man be fully persuaded in his own mind (to keep Sunday).

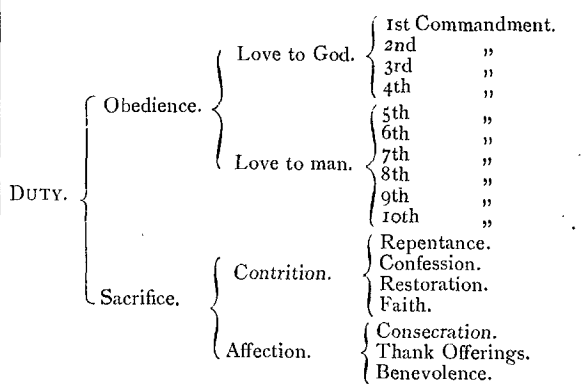
And so amid the distraction of its friends and the destructions of its enemies, the Sunday cause is likely to fare hardly.

We cordially invite Christian people to come over to sound, consistent, Bible ground, and keep the day which God originally blessed and sanctified. Let us allow Cæsar to manage the civil law, so as to secure perfect civility and equal rights to all men. Let us urge the claims of God's law upon men's consciences; for by this "law is the knowledge of sin." And you cannot by the law prove a man a sinner who does his work or pleasure on the Sunday. The popular voice may condemn him, and the courts may fine him; but the Scripture says, "Where there is no law, there is no transgression." There is a law for keeping the Edenic Sabbath. Let us take our feet off from it, call it honorable, and teach others to keep it.

HOW MUCH OWEST THOU?

THIS question, suggested by one of the parables of our Saviour, is pertinent to every one. We should put it to our own consciences when considering our obligations to God. Our debt to divine love cannot be expressed in any medium, or commodity, of value. The demands of gratitude are in proportion to the favors received; but who shall estimate the value of our Heavenly Father's blessings. Life itself, which outweighs all other favors, and redemption of a forfeited life, we owe to God. When we can place a value upon these favors, we may begin to compute the obligation imposed upon us in this world by divine goodness. But eternal life still remains to be estimated before we can measure the gifts of God's love. One thing is certain, it is as much out of our power to render an equivalent for these favors as it is to compute their value, perhaps more so.

Another thing equally certain is that we are not required to render an equivalent for value received. All that we can do is to comply with certain conditions which are attainable by us, or which are made so by the grace of God. These conditions are comprehended in what we call our duty, the revelation of which is God's prerogative, and to the performance of which we should be prompted by love and gratitude. Our duty is embraced in two lines of action, obedience and sacrifice. The following diagram will perhaps be of use in illustrating the system by which we are to show our gratitude to God:—



Obedience is the very best evidence of gratitude, and is the primary principle in the divine government, and in every well designed government as well. The object of law is not to furnish places of punishment with suffering victims, but to secure the prevalence of right principles. Obedience to right laws secures this, and then the object of the government is secured.

Sacrifice is a contingency arising from trans-

gression. It is not a primary object of good government; but as a secondary matter it is introduced on account of transgression. Obedience is represented by the law, the fundamental principle of which is LOVE; "Love is the fulfilling of the law." The Saviour says the whole law hangs upon the two precepts: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and, "Thou shalt love thy neighbor as thyself." The first of these is secured by obedience to the first four commandments of the decalogue, and the second covers the second table of the law, or last six commandments. These precepts were propounded by Christ and his apostles, and made to apply to the thoughts and purposes of the heart; so that hatred and harsh epithets became violations of the sixth precept; unclean thoughts are forbidden by the seventh; the love of the world is covetousness, and covetousness is idolatry; and so on throughout the whole catalogue of the code of virtue. It is our highest and first duty to become obedient to these holy precepts. In this way can we show our love to God. "This is the love of God that we keep his commandments." 1 John 5:3. All professions of love without obedience are but pretences and deceptions. See 1 John 2:4. The highest test of filial love is obedience to parents, a principle which exists everywhere that the relation exists, and in an infinitely more sacred sense in the relations which we sustain to our Heavenly Father.

The essential element of sacrifice consists in self-imposed loss, or self-denial, as a debt to justice. Its object in the gospel is to counteract sin, which is the transgression of the law of righteousness. An individual sins, and he becomes a debtor to justice. He has fallen short of doing what he ought to do; not only so, but he has done what he ought not to do, and the penalty of the law demands that he shall make a sacrifice to fulfill the demands of the law. Had there been no sin, there would have been no sacrifice, no suffering, no sorrow, no pain. But sin brings suffering both as its penalty and as its legitimate fruits; "The wages of sin is death." The penalty is pronounced in emphatic terms, "The soul that sinneth, it shall die." The individual who undertakes to justify his own life, incurs the penalty upon conviction for his first act of transgression, and forfeits his life forever.

God, seeing the inevitable ruin of the entire race, loved us so well that he gave his only begotten Son to die for us. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. Thus the principle and system of sacrifice is represented in the gospel. All can see that it is secondary in its importance and nature. But because sin is universal, the gospel becomes a universal necessity for salvation; for it presents the only means by which any one can possibly escape the penalty of his own transgressions. But we are called upon to participate in this sacrifice to some extent. The debt we cannot pay; it must be forgiven, or we perish. But it is only reasonable and salutary that we should offer to God the sacrifices of contrition in view of our sins. These are, first, repentance, which embraces reformation as well as godly sorrow; then confession in order to obtain forgiveness, and restoration of our wrongs wherein it is possible. These are the steps which prepare the sinner to believe in Christ as his Saviour. He may now with humble joy believe in the precious Lamb of God, and show his faith by baptism and those ordinances appointed to commemorate the great sacrifice.

Then follow the offerings of gratitude and affection,—sacrifices presented with willing hearts

as tributes to the goodness of God, as means to convey the knowledge of these blessings to others.

There are many who divorce obedience from the gospel, making the sacrificial system of service the sole means of expressing their love to God. How imperfect such a service must be, will be seen at a glance. If the law is abrogated, what occasion can there be for sacrifice? Why should we repent of our transgressions of a law that is long since obsolete?

GOD'S LAW KNOWN PRIOR TO THE EXODUS.

S. N. H.

It may readily be seen how a knowledge of God, the creation, and the fall of man, might have been handed down to Abraham. Methuselah was contemporary with Adam two hundred and forty-three years, and with Shem, the son of Noah, ninety-eight years. Shem, we find, lived with Abraham one hundred and fifty years, and with his son Isaac fifty years. Thus with two links we have a connection between Adam and Abraham.

Of Abraham it was said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:17-19. Abraham lived to see his grandson Jacob, who, with his family, went down into Egypt one hundred and fifteen years after the death of Abraham. Thus it is in no way difficult to trace a knowledge of the creation to Israel in Egypt. The whole story of God's dealings with his people must have been familiar to the family of Jacob. Israel was in Egypt two hundred and fifteen years, mingling with that pagan nation, and it is no marvel that they should be led away from God into idolatry. So we find that when the Lord took them out of Egypt, and publicly espoused them as his people, he made known unto them the precepts of his perfect law.

But we have evidence that the law of God was known during this period of twenty-five hundred years from the creation to the Exodus, by others besides those righteous men whom we have mentioned, who must have handed down the truth of God in its purity. It is true that we have no record that God formally declared his law prior to Sinai, but its principles must have been known. It would have been unjust for God to punish Cain, had he not been aware of the sin of violating the sixth commandment. Then passing down the descendants of wicked Cain to Lamech in the fourth generation, we find him acknowledging his sin as follows: "Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt."

