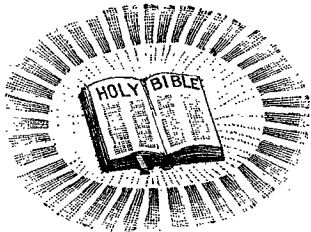


Bible Echo



SIGNS OF THE TIMES

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

VOLUME 4.

Melbourne, Victoria, November 15, 1889.

NUMBER 22.

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.

MY SUPPORT.

"Hold thou me up, and I shall be safe." Ps. 119:117.

I LEAN upon no broken reed,
Nor trust an untried guide;
I know Him, and he knoweth me;
He walketh by my side.

I hold his hand as on we walk,
And he still holdeth mine;
It is a human hand I hold,
It is a hand divine.

"Hold thou me up" is still my cry,
As o'er the rugged road
Of this my pilgrimage I move,
That leads me nearer God.

—Horatius Bonar.

General Articles.

SAUL THE PERSECUTOR.

MRS. E. G. WHITE.

FROM among the most bitter and relentless persecutors of the church of Christ, arose the ablest defender and most successful herald of the gospel. With the apostolic brotherhood of the chosen twelve who had companied with Christ from his baptism even to his ascension, was numbered one who had never seen the Lord while he dwelt among men, and who had heard his name uttered only in unbelief and contempt. But beneath the blindness and bigotry of the zealot and the Pharisee, Infinite Wisdom discerned a heart loyal to truth and duty, and the voice from heaven made itself heard above the clamors of pride and prejudice. In the promulgation of the gospel, Divine Providence would unite with the zeal and devotion of the Galilean peasants, the fiery vigor and intellectual power of a rabbi of Jerusalem. To lead the battle against pagan philosophy and Jewish formalism, was chosen one who had himself witnessed the debasing power of heathen worship, and endured the spiritual bondage of Pharisaic exaction.

Saul of Tarsus was a Jew, not only by descent, but by the stronger ties of lifelong training, patriotic devotion, and religious faith. Though a Roman citizen, born in a Gentile city, he was educated in Jerusalem by the most eminent of the rabbis, and diligently instructed in all the laws and traditions of the Fathers. Thus he shared, to the fullest extent, the hopes and aspirations, the lofty pride and unyielding prejudice, of his nation. He declares himself to have been "a Hebrew of the Hebrews: as

touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." He was regarded by the Jewish leaders as a young man of great promise, and high hopes were cherished concerning him as an able and zealous defender of the ancient faith.

In common with his nation, Saul had cherished the hope of a Messiah who should reign as a temporal prince, to break from the neck of Israel the Roman yoke, and exalt her to the throne of universal empire. He had no personal knowledge of Jesus of Nazareth or of his mission; but he readily imbibed the scorn and hatred of the rabbis toward one who was so far from fulfilling their ambitious hopes, and after the death of Christ he eagerly joined with priests and rulers in the persecution of his followers as a proscribed and hated sect.

The Jewish leaders had supposed that the work of Christ would end with him; that when his voice was no longer heard, the excitement would die out, and the people would return to the doctrines and traditions of men. But instead of this, they witnessed the marvellous scenes of the day of Pentecost. The disciples, endowed with a power and energy hitherto unknown, preached Christ to the vast multitude that from all parts of the world assembled at the feast. Signs and wonders confirmed their words; and in the very stronghold of Judaism, thousands openly declared their faith in Jesus of Nazareth, the crucified malefactor, as the promised Messiah.

And but a short time after the events of Pentecost, a mighty miracle, wrought by the apostles, filled all Jerusalem with excitement. A cripple who had been lame from his birth was healed by Peter and John in the presence of the people, within the very precincts of the temple.

The power with which the apostles still proclaimed the gospel, the wonders wrought by them in the name of Jesus, the converts daily added to the church, the union and harmony that pervaded the body of believers, the swift and terrible manifestation of divine judgment in the case of Ananias and Sapphira,—all were marked by the Jewish leaders, and urged them on to still more determined efforts to crush the powerful heresy. Again the apostles were arrested and imprisoned, and the Sanhedrim was called to try their case. A large number of learned men in addition to the council was summoned, and they conferred together as to what should be done with these disturbers of the peace. But the angel of the Lord by night opened the prison doors, and brought forth his servants, bidding them again proclaim in the temple the words of life. Great was the amazement of priests and rulers, when, being assembled at dawn to pass sentence upon the prisoners, they received the report that the prison doors were securely bolted and the guard stationed before them, but that the apostles themselves had been mysteriously delivered, and were already preaching in the temple.

These dignitaries at last became so enraged that they decided, without further trial, to take the law into their own hands, and put the prisoners to death.

They would have executed their murderous designs at once but for the calm and judicious counsel of Gamaliel, who warned them to beware of proceeding to violent measures before the character of the movement they opposed should be fully developed, lest haply they should be found fighting against God. The learning and high position of this eminent rabbi gave weight to his words. The priests could not deny the reasonableness of his views. They very reluctantly released their prisoners, after beating them with rods, and charging them again and again to preach no more in the name of Jesus, or their lives would pay the penalty of their boldness. But punishments and threats were alike unheeded. The apostles "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple and in every house they ceased not to teach and preach Jesus Christ." Despite all opposition, "the number of the disciples was multiplied."

Among the believers were not only those who were Jews by birth and spoke the Hebrew tongue, but also residents of other countries who used the Greek language. Between these two classes there had long existed distrust, and even antagonism; and though their hearts were now softened and united by Christian love, yet the old jealousies were easily rekindled. Thus it came to pass that as disciples were multiplied, "there arose a murmuring of the Grecians against the Hebrews." The cause of complaint was an alleged neglect of the Greek widows in the distribution of the fund set apart for the poor. Such inequality would have been contrary to the spirit of the gospel, and prompt measures were taken to remove all occasion for dissatisfaction. Summoning a meeting of the believers, the apostles stated that the time had come when they should be relieved from the task of apportioning to the poor, and from similar burdens, so that they could be left free to preach Christ. "Wherefore, brethren," said they, "look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word." This advice was followed, and the seven chosen men were solemnly set apart for their duties by prayer and the laying on of hands.

The foremost of the seven was Stephen, who, "full of faith and power, did great wonders and miracles among the people." Though a Jew by birth, he spoke the Greek language, and was familiar with the customs and manners of the Greeks. He therefore found opportunity to proclaim the gospel in the synagogues of the Greek Jews. Learned rabbis and doctors of the law engaged in public discussion with him, confidently expecting an easy victory. But "they were not able to resist the wisdom and the spirit by which he spake." Not only did he speak by the power of the Holy Ghost, but it was plain that he was a student of the prophecies, and learned in all matters of the law. He ably defended the truths which he advocated, and utterly defeated his opponents,

The priests and rulers, instead of yielding to the weight of evidence, determined to silence Stephen's voice by putting him to death. They therefore seized him and brought him before the Sanhedrim council for trial. Learned Jews from the surrounding countries were summoned for the purpose of refuting the arguments of the accused. Saul also was present, and took a leading part against Stephen. He brought the weight of eloquence and the logic of the rabbis to bear upon the case, to convince the people that Stephen was preaching delusive and dangerous doctrines. But he met in Stephen one who had a full understanding of the purpose of God in the spread of the gospel to other nations.

Stephen took up his defense and proceeded to rehearse the history of the chosen people of God, in words that held the assembly spell-bound. He showed a thorough knowledge of the Jewish economy, and the spiritual interpretation of it now made manifest through Christ. He made plain his own loyalty to God and to the Jewish faith, while he showed that the law in which they trusted for salvation had not been able to preserve Israel from idolatry. When he connected Jesus Christ with all the Jewish history, the prisoner read his fate in the countenances before him, and knew that he was giving his last testimony. He abruptly concluded his historical address, and turned upon his infuriated judges.

At this the priests and rulers were beside themselves with anger. They stopped their ears, that they might not hear his words, and uttering loud cries ran furiously upon him with one accord. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." The witnesses who had accused him were required to cast the first stones. These persons laid down their clothes at the feet of Saul, who had taken an active part in the disputation, and had consented to the prisoner's death.

The martyrdom of Stephen made a deep impression upon all who witnessed it. It was a sore trial to the church, but resulted in the conversion of Saul. The faith, constancy, and glorification of the martyr could not be effaced from his memory. The signet of God upon his face, his words, that reached to the very soul of those who heard them, remained in the memory of the beholders, and testified to the truth of that which he had proclaimed.

There had been no legal sentence passed upon Stephen; but the Roman authorities were bribed by large sums of money to make no investigation of the case. Saul seemed to be imbued with a frenzied zeal at the scene of Stephen's trial and death. He seemed to be angered at his own secret convictions that Stephen was honored of God at the very period when he was dishonored of men. He continued to persecute the church of God, hunting them down, seizing them in their houses, and delivering them up to the priests and rulers for imprisonment and death. His zeal in carrying forward the persecution was a terror to the Christians in Jerusalem. The Roman authorities made no special effort to stay the cruel work, and secretly aided the Jews in order to conciliate them, and to secure their favor.

Saul was greatly esteemed by the Jews for his zeal in persecuting the believers. After the death of Stephen, he was elected a member of the Sanhedrim council in consideration of the part he had acted on that occasion. This learned and zealous rabbi was a mighty instrument in the hand of Satan to carry out his rebellion against the Son of God; but he was soon to be employed to build up the church he was now tearing down. A mightier than Satan had selected Saul to take the place of the martyred Stephen, to preach and suffer for his name, and to spread far and wide the glad tidings of salvation through his blood.

SLAVE, SON, FRIEND.

M. C. WILCOX.

Those who are Christ's are designated by three terms, which we wish to notice, namely, servants, friends, sons. These terms are, by some, said to refer to steps, or degrees, in the Christian life, but they do not; they express relationship from different standpoints. The word "servant" in nearly all cases comes from a Greek word meaning "slave," or "bond-servant." The word indicates the relation of the individual to Christ as the individual should view it. Christ purchased the sinner with his own precious blood, and the sinner lays down the arms of rebellion and yields himself to Christ a willing slave. It is not the term which the Lord uses to show the relation; but it is the term by which every truly converted soul will express his relation to God so far as the powers of his being, his wealth, his all, are concerned. He is Christ's servant, a willing slave.

But he who with all his heart yields himself to be Christ's slave, "is the Lord's freeman." 1 Cor. 7 : 22. Jesus does not now say, Ye are slaves. He lifts up the one who has yielded in humble submission his all to God's service, and makes the sinner that was, his friend. I am your willing slave, says the forgiven sinner; for you have redeemed me. I will make you my friend, says the divine Redeemer. "Ye are my friends, if ye do whatsoever I command you." John 15 : 14. But the word friend is designed to express another relation. A king would not naturally make a confidant of a slave. One so regarded becomes more than a slave; he becomes friend. It is to this relation Christ exalts his followers, because of the precious things revealed to them, which human eye cannot see, human ear cannot hear, human heart cannot conceive; but God has revealed something of them by his Holy Spirit to those who have yielded themselves his bond-servants, whom he has exalted to the relation of friends. "Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you." John 15 : 15.

The term "son" expresses family relation and heirship. It is the highest exaltation possible to be called a son of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" 1 John 3 : 1. "For ye are all the children of God by faith in Christ Jesus." Gal. 3 : 26. "And if children [sons], then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8 : 17.

No language can convey to mortal mind how wonderful these relationships, how great the blessings! While they will not exalt the true Christian in his own estimation, they will exalt him above sin. While God calls him friend, and adopts him as a son, the faithful disciple will ever consider himself but a learner at his Master's feet, a willing slave purchased at an infinite price, to whom the doing of his Redeemer's will is the highest pleasure. And so while he regards himself but a willing bond-servant, bound by love, Christ regards him as his bosom friend, and exalts him to be a son of the living God.

THE WORK OF GOD UNPOPULAR IN ALL AGES.

STEPHEN MCCULLAGH.

The plain, sharp, cutting truths of God's testimony have in every age of the world been unwelcome to the generation to which they were given. Truth always has excited bitter opposition. God has ever selected men to convey his messages of truth to their fellow-men; and the purer the character of these messengers, the farther away they have been from the world, the greater and more deter-

mined has been the opposition and hatred to them and their work. Jesus was well acquainted with this fact, both by his personal experiences and divine knowledge of the human heart; hence his words, "If ye were of the world, the world would love his own; but because ye are not of the world, . . . therefore the world hateth you." John 15 : 19.

Because Noah reprobated the world of sin, and gave warning of the near approach of a day of great and terrible retribution, he was stigmatized by rich and poor, learned and ignorant. His very name became a reproach and by-word. But this did not put off the flood; the opposition did not alter the truth one whit.

Elijah, God's chosen servant, presented the unvarnished truth, the solemn claims of God's law, to a backslidden and sin-loving people; but for doing so, he was exiled for over three years. Many were the abominable falsehoods concocted to make the work of Elijah void; but, notwithstanding, God's righteous judgments were visited upon apostate Israel as foretold by him. The righteous prophet knew something of the deceits and bitterness of the human heart, and chose rather to place his confidence in the strength of the God of heaven, which resulted in a glorious triumph for that faithful servant.

Jeremiah, too, received but little encouragement. The filthy dungeon-pit showed how his message was received.

Time would fail to tell of Isaiah, Ezekiel, Zechariah, who suffered death for presenting heaven-born messages to their respective generations. "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy." Heb. 11 : 36-38.

Coming down to the days of the Saviour, we behold the same spirit of hatred manifested against him. If any one ever had the truth, it must be admitted by all that the Son of God had a message from heaven. But his own pathetic words show how he was received: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

The very mention of the name of Paul suggests to us the privations, persecutions, and base falsehoods which this apostle had to encounter; but, undaunted, he pressed forward to accomplish the work given him to do.

Luther likewise was the object of scorn and derision. When the enemy could not meet this noble Reformer upon the Scriptures, the most wicked and glaring falsehoods were manufactured against him. Let us hear some of the arguments used against Luther, and all those who embraced the truth under his labors, and probably we can draw a lesson for our own day and generation therefrom. The following words were spoken by Alexander, the papal legate, while addressing the Diet of Worms:—

"What are all these Lutherans?—A motley rabble of insolent grammarians, corrupt priests, dissolute monks, ignorant lawyers, and degraded nobles, with the common people whom they have misled and perverted. How greatly superior is the Catholic party in numbers, intelligence, and power!"

"With such weapons the advocates of truth in every age have been attacked. The same arguments are still urged against all who dare to present in opposition to established errors, the plain and direct teachings of God's Word. 'Who are these preachers of new doctrines?' exclaim those who desire popular religion. 'They are unlearned, few in numbers, and of the poorer class. They are ignorant and deceived. How greatly superior in numbers and influence is our church! How many great and learned men are among us! How much more power is on our side!' These are the arguments

that have a telling influence upon the world; but they are no more conclusive now than in the days of the Reformer."—*Great Controversy*, p. 148.

Wesley also and his early followers were treated in like manner. The persecution of the early Methodists is too well known to need comment here.

Now we come to our own time. God is sending the truths of the Third Angel's Message to warn the world, and to call upon men everywhere to obey "the commandments of God and the faith of Jesus." Rev. 14:9-12, 14. To obey God's commandments is a test that involves much self-denial, which is foreign to the teaching and practice of the present day. To keep God's holy Sabbath according to the commandment brings a cross which no one will care to lift unless he has a strong determination to obey God under all circumstances.

