

# Bible Echo



# AND SIGNS OF THE TIMES

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

VOLUME 5.

Melbourne, Victoria, January 15, 1890.

NUMBER 2.

## 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.

### THE LORD MY SHEPHERD.

THE Lord is my Shepherd, no want shall I know;  
I feed in green pastures, safe-folded I rest;  
He leadeth my soul where the still waters flow,  
Restores me when wandering, redeems when oppressed.

In the midst of affliction my table is spread,  
With blessings unmeasured my cup runneth o'er;  
With perfume and oil thou anointest my head;  
Oh, what shall I ask of thy providence more?

Let goodness and mercy, my bountiful God,  
Still follow my steps till I meet thee above;  
I seek—by the path which my forefathers trod,  
Through the land of their sojourn—thy kingdom of love.  
—James Montgomery.

## General Articles.

### PREACHING AMONG THE HEATHEN.

MRS. E. G. WHITE.

THE apostles next visited Iconium. This place was a great resort for pleasure-seekers, and persons who had no particular object in life. The population was composed of Romans, Greeks, and Jews. The apostles here, as at Antioch, first commenced their labors in the synagogues for their own people, the Jews. They met with marked success; numbers of both Jews and Greeks accepted the gospel of Christ. But here, as in former places where the apostles had labored, the unbelieving Jews commenced an unreasonable opposition.

The apostles, however, were not easily turned from their work. They went on faithfully in the face of opposition, envy, and prejudice. Miracles were daily wrought through the power of God; and all whose minds were open to evidence were affected by the convincing power of these things. This increasing popularity of the doctrine of Christ stirred the unbelieving Jews to fresh opposition. They went to the authorities, and represented their work in the most false and exaggerated light, leading the officers to fear that the entire city was in danger of being incited to insurrection. They stated that great numbers were attaching themselves to the apostles, and suggested that it was with secret and dangerous designs.

In consequence of these charges, the disciples were repeatedly brought before the authorities; but in every case they so ably defended themselves before the people, that, although the magistrates were prejudiced against them by the false statements they had heard, they dared not condemn them. They

could not but acknowledge that the teachings of the apostles were calculated to make men virtuous, law-abiding citizens. The doctrine they preached gained great publicity, and was brought before a much larger number of unprejudiced hearers than ever before in that place.

The Jews perceived that their efforts to thwart the work of the apostles were unavailing, and only resulted in adding greater numbers to the new faith. Determined that the apostles should have no opportunity to vindicate themselves, they stirred up a mob which should put a stop to their labors by stoning them to death. Friends of the apostles, although unbelievers, warned them of the designs of the malicious Jews, and they accordingly departed in secret. But they by no means took a final leave of Iconium; they purposed to return, after the excitement then raging had abated, and complete their work.

Those who observe and teach the binding claims of God's law, frequently receive, in a degree, similar treatment to that of the apostles at Iconium. They often meet a bitter opposition from ministers and people who persistently refuse the light of God, and by misrepresentation and falsehood, close every door by which the messenger of truth might have access to the people.

The apostles next went to Lystra and Derbe, cities of Lycaonia. The apostles chose these cities because they would not there meet Jewish prejudice and persecution. They now came in contact with an entirely new element,—heathen superstition and idolatry. In their work, they met all grades of people, and all kinds of faith and religion. They were brought in opposition to Jewish bigotry and intolerance, sorcery, blasphemy, unjust magistrates who loved to exercise their power, false shepherds, superstition, and idolatry. While persecution and opposition met them on every hand, victory still crowned their efforts, and converts were daily added to the faith.

In Lystra there was no Jewish synagogue, though there were a few Jews in the place; but the temple of Jupiter occupied a conspicuous position there. Paul and Barnabas appeared in the city together, teaching the doctrine of Christ with great power and eloquence. Paul addressed the people in the Greek language, presenting for their consideration such subjects as would lead them to a correct knowledge of Him who should be the object of their adoration. He directed their attention to the varied wonders of nature, which showed a skill and exactitude almost beyond finite comprehension. Through these visible works of the Almighty, the apostle led the minds of the heathen to the contemplation of the great Mind of the universe.