From the sixth of Genesis we see that the principles of the seventh commandment were violated, and the earth increased in wickedness until God destroyed by a flood all save Noah and his family. To be held responsible for this wickedness, the world must have had opportunity of knowing that their course was contrary to the law of God. Again, Cain and Abel brought their offerings at a regular period of time, "At the end of days." Gen. 4:3, margin. At this time we have no mention of any period of time whatever, save the seven days of the weekly cycle, the Sabbath being the end of the week.

There is nothing in nature to indicate the weekly measurement, and it could only have been fixed, and its observance perpetuated in the earth, by giving man a knowledge of the facts of creation and the Sabbath. This, and this alone, marks off the weekly cycle. The week is frequently referred to in the book of Genesis. Gen. 7:4, 10; 29:27, 28, etc. If the reckoning of time was by sevens, and that number seems to be a sacred number in the Bible, it would be a constant reminder of the creation and the Sabbath, and keep in memory the rest of the Lord upon that day.

God makes particular mention of the sixth commandment in Gen. 9:6. The seventh commandment was understood by heathen nations in the days of Abraham, and they knew that the man who violated it was worthy of death. See Gen. 20; 12:18, 19. Before the children of Israel went into Egypt, it was understood by them that the penalty for this sin was burning. Gen. 38:24. The violation of the eighth commandment was also considered a sin worthy of death. Gen. 31:19, 31, 32. From these, and many other references in Genesis, it is evident that the people of God and the nations of the earth had a knowledge of the principles of God's law.

Again, when God took his people by the hand to bring them out of Egypt, at the very beginning of their wanderings, and before they came to Mount Sinai, he tested them on his law. We read in Exodus 16:4: "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." He then proceeds to make the fourth commandment the testing precept. The Sabbath therefore became a test of their obedience to the law of God. By the way in which they treated his Sabbath—and this was before the law was spoken to them by the Lord—they would show the regard which they had for the commandments of God.

Another remarkable fact worthy of notice, is the care which the Lord took to guard the Sabbath from desecration after the manna began to fall. A three-fold miracle protected it,—the double portion sent on the sixth day, its preservation over the seventh, and the withholding of the same on the Sabbath,—all showing how sacredly the Lord regarded that day which had been hallowed by his true children since Eden.

These miracles began thirty days before the giving of the law, and continued throughout their forty years' wanderings in the wilderness. From Exodus 16, it is evident that the children of Israel understood that the seventh day was the Sabbath, and that they should gather a double portion of manna on the sixth day, before Moses had told them that the Lord desired them to make preparation for resting on the Sabbath.

Thus we find that the Lord so ordered it that men should not be left without a knowledge of his will at any time in the world's history, if they but desired to know it. The destruction of the world by the flood, and the overthrow of Sodom, show that he has always regarded sin in the same light, and held men responsible for the violation of his law. They had not the written Word; but God often talked with his servants, and instructed them in dreams. Even to those who were not the descendants of Abraham, God appeared in dreams to instruct them, as in the cases of Abimelech, Pharaoh, and others. Surely the knowledge of God and his law in the early history of the human race was far more general than is often supposed.

THE DIVINITY OF CHRIST.

LAWGIVER AND REDEEMER.

E. J. W.

WE may take the fourth commandment, and show that what is true of the whole law is specially true of it. Thus, in that commandment we read that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. Gen. 2:3 also says: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."

The One who made the heavens and the earth also made the Sabbath for man. He made it by resting at the close of his creative work, and by afterwards blessing and sanctifying the day upon which he rested, the seventh day. It was the same Being that created, who rested on the seventh day, who blessed the seventh day, and who sanctified it, or set it apart for man to use, with instruction how he should use it. But it was Christ who created the heavens and the earth; for "by him were all things created, that are in heaven, and that are in earth, visible and invisible." "All things were created by him." Therefore it was Christ who made the Sabbath. He is Lord of all, even of the Sabbath day. Matt. 12:8. Thus we identify the Sabbath—the same day which the Jews professed to keep, and which they wickedly accused Christ of violating—with the Lord's day. So we have proved in general and in particular that Christ is the Lawgiver for all mankind. We must honor him, therefore, as Creator, as Lawgiver, and now, lastly, as Redeemer. And in this we come to the comforting, encouraging part of all that has gone before.

A few texts will suffice on this point. We first quote John 3:16: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But the giving was not all on the part of the Father. Both Father and Son shared equally in this, as in all things else. Paul says of Christ that he "*gave himself* for our sins, that he might deliver us from this present evil world, *according to the will of God* and our Father." Gal. 1:4. See also Titus 2:13, 14.

But while the Father and the Son shared equally in this work, the Son was the one in whom the Father was revealed, as we have learned from John 1:18 and 14:7-9. Paul also expressly declares that "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. We can know the measure of God's love for man only as we "know the love of Christ, which passeth knowledge;" and we can learn this only from Calvary. So John says, "Hereby perceive we the love of God, because he laid down his life for us." 1 John 3:16. It is our God that is our Redeemer.

What a pledge this affords of the faithfulness of the "exceeding great and precious promises" of the gospel. The great law of the universe was broken by the inhabitants of this little planet, and the Lawgiver gave himself to redeem these rebels. If he had deputed an angel, we would have no surety of salvation; but he gave himself. No other life was of enough value. By giving himself, he fulfilled the words of the prophet: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21. He magnified it by his death. By that he showed its worth, and how utterly impossible it is for the law to be

changed or abrogated, or to swerve in the least from its rigidity.

This meets the infidel cavil of the injustice of having an innocent person suffer for a guilty one. That would be unjust under ordinary circumstances; but when that innocent one is the Lawgiver himself, there is no injustice. God could not relax one jot of the claims of his law. To do that would have been to deny himself, to set aside his own righteousness. But he had a right to give himself for man; and in so doing, he vindicated his law and justified believing sinners, and at the same time was perfectly just.

And if the Lawgiver gave himself for us, to redeem us from the transgression of his own law, what greater assurance could we ask that he will save to the uttermost all who come to him? Well might Paul say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12. When we remember also the wonderful power manifested in the creation, in bringing the worlds from nothing, how appropriate are the words of the apostle Peter: "Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator." 1 Peter 4:19. He who is able to take things that are not, to bring to naught things that are (1 Cor. 1:28), is able to take our very weakness and turn it into strength; and for our further assurance we have the record of many who "out of weakness were made strong." Heb. 11:34. Well may the poet sing:—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
Who unto the Saviour for refuge have fled?"

IN NORTHERN NORWAY.—No. 1.

S. N. H.

IN company with Bro. L. Johnson, we left Christiania on the 24th of June to visit some brethren in Trondhjem, Bodo, and some other places in the north of Norway. Another object that we had in view was to get a sight of the midnight sun; for at this season of the year it is broad daylight all night in Trondhjem, the sun setting at 10:14 A. M., and rising at 1:48 P. M. Trondhjem is the terminus of the railway; from that point we take the boat. In Norway only 10 per cent. of the land is tillable; but the railway to Trondhjem runs through some of the best farming land in the country, and the commodious houses and barns present an appearance of thrift and enterprise. Many were the places where there was but a very small plot of ground that could be cultivated; but in all such places some one lived, and the land was cultivated. The buildings indicated, however, that there was an absence of wealth, and that a bare living was hardly obtainable. These lonely dwellings were in marked contrast to the large farms in the more prosperous districts. Many of the houses in both village and country were covered with turf. In some instances, a flower garden, and even young trees, are seen growing on these turf-covered house-tops, and it is no uncommon thing to see them covered with a thrifty crop of grass.