It is a common thing to see our people denounced by pulpit, press, and people. Falsehood and stigma are heaped upon them; but the work does not stop. Some from almost every nation, kindred, tongue, and people have embraced the message, and still it goes, moved by the arm of God. "Blessed are they that do his commandments."

"Those who preach unpopular truth in our day meet with determined resistance, as did the apostles. They need expect no more favorable reception from a large majority of professed Christians than Paul received from his Jewish brethren. There will be a union of opposing elements against them; for however diverse from each other different organizations may be in their sentiments and religious faith, their forces are united in trampling under foot the fourth commandment in the law of God."

Portarlington, Vic.

SUNDAY AGAIN.

JOHN BELL.

THE Lord's Day Observance Society must have an interesting time at present, in resisting the attacks made by a large portion of the populace on the base of this unscriptural institution, whose true position might be realized in the following idea; viz.: "The bed is shorter than it can stretch itself on, and the covering is narrower than it can wrap itself in." Presumably pious hands are lifted in horror at what is considered the unsanctified audacity of any non-conformist who disputes the sacredness of the day, and a general commotion is occasioned by enthusiasts whose misguided zeal leads them to defend an institution devoid of a "Thus saith the Lord" for its defense.

Whether this society is ignorant of the origin of the institution it so nobly defends may be hard to tell; be this as it may, one thing is certain, and that is they will receive no thanks from the God of heaven for promoting, with the zeal they manifest, the interests of an institution that has robbed God of his true worship, and supplanted the Sabbath that he has divinely sanctified and blessed, the seventh day; for in vain do we worship God "teaching for doctrines the commandments of men." Mark 7:7.

If the Lord's Day Observance Society studied the times in which their lot is cast, and compared those times with the Word of God, they might well be anxious for the present and alarmed for their future; for in supporting an institution that has no place in the decalogue, and in going with the multitude to do evil, they are furthering the interest of a power that was prophesied "to think to change times and laws," and has apparently succeeded. Dan. 7:25. By so doing, they are opposing the Lord, whom they profess to serve, and take an antichristian position, standing between the God of heaven and his truth for these times.

Misguided zeal in propagating a traditional institution is a noticeable error prophetically attached to those who dwell on the borders of time just before

the great day of the Lord. See Rev. 14:9-12. And we have that prophecy strikingly fulfilled in our midst by the interest displayed by those who would raise tradition above the Word of God, by lending their voice and influence to the elevation of an institution that had its origin amid the cloisters of Rome and in the superstitious era of paganism. It remains with us to choose this day whom we will serve. "If the Lord be God, follow him; and if Baal, follow him;" remembering that "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

VISIT TO GERMANY.

H. P. HOLSER.

(Concluded.)

FROM Leipsic I went to Wittenberg, about midway between Leipsic and Berlin. This city has a population of 12,000, and is noted among other things as the home of Luther and Melancthon. In a small park is an oak said to mark the place where Luther burned the pope's bull, on Dec. 10, 1520. A short distance farther is Luther's house, back of the old university court. It is a plain, oblong building, common in appearance, and was first built as an Augustinian monastery. When first occupied by Luther, it was owned by his friend, the Elector Frederick of Saxony, who afterward presented it to Luther.

The apartments of the great Reformer are in the second story. The first room to which we were taken was the study of Luther, where he and his associates did most of the work of translating the Bible. The room is about 14 x 18 feet, and is preserved nearly as it then was. Some of the pine boards in the floor have been replaced, but the most were in use three centuries ago. The table upon which Luther and others labored is still in good preservation. About two inches of the outer rim is of oak, and the rest is of cheaper, softer wood. Just back of the table, in a little alcove, is the old double window, which was a large one in its day, but of the average size now. The frame is of metal, and the panes are of small round glass, about two inches in diameter. Opposite the window, which is the only one in the room, is the large tile stove, said to have been made according to the wish of Luther. It is in the form of a plain, oblong church with spire. On the tiles are casts of the four evangelists and other Bible characters. In the window is an old-fashioned double seat made of plain boards, with the seats facing each other. Here Luther and Melancthon often sat when discussing points in their work of translation and of developing the truth. The room also contains several of his pictures, and his book-case, in which are many of his books.

The old door leading to the other rooms of his apartments still remains, and has the odd and complicated, but strongly made old latch with which it was first supplied. Adjoining his apartments are several quite large rooms containing many relics of the Reformer,—a large collection of books, pamphlets, and manuscripts from his time written for and against the Reformation, besides many of his household articles. Adjoining these rooms is the aula, the room in which he taught the students while he was professor of theology in the university. It contains the old pulpit from which he taught, and besides other things, life-size paintings of himself and Melancthon, the best of the old paintings in existence.

This building is at the north end of the city. Passing down from Luther's house about two hundred feet is the house of Melancthon. At the extreme opposite end of this street is the castle of the Elector Frederick. As was common in those days, the castle encloses a large square, or court, and prominent among its buildings is the *-schloss-kirche*, or castle church. This is the one to the doors of

which Luther nailed the ninety-five theses. The old door to which he nailed them was destroyed by the French, and has been replaced by iron doors, with the theses in the original Latin on the one side and in German on the other.

The building is plain and quite large, would seat about six hundred to eight hundred persons. Near the middle and on opposite sides are the tombs of Luther and Melancthon, and a little farther forward is the tomb of Elector Frederick. It seems very fitting that these three, perhaps the greatest actors in the Reformation, should sleep together till the morn of the resurrection.

From Wittenberg, I went to Hamburg *via* Berlin. The capital of the German Empire is situated in a vast plain extending about two hundred miles south of the Baltic. Portions of this plain are often flooded, some of them yearly. Berlin itself is comparatively modern; most of the Imperial buildings, however, are older in style. As a whole, the city is fine, and well kept. The parks are very extensive; in building, the Germans never forget the pleasure grounds. Berlin has one of the finest zoological gardens in the world.

While standing in the middle of the street at a five corners, waiting for a street-car, I noticed the hats suddenly coming off, and turning, the Imperial carriage was just before me, coming at full speed. The team was small blacks, with silver-plated harness. The carriage was two seated, open. On the back seat was Emperor William II., and some official at his side. I recognized him at once from his pictures, which are thick all over the country as leaves in autumn. He was dressed quite plainly compared with his attendants.

"*Unter den Linden*" is the Broadway of Berlin. It is a street nearly two hundred feet wide, and straight as a line. It has four rows of lime trees, three broad walks, two carriage drives, and one division about twenty-five feet wide of soft sand, without pavement, for horse-back riding. At the end of this fine street is a series of squares, around which are the royal palaces, theatres, museums, etc. *Unter den Linden* is really a lane leading from large park to the Emperor's palace. Here is where you see the style of Berlin exhibited. To my great surprise, it was very moderate, and much nearer the line of common sense than the pride seen in Stuttgart. I walked down this street, and on reaching one of the royal buildings, I saw a fine carriage with black horses and fancy coachmen waiting. The people passing stopped to watch it, and suspecting what might take place, I also stopped. Soon two children, a young lady, and an elderly lady came out and entered the carriage. They then drove down toward and round the corner past me. It was the Empress and her two children. All were dressed quite plainly.

In the afternoon of the same day, I saw the Emperor again. He had driven out in his carriage, and the people that saw him go out waited for his return to catch another glimpse. As others passed by, they knew what this waiting meant, and so they halted, until large crowds were gathered in various parts of the spacious square in front of the Imperial palace. Still more would have gathered, but beyond certain limits, the police would permit no one to stand still. No one knew when the Emperor would return, or if he would return that way; but hundreds of them waited, and at last their patience was rewarded. With the same carriage and attendants I had seen in the morning, he drove through the midst of all. Then the hats came off, and at the last group, a little shouting was heard. He responded all the time by touching his hat very graciously. The little high-lifted blacks slipped by the crowd and through the gates into the palace court in a very short time.

I was very glad to see these noted persons as they appear in every-day life. It gives some idea of how they live. On the whole, I was struck with their

simplicity, and the good sensible way in which the people acted. Although William is extremely popular, and the people seem to think everything of their Kaiser, they act very sensibly about it.

From Berlin I went direct to Hamburg, the greatest seaport on this continent. With its immediate suburbs, the city has about 600,000 inhabitants. Compared to Berlin, it is a very dirty looking city. I spent ten days here, looking up a location for the mission, and helping Bro. Conradi and his company to get partially settled.

POPULAR ESTIMATE OF SIN.

Nothing more clearly reveals the deplorable spiritual condition of society than the popular estimate of sin, which, instead of regarding it, in whatever guise it may appear, as an "abominable thing," pronounces its verdict against that which is gross and vulgar, but approves and makes popular that which is refined and artistic. The "creeping thing" is disgusting; but give it wings, and woe to him who has the temerity to cry, "Unclean, unclean." The lady who indulges in all the falsehoods which the etiquette of fashion requires, who is "not at home" to the unwelcome caller, and "so delighted to see" the rival whom she hates, is horror-stricken when Bridget is caught in a lie. Fond mammas with eligible daughters throw open wide the parlor doors to the rich, gay Lothario, and bang the kitchen door in the face of Magdalene, starving for a crust of bread.

It is the expected thing for the one "to sow his wild oats, you know," but something altogether different for the other to reap the harvest. Your conservative, complacent pillar of the church goes in heartily for closing up the low grogeries along the wharf, and advocates just as heartily elevating the liquor business by the imposition of 1,000 dollar licenses, and putting it into the hands of "respectable" men, who will upholster the rooms, and hang art pictures upon the walls. He who is too honorable to plunder the till of a store, will corner the market to the tune of hundreds of thousands, and not lose caste in society. Many alleged Christians keep the Sabbath holy, and worship God by lolling about all day, reading novels or the newspaper, or else visiting friends as worldly-minded as themselves. Let the pulpit lift high God's estimate of sin, and cease not to proclaim that the attractive and refined forms of sin are as abominable in the sight of God, and as destructive to the soul, as those which are loathsome to the sight and touch.—*Methodist Protestant.*

FEARFUL OF CONSEQUENCES.

A CYNICAL person has said, foolishly, that the chief evil connected with wrong-doing is that of being found out; a statement which might come appropriately enough from the mouth of a savage, and which finds apt illustration in the following anecdote taken from the life of John G. Paton, missionary to the Island of Tanna, in the New Hebrides:—

One morning the Tannese, rushing toward me in great excitement, cried: "Missi, missi, there is a god, or ship on fire, or something of fear, coming over the sea. We see no flames, but it smokes like a volcano. Is it a spirit?"

One party after another followed in quick succession, shouting the same questions, to which I replied: "I cannot go at once. I must dress first in my best clothes. It is probably one of Queen Victoria's men-of-war, coming to ask me if your conduct is good or bad, if you are stealing my property, threatening my life, or how you are using me."

They pleaded with me to go and see it, but I would not. The two principal chiefs came running up and asked, "Missi, will it be a ship of war?"

"I think it will; but I have no time to speak to you now, I must get on my best clothes."

"Missi, only tell us, will he ask you if we have been stealing your things?"

"I expect he will."

"And shall you tell him?"

"I must tell him the truth."

"O Missi, tell him not! Everything shall be brought back to you at once, and no one will be allowed to steal from you again."

"Be quick," I said. "Everything must be returned before he comes. Away, away, and let me get ready to meet the great chief of the man-of-war."

Hitherto no thief could ever be found, and no chief had power to cause anything to be restored to me; but now, in an incredibly brief space of time, one came running to the mission house with a pot, another with a pan, another with a blanket, others with knives, forks, plates, and all sorts of stolen property. The chiefs called me to receive these things, but I replied, "Lay them all down at the door; I have no time to speak with you."

I delayed my toilet, enjoying mischievously the magical effect of that approaching vessel. At last, the chiefs, running about in breathless haste, called out to me, "Missi, missi, do tell us, is the stolen property all here?"

Of course I could not tell, but, running out, I looked on the promiscuous heap of my belongings, and said, "I don't see the lid of my kettle!"

"No, missi," said one chief, "for it is on the other side of the island. But tell him not; for I have sent for it, and it will be here to-morrow."

And the next day it appeared.—*Youth's Companion.*

WHAT A MOSLEM BELIEVES.

EVERY Moslem believes devoutly in a personal God, in an overruling Providence, in the mission and miracles of Christ, whom they designate as the Messiah, in the duty of prayer, in the immortality of the soul, in a future state of rewards and punishments, and in the inspiration of the Bible. An educated Moslem, if asked why he does not become a Christian, may not improbably reply that, according to his own interpretation of the New Testament, he is one already. Thus, in a letter lately received from one of my friends, he styles himself "a Moslem and a Christian at the same time." Though a most pious and sincere Mohammedan, he claims to be one of those "who profess and call themselves Christians," for whom we pray every Sunday that they may be led into the way of truth. They hold that Islam was the latest revelation, perfecting the Christian revelation just as Christianity supplemented the revelation given to the Jews. Mohammed may be considered a reformer of Christianity; like Luther, he denounced certain superstitions that had grown up, such as monastic celibacy, the worship of images, of the crucifix, and of the Virgin Mary. The Koran says that God gave the gospel to Jesus to proclaim, and that he put kindness and compassion into the hearts of those that followed him; but "as for the monastic life, they invented it themselves." "In the time of Mohammed," says one of my friends, "Christianity had become corrupt, as many of your own writers admit, and it was those corruptions that it was Mohammed's mission to reform. We reject the corruptions of Christianity; but we claim to have a final revelation, predicted by your own prophets, just as the coming of the Messiah was foretold to the Jews, who nevertheless blindly rejected him, as you reject Mohammed."—*Leaves from an Egyptian Note-book; Taylor.*

If religion has done nothing for your temper, it has done nothing for your soul.—*Clayton.*

THE COVENANTS.

WM. BRICKEY.

AMONG the opposers of the seventh-day Sabbath there is no subject so often urged as an objection, or one so little understood by them, as the subject of the two covenants. They read Deut. 4:13 and 9:9, and ask, "Are not the ten commandments spoken of as a covenant?" They surely are. "Was not the first covenant abolished at the cross?" It surely was. "Then were not the ten commandments abolished?" We answer, No.

To illustrate: Roman Catholics worship the eucharist. They read Matt. 26:26-28, and ask, "Does it not say that the bread and wine are the body and blood of Christ?" Surely it does. "Is it not right to worship Christ?" Surely it is. "Then is it not right to worship the eucharist?" No.

True, the ten commandments are called a covenant; but they are certainly so called in a tropical sense; it is simply a figure of metonymy. Moses, in speaking to the children of Israel, called the golden calf their sin. Deut. 9:21. When he destroyed the calf, did he destroy their sin? If so, why did he then destroy them? Ex. 32:28. "The tree of the field is man's life." Deut. 20:19. According to the argument of our friends, if one should destroy the tree of the field he would commit murder.

When we read the Scriptures, we must use the same common sense we would in reading any other book. In these passages we have the common figure of speech by which one word is used for another with which it is closely allied. Such figures are often used in the Scriptures as well as in all other writings. If we fail to recognize this fact, we can easily make nonsense of the sacred record. For instance, "The Lord said unto Noah, Come thou and all thy house into the ark." Gen. 7:1. Did Noah take his *house* into the ark with him?—Yes, for the apostle says he prepared an ark to the saving of his *house*. Heb. 11:7. Oh! you say, that was his *family*. Very well; use the same amount of reason in regard to the covenant, and you will have no trouble.