The Son of God and his life and ministry were presented before them. As Paul recounted the works of Christ in healing the afflicted, he perceived a cripple whose eyes were fastened upon him, and who received and believed his words. Paul's heart went out in sympathy toward the afflicted man, whose faith he discerned; and in the presence of that idolatrous assembly, he commanded the cripple to stand

upright upon his feet. Strength came with this effort of faith; and he who had been a cripple walked and leaped as though he never had an infirmity.

The case of this cripple was a marvel to all beholders. The subject was so well known, and the cure was so complete, that there was no room for skepticism. The Lycaonians were convinced that supernatural power attended the labors of the apostles, and they cried out with great enthusiasm that the gods had come down to them from heaven in the likeness of men. This belief was in harmony with their traditions that gods visited the earth. They conceived the idea that the great heathen deities, Jupiter and Mercury, were among them in the persons of Paul and Barnabas. The former they believed to be Mercury; for Paul was active, earnest, quick, and eloquent with words of warning and exhortation. Barnabas was believed to be Jupiter, the father of gods, because of his venerable appearance, his dignified bearing, and the mildness and benevolence of his expression.

A general excitement was aroused, and priests from the temple of the gods prepared to do the apostles honor, as visitants from the courts of heaven, to sacrifice beasts to them, and to bring offerings of garlands and precious things. The apostles had sought retirement and rest in a private dwelling, when their attention was attracted by the sound of music, and the enthusiastic shouting of a vast assembly who had come to the gate of the house where they were staying. When these ministers of God ascertained the cause of this visit and its attendant excitement, they were filled with indignation and horror; and they rent their clothing, and rushed in among the multitude to prevent further proceedings. But notwithstanding the apostles positively denied the divinity attributed to them by the heathen, and Paul endeavored to direct their minds to the true God as the only object worthy of worship, it was still most difficult to turn them from their purpose.

The disappointment experienced by the idolaters in being refused the privilege of offering sacrifices to the apostles, prepared them to turn persecutors with a zeal which approached the enthusiasm with which they had hailed them as gods. The Jews did not hesitate to take full advantage of the superstition and credulity of this heathen people to carry out their cruel designs. They incited them to attack the apostles by force, and charged them not to allow Paul to speak, alleging that if they did so he would bewitch the people.

The Lystrians rushed upon the apostles with great rage and fury. They hurled stones violently; and Paul, bruised, battered, and fainting, felt that his end had come. The martyrdom of Stephen was brought vividly to his mind, and the cruel part he had acted on that occasion. He fell to the ground, apparently dead, and the infuriated mob dragged his insensible body through the gates of the city, and threw it beneath the walls. The apostle mentions this occurrence in the subsequent enumeration of his sufferings for the truth's sake: "Thrice was I beaten with rods;

once was I stoned ; thrice I suffered shipwreck ; a night and a day have I been in the deep ; in journeyings often ; in perils of waters ; in perils of robbers ; in perils by mine own countrymen ; in perils by the heathen ; in perils in the city ; in perils in the wilderness ; in perils in the sea ; in perils among false brethren."

The disciples stood around the body of Paul, lamenting over him whom they supposed to be dead, when he suddenly lifted his head, and arose to his feet with the praise of God upon his lips. To them this seemed like a resurrection from the dead, a miracle of God to preserve the life of his faithful servant. They rejoiced with inexpressible gladness over his restoration, and praised God with renewed faith in the doctrine preached by the apostles.

Timothy was an eye-witness of the sufferings of the apostle upon this occasion. He stood by his apparently dead body, and saw him arise, bruised and covered with blood, not with groans or murmurings upon his lips, but with praises to Jesus Christ that he was permitted to suffer for his name. In one of the epistles of Paul to Timothy, he refers to his personal knowledge of this occurrence. Timothy became a most important help to Paul and to the church. He was the faithful companion of the apostle in his trials and in his joys.

#### "THE FEARFUL."

R. F. COTTRELL.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21:8.

Why should the fearful be condemned with the wicked?—Because they are so nearly allied to the unbelieving, the abominable, etc. The fearful, here, are not those who fear to offend God, but those that fear to trust his word, and therefore will stand for years undecided upon a point which is as clearly revealed in the Bible as words can reveal it. Fear to trust the word of God is unbelief; then follow the sins which characterize unbelievers.