Our route lay through a valley beside streams of water. We also passed Lake Mjosen, which is fifty-five miles long, and twelve wide. For many miles we were beside the Glommen, the largest river in Norway. It takes its rise about twenty miles above Roraas, an important mining town, in a swampy place in the mountains. Roraas is the highest point the cars make on this route, and on the hills around snow is seen throughout the year. We found it quite chilly here. There are Lapps in this vicinity, who are receiving an

education in the Norwegian language. The Glommen, as it wound its way through the valley, was in some places very picturesque. Especially in the Oesterdal, or eastern valley, the river divides into many streams, making as many little islands. These islands are inhabited, and the green spots looked like so many oases in a desert. Then we would pass a more woody country. During the entire distance, there were houses scattered here and there, with an occasional village with its meeting-house. It appeared that every spot of ground that could be cultivated was improved.

The Oesterdal was seldom visited by tourists until the railway was opened; they were deterred by the mountainous character of the district. This valley is distinguished for its quietness. At present its inhabitants are among the best in Norway. They are bold, sincere, simple-hearted and cleanly, even the commonest cottage by the roadside wearing an air of neatness. In the large forests on the wide mountain-plateaus of this region are found many wild animals, and it is considered one of the best shooting grounds in Norway.

At Elverun as many soldiers came aboard as could be accommodated on the train, *en route* for Koping, where the woods were on fire. Some of them could speak a little English, and Bro. Johnson could converse with any of them. There seems to be a disposition among all classes to understand English. We learned from them many interesting items relative to army regulations and customs, and the laws regulating the training of soldiers. Every young man at the age of twenty-three is expected to enter the service, for fifty-four days the first year, and twenty-four the second, and the same number the third, when he is free for two years; the next year he enters for twelve days. During the time they are in the service, they receive their board and clothing, and about two-pence a day to pay for their tobacco, which is freely used, and needles and thread for mending their clothes. Each soldier is furnished with a hymn book, and is expected to sing a hymn and say the Lord's prayer each morning. The captain then says to them, "The Lord preserve our king and country," and each soldier responds, "Yes." On Tuesdays, Fridays, and Sundays they are visited by the Lutheran priest, who holds religious services with them in the grove. These men were respectful and polite, and there was an absence of profanity and roughness, which are so often seen among soldiers.

All through this country are simple-hearted, apparently conscientious religious people; and it is a question that should interest every lover of present truth, What shall be done to reach them, and call their attention to the solemn truths for our time? Doubtless there are many in this country who would embrace the truth. And in these more isolated places the people are not so hardened in sin as those who live in large cities, and have greater advantages. It would not pay the colporter as well financially to canvass these country places, as in many instances the people are scattered; but are there not young men and women, who, like the Waldenses, could go from place to place, and sow the seeds of truth among these hills and valleys? Their expenses would be but a trifle, as they would often share the hospitality of the people. God would have the light of truth shine through all this region, in the country and in villages; and the time is near when in some way the truth will go to these people.

We travelled all night, and arrived at Trondhjem about eight in the morning. This is a town of considerable importance, and is 357 miles from Christiania.

Bible Student.

To what two seasons of refreshing do the early and latter rain, spoken of in Jas. 5:7, refer?
B. S. L.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

IN JUDEA there were two general rainfalls, which were known respectively as the early and latter rain. One of them took place at seed time, or about the first of November, the other before the ripening of the grain, or about the last of April. These falls of rain are sometimes employed to typify two great outpourings of the Spirit of God; the first of which occurred on the day of Pentecost, and the last of which is to take place at about the point of time when Christ will close his work for man in the sanctuary in heaven. Acts 3:19-21. The last event we believe to be in the near future. When it shall transpire, it is thought that the church will be clothed with all the power, and adorned with all the graces, which characterized its earliest history.

Does Ezekiel 16:53-55 favor the idea of probation in a future age?
W. S.

"When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them; that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

THIS text by no means proves that there will be probation in a future age. By commencing to read at verse 50, it will be perceived that the prophet was comparing the criminality of the Jews and the Sodomites. He shows that the sins of the former were greater than those of the latter. He then goes on to state that when the captivity of the Sodomites should be restored, that of the Jews also would be restored. But the Jews well understood that the captivity of Sodom never would be restored; and they therefore saw from the language of the prophet that their own chances under the then existing circumstances were no better than those of the Sodomites; in other words, that God would never restore them to Jerusalem until they should repent and reform. This they did, and they were consequently brought back to their native city at last; but if the interpretation of the Age-to-Come advocates were correct, then the captivity of Sodom and Samaria should have been restored at the same time with that of Jerusalem,—a thing which was not true.—*W. H. Littlejohn.*

DANIEL 12:1.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

Who is Michael? and what is his standing up?—Michael is called, in Jude 9, the archangel. This means the chief angel, or the head over the angels. There is but one. Who is he?—He is the one whose voice is heard from heaven when the dead are raised. 1 Thess. 4:16. And whose voice is heard in connection with that event?—The voice of our Lord Jesus Christ. John 5:38. Tracing back the evidence with this fact as a basis, we reach the following conclusions. The voice of the Son of God is the voice of the archangel; the archangel, then, is the Son of God. But the archangel is Michael; hence Michael is also the Son of God. The expression of Daniel, "the great prince which standeth for the children of thy people," is alone sufficient to identify the one here spoken of as the Saviour of men. He is the Prince of life (Acts 3:15); and

God hath exalted him to be a "Prince and a Saviour." Acts 5:31. He is the great Prince. There is no one greater, save the sovereign Father.

And he "standeth for the children of thy people." He condescends to take the servants of God in this poor mortal state, and redeem them for the subjects of his future kingdom. He stands for us. His people are essential to his future purposes, an inseparable part of the purchased inheritance; and they are to be the chief agents of that joy in view of which Christ endured all the sacrifice and suffering which have marked his intervention in behalf of the fallen race. Amazing honor! Be everlasting gratitude repaid him for his condescension and mercy unto us! Be his the kingdom, power, and glory forever and ever!

We now come to the second question, What is the standing up of Michael? The key to the interpretation of this expression is furnished us in verses 2 and 3 of chapter 11: "There shall stand up yet three kings in Persia;" "A mighty king shall stand up, that shall rule with great dominion." There can be no doubt as to the meaning of these expressions in these instances. They mean to take the kingdom, to reign. The same expression in the verse under consideration must mean the same. At that time, Michael shall stand up, shall take the kingdom, shall commence his reign.

But is not Christ reigning now?—Yes, associated with his Father on the throne of universal dominion. Eph. 1:20-22; Rev. 3:21. But this throne, or kingdom, he gives up at the end of this dispensation (1 Cor. 15:24); and then he commences his reign brought to view in the text, when he stands up, or takes his own kingdom, the long-promised throne of his father David, and establishes a dominion of which there shall be no end. Luke 1:32, 33.

Into an examination of all the events that constitute, or are inseparably connected with, this change in the position of our Lord, it is not necessary that we here enter. Suffice it to say that then the kingdoms of this world become the kingdom "of our Lord and of his Christ." His priestly robes are laid aside for royal vesture. The work of mercy is done, and the probation of our race is ended. Then, he that is filthy is beyond the hope of recovery; and he that is holy is beyond the danger of falling. All cases are decided.—*Thoughts on Daniel.*

THE REIGN OF CHRIST, WHERE WILL IT BE?