Take another example, which is also to the point, and explains itself. In Gen. 17:13, circumcision is called the covenant in their flesh. In verse 11 it is called a *token* of the covenant. Then evidently the word in verse 13 is used in a figurative sense. If we ignore this principle, the new covenant itself will be a very mystical affair; for then we could not understand it as made with the people, as it is said to be made with the *house* of Israel, and with the *house* of Judah. Heb. 8:8.

This figure is used hundreds of times in the Bible. The following will serve as examples: "The Lord plagued Pharaoh and his *house*." Gen. 12:17. "The *house* of Judah shall walk with the *house* of Israel." Jer. 3:18. "The *house* of Israel played before the Lord on all manner of instruments." 2 Sam. 6:5. "In the sweat of thy face shalt thou eat bread." Gen. 3:19. "There is death in the pot." 2 Kings 4:40.

All these scriptures are plain enough. There was nothing in the pot but the poisonous gourds, which would cause death. "In the sweat of thy face," signifies that Adam would have to labor hard to get a living. So the "tables of the covenant," signifies the tables which Israel covenanted to obey.

But suppose we admit that the ten commandments were indeed the old covenant, and were abolished at the cross, what follows? Why, we are under no obligation to keep those commandments. But the very persons we speak of believe in keeping all of them except the Sabbath commandment. Is it possible that the Sabbath alone was the old covenant? That seems to be the only one that has been abolished.

Minnesota, U. S. A.

INGRATITUDE.

T. E. BOWEN.

INGRATITUDE generally springs from selfishness, or is one form of selfishness. The person receiving a favor tendered by another, and failing to express due gratitude for the same, virtually asserts that the one doing the kindness has done nothing but his duty, and, therefore, is deserving of no commendation. In this is manifested his selfishness: and all selfishness is sin.

After God has shown his infinite love for man by preparing a plan of redemption, how great is his sin of ingratitude to cast it aside as of little worth! Men's hearts have become so hardened through sin, that but few can appreciate God's love and care for them. They live on, apparently unconscious of the daily benefits bestowed upon them by their Creator. But are we not receiving them constantly? The psalmist says: "The eyes of all wait upon thee; and thou [God] givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." Yet many receive the blessings which fall from God's opened hand with no thoughts of gratitude to the Giver, believing them to be simply the result of their own toil and forethought. The Lord, however, would impress upon our minds the fact that without his co-operation our labors would be fruitless. "Now, therefore, thus saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes."

The Saviour came unto his own, but his own received him not. Their hearts were filled with envy, hatred, and ingratitude, and thus they failed to appreciate the light while it was with them. We marvel at the ingratitude of the Jews; and yet there are many, we fear, at present who are following in their footsteps, by rejecting and failing to appreciate divine truth for our time. When it is too late, those that have failed to appreciate the light will search for it, but in vain; for there is a famine in the land, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 11, 12.

Only one out of the ten lepers healed by Christ, upon discovery of the wonderful cure from this loathsome disease, turned back to return heart-felt gratitude and praise to his Benefactor. Jesus inquired of him, "But where are the nine?" Yes, where were they? Their hearts were too proud to return grateful praise to the humble Galilean. But we are not assured that any, save this Samaritan, were permanently healed of the dreadful malady. Thus the Saviour, by this circumstance, would teach us the importance of cultivating an appreciative and thankful spirit.

Do clouds obscure our pathway? Do feelings of discouragement hinder our progress and shut out the light? If so, nothing will so quickly remove them as to recount past mercies and blessings before the Lord, and offer praise to him for these. Clouds and discouragement cannot long remain in the heart that is filled with gratitude and thanksgiving. Like shadows chased by sunbeams through the rifted cloud, so the sunlight of God's love bursts in upon the soul. The psalmist says, "Let everything that hath breath praise the Lord." When we thus review our blessings, and contemplate God's kind dealings with us, the language of our hearts will be similar to that of the psalmist when he exclaimed, "Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." Ps. 103: 1, 2.

Timely Topics.

THE passion of Australians for racing and betting comes to a climax once a year in the great Melbourne Cup race, which, with its attendant Derby, Steeplechase, and other minor contests, keeps up the tumult and excitement for a week of eight days. Another of these seasons has just passed, and was attended with the usual *eclat*. For weeks, while the training is going on, the interest deepens, not only at the centre, but in every town and hamlet of the continent. The "cup" becomes the theme of schoolboy and bushman, of miner and mariner; betting pools of various sorts are established, and so general does the gaming become that it is not speaking very rashly to say that for the time the national life is absorbed by this monster carnival.

Inseparably associated with all these scenes of carnal strife and pleasure, there is an immeasurable tide of evil. Iniquity riots by day and night. Sin throws off its mask in many forms, and men who are comparatively circumspect through the year now embrace its horrid form, and revel in license. Money and health are dissipated. Men exult over their ill-gotten gains, while the wives and children of the unfortunate ones cry in despair. Surely the Christian can have no affinity with such demonstrations of the powers of darkness. Men and women run mad after the bewildering pleasures of the "Melbourne Cup." That cup is full of the filthiness and abominations of earth. In it lurk suicide, murder, rascality, pride, mammon-worship, and ruin. There are plenty of men who will excuse folly and sin in any form, but let every true child of God discriminate in the pleasures he chooses. Let us all remember that "In the hand of the Lord there is a cup, . . . and he poureth out the same; but the dregs thereof all the wicked of the earth shall wring them out, and drink them."

There is also another cup of which we may take freely—"the cup of salvation;" let us take it, and call upon the name of the Lord.

A FUTURE MATTER FOR AUSTRALIA.

THE wealth of the Catholic Church in Australia is enormous; and the Propaganda at Rome appears to be acting upon Canning's principle, and really calling into existence a new world to recompense the church for its declining power in Europe. Within the last seven years, churches, schools, colleges, seminaries, nunneries, sisterhoods, and monastic orders have been founded or established in all the Australian colonies, and are many of them under the control of Frenchmen, Italians, and Englishmen of exceptional ability, who present a marked contrast to the illiteracy of the ordinary country priest. In addition, large sums of money have been raised in Australia and granted by Rome for the purchase of land and the erection of buildings; and all this increase of power, and improvement of organization, has taken place while the other religious bodies are inactive and declining in authority. Nowhere is it more difficult than in a new country to forecast the future; but it seems plain from the present indications, that, unless some new and modifying influence asserts itself, the scene of the struggle between church and liberty will be changed from France to Australia. —*Macmillan's Magazine*.

CONSISTENCY A JEWEL.

DURING a recent lecture before the Health Society in Melbourne, the speaker, a physician, took very positive grounds against the alcohol habit, because of various evils which attended it, and emphasized the risk which its devotees run of entailing misery and crime upon their posterity. But the lecturer was careful to state that he was not a total abstainer; indeed, he was quite of the opinion that

the moderate use of fermented liquors at meal time was beneficial. This display of inconsistency was accompanied by another, to the effect that the habit of smoking was doubtless very deleterious to health, yet he himself was a smoker.

The effect of such preaching as that is disgusting to the sense of any one who keeps his moral sensibilities in any degree of acuteness. Paul exclaims with holy horror in his tones, "Thou that abhorrest idols, dost thou commit sacrilege?" The fact is that the devastating evils of intemperance in alcohol and nicotine are fostered and abetted by such temperance lectures as that one. The devil cares but little how loud or how long a man preaches with his chin, so long as he contradicts the truth in his habits. It's a burning shame that the professed Christian and Protestant churches of these colonies do not stand without dissent on the side of strict temperance, both by precept and example. It is a cause of grief and humiliation that there are those who apologize for the use of wine, ale, and beer; and their apologies arise from the fact that they are not willing to take up the cross and deny self for the sake of Christ and humanity.

A LATE number of the New York *Independent* contains an article on the famous Johnstown disaster, written by a member of the State Board of Health, from which we gather some facts that will be of interest to our readers concerning the loss of life. It is said that "a census taken for a local directory just before the fatal disaster of May 31, showed a population of 26,326 in Johnstown and the neighboring towns which were devastated at the same time. A careful enumeration of the population of the same places by the State Board of Health, June 15th to 25th, showed a population of 18,602, or a loss of 7,724. The *Bureau of Information*, on August 1st, issued a statement that the loss of life, as nearly as could be ascertained, was 6,111. This result was reached after many weeks of very exacting labor with the registration lists of survivors.

"It is asked why the people did not heed the warnings given; the answer is that the warnings could not reach the great body of the people, and if they had been warned, they were so surrounded with water that escape was impossible. A young professional man told me that he had neither breakfast nor dinner on the day of the flood, being confined to his office by the water, which, at the moment of the disaster, was ten feet deep in the street in front of his office. Mr. Cyrus Elder, a leading citizen of Johnstown, reached the Pennsylvania station from the West on the morning of the disaster, and was unable to reach his home, either by carriage or boat, both of which he attempted. How in such a flood could warnings be given, or people escape to the hills?

"Not only was the loss of life appalling, but the destruction of property also was very great. Franklin, Woodvale, and Millville, populous boroughs, were almost absolutely wiped out of existence; and where they once stood the river flows, as at Franklin, or only sandy wastes remain. The registered losses of property to date amount to over 10,000,000 dollars; and this does not include the losses of the Pennsylvania Railway Company nor of the Cambria Iron Company, both of which suffered very heavily. This loss is *total*, and, unlike losses from fire, there is no insurance to aid the people in their efforts to rebuild. All the business portion of Johnstown was absolutely destroyed, and many of the business men drowned."

Aid for the sufferers came in from nearly every part of the world. Up to August 1st, over 3,300,000 dollars had been received in cash, and Governor Beaver estimates that the amount of food contributions is not less than 400,000 dollars. So that the remnant in Conemaugh Valley received not less than four million dollars of freewill offerings from their sympathizing fellow-men.

The Home Circle.

IF I COULD CHOOSE.

I WOULD not dare, though it were offered me,
To plan my lot for but a single day,
So sure am I that all my life would be
Marked with a blot, in token of my sway.

But were it granted me this day to choose
One shining bead from the world's jewelled string,
Favor and fortune I would quick refuse;
I grasp a richer and more costly thing.

With this brave talisman upon my breast,
I could be ruler of my rebel soul;
To own this gem is to command the rest,
It is the Kohinoor called Self-control!

It is the wicket-gate to broad estates,
To peaceful slopes and mountains blue and fair;
Calm-browed Content beyond its border waits,
And even Love sits in the sunshine there.

No sullen faces frown upon the street,
No grated windows, no grim prison walls;
No clanking chains are bound on convicts' feet,
And on the ear no angry discord falls.

My life's swift river widens to the sea,
The careless babble of the brook is past;
A few late roses blossom still for me,
But spring is gone, and summer cannot last.

Had I begun with morning's rosy strength
To seek the flower that on life's summit grows,
I might have found my edelweis at length,
And on the purple heights have gained repose.

But I have loitered, and the hour is late;
Worn are my feet, and weary is my hand;
I can but push ajar the massive gate,
I can but look into the Beulah land.

But, friends, if my poor love could have its way,
And blossom into blessing on each soul,
This is the very prayer that I should pray:
"Grant to men's lives the power of self-control!"

—May Riley Smith.

HER WAY.

"I don't see, for my part, why the Lord allows such people to have the handling of so much," said Mrs. Trewin, with a snap of her black eyes across the breakfast table! "it's a great trial to my feelings."

"What?" asked the doctor rather absently.

"Dr. Trewin," vociferated the lady, "you don't mean to tell me that you haven't heard a word of all I've been saying?"

A little anxious smile flitted across the doctor's countenance.

"I think, my love," said he, "you were speaking of Miss Deborah Bither."

"I should say I was," responded his wife, with a spice of grim pleasantry in her tones.

"I told you that when I called on her yesterday with a subscription paper for the Hewetts, who, if you will remember, were burned out last month, and are in very straitened circumstances, she refused to put her name down for a cent. She's money enough to buy out the whole of us, Deborah Bither has, and no chick or child to take it when she's gone. And I think it would stand her in hand to make righteous disposal of some of it while she can; shouldn't you?"

Dr. Trewin maintained a discreet silence. He swallowed his coffee and left the table; and presently his wife viewed his departing figure through the elms, as he took his way toward the village office.

"He's the strangest man," said she, when she had brought her work-basket to the breezy keeping-room window; "a body never can tell what he does or what he doesn't think. But I am sure he can't but see that Deborah Bither is the closest-fisted old maid that ever lived."

Her gaze wandered out through the window, and up to the great red-brick house on the hill. There were broad acres on all sides of it; uplands and orchards, just now giving promise of an abundant

harvest. It was the finest estate in the county, and Miss Deborah Bither was mistress of it all.

"The earth is the Lord's, and the fullness thereof," murmured Mrs. Trewin, breaking her thread with a jerk. "Deborah Bither ought to remember that. It goes against my grain to see anybody so stingy."

She sewed steadily for an hour, and then, folding away her work, she put on her bonnet and shawl.

"I'll go down and see how Mrs. Hewett is getting on," said she. "She needs sympathy and help, if ever anybody did."

She walked rapidly down the street until she reached the little low house into which the Hewetts had moved with the remnant of their household goods that they had saved from the flames. Through an open window sounded the busy hum of a sewing machine, which ceased as she entered the door, and Mrs. Hewett came forward to greet her.

"And how are you getting along?" asked Mrs. Trewin, settling her portly form in a rocking-chair.

"Oh, nicely now, thank you," was the quick response.

"I was out with a subscription paper for you, yesterday," continued Mrs. Trewin. "Has Deacon Gregory brought it in yet?"

"No-o," hesitated Mrs. Hewett. A look in which perplexity and pain were mingled crossed her face. "I am sorry to have given you so much trouble; I think we shall be able to get along now. O Mrs. Trewin," her voice trembled beneath a weight of tears, "don't think me ungrateful, but indeed I—I cannot bear to be a beggar."

"Tut, tut!" exclaimed the doctor's wife. "To my mind, it should be a duty and a privilege to help a neighbor who has been unfortunate; and everybody seemed to feel it so, except—" she stopped with a shrug, and a grim closing of her lips, thinking of the red-brick house on the hill, and of its owner.

"I am sure we shall get along now," reiterated Mrs. Hewett hopefully, apparently without noticing the break in her visitor's remark.

"I wish you may, truly," answered Mrs. Trewin. She looked an interrogation point at the bright, new sewing machine by the window, with the heap of unmade clothing near it. Mrs. Hewett saw the glance, and answered it, with tears gathering in her eyes.

"Oh, yes! I've all the work I can do now; and the machine is a perfect godsend. I'm to pay for it when I can."

"Why—what—where did you get it?" asked Mrs. Trewin.

"Let me tell you," the little woman smilingly said. "Yesterday, only yesterday, it seemed to me that I must give up. I rebelled, oh, so fiercely, against the harshness with which I thought God had treated me and mine. At this dark hour, who should come in but Miss Bither! She had just heard of our—necessities. She stayed an hour or more, and you can't think how she cheered me up. It was she who sent the machine, Mrs. Trewin; and besides giving me all her own sewing to do, she will get shop work for me from town. She has given John work on her farm for the summer; and we're all so happy, and relieved, and everything! And you won't think us ungrateful if we do not accept the—the subscription, if we can get along without it?" Here Mrs. Hewett broke down entirely, her blue eyes swimming in tears.

Then the better quality of Mrs. Trewin's heart came uppermost. She drew the little woman's head down upon her breast and soothed her as a mother might a child.

"I've got back all my faith in God—and man," said Mrs. Hewett, smiling through her tears, "and I never mean to let go my hold on it again."

"Amen!" ejaculated Mrs. Trewin.

At the dinner table she related to the doctor the sum and substance of Mrs. Hewett's recital.

"I am sorry I misjudged Deborah, and I intend to tell her so," said she. "But she might have said she meant to help them. And why can't she do things like other people?"

Dr. Trewin pared a potato in silence.

"I suppose it's her way," continued his wife, musingly.

"It's a very good way," said the doctor.—*Ada Carleton, in Sunday-school Times.*

LITTLE THINGS IN LIFE.

LITTLE words, not eloquent speeches nor sermons; little deeds, not miracles nor battles; nor one great act, nor mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" on their meek mission of refreshment, not "the waters of rivers, great and mighty, rushing down in torrent noise and force, are the true symbols of a holy life."

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little acts of indolence or indecision or slovenliness or cowardice, little equivocations or aberrations from high integrity, little bits of worldliness and gaiety, little indifferences to the feelings or wishes of others, little outbreaks of temper and crossness, or selfishness or vanity, the avoidance of such little things as these goes far to make up at least the negative beauty of life.

And then attention to the little duties of the day and hour, in public transactions, in private dealings or family arrangements; to the little words and tones, little benevolences or forbearances or tendernesses, little self-denials, self-restraints, and thoughtfulnesses, little plans of quiet kindness and thoughtful consideration for others; punctuality, and method, and true aim in the ordering of each day,—these are the active developments of holy life, the rich and divine mosaics of which it is composed.

What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of grass. It is of small things that a great life is made up.

FRUIT.

A NICE way to prepare cherries is to carefully pick and stone them and fill a dish with a layer of cherries and a layer of sugar until the dish is full. Cover the dish closely and set it in the ice-chest until time for use. They are delicious served with plenty of cream poured over them.

Gooseberries are good stewed and strained through a cullender, then beaten very light, with sufficient sugar to sweeten them. They can also be served by stewing whole in a large jar, with half their weight in moist brown sugar, and flavored with powdered cinnamon. If stewed on the stove, the jar should set in a kettle of hot water. But the jar can be set in the oven if desirable.

Fruit for breakfast ought soon to be cheap and plentiful, and every housekeeper who knows the value of it as an antidote for biliousness and its general worth as a food product, will not stint the supply furnished to every member of the family.

WHEN MARRIAGE IS A FAILURE.

WHEN either of the parties marries for money.

When the lord of creation pays more for cigars than his better half does for hosiery, boots, and bonnets.

When one of the parties engages in a business that is not approved by the other.

When both parties persist in arguing over a sub-

ject upon which they never have thought, and never can think, alike.

When neither husband nor wife takes a vacation.

When the vacations are taken by one side of the house only.

When a man attempts to tell his wife what style of bonnet she must wear.

When a man's Christmas presents to his wife consist of bootjacks, shirts, and gloves for himself.

When children are obliged to clamor for their rights.

When the watchword is, "Each for himself."

When the dinner is not ready at dinner-time.

When "he" snores his loudest while "she" kindles the fire.

When "father" takes half of the pie, and leaves the other half for the one that made it and her eight children.

When the children are given the neck and back of the chicken.

When the money that should go for a book goes for what only one side of the house knows anything about.

When politeness, fine manners, and kindly attentions are reserved for company or visits abroad.—*Springfield Union.*

HOW DO YOU WALK?

Do you walk on both sides of the way at once? do you reel in the path? do you walk straightforwardly? do your eyes look straight on? do you walk as those who are walking in the light and are going about on useful business? In the Bible, religion is often described as "walking," and walking is another term for conduct. We may often read a man by his walk. I never fail to do this. I do not want any certificate about the man, I simply want to see him walk down the road when he is unaware that I am looking at him, and I know all about him. "Walk" is a large word in the Christian vocabulary. You can tell by a man's walk whether he is frivolous, or earnest, or solid, or self-conscious; whether he is capable of passion, enthusiasm, devotion; or whether he lolls and dawdles and fails to take grip of the earth he is walking on. So the apostle John will not allow us to go behind carefully-drawn and finely-scented curtains that we may examine our souls; he says, You have no business to be examining your souls; your business is to be examining your lives, your character, your walk, your purpose in life; by these things shall all men know whether you are the disciples of Christ or not.

WHAT IS LIFE WITHOUT A PURPOSE?

SOME one says sententiously, "It is an empty house that gets all its windows broken." Yes, and it is the empty heads and the empty hands whose owners go to the bad. It is the purposeless life which finally gets so tired of itself that it deliberately snuffs itself out. The poor empty head, with only its few weak thoughts travelling round in a circle, itself the centre; the poor empty hands, finding no work to do because all untrained to do it,—lo! these are they who fill our jails, reformatories, State prisons, and who drift into the haunts of vice which blot our fair land. Boys and girls, I wish I could impress this fact upon your minds; no idler was ever very good or very happy. It is not in the nature of things. Boys, call to mind the best and noblest man whom you know. He is a great worker. Did you ever think of it? That is one reason why he is good; he has no time to be bad. Girls, think of the sweetest and most womanly woman you know. She is busy as a bee from morning till night, isn't she?—Yes, we know she is. Fill your heads, then; fill your hands. Read, study, and learn to work.

Useful and Curious.

ONE of the officials of the Midland Railway, England, is the company's photographer-in-ordinary. The name of his functions is legion. When engines or carriages of a new pattern are constructed, he takes a record of their features. If it is reported to the engineer that a viaduct shows signs of giving way, or a wall is cracked or an embankment has slipped, if the damage is only slight, instead of going himself to see the state of affairs, he sends the photographer to see and record it for him. If an accident has happened, there can thus be no subsequent dispute as to how the engine was lying, or whether the carriage left the rails.—*Illustrated Christian Weekly.*

THREE LARGE WINDOWS.

THE largest window in the world, according to a writer in *Chambers's Journal*, is the east one in York Cathedral. This is 75 feet high and 32 feet wide. It is said to be the work of John Thornton, a country glazier, in 1405. The east window of Carlisle Cathedral is a formidable rival to that of York. This window measures 30 feet in width, and is claimed by some to be the most beautiful of any. One who is accounted a leading art critic, however, has placed the west window of Dumblane Cathedral as the finest in the world.

INSTEAD OF GLASS.

THE *Pall Mall Gazette* gives the following description of a substitute for glass which does not possess the defect of brittleness:—

"To describe it briefly, it is fine wire netting covered with a prepared varnish which permits the light to pass through as freely as glass of the variety known as 'cathedral.' It is almost as flexible as a sheet of canvas, and is air-tight and water-tight.

"Doctor Ford, the inventor, has been working at the problem for years, and after experimenting with many products, he found that by passing the wire netting through a series of baths of linseed oil, chemically prepared, he could produce a material with the properties of amber.

"It is at once tough as elastic, and cannot be broken even by a very considerable weight falling upon it. The London company, that is working the patent, displayed in the Royal Aquarium recently a number of productions in which the new material is utilized; but perhaps the most striking of all was the roofing of the Aquarium itself. Unless one's attention was directed to the roof, it would never strike a visitor that the dome was covered, not with glass, but with another material.

"In their last report, the directors of the Aquarium state that the change has effected a saving of over two hundred pounds a year in glass and labor; that there is now no danger of falling glass; and that the insurance rate has been reduced twenty-five per cent.

"The material is made in sheets ten feet by four feet, and by the use of varnish on the overlapping edges they are practically connected into one great covering. It is unaffected by heat up to two hundred and thirty degrees, and is a non-conductor.

"The first cost is perhaps greater than that of cheap glass; but the new material compares favorably with the dearer qualities, and its durability must, of course, be taken into consideration. A coarser material, termed 'carboline,' is utilized for the roof and walls of soldiers' huts, and the Government has given orders for its use."

VERY FINE LINEN.

ONE of the most delicate exhibits of long-skilled handicraft, at the present French Exhibition, is from the linen looms of Ireland, in the form of damask napkins out of a set of two dozen doilies, made for a jubilee gift to Queen Victoria by a Belfast manufacturer.

These doilies are woven from the finest lineu yarn which has ever yet been spun from flax fibre. The napkin is exhibited in its unbleached state, and also in its bleached and finished condition. Upon each

is a strikingly faithful delineation of the factory from which it comes. The building is photographed, as it were, in the linen web.

One of these damask doilies, about sixteen inches square, contains three thousand and sixty threads of warp, and four thousand and twelve threads of woof, and these threads, joined together, would extend a distance of more than two miles. Yet the napkin seems to be the merest figment of gossamer,—a fabric of lightest gauze, a thing one might blow away with a breath.

The draughtsman was engaged for seven months in the preparation of the enlarged design—about twelve feet square—upon paper. This plan, or map, so to speak, of the napkin, was divided by fine machine rulings into twelve million squares, each line standing for one thread of the web. On the damask work are represented forty-four different species of ferns, birds, butterflies, and flowers.

Irish lace, hand-made, at one hundred guineas a yard, handkerchiefs at two hundred and fifty dollars each, and many other samples of exquisite skill and patient toil from the north of Ireland looms, are included in the display.

In further illustration of this great industry, there is a display of flaxseed, the flax plant with its blue flower, flax straw, scutched flax, and flax spun into yarn and wound upon bobbins ready for weaving. There are also illustrated plans of the different processes of making damask, and the entire exhibit is very appropriately surmounted by one of the most ancient specimens of an Irish flax wheel for spinning linen thread.—*Youth's Companion.*

A WONDERFUL GROTTO IN AUSTRIA.

A NEW grotto has been recently discovered and opened to the public, at not quite twenty minutes' distance from the famous Cavern of Stalacites at Adelsberg, in Carniola. It seems likely to be more renowned, writes the *Standard's* Vienna correspondent, than the Adelsberg Caves, the largest and most magnificent hitherto known in Europe. The new grotto is, in the first place, better connected than the old one. A walk through it occupies rather more than two hours. It is snow-white in color, relieved only by portions of greyish hue, whereas at Adelsberg the prevalent color is yellowish. The grotto opens with a deep ravine and a number of comparatively shallow caves, in which the stalactites take the form of curtains, or widely spread wings, and the drops and stalagmites have the appearance of huge cactus plants with beautiful white glittering pendants. The next caves show forms of various animals, the finding out of which is an agreeable occupation for the imagination of the visitors, of whom certainly not two will agree as to what they have seen. Going farther, the visitor walks through a succession of lofty domes, until the "ball-room" is reached, three times as large as the corresponding "dancing-room" at Adelsberg. The roof of the "ball-room" seems to be adorned with hundreds of flags and streamers, each flag having its staff formed of pendant tubes, around which the standards, or banners, are wound. The walls are formed of myriads of diamonds, and if the "ball-room" is lighted, a variety of colors, from alabaster white to deep red, seems to shine from the flags, or streamers, or curtains—a fairy sight. The most remarkable cave is the last one. Its roof is vaulted; its farthest wall is formed by a snow-white rock of limestone which divides the grotto from the mountain river Poik, which rushes behind it, and the two side walls are covered with indentations, mostly formed of single drops. There are a number of enormous trees in the centre of the cave, some rising to a height of forty or fifty feet, each with numerous branches strewn with drops instead of leaves, in wonderful regularity of form.—*Selected.*

Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,

MISS E. J. BURNHAM,

*Editor;**Assistant.**Corresponding Editors,*

S. N. HASKELL, E. J. WAGGONER, J. O. CORLISS.

Melbourne, Australia, November 15, 1889.

DOES IT PAY TO SERVE GOD?

It may appear that such a question could only be prompted by unworthy and mercenary motives. It certainly cannot be claimed for it, that it is suggested by that sense of gratitude and love which ought to furnish the principal incentive in our service to God, and which indeed must be the fundamental consideration in all our acts of acceptable devotion and obedience. Nevertheless, this question of profit and loss is, and always has been, a prevailing one in the human mind, and doubtless exerts a wider influence over men's actions than any other which has heretofore been brought to bear upon them; and it may be said that even the best of men are influenced by it to a greater or less extent. One writer has shown his contempt of such hireling considerations by expressing the wish that every promise of future reward and blessedness had been left out of the Bible, and that men were left to choose between right and wrong, God and Satan, from a moral standpoint alone. But this disclaimer would hardly be sufficient to raise its author above suspicion of ordinary cupidity.

The fact is, that the Bible recognizes this powerful tendency of the human mind, and seeks to meet it appropriately, rather than to check and rebuke it. We are educated in the Holy Writ in reference to the true nature of riches. The secret of real temporal wealth is placed before us in the word "contentment." This, united with godliness, is called "great gain." And so it is. A man's relative poverty or wealth may be more accurately measured by his desires than by his possessions. Often we find that the most poverty-stricken men in our communities are those whose lands are broadest, and whose bank accounts are without a question. But they are stingy, sordid, small, and uncomfortable; while the man in the cottage with but few of the commodities of life, and not many of its necessities, blesses God from day to day that his cup of goodness overflows.

It was a proverb among the old Greeks that "he who has the fewest wants is most like the gods, who have none." It is a fact which the Bible and our own experiences teach that the heart cannot find in earthly wealth the satisfaction which the love of money craves. Contentment is the only balm for the heart that longs for earthly peace.

Godliness produces content. Peter came to Jesus with this question: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" A very natural question, and one which the Saviour did not repel. But he replied that all such should receive an hundred-fold in this life of that which they had forsaken. And this promise has its fulfillment in the fact that the love and grace of Christ meet the longings of the heart more perfectly than house or lands can ever do. One who comes into the estate of a child of God, finds himself at once infinitely rich. There are many promises in the Word of God for any one of which money could not be counted up to render an equivalent. To

all of these promises the follower of Jesus Christ is an heir. Dishonest men and thieves may rob and spoil his goods, ill-fortune may oppose his way, poverty may threaten, or hunger may actually pinch him, or his days be spent in pain and weariness; but in heaven he has an enduring substance. In his Heavenly Father's promises he may securely rest; in the faithfulness of Christ he reposes his soul, and commits his way unto Him who judgeth righteously.

We are apt, as the psalmist did, to get to looking at these matters from a wrong standpoint. We see the wicked rich and prosperous, and apparently happy. They set their mouth against Heaven, and their tongues walk up and down through the earth; while it seems to the servant of God as if earth were combined against him, and Heaven were indifferent to his struggles. Under these discouragements, the psalmist well-nigh slipped into the enemy's hand—his feet were almost gone. These thoughts were too painful for him, until he had entered the sanctuary, and there, in the flowing blood, perceived the end of the wicked. He humbly confessed that he had been foolish and ignorant: "I was as a beast before thee." And a change came over his mind, so that he could exclaim, "It is good for me to draw near to God; I have put my trust in the Lord God."

Truly, "Godliness is profitable unto all things, having promise of the life which now is, and of that which is to come." But much of the profitableness is lost, because we do not bring contentment into our lives. Many fail to "enjoy" religion because of their constant apprehensions, or their persistent longings for the things of earth, and their fretfulness under adversity. We should each of us come to where we can testify with the Scriptures, that "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

DANIEL AND JOHN.

THESE are two substantial old names that have stood for ages in the past for many men, good and bad; but in the present case, they are used to indicate Bible characters; one a prominent figure in the Old Testament, and the other in the New.