R. F. COTTRELL.

1. Did Jesus promise his disciples a reward in heaven?
"Great is your reward in heaven." Matt. 5:12.
2. To whom did Jesus go when he left the earth?
"Then said Jesus unto them, Yet a little while am I with you, and then I go unto Him that sent me." John 7:33. "I go unto my Father." Chap. 14:12.
3. Could the Jews go where he was going?
"Ye shall seek me, and shall not find me; and where I am, thither ye cannot come." Chap. 7:34.
4. Could his own disciples go thither?
"Little children, . . . as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you." Chap. 13:33.
5. Did he promise Peter that at some future time he should follow him thither?
"Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards." Verse 36.
6. Are there places of abode in heaven?
"In my Father's house are many mansions." Chap. 14:2.
7. Did Jesus go there to prepare a place for his disciples?
"I go to prepare a place for you." *Id.*
8. Did he promise to come again and take them to be with him there?
"I will come again, and receive you unto myself; that where I am, there ye may be also." Verse 3.
9. Will the saints be caught up from the earth when they go to meet the Lord?

"For the Lord himself shall descend from heaven, . . . and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

10. On what mount will they stand who are delivered from the last persecution, that of Rev. 13:15-17?

"And I looked, and, lo, a Lamb stood on the Mount Zion, and with him a hundred forty and four thousand." Chap. 14:1.

11. Is Mount Zion a part of the heavenly Jerusalem?

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Heb. 12:22.

12. Is this Jerusalem above?

"Jerusalem which is above is free." Gal. 4:26.

13. Where are the victors when they sing the final triumph?

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

14. Is the sea of glass in heaven?

"A throne was set in heaven." "And before the throne there was a sea of glass." Chap. 4:2, 6.

15. Will the earth ever be without an inhabitant?

"I beheld the earth, and, lo, it was without form and void." "I beheld, and, lo, there was no man." Jer. 4:23, 25. "I have cut off the nations; their towers are desolate; I made their streets waste, that none passeth by; their cities are destroyed, so that there is no man, that there is none inhabitant." Zeph. 3:6. "For all the earth shall be devoured with the fire of my jealousy." Verse 8. "He shall make even a speedy riddance of all them that dwell in the land." Chap. 1:18.

16. Where will the people of God be when the earth is desolate?

17. In what day shall the earth be desolated?

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13:9.

18. Who shall be destroyed out of it?

19. Was the day of the Lord still in the future in the time of the apostles?

"The day of the Lord so cometh as a thief in the night." 1 Thess. 5:2.

20. Does the apostle also teach that the wicked will then be destroyed?

"Sudden destruction cometh upon them, . . . and they shall not escape." Verse 3.

21. What signs shall precede that day? See Rev. 6:12-17.

22. Will the coming of Christ also follow these signs? See Matt. 24:29-31.

23. Who are raised from the dead at his coming?

"For the Lord himself shall descend from heaven, . . . and the dead in Christ shall rise." 1 Thess. 4:16.

24. When the saints and martyrs live again, with whom do they reign?

"And they lived and reigned with Christ a thousand years." Rev. 20:4.

25. How long is it before the rest of the dead, the wicked, live again?

"But the rest of the dead lived not again until the thousand years were finished." Verse 5.

26. Are there any of the wicked living during the thousand years, or have the remnant of them been slain?

"And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19:21; see also Jer. 25:30-33.

27. The wicked being dead during the thousand years, if the righteous are reigning with Christ in heaven during the same time, will the earth be without an inhabitant, as foretold by the prophets?

28. But if the saints reign on the earth during the thousand years, and then upon the renewed earth "reign forever and ever," as declared in Rev. 22:5, when will the earth be "utterly emptied," so that there will be "none inhabitant," as the prophets have declared?

29. When the saints are redeemed, and reign as kings and priests unto God, do they look forward to the time when they shall reign on the earth?

"And hast made us unto our God kings and priests; and we shall reign on the earth." Rev. 5:10.

30. When they reign on the earth renewed, how long will they reign?

"And they shall reign forever and ever." Chap. 22:5.

Missionary.

CONSECRATION.

R. F. COTTRELL.

My God, help me to give
Myself, my all, to thee !
To him alone henceforth to live,
Who gave himself for me.
For me the Saviour died,
So wretched and undone ;
For me the Lord was crucified,
E'en for so vile a one.

He left the courts of bliss,
The glorious throne on high,
Came to redeem a world like this,
For sin condemned to die.
He took the sinner's part,
For me endured the cross ;
Melt, O my adamant heart !
Be purged away, my dross.

Let love so undeserved
In me find some return ;
Let this poor heart by it preserved,
With gratitude now burn.
Return, my willing soul,
To him who sought for thee ;
Yield all thy powers to his control
Who bled to make thee free.

Ah ! each attempt how vain,
How feeble every move,
That fain would bring to him again
An offering for his love.
Help me to give my all
To Thee, my chief delight ;
The gift is so exceeding small,
'Tis nothing in my sight.

MISSIONARY SHIPS.

As THE matter of procuring a ship for missionary purposes has been agitated to some extent among us as a people, a few facts relative to what other denominations have done, and are doing, in this direction, may be of interest. Perhaps some have regarded a move of this kind in the light of a new departure in missionary operations, requiring almost unprecedented faith and enterprise. Those who have entertained such ideas, however, are quite wrong in their conclusions. The *Gospel in All Lands* for January, 1889, contains an article in which nearly 100 missionary vessels are enumerated, of various kinds, sent out at different times by societies and individuals. Quite a number of these vessels have been worn out in the missionary work, and a number more are now in successful operation in different parts of the world. In some localities the large increase of commercial steamers has removed the necessity of sustaining those devoted wholly to missionary interests ; but among the South Sea Islands, along the rivers of Central Africa, and in some other localities, they are still indispensable.

As early as 1770, the Moravians sent out a missionary ship, laden with supplies, to their mission field in Labrador,—a practice that has been repeated every year from that time to the present. For this purpose they have made use of eleven different vessels. Although encountering many dangers from cruisers in time of war, as well as from icebergs and other perils of the North Sea, it is a remarkable fact that they have never suffered shipwreck or any other serious disaster. One of their vessels was once captured by a French cruiser, but afterward released.

In 1796 the London Missionary Society sent a chartered ship to the South Sea Islands. This also contained supplies for missionaries, and in its second voyage it was captured by a French cruiser. In 1838 the Methodists collected subscriptions with which they sent a ship to the South seas, where very nearly from that time to the present they have sustained one or more vessels.

One interesting feature in the history of missionary

ships is the fact that several of them were purchased largely by the contributions of children. Three of these were Moravian ships. These were used on the Mosquito Coast, and purchased, respectively, in the years 1858, 1873, and 1875, children, doubtless, of Moravian parents, in Germany, Great Britain, and the United States, uniting in the enterprise. The school children in America and Asia Minor also contributed a large sum toward the purchase of *Morning Star IV.*, a large three-masted vessel with steam auxiliary power, bought a few years ago for the use of the American Mission Board and Hawaii Missionary Society in Micronesia. The two vessels which preceded this one, *Morning Star III.* and *Morning Star II.*, were both wrecked, and it is probable that but for the assistance which the children gave, the fourth vessel by this name could not have entered the mission field.

In several cases vessels have been donated by individuals, and one instance is related of a lady who gave the London Missionary Society two steamers, one of which, presented in 1881, was two-masted. These were used in the Indian Archipelago.

John Williams, who has been called "the apostle of Polynesia," realizing the need of a ship in his field of labor, first bought one with the design of using it partly in establishing a legitimate commerce among the islands ; but the move was disapproved by the home committee, who ordered him to sell the vessel. He then proceeded to build one, a feat which, under the circumstances, most men would have considered impossible. He was successful, however, and the vessel which he built has been succeeded by others until the present time. The last one, called *John Williams III.*, has steam auxiliary power, and bears the inscription on one side, "Peace on earth, and good will to men," in letters of gold on a blue ground. For this vessel and the one that preceded it, the islanders contributed largely.