It is both interesting and profitable to study the lives and characters of those men whose lives help to form sacred history. They are men who were chosen of God to perform his work. The record of their successes or failures, and the glimpses we have of human weakness or moral strength, will serve to admonish and encourage us in our conflicts, as we realize that they had the same hope to contend for that we have, and similar difficulties to meet. The two characters introduced by this article had their share of difficulty and adversity. That which suggests the association of their names together is the striking features of similarity presented in their brief biographies. Yet they appear in situations which are very dissimilar. Daniel was a prince of royal blood, "skillful in all wisdom, and cunning in knowledge, and understanding all science;" while John was the son of a humble fisherman of the lake, or sea, of Galilee, and naturally adopted his father's occupation and shared his illiteracy. Both were called by Providence as young men to demonstrate to the world their fidelity to the principles taught them in childhood by godly parents. Daniel, though a young captive far from home and friends, and separated forever from the solemn and impressive scenes which had given force to his religious convictions, was called to bear his testimony before the grandest monarch on earth. John was

suddenly called upon to leave all and follow Jesus, and he did not hesitate at the call of duty. Daniel, through a long and varied life, proved his faithfulness to God under almost every variety of circumstances. He was called to act as prime minister in the universal kingdom of Medo-Persia, having charge of the one hundred and twenty-seven provinces of which this kingdom was composed. He was loaded with honors, and again forgotten and ignored; then raised to the pinnacle of influence only to be thrust into the lion's den. Under all circumstances he was faithful, even in small matters, to his principles and to his loyalty to God. His life is a standing rebuke to the flimsy excuses which so many offer, that they are deterred from doing what they know they ought to do by business or social relations. Daniel has proved that it is possible to be faithful to God under all circumstances.

John was closely identified with the self-sacrificing mission of Jesus. That he partook more largely than usual of the essential principles of the gospel of love, seems to be indicated in his account of the earthly life of Christ. He gives what others omit to give—the deep spiritual truths uttered by the Master in his discourses with his disciples, with Nicodemus, the woman at the well, and on other occasions.

The striking similarity referred to above appears in the esteem in which Daniel and John were held by the Lord. The angel bore from heaven to Daniel the thrice-repeated message, "Thou art a man greatly beloved;" while John is referred to as the "beloved disciple," "that disciple whom Jesus loved," and that disciple which "leaned on his breast." No other man has received such blest assurances of heavenly affection.

In accordance with the confidence thus expressed in these faithful servants, God entrusted them a work very similar in its nature and import. They were given the spirit of prophecy; and the field which they were permitted to view was distinct and peculiar. Other prophets foretold events more local in their nature, they especially pointed out the dangers and sins of God's people; but Daniel was taken over the path of future history at least four times from his own times to the end of time. Under his prophetic gaze, kings, empires, and ages passed in solemn procession, while the cries of oppression and persecution from God's people, as the sanctuary, the host, and the truth were trodden under foot, caused deep anxiety and apprehension to rest upon his mind. He also saw the time of trouble, the resurrection, and the final glorious kingdom which is to stand forever.

John took up the same spiritual horoscope held by his coadjutor of the preceding dispensation, and by its aid he finished in vivid colors the picture of the future. He stood at the threshold of the gospel dispensation, and proclaimed "the time is at hand," and immediately opened up a series of events which were already inaugurated, and which reached to the consummation. Several times he levels his glass at the future, and each time new and thrilling events in secular and sacred history are descried.

The work given these grand men, these friends of God, bears the evidence of its importance on its very face. True it is that reproach has done its blackening work; and in some minds these honored names are associated with the vague and fanatical. But God has indicated his approbation of them and their work in terms which should inspire us with an earnest desire to become imitators of their virtues, and partakers of that heavenly light of which they were the chosen mediums.

THE EVILS OF CHURCH AND STATE.

S. N. H.

THE union of church and state is, and ever has been, a curse instead of a blessing. There are certain phases of it that at first appear desirable; but the logical result is to do away with the Bible, fetter the conscience, and bring persecution upon most sincere and God-fearing persons. There is but one safe course in the matter, and that is to follow the principles laid down by Christ,—“To render unto Cæsar the things which are Cæsar’s, and unto God the things which are God’s.” Our conscience belongs to God. He alone can read the heart, and he “will make manifest the counsel of the heart; and then shall every man have praise of God.” He rewards according to the motives and purposes of the heart. All sin takes its rise in the heart.

But is it not well for the civil power to favor Christianity? Most certainly it is. But there are two ways in which the civil power can favor Christianity. One is to favor it by protecting all men in the free exercise of their conscience toward God; in preserving liberty of conscience, and allowing no law to be made respecting religion, or the free exercise thereof, letting the civil power reach civil actions only. The other way is to enforce its teachings on the consciences of men. This robs men of their liberty and religious rights; it destroys their religious freedom. For as long as mankind have the Bible, and God holds them individually responsible, so long will men be liable to think differently respecting its teachings. Learning and piety for the past two thousand years have not of themselves brought a unity of faith. The voice of the Spirit of God should have its place to say, “This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” Isa. 30 : 21.

The Scriptures everywhere present the work of the gospel as something desirable, to which mankind are invited to come and partake freely of its benefits, not as something to be forced upon men against their will. Rev. 22 : 17. The goodness and mercy of God lead men to repentance, but do not drive them to it. Rom. 2 : 4. “The sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.” “I am the good shepherd; the good shepherd giveth his life for the sheep.” “I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.” John 10 : 3-5, 11, 14, 15. This is the voice of the Son of God as manifested in the gospel of Jesus Christ. How different are the sentiments here expressed to a civil enactment to compel men to worship, or go to prison, to the stake, or to suffer punishment in any way, because they do not worship according to the *ipse dixit* of the powers that be.

All true Protestants are unanimous in declaring that the papacy is Antichrist because it is opposed to those principles. Its history testifies to coercion of men’s consciences. And because men and women who read the Scriptures would be led to think differently, the Bible was taken from them, and the traditions of the church took its place. They were authority for the people, and told them what the Scriptures meant. The Bible therefore became to “the man of sin” an unsafe book; it bred heresy; it caused divisions, because men thought and believed for themselves.

It became a crime for men to have a copy of the Scriptures in their houses; and when the church united with the civil power so that their interpretations of the Scriptures were law, then came persecution. It is unsafe to trust men’s consciences in the hands of any man or set of men, or any nation on earth. Whoever does do this has accepted a rival god to Jehovah. It was this that resulted in a union of church and state, which was opposed to the principles of the gospel of Jesus Christ. When the Fathers of the church assumed this position, and enforced their assumptions on the consciences of men, it did not make Christians; but it drove piety from the people, and created forms and ceremonies for worship instead of heart conversion. This is Roman Catholicism. And when Protestants do the same thing, they are as much Antichrist as the Roman Catholic Church. It is on this common ground that the two bodies can unite. This principle is the curse of the Old World to-day; while many of the nations are professedly Protestant with a national religion, it is only a question of time how soon they will shake the friendly hand with their Roman Catholic neighbors.

When Protestantism first arose, it denounced Romanism as Antichrist and the child of Satan. This charge was made because of the fruit it bore. And what was the fruit? Coercion of conscience, which brought in the Inquisition, burned the martyrs, and kindled the fires of persecution throughout the Christian world. But the Protestants of Europe took with them the same principles. They cherished this germ of Antichrist as a sacred thing; soon its fruit will ripen, and then Romanism will bear universal sway, as in the past. The papacy does not change. It has simply waited for these principles to ripen in Protestantism, and then there will be one church, one grand Antichrist.

For a time it was only a question which would triumph, Protestantism or Romanism. It was a national, civil-religious question. The Roman Catholics were put to death by Protestants; and more than this, Reformers themselves sanctioned the death of other Reformers, because they went farther than they themselves had gone. Calvin declared the principle to be right. Some of the leading German Reformers gave their voice; some, however, stood fast on the principles of the gospel. English Reformers partook of the same spirit of persecution. Bull Steak Alley, Pinneir Hall, would tell a story of Protestant persecution, could they speak. And why should we marvel at this? It is the logical outgrowth of the principle. It is placing Cæsar in the position of God. God is not worshiped by proxy. He never has placed erring, mortal man in the place of himself to dictate to his fellow-man what kind of worship, and how much, he should render to the Creator of the heavens and the earth, much less a corrupt nation. The Saviour sets forth God’s claims in the following forcible words: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” Luke 10 : 27. “But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” 1 Cor. 8 : 6. “Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave. . . . He is thy praise, and he is thy God.” Deut. 10 : 20, 21. These words are decisive. We cannot worship God through any power, or by any power. Our worship must be from the heart, voluntary to God, and to him alone; for he alone renders the final rewards.

GLORIFY GOD AS GOD.

E. J. W.

THE apostle Paul says of the heathen that they are “without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.” Rom. 1 : 21. We have already seen, from the preceding verse, how they knew God. His eternal power and Godhead are clearly seen by the things that are made. “The heavens declare the glory of God, and the firmament showeth his handiwork.” Ps. 19 : 1. Even the unlearned savage sees in nature evidences of the power and glory of God; and history affords abundant testimony to the fact that the ancient heathen philosophers and priests, although they worshiped idols, and taught the people idolatry, did have knowledge of a supreme Deity. Therefore they were “without excuse.” The heathen do not need a second probation, in order that they may have a “fair chance.” Not a man has ever lived on this earth to whom enough light has not been given either to save him or to witness to the justness of his condemnation.

“When they knew God, they glorified him not as God.” How could they have glorified him as God? The answer is suggested by the verse which tells how they knew him. How did they know God?—By his works. Then it is evident that to glorify him as God would have been to honor him as Creator. God has “made his wonderful works to be remembered;” for it is by remembering them that men remember him. And the one thing which he has given as the memorial of his creative power is the Sabbath. Thus the fourth commandment says: “Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for 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 : 8-11.

The fact that Jehovah made the heavens and the earth is that which distinguishes him above all false gods. “For the Lord is great, and greatly to be praised; he is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens.” Ps. 96 : 4, 5. See also Jer. 10 : 10-13. And the seventh-day rest is the one thing which he has given to enable man to remember that it is he that made all these things, and that he alone is worthy of worship. Therefore it is evident that only by keeping the Sabbath according to God’s commandment could the ancients have glorified him as God, and retained their knowledge of him.

The Scriptures state this fact very clearly. In the song for the Sabbath day (Ps. 92) the psalmist says: “It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this.” Verses 1-6. The fool does not consider the works of God’s hands, therefore he says in his heart, “There is no God.”

When God chose Abraham from among the heathen, as the one to be the father of the faithful, it was because Abraham alone served him. Afterwards he made the Israelites the depositaries of his law, because, of all nations, they alone cared to know him. All others had lost the knowledge of God, and like Pharaoh could say, "I know not Jehovah." Yet to his own chosen people, who had the knowledge of his wonderful works to the children of men, the Lord said: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. The Sabbath alone stood between them and heathenism. If they had kept the Sabbath according to the commandment, they would never have gone into idolatry; when they did join the nations round about them in their corrupt practices, it was only after their neglect of the Sabbath had resulted in their forgetting God, whose mighty power and goodness it commemorated. Thus all the punishment that came upon the Israelites, and all their captivities, were declared to be because they did not keep the Sabbath. Forgetting the Sabbath was a synonym for forgetting God, and indulging in the abominations of the heathen.

Nowhere is this more clearly set forth than in the twentieth chapter of Ezekiel. So plainly does the Lord there show the connection between Sabbath-breaking and the abominations of idolatry, that a simple reading of the passage is about all that is necessary. Speaking of the children of Israel, the Lord says: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them," etc. Eze. 20:12-21.

From this scripture it is evident that Sabbath-breaking led to idolatry. The twentieth verse plainly states that the Sabbath was the means by which the Israelites could retain their knowledge of God. They could not by any possibility keep the Sabbath and be idolaters at the same time; neither could they be idolaters so long as they kept the Sabbath as God commanded them.

The Sabbath, therefore, as the safeguard against idolatry, is the mark of true religion. In the proper observance of the Sabbath, we find the highest expression of Christian life. Without the observance of the Sabbath, there can be no real worship of God; for he who does not worship God as the Creator of all things, does not glorify him as God; and the Sabbath is that by which we acknowledge him as Creator.

It is often stated by the people who call themselves National Reformers, that the Sabbath is the only safeguard against heathenism; that if a nation ceases to keep the Sabbath, it will inevitably run into heathenism. This is true, as we have shown; but it is not true as they mean it, because by the word "Sabbath" they refer to Sunday; and Sunday, instead of being a safeguard against heathenism, is the "wild solar holiday of all pagan times." There is nothing in the observance of Sunday that can show anything whatever about God. Only the seventh day can be the memorial of creation; for only on that day did God rest, and it was that day only that he blessed and set apart. The first day cannot, as it is claimed, be the memorial of the resurrection of Christ; for it was never appointed as such a memorial, even as it could not appropriately commemorate such an event. Besides, in baptism we have the divinely appointed memorial of the death and resurrection of Christ. So, as before stated, there is nothing about Sunday which can show the power of God.

The form of idolatry which has existed almost universally from the most ancient times, is sun-

worship, for which Sunday stands. This was the day dedicated to the sun, and observed by the heathen, not as the Sabbath, but as a day of wild, unbridled, sensual indulgence. And so, as sun-worship, with all its attendant abominations, stands as God's great rival in the allegiance of mankind, Sunday stands opposed to the Sabbath, as the holiday universally observed by men when they ceased to glorify the Creator as God.

IN NORTHERN NORWAY.—NO. 2.

S. N. H.

TRONDHJEM is a city of national importance, as well as one of interest in connection with the present truth. Including the suburbs, it has a population of three thousand. It is an ancient city, situated mostly on a peninsula formed by the river Nid, which here flows into the Trondhjem Fjord. The situation is highly picturesque. In early times it was thought that the strength of the country consisted in the fertile tracts around this fjord. Trondhjem was founded by King Olaf Trygvason in 996 A. D.; but it did not prosper until King Olaf Haroldson, called "Saint Olaf," came to the throne in about 1018. After several years of continual effort, King Olaf the Saint established Christianity in Norway by the sword. He then arranged the Norwegian church by law, and travelled throughout the country to see how it prospered.

After his death, a wooden church was built over the spot where he was buried. This church after being rebuilt many times, became the famed cathedral. During the Middle Ages, the people flocked from all parts of Europe to worship at the shrine of Saint Olaf. The shrine consisted of an inner coffin of gilt silver, inlaid with precious stones, in which Olaf's body was placed. This was encased in two other coffins of wood, which were adorned with many ornaments, especially the outer one, which had no bottom, and could be placed as a covering over the others. In the grand procession on St. Olaf's day, July 27, the shrine was carried by sixty men, followed by the Archbishop at the head of the clergy. Round the church were hung small bags, in which the great throng of strangers, foreigners, and pilgrims who found their way to St. Olaf's Church on this solemn occasion, deposited their offerings. When allegiance was sworn and homage paid to the king, the shrine was carried to the assize at Bratoren, where, with his hand placed on it, the king took his oath.

Many fabulous stories, in which the Roman Catholic Church and clergy are so fruitful, were told to draw the people to this place. One was that where Olaf was buried, there sprang up a spring of water whose curative qualities were said to restore the broken health of pilgrims who sought healing in the sepulchral well. At different times when his body was exhumed, it was found in a state of preservation, so that those who had once seen him could distinguish him as the real "Saint Olaf." Five hundred years later, it is claimed that his body was still preserved from decay. The well can be seen at the present time each day at twelve o'clock, with the entire building and its surroundings. The well is described as narrow at the top, widening downwards like a bottle, but tapering again at the bottom. It is thirty-six feet deep, is built underground of hewn stone, and contains water which is somewhat calciferous.

From the middle of the twelfth century until the Reformation (1536), the cathedral was the metropolitan church of Norway, and, being situated in the midst of a somewhat superstitious people, and holding in its grasp so many super-

stitious tales, it became the centre of Christianity in the far-extending ecclesiastical provinces of the country. At this time a Parliamentary Assembly of Denmark introduced the tenets of the Lutheran religion, and also resolved that Norway should be a "limb" of Denmark. The following year the Reformation was introduced into Norway by royal command without preparation by the conversion of the people through preaching. Lutheran superintendents, or bishops, were installed; but the episcopal see of Trondhjem remained vacant for nine years, until 1546, when Thorhjorm Olafson Bratt M. A. was appointed to fill the office. He had pursued his studies in Wittenberg, and was recommended by Luther, whose personal friend he was. About this time the shrine of Olaf was removed from the cathedral to Denmark.

When Norway was in its highest state of prosperity, the cathedral was at its best; and in the days of its grandeur, it was unrivalled in the whole north in respect to size, magnificence, and elaborate architectural design. When, during the fourteenth and fifteenth centuries, the strength of the nation declined, the cathedral gradually fell into decay; but its copious historical mementos are perpetuated in the chronicles of Norway.

In 1814, when Norway declared its independence, it was determined to make the cathedral at Trondhjem the coronation church of the Norwegian kings; and as the country rose in strength and prosperity, the idea of restoring the cathedral to its previous state came into the minds of the people. The edifice has gone through four distinct building periods, and on July 1, 1889, it entered upon the fifth. As rebuilt in the thirteenth century, the church was 324 feet in length, and besides spires and turreted pillars on the corners, it had five towers, the central tower rising high above the others and overtopping the whole church. One writer in his description of the cathedral, relates that in concord with the current repute, it had 316 windows, 3360 pillars, and about 40 statues exclusive of sculptured heads and faces. It also had twenty-five altars beautifully carved and adorned. It was completed when the country was in its highest state of prosperity, when King Hakon the Fifth and Queen Eufema were crowned on the tenth of August, 1299; some historians say Aug. 10, 1449. And since that time the kings and queens of Sweden and Norway have been crowned here. This fact makes the city and cathedral of State interest. Since the Reformation, beginning in 1546, it has been in the hands of the Protestant Lutheran Church, and there have been at this place twenty-two bishops, thirteen of whom were Danes. In the present rebuilding, the original enlarged plans are followed, and the altars and images of saints are to be replaced as nearly as possible. In this disposition on the part of the present Lutheran Church of Norway to honor the work of their Roman Catholic fathers is seen an illustration of the spirit that exists in all the countries of the Old World where the national religion is Protestant. It is evident that the power and influence of the papacy are reviving.

Trondhjem has passed through several conflagrations and desolating plagues. In 1658 it was annexed to Sweden, but it was bombarded by the Norwegians the same year. Notwithstanding these misfortunes, it continued to be a place of interest to the nation and especially the surrounding country. It was the capital of Norway till 1814, when the seat of Government was removed to Christiania. Since the beginning of the present century, it has rapidly increased in population, until at the present time, including the suburbs, it has over three thousand inhabitants.

Bible Student.

[IN this department we design to take up those passages of Scripture the explanations of which will shed light on the pathway of those who are truly seeking to know the will of God and do it. We shall be glad to receive from our readers questions upon such passages as are not clear to their minds. In answering we reserve the option of doing so by letter or through these columns; or, if perchance questions are evidently suggested by an unworthy motive, of ignoring them.]

To the Editor:—

Please to give your explanation of 1 Pet. 3:18, 19: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

We have given the 20th verse also, because it is necessary to the understanding of the sense of the passage. This is a much-disputed text, and is used very freely by the advocates of the "larger hope," or future-probation party, to support the idea that the spirits of the dead are preached to in the intermediate state; for it is argued the "spirits in prison" are the spirits of the departed. This hypothesis is totally unscriptural, since we are plainly told that the "dead know not anything." Eccl. 9: 5. They are "asleep."

That view of this passage most consistent to our minds is the following, which is advocated by many prominent commentators, and is in harmony with the statement itself: Christ was raised from the dead by the power of the Spirit of God; Rom. 8:11, and many other texts. It is through the anointing of this Spirit that the gospel was, and ever has been, preached. Isaiah, speaking of Christ, or speaking for Christ, says: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings [the gospel] unto the meek." Isa. 61:1. And this language, as if parallel with the text in Peter, continues: "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Does any one contend that this preaching was done to the dead?—No; but to the captives of Satan.

The text under consideration declares the fulfillment of these statements "in the days of Noah, while the ark was a preparing." Noah was "a preacher of righteousness," and as the direct representative of Jesus Christ, proclaimed the gospel of salvation to those who were bound by Satan in the days before the flood, being also limited to the one hundred and twenty years of grace beyond which no sinner could pass.

Editor BIBLE ECHO:—

Kindly explain in your next issue, or at your earliest convenience, 1 Tim. 4:3, more particularly the words, "Commanding to abstain from meats." H. M.

THE verse referred to with the context reads as follows: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

It would seem that the text would not need much explaining so far as its meaning is concerned. It is prophetic of the apostasy of a class in the last days who shall leave the faith of the Bible and be taught by deceiving, lying spirits. Under the influence of the devilish teachings, they will become so gross in their sins as to deny the sacredness of the marriage covenant, and their consciences will become insensible to good impressions. The word *bromátone*, from which "meats" is translated, does not have reference

exclusively to flesh, but is defined as "food; victuals."

We presume that it was not the purpose of our correspondent to require us to make an application of the language to any class of people, but rather to "show cause" why it should not be applied to S. D. Adventists, as it sometimes is by our doubtful friends, and also to show why this does not condemn the practice of commanding people to abstain from the use of swine's flesh.

We protest, of course, against the imputation of these charges to our people. We have not departed from the faith; we do not give heed to seducing spirits; we have no affinity for Satan or his doctrines; we do not forbid the marriage relation; we do not command to abstain from foods which God has created to be received [eaten] with thanksgiving.

It is true that S. D. Adventists do pay some attention to the rules which should govern our eating and drinking. Nor is this passage of Scripture at all opposed to this most important feature of physical religion, if we consider it with its modifications, "foods which God hath created to be received with thanksgiving." But has God created the swine to be eaten with thanksgiving?—No; he commanded his people anciently *not* to eat the flesh of swine or to touch their dead carcasses. It is related of Dr. Adam Clarke that being invited with others to dine on roast pig, he was asked to "say grace," a request with which he complied in the following way: "O Lord, if thou canst bless under the gospel what thou cursedst under the law, bless this pig."

It is true that the law forbidding the use of pork as food has been abrogated as far as it related to the Jewish economy; but the reason upon which the discrimination was made was undoubtedly a sanitary one, and that is as forcible to-day as it ever was. It is upon this ground that we as a people discard the use of the swine for food. It is gross, diseased, and in many countries absolutely dangerous. The word "scrofula," which applies to a long list of diseases, often hereditary, comes from the Latin *scrofa*, a sow. And it is said that the Jewish people are remarkably free from all such complaints. Surely if it was beneficial to the people of God anciently to abstain from the products of the sty, it will be so for us. And it is our solemn duty whether we eat, or drink, or whatsoever we do, to do all to the glory of God.

Previous to his public ascension, and after his resurrection, did Christ have a private ascension?

It is the opinion of many that he did, and with this opinion we are inclined to coincide. When Mary met the Master after his resurrection, he said to her, "Touch me not, for I am not yet ascended unto my Father; but go to my brethren, and say unto them, I ascend unto my Father." This occurred early in the morning, and it was evening when he next appeared. And after that time he allowed Thomas and others to touch him. From these facts it is strongly inferred that Christ ascended in the interval of his appearances.

You cannot touch an artery or vein in any extremity of your body without finding there something that has just come from the heart, or that is on its way to the heart. So you cannot discuss thoroughly any event in human history, or any principle in philosophy, without finding it related in some way to the cross on Calvary. Nay, not this world only, but the universe, is Christo-centric. And hence the more any man knows of anything that is true, the more he ought to know of Christ, who is the truth. The trouble with some of our learned preachers is that they forget the simple fact that all light comes from the sun. They discuss it as light in the abstract. . . . The gospel is the revelation of a personal Saviour. He is all, and in all.—*Occident*.

THE REVELATION.

THE Revelation, usually termed "The Apocalypse," from its Greek name, meaning "a disclosure, a revelation," has been described to be "a panorama of the glory of Christ." In the evangelists we have the record of his humiliation, his condescension, his toil and sufferings, his patience, his mockings and scourgings by those who should have done him reverence, and finally his death upon the shameful cross, a death esteemed in that age to be the most ignominious that men could inflict. In the Revelation we have the gospel of his enthronement in glory, his association with the Father upon the throne of universal dominion, his overruling providence among the nations of the earth, and his coming again, not a homeless stranger, but in power and great glory, to punish his enemies and reward his followers. "A voice has cried in the wilderness, 'Behold the Lamb of God;' a voice will soon proclaim from heaven, 'Behold the Lion of the tribe of Judah!'"

Scenes of glory surpassing fable are unveiled before us in this book. Appeals of unwonted power bear down upon the impenitent from its sacred pages in threatenings of judgment that have no parallel in any other portion of the book of God. Consolation which no language can describe is here given to the humble followers of Christ in this lower world, in glorious views of Him upon whom help for them has been laid,—Him who has the key of David, who holds his ministers in his own right hand, who, though he was once dead, is now alive forevermore, and assures us that he is the triumphant possessor of the keys of death and of the grave, and who has given to every overcomer the multiplied promises of walking with him in white, having a crown of life, partaking of the fruit of the tree of life which grows in the midst of the Paradise of God, and being raised up to sit with him upon his own glorious throne. No other book takes us at once, and so irresistibly, into another sphere. Long vistas are here opened before us, which are bounded by no terrestrial objects, but carry us forward into other worlds. And if ever themes of thrilling and impressive interest, and grand and lofty imagery, and sublime and magnificent description, can invite the attention of mankind, then the Revelation invites us to a careful study of its pages, which urge upon our notice the realities of a momentous future and an unseen world.

"Blessed is he that readeth, and they that hear the words of this prophecy." Is there so direct and formal a blessing pronounced upon the reading and observance of any other portion of the Word of God? What encouragement, then, have we for its study! And shall we say that it cannot be understood? Is a blessing offered for the study of a book which it can do us no good to study? Men may assert, with more pertness than piety, that "every age of declension is marked by an increase of commentaries on the Apocalypse," or that "the study of the Revelation either finds or leaves a man mad;" but God has pronounced his blessing upon it, he has set the seal of his approbation to an earnest study of its marvellous pages; and with such encouragement from such a source, the child of God will be unmoved by a thousand feeble counterblasts from men.

Every fulfillment of prophecy brings its duties; hence there are things in the Revelation to be kept, or performed; practical duties to be entered upon as the result of the accomplishment of the prophecy. A notable instance of this kind may be seen in chapter 14:12, where it is said, "Here are they that keep the commandments of God, and the faith of Jesus."—*Thoughts on the Revelation*.

SCIENCE is but a mere heap of facts, not a golden chain of truths, if not linked by faith to the throne of God.—*F. P. Cobbe*.

Missionary.

A PRAYER.

MARY A. STEWARD.

O FATHER, hear thy sinful child,
So full of doubts, so weak, defiled;
Canst thou be ever reconciled
With my poor tempted heart?

I am so tired! I long for rest;
My sin lies heavy on my breast;
My wrongs, dear Lord, I have confessed,—
O! wilt thou pardon me?

I have no righteousness to plead,
But Jesus' blood supplies my need;
His love can ransom from the meed
Of sin's just penalty.

The Father heard my weary plea,
He sent the sweetest rest to me:
Forgave my sins, and set me free—
O glory to his name!

CHINA AND JAPAN.

To EVERY nation, and kindred, and tongue, and people, the angel said the message must be preached. As we look over the vast fields, we see that much has already been done; that thousands have heard the truth, and that thousands more have had an opportunity to hear it, if they would. And yet each year shows by the reports of labor, that more harvesters have been employed in the vineyard, and that a greater amount of work has been done than during the preceding year.

But are the souls of those in foreign lands less precious in the sight of God than those around us?—No, no. The blood of Jesus Christ was shed for all, and to us on whose paths the glorious light has already shone, giving us a fresh experience and a peace and hope in Jesus, such as only truth and a faith and confidence in the efficacy of the sacrifice of the world's Redeemer can give, the words apply, "Go ye into all the world, and preach the gospel to every creature."

China has an area of 4,000,000 square miles, or one-tenth of the habitable portion of the globe, and a population of 400,000,000 or 500,000,000 souls; it is divided into three great valleys. These valleys are divided by two chains of mountains, the northern one being the Thin Ling Range, or the Blue Mountains. They run from west to east, and separate the valley of Hoang-Ho on the north, from that of Yang-tse-Kiang on the south. South of the valley of the latter river runs the great Yan-Ling Chain, which extends northeast from the Himalayas to the Pacific Ocean.

From the class of Chinese who emigrate to our shores, we are inclined to think that they are an illiterate, degraded race; but such is not the case. Although they are held in the bonds of heathenism and superstition, there are many among them capable of appreciating the truth of the Bible.

They are naturally a very industrious people. Almost all the tea consumed in the United States and in Europe is produced by China. Silk is manufactured in large quantities; and so thickly populated is the country that it has become necessary to carry on agriculture with great care, in order to produce sufficient food. Every year the Emperor, accompanied by the dignitaries of the State, repairs to the sacred field, and ploughs a furrow, by way of example to the nation. The steepest hillsides are terraced to increase the soil, the lakes have numerous floating gardens, and the bottoms of the streams are planted with aquatic vegetables, the seeds and roots of which are used as food.

Here is an opportunity for faithful missionaries to labor among these homes. Here are honest hearts, and some of them, no doubt, in that glad day when the Son of man shall take his scepter, will help swell the chorus of immortal voices whose songs will

render praise to Him who sitteth upon the throne, and to the Lamb forever and ever.

For many years the ports of China were closed to foreign powers, but now the Lord has removed that difficulty. In twenty-two ports foreign ships are now admitted, and in all these the people are becoming moulded to the habits and customs of Americans and Europeans. This makes the way more accessible to our missionaries; and if the work were started in these seaport towns, there might be found in them persons who would love and honor the truth, and who, in turn, would take it to their friends in the interior. There are many Europeans and Americans in China, and other denominations have made some attempts to propagate their doctrines. The Catholic converts there are estimated at 1,094,000, and the Protestants have 18,707 communicants. The people, as a rule, are well educated, and education is always rewarded with lucrative positions under the Government.

Japan is a large island surrounded by 3,000 smaller ones, having a total area of 10,000 square miles. The land is very fertile, and is abundantly watered by numerous small rivers and lakes. The cities are numerous and magnificent. Tokio, the capital of Eastern Japan, is said to extend over as much ground as London, and its population is thickly interspersed with Americans and Europeans. The port of Tokio is Yokohama. Eighteen miles distant, on the Bay of Yedo, there are located 2,000 Europeans. Bro. La Rue visited this place, and in about eight days sold over forty-one dollars' worth of publications.

The Third Angel's Message has already been carried to Europe, and beyond to Siberia, and its rays have gladdened the hearts of many in the islands of the seas. But the message must be pushed farther; these countries must be reached. The Macedonian cry comes from them as well as from others. The fields are white, ready for the harvest. It is high time that some were fitting themselves to enter these fields.

PERCY T. MAGAN.

MAINE CAMP-MEETING.