In 1817, Mr. Marsden, the one man to whom the world is most indebted for the Christianization of New Zealand, purchased at his own expense the brig which took the first missionaries to that island, and which for some time continued to be used in the interests of the missionary work there. In 1847, Bishop Selwyn pursued a similar course in his work in the New Hebrides. He purchased a small ship of twenty tons, and with a crew of only four men, visited various islands, from the natives of which he selected young men to be educated, and took them to New Zealand for the purpose. When these young men returned to their homes, they carried the gospel with them. For Mr. Selwyn's second trip, he was provided with a larger vessel, one of seventy tons, by the churches of Australia. In this he went as far as the Solomon Islands. The mission also received from a lady the gift of an additional small steamer.

In conclusion, the writer of the article before mentioned, after speaking of the caution that missionary societies should exercise in purchasing ships for missionary purposes, says : "In the South seas the steam mission-ships have been a universal blessing ; their course from island to island has been marked by a track of light on the waters." We trust that these words will prove true of vessels that may ere long traverse these waters bearing the glad tidings of the Saviour's soon coming. In this last great work on the earth, God will not overlook these "gems of the sea,"—the isles that wait for his law. Surely the people to whom has been committed the last warning message to the world, should not possess less enterprise, less faith, less earnestness, less love for Christ and the purchase of his blood, than has been manifested by others. Are there not some among us who will make as great sacrifices for these people in their enlightened, civilized condition as has been made for them by others while they were sunken to the lowest depths of ignorance and vice ?

But it is not only the natives who are to be reached by present truth, but also large numbers of people from civilized countries, who reside on these islands. What are we doing for this large field ?

M. L. HUNTLEY.

THE WORK IN RUSSIA.

WHEN we speak of the work in Russia, we must bear in mind that we have before us an empire which comprises more than half of Europe. Including the possessions in Asia, we have one vast tract of land extending over 9000 miles from east to west. Should the proposed railroad be built, it would take a train fifteen days to traverse this at twenty-five miles an hour. Its population is about 80,000,000. The Russian is the principal language ; yet there are some forty languages and dialects in all. The state religion is Greek Catholic. There are 4,500,000 Protestants in Russia, or more than in the Romanist countries, France, Spain, Portugal, and Italy. The greater part of these are in Finland and the Baltic provinces, the rest in the German colonies, which are scattered all over the empire. The principal colonies are along the Volga, in the provinces of Saratow and Samara, around the Black Sea, and in Poland and the adjoining Wollynia. In order to visit these different colonies, long journeys are necessary, taking from three to five days by rail or steamer.

Among these German colonists in the Crimea, the truth first found believers in 1883, through missionary correspondence from America ; but not until 1886 was a church organized. In the same year Bro. Laubhan began labor in Russia. Partially through missionary work, and partially through his labor, the number has steadily increased until there are now about 300 Sabbath-keepers in Russia.

Bro. Laubhan resides south of Saratow, on the Volga, his former home, where there are about 400,000 German colonists. More than 100 are observing the Sabbath in this part, all south of Saratow, one small church of nine members excepted, which Bro. Laubhan organized last spring. Bro. Klein, who expects to join Bro. L. this coming month, is also from these colonies, and has already several very hearty invitations from his friends and offers of houses for meetings.

About 800 miles south from here, on the Don, is another church of over 20 members. This church sent this spring about thirty-five dollars tithes.

Then, again, 400 miles south, in the Caucasus, near the majestic Elbruz, a mountain over 18,000 feet high, we have a large church of nearly 100 members. Bro. Laubhan has just visited them, and quite a number have been baptized there during this year. Twenty miles from these is a Mennonite colony. Here Bro. Neufeld, from Kansas, made a visit last spring ; and in consequence of his work and our publications, a company of twelve began the observance of the Sabbath, having regular meetings, Sabbath-school, etc., before they ever saw a minister.

About thirty miles from these companies, in the city of Stawropol is a company of Russian Sabbath-keepers, twelve in number. They have been brought several times before the court, especially Bro. Theophil, their leader ; but thus far they could not do anything with them. What the end will, be it is hard to tell.

Across the Black Sea in the Crimea, are about fifty more Sabbath-keepers, who have had no regular laborer among them permanently, but yet have increased in numbers. There are also a few scattered Sabbath-keepers around Odessa, in Bessarabia, in Poland, and in Wollynia.

Where the churches are so scattered, it is difficult for the living preacher to visit them often ; and we cannot expect great results until each of these localities, or rather, provinces, has permanent workers. Certainly the work needs organizing, and the

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churches need instruction. We are doing something through circular letters, yet it is not what could be done by the living preacher. But we hope that Bro. Klein's going will prove a help.

As to the work among the Russians, we have one great difficulty; namely, to get our publications into Russia. It is impossible to introduce our literature in packages; but we have sent quite a large number of tracts through the mail, and hope thus to preach present truth. Since coming to Hamburg, I was very happy to find a man who is a Russian translator, and also to find a printing-office which does Russian type-setting. This, with Bro. Perk's aid, enables us to have a number of Bible-readings translated into that language, all separately, but so that if we should finally want to make a book, we could use the same stereotypes. We hope thus to get the full message into Russia in separate readings.

L. R. CONRADI.

THE UNITED STATES.

OXFORD, NEBRASKA.

SINCE our last report, one of the local camp-meetings has been held here. This proved a help in deepening and widening the interest already started. We are now holding meetings a part of each week, and visiting from house to house. Seven have signed the covenant, and we hope for others soon, as the interest is still good. Opposition is beginning to be manifested, and we anxiously await results.

THOS. H. GIBBS.

J. E. JAYNE.

PRESTON AND ELIVON, KANSAS.

I SPENT a Sabbath at Preston. The work here seems to be growing. Several have embraced the Sabbath since the church was organized in the spring, and seven new ones have united with them. Five were baptized.

I then visited Elivon, and spent two Sabbaths with the brethren, who were hungry for meetings, not having been visited for nearly a year and a half. Four united with the church here at the close of the meetings, and three were baptized. JOHN GIBBS.

EAST SAGINAW, MICHIGAN.

OUR tent has now been here more than eight weeks. The congregations have been small, but those attending have been interested. There are now fifty or more new Sabbath-keepers. On each of the last three Sundays we have had baptism, and we expect to celebrate this ordinance on next Sunday also. The churches of this city are becoming alarmed, and have sent away for some one to come and oppose God's law; but we remember that God has said: "The wrath of man shall praise thee, the remainder of wrath shalt thou restrain." And none of these things move us.

D. H. LAMSON.

A. O. BURRILL.

PILOT MOUND, IOWA.

WE came to this place and began a series of tent-meetings, Friday, Aug. 16. We have now been here about ten days. The interest and attendance have been good from the first. This is a small country town of less than 200 inhabitants, all told; yet from 250 to 300 people are regular attendants. The whole country is stirred for many miles around. We have given twelve discourses thus far, and are now discussing civil and religious liberty. Though we have spoken but three times on the Sabbath question, several have already begun the observance of God's holy day, and they, with others, express a determination to walk in the light, whatever the consequences. I have never before seen such a readiness to accept the truth as fast as presented. We believe that the Lord is wonderfully blessing his work here, and we desire to keep in a position where the Master can use us to the honor of his name.