THIS meeting was held at Pittsfield, a nice little town of 1,500 inhabitants, on the Maine Central Railroad. The camp was located in the edge of the town, only about ten minutes' walk from the station. On reaching the ground Monday morning, I found that Elders Miles and Robinson and Prof. Caviness were on the ground, laboring in connection with those of the Maine Conference to make the workers' meeting a success. A good spirit was manifested on the ground, and some excellent meetings had already been held. Elder Miles had a class of about thirty taking instruction in the canvassing work. Much interest was manifested in this branch of the work. Prof. Caviness gave several talks on the subject of preparation to labor in the cause of God. We were much interested to meet some fifteen or twenty Sabbath-keepers from New Brunswick and Nova Scotia. The report of the work in those provinces shows a healthy growth since the truth was first planted in them. The brethren in the provinces think that there should be a Conference organized there soon.

I have attended, in all, three camp-meetings in the State of Maine. The present one was preceded by a workers' meeting, which was an experiment with the Maine Conference, as it was the first time they ever held a workers' meeting in connection with their camp-meeting. It was the universal testimony of the brethren and sisters, that this was the best meeting ever held in the State. One reason for this was because of the workers' meeting. I am certain that the Maine Conference will never want to give up the workers' meeting so long as they hold camp-meetings. There was a larger attendance of our own people than last year, also a much larger attendance from the outside. On Sunday from

2000 to 3000 were on the ground. Sabbath forenoon quite a number came forward for prayers. In the afternoon the meeting was given to the people, and in a short time over 100 testimonies were borne. The Spirit of the Lord was present, and the congregation felt its influence at times with power. A goodly number not of our faith were present, and Methodists, Baptists, and others took part in the meeting, and seemed to enjoy it much. Ten were baptized on Monday.

About fifty united with the National Religious Liberty Association. This work will be carried forward in the State by Elder R. S. Webber. Some who had been bound by sin, rejoiced in the freedom of Christ's love and righteousness at the close of this meeting. If our brethren will all do the Master's bidding, the work ere long will go with power in the good State of Maine.

R. A. UNDERWOOD.

KALAMAZOO, MICHIGAN, CAMP-MEETING.

WE arrived on the ground Tuesday morning; but as the meeting was not to commence till Tuesday evening, there were as yet but very few present. There being no workers' meeting, only those brethren were present who had come to pitch the tents and build the camp. Quite a number came in during the day. The brethren and sisters continued to come from that time till Sabbath morning. The weather was good—could not have been better. The blessing of the Lord was present in the meetings from the first, and the speakers enjoyed much freedom in preaching the word.

The work at Kalamazoo was organized just as soon as possible under the circumstances, and many took hold of the work with devoted and earnest zeal, and labored with faithfulness for those who especially needed help. This was not in vain, as was manifest from the many reports of those benefited. Those engaged in the work also felt themselves greatly blessed. As the meeting progressed, the interest increased, and when the time came to close, many expressed a desire that it might continue a week longer. Many lost much by not remaining till the close. It does seem too bad that while we do make the effort to come, we should not come at the beginning and stay till the close, the time being so short at the longest. The benefit and the blessing would be much greater, and our home affairs would get along just as well.

The laborers present from abroad were, Sister White, Elders E. J. Waggoner, W. C. White, and the writer. Sister White spoke with great freedom, and with her usual earnestness and energy, both in the public congregation and in the ministers' meetings. Elder E. J. Waggoner presented the subject of justification by faith with much clearness and to the rejoicing of many; and the truths of the Third Angel's Message seemed even more precious and powerful than ever before. Elder Uriah Smith spoke at the beginning of the Sabbath, on the subject of Christ standing at the door, ready to enter if we only open to him. On Sunday Prof. Prescott spoke on the subject of education, and we could but wish that all our people were present to have their minds stirred up afresh on this important subject. Dr. Kellogg spoke twice on the subject of health and temperance. On Sabbath afternoon, after a discourse by Sister White, a call was made for the unconverted and backslidden to seek God. A large number responded. The greater part of these were children of Sabbath-keepers. It was a goodly sight to see these dear youth seeking the Lord and dedicating their lives to the service of the heavenly Master. On Monday afternoon twenty-one were baptized. Tuesday morning the parting meeting was held. Many left this meeting with renewed determination to seek the Lord with all their heart, and fight the battle to the

end. May God bless them in keeping the promise that they have made. May they learn what it is to live a life of faith, trusting in the mighty God of Israel.

The tents and camp fixtures were shipped directly from Kalamazoo to Saginaw, where we are now preparing for the camp-meeting, which is to open Tuesday evening. Last Sabbath over fifty were present, and we can already report much of the blessing of God. The people are beginning to come in, and the prospect is that we shall have a most excellent meeting. May God work for us, and may his name be glorified. O. A. OLSEN.

OHIO CAMP-MEETING.

THE Ohio meeting was held from August 2 to 13, on the Knox county Fair Grounds, just in the rear of the Mt. Vernon Sanitarium. The location was a very pleasant one, and all the surroundings were unexceptionable. The meeting, however, was not as large as had been hoped, on account of the lateness of the oat harvest, which kept many at their homes. The preliminary workers' meeting, with a good corps of workers, and the presence of a number of ministering brethren, both from home and abroad, served to bring the camp in all particulars to a complete readiness for the work of the camp-meeting proper on opening day.

Elder R. S. Owen came on the ground about the middle of the workers' meeting, and began immediately the youths' and children's meetings, which were an interesting and exceedingly profitable feature of the camp. The burden of the preaching fell upon Elders Olsen, Farnsworth, and Owen. Dr. G. A. Hare, of the Sanitarium, spoke twice upon the subjects, "Health" and the "Religion of the Body." Elder Farnsworth gave a discourse Sunday afternoon on the question, "Why we oppose Religious Legislation," to a large audience, many being present from the city. The day following, the claims of the "National Religious Liberty Association" were presented to the people, and the most of those present took membership.

The children's and young people's meetings throughout were marked by an earnest, devotional spirit. In the general meetings of the last two days, such a heart-felt feeling of penitence for past errors, and such a spirit of confession to one another of all that had been amiss in their relations as brethren in the church, came in, that the camp-meeting closed with the wish in the hearts of all that it had just begun. W. H. MCKEE.

AN ACROSTIC.

BIBLE ECHO! mayst thou find
In every home a welcome kind;
Beams of light mayst thou diffuse,
Living thoughts on Bible truths;
Every present truth declare,
Each in due season given there.
Christ is coming! Listen, all!
Hark to the third angel's call;
Oh, escape proud Babylon's fall!

A VOICE FROM BALLARAT.

EVERY impulse and stroke of missionary power on earth is from the heart of Christ. He sows, and there is a harvest. He touches nations, and there arises a brotherhood, not only civilized by his light, but sanctified by his love. The isles of the ocean wait for him. He spreads his net and gathers of every kind, and lo! the burden of the sea is not only fishes, but fishermen, who go and gather and come again. If there are activity, free giving, ready going, a full treasury, able men who say, "Here am, I send me," it is because through all the organization Christ lives and his personal Spirit works. There is no other possible spring for that enthusiasm.—*Bishop Huntington.*

News Summary.

There are 20,000 periodicals published in Europe.

The cholera outbreak in Persia is proving of a very serious nature.

The Paris Exhibition, which was opened in May last, was closed on the 7th inst.

The *Phœnix*, the first of the cruisers for the new Australian squadron, has been launched at Glasgow.

A new silver mine has been opened up in the island of Yezo, Japan. The deposit is of a very rich character.

Eight new petroleum wells have been discovered in Southern Russia. The flow from the old wells was decreasing.

The Mormons are said to be losing political power in Utah. Even Salt Lake City has a non-Mormon municipal government.

According to Government estimates, there are 20,000,000,000 tons of coal in the mines in the valley of the Donetz, Southern Russia.

The island of Crete has been restored to a state of tranquillity, and the horrible atrocities that have lately taken place there have ceased.

The gas works employes of Glasgow have struck work. They demand the introduction of the eight-hours system with no reduction of wages.

Woking, England, has a Mohammedan mosque, and a Buddhist temple has been opened in Paris, where there are about three hundred Buddhists.

The Sultan says that Turkey will not join the triple alliance,—Germany, Austria, and Italy, and that he will resist the granting of autonomy to Armenia.

The Special Commission appointed by Parliament to investigate the charges brought by the London *Times* against Mr. Parnell, has resumed its sittings.

The defaulting teller of the Sydney branch of the Bank of New Zealand, has been arrested. He acknowledges that his defalcations amount to £30,000.

The New Zealand and South Seas Exhibition is to be opened at Dunedin on the 26th inst. Fares from Melbourne will be £10—first class, and £5 second.

In September, the Waldensian Church celebrated the second centennial anniversary of their return to their native valleys after the period of their exile and persecution.

"We may be making for the millennium of peace," says an English paper, "but gun-making pays still." As evidence, Messrs. Armstrong's profits amounted last year to £222,742.

Lord Derby hopes to see the Australian colonies federated under a Governor-General, and thinks the only obstacle is the mutual distrust with which the colonies regard one another.

The Scriptures are now printed in the languages spoken by nine-tenths of the world's inhabitants. In the early part of this century, they were accessible to only about one-fifth.

The consumption of strong liquors reached in St. Petersburg in one year more than 34,875,000 gallons. On the average, every inhabitant of the empire consumes nine gallons a year.

Mr. Stuart proposes, as an addition to the Public Health Bill now before the Victorian Parliament, a clause providing for the erection of a crematorium, and making cremation lawful.

Princess Sophia, sister of the Emperor of Germany, was married on the 27th ult. to the Duke of Sparta, heir to the throne of Greece. The Emperor and Empress of Germany were present on the occasion.

The Turkish ecclesiastical authorities have agreed to recognize printed Korans, after a careful examination and correction of errors. This remarkable step will throw the great army of copyists out of work.

It is said that the Government of India is actually experimenting in the Punjab with a view to introducing the cultivation of opium into that province, where the use of the deadly drug is at present scarcely known.

There is a proposal in Edinburgh to promote a ship canal between the Firth of Forth and the Clyde, to cost seven millions sterling. The canal would save 500 miles of sea route between Edinburgh and Glasgow, 420 between Leith and Liverpool, and 300 miles between Glasgow and London.

Mr. John Burns is now conducting a strike of lightermen, who are demanding an increase of wages for overtime. There is agitation and unrest in other labor circles of Great Britain.

Father M'Fadden and the fourteen other persons who were arrested on a charge of murdering, or abetting the murder, of Police-Inspector Martin at Gweedore, Ireland, last February, have had their trial. The prisoners pleaded guilty to the charges against them.

The British ship *Tarnmoor* was wrecked not long since on a voyage between Baltimore, U. S. A., and Rio Janeiro. The crew took to the boat, but suffered so from hunger and thirst that two of their number who died from starvation and exposure were greedily devoured by the famishing survivors.

The incumbent of Holy Trinity Church (Anglican), Christchurch, New Zealand, has been sued by a parishioner for £200 damages for refusing to administer the sacrament to her. The justice decided for the defendant, on the ground that an ecclesiastical court is the proper tribunal to try such cases.

Among the noted personages to whom the British and Foreign Bible Society have presented copies of the Bible, is the Shah of Persia. At his late visit to England, a special copy of the revised version of the Persian New Testament was prepared for his acceptance, which he received readily, and promised to read.

The Protestant churches in the Baltic provinces, which have hitherto been exempt from taxation, are to be taxed by order of the Russian Minister of Finance. "This is one of a series of reforms by which the Government intends thoroughly to Russianize the old Baltic-German institutions and to diminish the influence of the German Protestant clergy."

A Protestant paper of a recent date says that China is "permeated by Catholicity," every province from Siberia in the north to Anam on the south, from Thibet on the west to the Yellow Sea on the east, containing its bishop, its priests, its churches and schools, and a considerable body of laity. In the whole empire there are nearly half a million Catholics.

Until recently, church buildings in Japan were not registered as such, but as private property in which Christian services would be held; but since the new Constitution has come in force, making all religions lawful, a house of worship built at Seto has been registered as a Christian church, exempt from taxation, and having all the rights and privileges of a Buddhist temple.

There is a tract of 12,000,000 acres of mallee land in the northern part of Victoria, which has been considered a useless desert. On a recent visit, the Minister of Lands found about 100,000 acres of this land converted into fields of excellent wheat, and other large tracts planted with vines and fruit trees. The abundant rains have made this transformation possible, and have illustrated what irrigation can do for such arid wastes.

During the last twenty years, Japan has been systematically developing her military strength. She now has an army of 176,323 men that could be instantly summoned to arms at the first outbreak of hostilities, and a reserve of not less than 4,000,000 able-bodied men between the ages of seventeen and forty. The Japanese soldiers are thoroughly drilled, and are sober, capable of great physical exertion, and possess more than the ordinary degree of courage and self-reliance.

Ship canals are quite the fashion. The French propose constructing one, at an estimated cost of £8,000,000, that will make Paris a seaport. Work on the Nicaragua Canal is to be commenced in 1890, and the projectors promise that it will be completed by the beginning of 1895. Another canal is projected across Florida. It is claimed that this canal will save 800 or 900 miles of navigation to vessels from New Orleans to northern parts of the States. The estimated cost of construction is £12,000,000.

As an indication of the tendency in ecclesiastical circles, it may be stated that Professor Steck, of the University of Berne, Switzerland, has written a learned work on the Epistle to the Galatians, with the object of analyzing "Paul and his writings out of existence." He claims that the Pauline letters were written between 120 and 140 A. D., so that the apostle himself could not have been the author of a single one of them. Professor Steck's views are warmly combatted from all sides; yet he is one of many who attack the integrity of the Sacred Volume, or put forth doctrines that tend to weaken its force.

Health and Temperance.

NO SHATTERED box of ointment
We ever need regret ;
For out of disappointment
Flow sweetest odors yet.
The discord that involveth
Some startling change of key,
The Master's hand resolveth
In richest harmony.

TREATMENT OF DISEASE.

A CARDINAL principle that should govern every physician or other person who engages in the treatment of the sick should be to act in harmony with nature ; that is, to endeavor to facilitate the remedial processes which nature institutes and in many cases carries forward to a successful result. Be very careful never to hinder the efforts of nature by officious interference. It is a much safer error in the treatment of the sick to do too little than to do too much. While administering treatment of any sort, the immediate effect as well as the remote influence of the remedies employed should be very carefully watched and studied, not only for the purpose of securing good results with the case in hand, but in order to make the experience valuable with reference to the treatment of similar cases. In many cases, perhaps the majority, the thing to be accomplished by treatment is not to stop the morbid action which is in progress, but to modify or control it. In a great majority of cases, especially in acute diseases, the object of the morbid action is remedial. Nature is at work, endeavoring to free herself from obstruction, to remove obnoxious elements from the system, or in some way to remove existing causes of derangement and to restore harmony to the vital processes ; but nature works blindly, she is not intelligent, and often destroys herself in the effort of self-preservation, by too great intensity of action. Hence when the morbid action is becoming too intense, it should be checked by the employment of well-known means for lessening vital action, which have already been described, and of which cold is the most useful and an almost indispensable agent in the treatment of nearly all acute diseases. When the vital action is sluggish or is of too little intensity for the accomplishment of the object desired, at least within a reasonable length of time, such remedies should be applied as will increase or stimulate vital activity, for which purpose heat, electricity, and water properly employed, are among the very best of agents. On this account, the three agents mentioned are among the most indispensable remedies in the treatment of all chronic diseases, which are chiefly characterized by insufficiency of vital effort. The effort should always be made to restore, as far as possible, the balance of vital activity in the different parts of the system, which balance is always destroyed whenever a part or the whole of the system is in a state of disease.

Since nearly all cases of disease, especially of acute disease, will recover if left to themselves, provided the vitality of the patient holds out until the remedial process is accomplished, it is in many cases of the very greatest importance that proper attention should be given to economizing and preserving the vital forces of the patient. Hence it is evident that depressing agents should never be employed when they are not distinctly and positively indicated. It is indeed fortunate for the present generation that the old-fashioned methods of treatment, the essentials of which were blood-letting and violent purgation together with mercurial salivation and other harsh measures of treatment, have gone out of fashion. The folly of the excessive-stimulant plan is still more clearly seen when it appears, as it does whenever careful and candid investigation is made, that the remedies employed as stimulants invariably operate

in a manner directly opposite to the way in which they are intended to act. It has been most thoroughly demonstrated that alcohol, the most largely employed of the so-called stimulants, is a powerful depressant instead of a stimulant, that it destroys instead of creating force, and that it obstructs rather than reinforces vitality. The proper plan to pursue in choosing remedies is to select those which will accomplish the desired result with the least expense of vitality to the patient, as by this means he will be given the best possible chance for recovery ; and in case there is any doubt whether the application of a certain remedy will do more harm than good, that is, whether it will hinder more than it will help the remedial process, or weaken the patient by lessening his vitality more than it will aid him by checking the morbid process,—we say, whenever there is any doubt as to which of these two ways will be that in which a remedy will operate, the remedy should by all means be omitted, as it will be far safer to trust the patient in the hands of nature than to incur the risk of employing a doubtful remedy.—*Home Hand Book.*

THE NEED OF FAT FOODS.

THE idea that fat is necessarily unwholesome is a mischievous one. The proper nourishment of the body requires a certain proportion of fat. The only objection we urge against fats as food, is the manner in which they are taken. In the form of rich cakes, pastry, fried foods, melted fats as used with salads, butter on hot bread or potatoes, and the like, fats are difficult of digestion, and often interfere with the digestion of other foods. Animal fats are, at least in a free state, much less digestible than vegetable fats. Cooking renders most elements of food more digestible ; or, rather, cooking is a sort of partial digestion of most food elements. Fats are, however, an exception to this rule. Cooking greatly increases the indigestibility of fats, which, at the best, are hard to digest in a free state. The most acceptable form in which fats can be introduced into the body is in cream, in grains like corn or oatmeal, in such nuts as almonds and chestnuts, and in the legumes, as peas, beans, and lentils. When taken in this form, fats are easily digested, and when assimilated serve to build up the brain and nerves, and encourage the nutrition of other tissues. Butter is not an economical fat. The process of digesting butter is essentially a process of unchurning. The housewife, then, wastes her labor in churning the cream, and the butter-eater his in unchurning it. Besides, butter is rarely found in a perfectly sweet condition. As ordinarily made, butter will not keep longer than milk, unless kept on ice. Tainted butter is a most unwholesome article. It sets up a process of decay and fermentation in the stomach, and is wholly unfit to enter a human stomach. The same must be said of cheese. The latter article, if eaten at all, should invariably be first cooked. Heat destroys the germs present in cheese, and decomposes the poisonous compounds which it contains.—*Good Health.*

HOW BREWERIES HELP A CITY.

THE Milwaukee *Sentinel* shows how the manufacture of beer has benefited that city, as follows :—

“At least six new school buildings are immediately necessary ; but because there are so many saloons, the taxpayers must support police and courts and jails and charitable institutions with their money. There are hundreds of children of school age in the city who are denied school privileges because we cannot afford to put up more school buildings.”

Referring to the 3000 saloons, it says : “They render it necessary to sustain a large police force to preserve order in this city. They compel the city and the country to support courts and all the machinery of the law to take care of offenders whose

offenses grow out of liquor. They make us support a House of Correction for the seclusion of drunkards and criminals who have been developed by the saloons, at an enormous cost. They lay upon the city and county the burden of supporting almshouses for the care of persons reduced to pauperism by drunkenness ; hospitals for the medical treatment of chronic invalids whose disease can be traced to whisky ; insane asylums, toward the filling of which intemperance contributes a large share. The tax payers bear the greater part of these burdens rendered necessary by saloons.”

A CHINESE PROCLAMATION.

THE Governor of Ningpo has issued the following curious proclamation to the agriculturists of his district, enjoining them not to kill certain of the smaller animals :—

“Frogs are produced in the middle of your fields ; although they are little things, they are small human beings in form. They cherish a life-long attachment to their natal soil, and at night they melodiously sing in concert with clear voices. Moreover, they protect your crops by eating locusts, thus deserving the gratitude of the people. Why go after dark with lanterns, scheming to capture the harmless and useful things ? Although they may be nice flavoring for your rice, it is heartless to slay them. Henceforward it is forbidden to buy or sell them, and those who do so will be severely punished. Sparrows, again, sing at their season sweetly in the trees. They are not like wolves, tigers, or leopards, which may take to injuring men when they grow large. Why go out with nets to catch them all from the hills and woods ? Know that for the strong to slay the feeble for food is the way of wild beasts and rapacious birds. Resist the lust of your mouths and bellies for savory meats, and thus act in unison with heaven, which loves to preserve life. Both these sorts of creatures you are forbidden to catch from henceforth. Do not flatter yourselves that after this warning the punishment for disobedience will be mild.”

ICED FISH DAMAGED AND DANGEROUS.

ACCORDING to Mr. J. Lawrence-Hamilton, M.R.C.S., in the *Lancet*, ice spoils the freshness, firmness, and flavor of fish by rendering it, prior to putrefaction, insipid, soft, and flabby. In the United Kingdom, by coasting vessels, fishing is seldom carried on during Saturday afternoons and all Sunday ; fish caught on Friday night and often days previously, especially during continued storms, fogs, and calms, could not reach Billingsgate till Monday morning, and the consumer late on Monday, when it would never be less than three days old, and often more. Indeed, much of the best prime trawl-caught fish sold at Billingsgate is from three to ten days old. Being imported from the metropolis, ice in most fishing districts is much dearer than in London. Compared with the winter prices, during the summer months, when ice is most used and most wasteful, it is much dearer—sometimes by 50 per cent. Experience seems to show that the gravest cases of fish poisoning arise more commonly from eating fish which has been kept on ice than from eating fish kept naturally cool. Where fish is preserved on ice, it appears that the ice only favors putrefaction by furnishing a constant supply of moisture, carrying with it the putrefactive bacteria derived from its foul and filthy surroundings, so that this iced fish remains covered with fresh solutions of filth pregnant with putrefactive bacteria. Thus large quantities of those subtle complex bodies, the animal alkaloids or ptomaines, are probably elaborated, and give rise to those marked symptoms of poisoning which sometimes occur from eating fish preserved on ice. On the other hand, keeping fish dry and cool can in no

way favor putrefaction. And although here cases of poisoning may happen, yet the symptoms are much less marked, and pass off sooner, the toxic effects being usually confined to a passing attack of vomiting and diarrhoea; whilst in the case of fish preserved on ice the vomiting and diarrhoea may be less marked, though the other symptoms may be much more profound and lasting, and even sometimes fatal. There are various poisons derivable from putrid fish, the detailed consideration of which requires much further elaboration, work, experiment, and research. Indeed, as upwards of seventy different kinds of food fishes, within a few hours of their death, on being eaten, give rise to poisonous symptoms, the Russian Government in 1894 will award a prize of 5000 roubles (say roughly £500) for the best essay upon the nature and cure of fish poisoning.

OPPRESSION of any who are in the minority is the greatest cowardice.

PUBLIC services are held each Sabbath, seventh day, in the following cities, to which all are cordially invited:—

Place and Address of Meetings.	Time of Meeting.	
	Sabbath-School.	Church.
ADELAIDE—Town Hall, Norwood -	9:30a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills -	2:30p.m.	10:30
BALLARAT—Societies' Hall -	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St. -	2:30p.m.	11 a.m.
NORTH FITZROY—Federal Hall, 14 and 16 Best Street St. -	9:30a.m.	11 a.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall -	2 p.m.	3:15p.m.

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3. When cheques are sent, the exchange will be charged to the sender.
4. If Postal Note or paper money be sent, register the letter; otherwise it is at your own risk.
5. State explicitly what the money is for.
6. Be careful to send name and full address, so that we can acknowledge receipt.

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Bible Echo and Signs of the Times.

Melbourne, Australia, November 15, 1889.

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

We commence in this number a series of articles from the pen of Mrs. E. G. White on the Life of Paul. These will be found to be of exceedingly great interest and value, both in the insight to the experience of this devoted apostle, and the deep views of practical Christianity, which are sure to appeal to the hearts of all readers.

The Echo Publishing Company, Limited, would be glad to receive from its friends, loans or deposits of sums small or larger. On fixed deposits they will pay interest, and smaller amounts will be paid on demand. We can assure all who are willing thus to help the work that the investment will be perfectly safe, and will be a means of advancing the work in the colonies.

It is not possible at the present time to announce definitely in reference to the time of the next annual meeting of the Australian S. D. Adventist Conference; but it is quite probable that it will convene at the holiday season, and it would be well for those who expect to attend to begin to lay plans accordingly. We shall be glad to give more definite information when it shall have been decided upon.

A TRAINING class for workers was held in the hall of our Office from Oct. 26 to Nov. 6, under the direction of Bro. E. M. Morrison. Over twenty were in regular attendance. The interest was good at the outset, and increased to the close. The results were highly satisfactory. In connection with the class, extra meetings were held for the church, which were seasons of spiritual profit.

Our thanks are due the Bible and Tract Depository, 90 Collins Street, for a copy of the pamphlet, entitled "Secular Corroborations of the Sacred Record," a paper prepared by Rev. Joseph Nicholson, and read before the Mount Gambier Wesleyan Literary Society. Our readers will doubtless remember that a portion of this valuable document was published in the October 1 issue of the BIBLE ECHO.

"THE SABBATH WAS MADE FOR MAN."

In the existing discussion of the question of Sabbath rest, this expression from our Saviour's lips is very frequently quoted by both sides and all sides of the controversy. By the no-Sabbath party it is construed to mean that as an institution the day of rest is wholly subservient to the treatment which each man is disposed to give it. One man may prefer to rest in dormant inactivity, another wishes to attend church, another may choose to play tennis, another goes hunting, etc., let each one be fully persuaded in his own mind. And in religious circles the idea of one day being intrinsically more sacred than another is frequently made the subject of ridicule. This we believe to be an utter perversion of Christ's words. Their obvious meaning is to establish the Sabbath upon a consistent basis, by the expressed approbation of the Saviour himself. The Sabbath was made to be a medium of blessing to mankind. To be such in reality, it must be placed above the whims and caprice of man. It is a sacred, holy, a sanctified day. It was made for man to keep, to honor, to delight in; not to transmute, ignore, despise, violate, and defame. This expression of the Saviour's approval of the Sabbath and his relation to it is not only tantamount to a precept for its observance, but may fairly be considered a veritable command, an injunction for its observance. No one who has a proper respect for the words of Jesus, and for those things which he sanctioned both by word and act, can in any way hold in contempt the Sabbath which he has honored by calling it his own.

LOVE AND BENEVOLENCE.

WHEN human sympathy is blended with love and benevolence, and sanctified by the Spirit of Jesus, it is an element which can be productive of great good. Those who cultivate benevolence are not only doing a good work for others, and blessing those who receive the good action, but they are benefiting themselves by opening their hearts to the benign influence of true benevolence. Every ray of light shed upon others will be reflected upon our own hearts. Every kind and sympathizing word spoken to the sorrowful, every act to relieve the oppressed, and every gift to supply the necessities of our fellow-beings, given or done with an eye to God's glory, will result in blessings to the giver. Those who are thus working are obeying a law of Heaven, and will receive the approval of God. The pleasure of doing good to others imparts a glow to the feelings which flashes through the nerves, quickens the circulation of the blood, and induces mental and physical health.

Jesus knew the influence of benevolence upon the heart and life of the benefactor, and he sought to impress upon the minds of his disciples the benefits to be derived from the exercise of this virtue. He says, "It is more blessed to give than to receive." He illustrates the spirit of cheerful benevolence, which should be exercised toward friends, neighbors, and strangers, by the parable of the man who journeyed from Jerusalem to Jericho, and fell among thieves, "which stripped him of his raiment, and wounded him, and departed, leaving him half dead." Notwithstanding the exalted profession of piety made by the priest and the Levite, their hearts were not stirred with pitying tenderness for the sufferer. A Samaritan who made no such lofty pretensions to righteousness, passed that way; and when he saw the stranger's need, he did not regard him with mere idle curiosity, but he saw a human being in distress, and his compassion was excited. He immediately "went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." And on the morrow he left him in charge of the host, with the assurance that he would pay all charges on his return. Christ asks, "Which now of these three, thinkest

thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."—Mrs. E. G. White.

THE GERMAN GOVERNMENT AND DANCING.

The following interesting item in reference to dancing in Germany is clipped from the *Pall Mall Budget*. It would be interesting to know on what grounds the authorities deem it expedient to check this tendency upon the part of the people; but whatever they may be, the step will commend the good sense of its promoters:—

"Dancing with many people in Germany is a passion, and the Government has thought it desirable to curb it in the young. In those communes where, on Whit-Sunday and Whit-Monday, on the King's birthday and other holidays, public dances are organized for the children, the following regulations must be observed: Dancing is not to begin until the afternoon, and in no case to be continued later than eight o'clock. No one but the school children is allowed to join. Those to whom the moral and religious training of the young is entrusted are enjoined to use every means to stop dancing altogether, and to organize children's games under the superintendence of the teachers. Boys or girls who are preparing for confirmation are forbidden to join the dances."

THE SUNDAY CAUSE.

A LARGE and boisterous meeting was held in the Melbourne Town Hall on the night of Oct. 30, called by those who favored the opening of the public library, museum, and art gallery on Sunday. Those who were opposed to the object of the meeting also rallied, and after a resolution had been moved favoring the proposition, an amendment was offered by the opposite party which negatived the original motion. Pande-monium then prevailed, and the object of the meeting was wholly frustrated as far as attaining any definite or satisfactory expression of the sentiments of the people on the subject. The wild bulls of Bashan would have been frightened at the roaring and tumult produced by this enlightened and civilized audience. The excitement extended to the platform, and speakers acted in a very uncouth manner toward each other, while the Mayor of the city and the chairman of the meeting vied for authority. The Mayor declared the meeting closed in the interests of life and safety; the chairman declared it open, and resented the uncalled-for interference of his Honor.

We are deeply interested in the question of Sabbath observance; but from such scenes of strife, we ask to be entirely excused. God does not call on his servants to fight with the sword or fist. For "the servant of the Lord must not strive, but be gentle to all men." But the serious trouble with the Sunday cause is its want of Scriptural support, which drives its adherents to seek the aid of carnal weapons. Never yet has the cause of truth been subserved by such a proceeding, and truth shuns such demonstrations. This contention is not with truth, but between two forces, both of which are based upon error. The calmer men on both sides are doubtless actuated by what they regard philanthropic motives; but we believe that the best good of mankind is found in a course which is in the most perfect harmony with the Word of God. And neither Sunday observance nor anti-Sabbatism are found there.

The Bible Echo and Signs of the Times,

A 16-page Religious and Family Journal,

PUBLISHED THE 1ST AND 15TH OF EACH MONTH.

In the Interests of

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