W. H. WAKEHAM.

E. E. GARDNER.

The Prince of Wales is about to visit Egypt.

The submarine cable fleet of the world numbers about thirty-six vessels.

The Austrian Minister of Foreign Affairs is about to visit Prince Bismarck at Berlin.

It is reported that cholera in a virulent form is raging in Mesopotamia, Asiatic Turkey.

The Earl of Hopetoun, the new Governor of Victoria, embarked for Melbourne on the 18th ult.

It is believed that sixty miners have been killed by a colliery explosion in Staffordshire, England.

Wyoming, one of the States of the American Union, has granted the elective franchise to women.

An attempt is being made at Coyacan, Mexico, to find the Emperor Montezuma's hidden treasure.

The civil war in Hayti has closed for the present; the leader of one of the rival factions has gone to Paris.

Lord Salisbury, the English Premier, is considering a scheme for excluding foreign paupers from that country.

The Samoans have elected Mataafa as their king, a proceeding to which Germany objects as a breach of the Samoan treaty.

In order to decrease slavery in Zanzibar, it has been decided that all children born of slave parents after the 1st of January next shall be free.

Mr. John Burns, the Socialist leader, is organizing a Women's Trade Union in London, as a step towards securing better pay for working women.

Sir Henry Loch with his family has returned to Melbourne. He leaves for Cape Town on the 15th or 17th inst.

The Mansfield College for the training of ministers belonging to dissenting bodies, has been opened at Oxford.

Russia is increasing the efficiency of her railway service in Trans-Caucassia, near the eastern shore of the Black Sea.

The Turkish soldiers who were sent to quell the revolt in the island of Crete, are outraging and killing imprisoned Cretans.

The Great Morwell Company's brown coal from Gippsland, has been tested on the railways with very satisfactory results.

It is said that tourists are flocking to Japan in great numbers. The hotels are crowded, and guides are in unprecedented demand.

Louis I. king of Portugal, died on the 19th ult. He is succeeded by his eldest son, Carlos, who is about twenty-six years of age.

The dairying industry of Victoria represents an annual value of £2,972,590, more than double the production of the gold mines.

The great English colony in Southern Africa, Bechuanaland, is free from liquor, which is the plague of most other African regions.

The Mexican Government has granted to an Englishman the right to construct a railway connecting the Pacific coast with the Gulf of Mexico.

Lord Brassey, in a recent speech, declared that Australia would very shortly become the chief factor in the Pacific for the defence of India.

An electrical tranway, the first in Australia, has been opened between Box Hill and Doncaster in this colony. The line is two and a quarter miles long.

The so-called antique oak, so popular in the United States, is ordinary American oak sawed in a particular way, and stained to look like the old English oak.

Mr. Burns, who conducted the late dock laborers' strike in London, is now organizing the men on the various British railways into self-protecting unions.

At the opening of the Reichstag on the 23d ult., the German Emperor mentioned that it is proposed to strengthen the army by the addition of two new corps.

It is believed that Turkey will soon officially recognize Prince Ferdinand as ruler of Bulgaria. But after the Porte, the young prince has Russia to reckon with.

In the case of the Cronin murder trial in Chicago, a full jury has been impanelled, after more than two months' delay, occasioned by free challenging on both sides.

The Turkish soldiers sent to Crete have not restored order to that distracted island; on the contrary, terrible atrocities are being committed there.

Claus Spreckels, one of the Sugar Kings of the United States, has in contemplation a scheme for hardening sugar in blocks to be used for building purposes.

M. Eiffel, having successfully carried through his great-tower project in Paris, is now agitating in favor of a bridge across the English Channel between England and France.

The Archbishop of Limerick has forbidden the priests of his archdiocese to grant absolution to supporters of the "Plan of Campaign;" or, in other words, to persons who pledge themselves not to pay rent to the landlords.

A terrible storm devastated the Atlantic coast of the United States Sept. 10-13, destroying property to the value of millions of dollars. Reports of wrecked and foundered vessels, with many lives lost, come from all parts of the coast.

Mrs. Batts of Woollahra, a suburb of Sydney, has been convicted of wilful murder, and committed for trial. This is a case of baby farming, the accused admitting that of fourteen babies under her care, twelve had died within eleven months.

Captain Jorgensen, the inventor of an improved life-boat, is making the trip from London to Australia in one of his boats which is only thirty feet long. He has been heard from at Madeira, having accomplished the first two thousand miles of the journey in safety.

The electric-light apparatus requires careful handling. As an engineer in New York was recently fixing the wires of a dynamo, the ladder slipped, and to save himself he caught hold of two wires, completing the circuit. He was killed by the alternating current of 1000 volts power. A similar accident occurred at Buffalo, another American city.

The Mildura irrigation colony, on the Victorian side of the Murray, now has a population of 1200, and the works necessary for the irrigation of 25,000 acres are nearly completed. There are 2000 acres in fruit; the company alone have imported 20,000 orange and lemon trees, 30,000 olive truncheons, and 100,000 vines. When the railroad to Swan Hill is completed, it will bring Mildura within thirty-six hours of Melbourne.

General Edwards of the Imperial army, who has recently reviewed the troops and inspected the defences of the Australian colonies, speaks of Tasmania as a constant menace to Australia. He says: "No enemy could seriously threaten Australia until he had established a convenient base near at hand; and such a base he would find in Tasmania, with its numerous harbors and supply of coal."

As a result of the Czar's visit to the German Emperor, there seems to be a spasm of friendly feeling between Russia and Germany. Prince Bismarck assured the Czar that he had faith in his peaceful intentions towards Germany, and ventured a friendly word of advice on Russia's relations with England relative to the Asiatic question. But with all their peaceful assurances, none of the nations of Europe are proposing to lessen their immense standing armies.

About thirty years ago, the Alliance Israelite Universelle was organized in Paris, having for its central purpose the founding of schools in the East for the education of Jewish youth. The Alliance has branches in the principal cities of Europe and America. The Anglo-Jewish Association, of London, has just published its eighteenth annual report, from which it appears that this Association has twenty-seven subsidized schools located in twenty-two Oriental cities, and the reported number of pupils for 1889 is 4604. Among the pupils are Mohammedans, and Catholic, Greek, and Armenian Christians.

The proposed Pacific railway through Siberia is to extend from St. Petersburg to Vladivostock on the Pacific coast. Branch lines are to extend to Peking. The new road is to be about 4500 miles long. General Annenkoff, who acquired renown for his vigor and success in building the great transcaspien railway, is reported as saying that when this new line is constructed, communication between London and Peking will consume but eighteen days, instead of, as now, thirty-five days via the Canadian Pacific, and forty-eight via Suez. The *Moscow Gazette* says that work on this road will be commenced in 1890.

Health and Temperance.

THE OLD FARM.

OUT in the meadows the farm-house lies,
Old and gray and fronting the west ;
Many a swallow thither flies,
Twittering under the evening skies,
And in the old chimney builds her nest.

Ah ! how the sounds make our old hearts swell ;
Send them again on an eager quest ;
Bid the sweet winds of heaven tell
Those whom we love so long and well
To come again to the dear old nest.

When the gray evening, cool and still,
Hushes the brain and heart to rest,
Memory comes with a joyous thrill,
Brings the young children back at will,
Calls them all home to the dear old nest.

Patient we wait till the golden morn
Rise on our weariness half confessed ;
Till, with the chill and darkness gone,
Hope shall arise with another dawn,
And a new day to the sad old nest.

Soon shall we see all the eager east
Bright with the Day-star, at Heaven's behest ;
Soon, from the bondage of clay released,
Rise to the palace, the King's own feast,
Bird's of flight from the last year's nest.

—Selected.

DRUNKENNESS ON OCEAN STEAMERS.

A SCOTCH gentleman who recently returned home from Australia in one of the Orient steamers, has sent to the *Temperance Record* an account which goes to show that facilities for unlimited indulgence in strong drink are afforded on board the great ocean-going steamers. As samples of the scenes which he witnessed on board, the following are given : "A gentleman had his hammock rigged up under the awning. One lady got drunk, and got into this hammock to sleep during one of the very hot nights. She was requested to vacate it and wouldn't, and the purser had to be called. Going up on deck one morning before five, I saw many persons lying asleep ; but the peculiar appearance and dishabille of one lady attracted my attention, and, on inquiry, I learned she had been so overcome with wine the previous evening that she was unable to go down stairs, and her husband had got a mattress, on which she was laid, and was sleeping off the effects. Another lady I have seen lying for days on deck, unable to go down for meals, the stewards and others fetching brandies and sodas regularly, until some remonstrance was made, and the thing ceased. One clergyman was very frequently tipsy, and shocked his fellow-sleepers so much that they remonstrated against his presence in the stateroom. One gentleman drank himself to the verge of *delirium tremens*, and was seldom at table during the whole voyage. Another took so much drink daily that at last one of the passengers went to the bar-keeper, and remonstrated against the man being supplied with drink. He was saucily answered to the effect that it was his business to sell as much as he could. When he was told that if the practice did not cease, the captain would be communicated with, the prohibition had the effect, and the gentleman had to get his liquor through other parties. Many other scenes might be narrated of children neglected, grown-up sons and daughters affronted, not to speak of the pain, suffering, shame, and sorrow of friends and relatives from the exposures before strangers, amongst whom they were thrown so intimately for weeks." In the face of such disgraceful occurrences, it is certainly high time that some steps should be taken to place stringent restrictions upon the sale of liquors on board these ships.—*Christian World*.

THE PLACE OF FRUIT IN THE DIETARY.

A RECENT issue of the *Medical Classics* contained an article on the eating of fruit, by Dr. Ferdinand Seeger, that is most suggestive of thought. He says : "It is an observation not less important than true, that by attending merely to a proper diet a phlegmatic habit may frequently be changed into a sanguine one, and the hypochondriac may be so altered as to become a cheerful and contented member of society. Experience and observation show that a too frequent and excessive use of animal food disposes the fluids to putrefaction, and, in sanguine temperaments especially, communicates to the mind a degree of ferocity. Nations subsisting chiefly upon the flesh of animals, like the Tartars, are, in general, more fierce than others ; and the same effect is manifest in carnivorous animals ; they emit a very disagreeable smell, and both their flesh and milk have an unpleasant and repelling taste. Even an infant will refuse the breast when its nurse has eaten too much animal food. Those who eat great quantities of meat, and little bread and vegetables must necessarily acquire an offensive breath. It appears, therefore, to be most suitable and conducive to health to combine animal with vegetable food in due proportions."

Dr. Seeger gives several authorities for the eating of fruit at the commencement of the meal. He says : "The eating of fruit at the commencement of a meal, while it presents a bland or congenial material to the delicate lining of the membrane of the alimentary organs, forming a welcome precursor to the more substantial articles, many of which require protracted energy for their elaboration into nutriment, at the same time is, to some extent, a safeguard against the overfeeding which comes from reserving the fruits till the stomach is already overloaded with enough, perhaps too much, of other food. Fruits should be ripe when eaten on an empty stomach, and for their laxative effect should be eaten before anything else. In this way constipation may, with many individuals, be obviated, especially when the quantity of other articles of the meal is within reasonable limits."

Constipation is the foundation of many diseases, and the cause of lassitude that depletes working force. This difficulty, Dr. Seeger says, can be removed by attention to the diet. Fruit he highly recommends as a superior regulator, and, in addition, "benefit will be derived from the use of corn bread, cracked wheat, oatmeal, bread of unbolted flour, and such vegetables as green corn, tomatoes, and celery." Biliousness will also yield to careful habits of diet. Dr. Seeger says :—

"If our bilious friends would throw aside their liver pills and study nature while she is in her most smiling and bounteous mood, would allow her to tempt them as Eve tempted old Adam, they would take to fruit, and, by pleasant, natural, and healthful methods, free themselves of the 'thick, bilious impurities' which make them a nuisance to themselves as well as to all around them. Biliousness is one of those demons that can be pretty well exorcised by proper diet and due amount of exercise. A gentle diarrhoea, brought on by eating ripe fruit in summer, has frequently a salutary effect. Acid and astringent fruit, being rather a medicine than a food, is less hurtful to the healthy and to children than is commonly imagined. Instead of being noxious, as some imagine, in inflammatory disorders, it is of the greatest service. Persons of a thick and languid blood cannot eat anything more conducive to health than fruit, as it possesses the property of attenuating and putting such blood in motion."

The diet is the source of health and disease, and while it is in the power of every housewife to select what shall determine the health of the family, it is a subject that receives less study and attention than any other one subject relating to the family life.

THE EFFECTS OF TIGHT CLOTHING.

Now that rational ideas as to dress have acquired a definite place in public esteem, it may be imagined that the practice of tight lacing and customs of a like nature, if known at all, are not what they used to be. A case of sudden death lately reported from Birmingham proves that it is still too early to indulge in such illusory ideas. The deceased, a servant girl of excitable temperament, died suddenly in an epileptoid fit, and the evidence given before the coroner respecting her death attributed the fatal issue to asphyxia, due in a great measure to the fact that both neck and waist were unnaturally constricted by her clothing, the former by a tight collar, the latter by a belt worn under the stays. We have here certainly those very conditions which would lead us to expect the worst possible consequences from a convulsive seizure. There is no organ of the body whose free movement is at such times more important than the heart. Yet here we find, on the one hand, its movement hampered by a tight girdle so placed that it could with difficulty be undone at a critical moment ; on the other, a contrivance admirably adapted to allow the passage of blood to the brain, while impeding its return. This is no isolated case as regards its essential character, though, happily, somewhat singular in its termination. Minor degrees of asphyxiation, we fear, are still submitted to by a good many of the self-torturing children of vanity. The tight corset and the high heel still work mischief on the bodies of their devoted wearers. Taste and reason, indeed, combine to deprecate their injurious and vulgar bondage, and by no means unsuccessfully. Still the evil maintains itself. Cases like that above mentioned ought to, if they do not, open the eyes of some self-worshippers of the other sex who heedlessly strive by such means to excel in a sickly grace. We would strongly impress on all of this class the fact that beauty is impossible without health, and would advise them, in the name of taste as well as comfort, to avoid those methods of contortion, one and all, by which elegance is only caricatured, and health may be painfully and permanently injured.—*Lancet*.

TONICS AND BITTERS.

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

ONE reason why the world is not reformed, is because every man would have others make a beginning, and never thinks of himself.—*Adam*.

A REPORT recently presented to the British House of Commons shows the consumption of tobacco in that country since 1856, which is rising steadily, and with slightly steeper ascent than the increase of population. In 1856 the quantity was 33,000,000 lbs., or 1.16 lbs. per head of the population; in 1870 it was 42,000,000 lbs., or 1.34 per head; in 1880 it was 50,000,000 lbs., or 1.42 per head; and last year the consumption, having risen rapidly during the two years in which 4d. per lb. was taken off the duty by Mr. Goschen, was 56,000,000 lbs., or 1.48 per head.

THERE are many simple rules of health violated because it is considered inconvenient to obey them; but it is the violation of these same simple rules that burdens life with that greater inconvenience—ill-health. The busy man will find that it takes far less time to comply with hygienic laws than it does to suffer the sickness resulting from their violation.—*Sanitary News.*

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Bible Echo and Signs of the Times.

Melbourne, Australia, November 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.

AGAIN we would call the attention of our readers to the photographs of this Office, which we have prepared at some considerable cost. We shall be glad to send them to all our friends who desire to see how we look in our new quarters. Prices for size 13 x 16 inches, 2s. 6d. single, by mail; 2s. each, for two or more. For 8 x 10, 1s. 6d., or 1s. 3d. each for two or more. They may be ordered through the tract society or directly from the Office.

BRO. E. M. MORRISON arrived in Melbourne on the 22nd ult. He comes to act as general agent for the sale of our books. We are glad to welcome him to our midst. Pursuant to his arrival, a meeting of those interested in the canvassing work convened at this Office, and is now in session with excellent interest.

BRO. DAVID STEED and family, of Hobart, have removed to this colony, where they will engage in labor in connection with the cause. In company with Bro. S. McCullagh, they will conduct a tent-meeting in Sandhurst or some of its suburbs. We bespeak the prayers of those who love present truth in behalf of this work.

PASTOR M. C. ISRAEL is over from Tasmania for a brief visit, and to attend the meeting of workers. We are glad to hear very favorable reports of the progress of the work in the island colony. A number of devoted workers are preparing to enter the field there, and soon we hope that present truth will have been presented before the people. In the success which has heretofore attended the work there, we have good reason for encouragement in contemplating the future.

EACH summer it is the custom of our people in America to hold camp-meetings, which are very largely attended, and in connection with them the State Conferences hold their annual meetings. From one to several of these meetings are held in each Conference. The season for these meetings in America is from May to October. Reports from most of these have been received, and they are of a most encouraging nature. God is graciously working for his people in the United States, notwithstanding the efforts of the enemy to overthrow the work. He makes the wrath of man to praise him.

THOSE who closely connect with God may not be prosperous in the things of this life; they may often be sorely tried and afflicted. Joseph was maligned and persecuted because he preserved his virtue and integrity. David, that chosen messenger of God, was hunted like a beast of prey by his wicked enemies. Daniel was cast into a den of lions, because he was true and unyielding in his allegiance to God. Job was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives and friends; yet he preserved his integrity and faithfulness to God. Jeremiah would speak the words which God had put into his mouth, and his plain testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned because he would preach Christ and him crucified. Paul was imprisoned, beaten with rods, stoned, and finally put to death, because he was a faithful messenger to carry the gospel to the Gentiles. The beloved John was banished to the Isle of Patmos, "for the word of God, and for the testimony of Jesus Christ."

These examples of human steadfastness in the night of divine power, are a witness to the world of the faithfulness of God's promises,—of his abiding presence and sustaining grace. As the world looks upon these humble men, it cannot discern their moral value with God. It is a work of faith to calmly repose in God in the darkest hour,—however severely tried and tempest-tossed, to feel that our Father is at the helm. The eye of faith alone can look beyond the things of time and sense to estimate the worth of eternal riches.—Mrs. E. G. White.

THE apostle says that we are saved by hope. Not that every one who hopes to be saved will be saved, nor yet does the fact of our hoping for salvation, when considered alone, count anything towards recommending us for that great boon. But hope is an element of success. It is rightly said that hope is a compound of expectation and desire. Expectation is not hope; for we may expect dreadful calamities. Desire is not hope; for we may ardently desire what we do not hope to gain. Success in the Christian life lies at the end of the race, and is an exceeding great reward. To gain it will require a constant, earnest strife. He who wages this strife successfully must be animated by a desire to obtain the prize, also by the expectation of obtaining it.

We are exhorted to put on "for an helmet, the hope of salvation." It was hazardous, we may understand, for a soldier to go into battle with his head exposed, without protection, to the thrusts and blows of ancient warfare; and it is equally so for a Christian to expect to encounter all "slings and arrows" of discouragement he will surely meet, without knowing that his name is written in heaven.

THE great military commander conquers nations, and shakes the armies of half the world; but he dies of disappointment, and in exile. The philosopher who ranges through the universe, everywhere tracing the manifestations of God's power, and delighting in their harmony, often fails to behold in these marvellous wonders the Hand that formed them all. "Man that is in honor, and understandeth not, is like the beasts that perish." No hope of glorious immortality lights up the future of the enemies of God. But those heroes of faith have the promise of an inheritance of greater value than any earthly riches,—an inheritance that will satisfy the longings of the soul. They may be unknown and unacknowledged of the world, but they are enrolled as citizens in the record books of heaven. An exalted greatness, an enduring, eternal weight of glory, will be the final reward of those whom God has made heirs of all things.—Mrs. E. G. White.

THE General Conference of the Seventh-day Adventists is now in session in Battle Creek, Michigan. It will be a meeting of unusual importance. Each year the importance of our annual councils is augmented by the rapid spread of our work to other parts of the world. We shall anticipate the steps taken with much interest, especially as we are confidently looking for help in our growing work in these colonies.

THE TRANSFIGURATION.

THE article on the transfiguration, begun in our last issue, is completed in the present number. It is rather lengthy, to be sure, but possesses the overbalancing merit of interest and outspoken truth on a subject but little understood. It will be queried by some, how Moses could appear as the representative of those who will have a resurrection before he himself had a resurrection. But it is susceptible of strong proof that Moses had a resurrection soon after his death and burial.

Jude in his epistle uses the following language: "Yet Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." We see no way in which this verse can be understood, only that Michael, who is Christ (see Dan. 12:1), proposed to raise to eternal life the dead hero. But Satan claimed him as his own, he being king of death. Against Satan's claims, Christ could not bring an open accusation, for his power is not yet broken. He only rebuked him in the name of the Lord, and doubtless accomplished his purpose in the resurrection of his tried servant.

PRESERVING FRUIT.

WE trust our readers will note the article on a Fruit Dietary, in another department of this paper. Summer is rapidly drawing on, and so far promises to bring us a good store of the good things provided by nature and cultivation.

Good sense and economy will suggest to all the pleasurable and profitable change from a diet composed largely of flesh, to one of fruits, grains, and vegetables. We rejoice that there is a disposition to encourage the development of the fruit industry. It will be wisdom on the part of all housekeepers to adopt this suggestion, not only during the fruit season, but also to prepare to carry it out during the year. This can be done by the processes of drying and canning. Our markets are supplied with glass jars for the purpose of preserving fruit, and the process is a very simple one. Fruit should be carefully looked over, and prepared as for stewing. Then stew as for table use. Sugar may be added for sweetening before canning, or when the fruit is used. The preservation of the fruit does not depend upon the sugar in this process. The Mason jars are a good kind to use, and may be found in all large places.

To prevent the jars from breaking, set them while being filled upon a folded cloth, wet with cold water. While the fruit is scalding hot, fill the jars full. See that the rubber band is properly adjusted, and screw the cover on tightly. Set the jar one side until cool, and then turn the cover down tightly with the hand, and set away in a dark and cool place until wanted for use. At that time it will be found as fresh as when put up, even if years have passed away.

The Bible Echo and Signs of the Times,

A 16-page Religious and Family Journal.

PUBLISHED THE 1ST AND 15TH OF EACH MONTH.

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Printed and published by Echo Publishing Company, Limited, 14 and 16 Best Street, North Fitzroy, for the International Tract Society.