The fearful not only fear to trust the word of the Lord, but they fear to offend their fellow-men more than they fear to offend God. Do not marvel, then, that they are condemned. They want a reputable standing among those whom they know to be in error. They seek the praise of men more than the praise of God. I have known some who have been convicted, and have been investigating and inquiring, and halting between two opinions on the Sabbath question, for from five to ten years, unable to decide on so simple and so clearly revealed a subject. Did I say unable to decide? In their practice they did decide to keep the popular day, and maintain their standing with those who break God's law and teach men so, with the probability of remaining so till it is too late to repent.

The undecided are fit for no service. Their time is running to waste. They are always in the battle, but never getting the victory. At the end of each struggle they are weaker than before, while the foe grows stronger through their cowardice; whereas, if they would settle the question of faith and duty between themselves and Him who justly demands their reverence, and then make a bold and decisive charge, the victory would be theirs.

O ye undecided! no longer charge God with a lack of evidence, nor consume more of your precious time in hazardous delay! Time is swiftly passing, and God is now requiring your whole heart in his service. He is not pleased with your fearfulness and indecision. Years have been wasted, and still those lions are in the way. You are no nearer a decision, perhaps not so near, as when you had had a reasonable time in which to decide. God can do no more for you than he has done, until you take a decided stand in his service. Those dear friends who hold you back, and

for whom you wait, might be saved by a bold and resolute discharge of duty on your part. But if they will not go with you, why tarry in the plain to be consumed? If you do your duty, you may be censured by them; but in that case their blood will not be found upon your garments. What folly to make the present life miserable, half believing, half doubting, half decided and yet undecided, and after all have a portion with the fearful and unbelieving. Questions of truth and duty can be decided by the Word of God; why halt, then, between two opinions.

#### RIGHTEOUSNESS.

WM. COVERT.

OUR Saviour admonishes us to seek first the kingdom of God and his righteousness. Matt. 6:33. He acknowledges that we need temporal blessings, but the first thing is God's righteousness. This righteousness is to be obtained by seeking after it. To readily find the object of our search, we should know where to look, and how it is to be obtained. God's law contains his righteousness. Many proofs upon this proposition could be given from the Scriptures. We cite the following: Ps. 119:138, 144, 172; Isa. 51:7; Rom. 2:26.

But while we find the righteousness of God expressed in his law, we find the law inaccessible to us for righteousness. Therefore we must either remain without righteousness or obtain it elsewhere. Thanks be to God, his righteousness is in his Son; and is there for all who will come unto God by him. This is the name whereby he shall be called, "THE LORD OUR RIGHTEOUSNESS." Jer. 23:6. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. How shall we obtain this righteousness? "Not by works, lest any man should boast." "The promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith." Rom. 4:13. Man is so weakened by the fall, and so blinded by sin, that by his own effort he cannot reach God's righteousness, nor see the exceeding sinfulness of sin. It is only in Christ that we are made righteous; only in him do we partake of the divine nature. In him our eyes are anointed. Through him we obtain the eyesalve that enables us to see. It is not until the sinner is made to feel his utter inability to save himself by his own works, and is made to realize his lost condition, that he is ready to seek the Lord with his whole heart. It is when he seeks the Lord with his whole heart that the Lord will be found of him. Jer. 29:13.

When the sinner becomes tired of self, his soul will then yearn for something that is permanent and pure. This satisfaction will be found only in Jesus. He who looks to himself will find that innumerable evils have compassed him about, and that his iniquities have taken hold upon him, so that he cannot look up. They are more than the hairs of his head; therefore his heart will fail him. It is then that he can beseechingly ask the Lord to make haste to help him. Ps. 40:12, 13. This opens the door of the heart, and the Saviour, by faith, takes possession of the citadel of the affections. The heart is then purified by faith. Acts 15:8, 9. Righteousness is then bestowed as a free gift. Rom. 5:17, 18. There is then no condemnation to such a one who is in Christ Jesus; for the law of the spirit of life makes him free from the law of sin and death. See Rom. 8:1, 2. The law could not accomplish this for him, because of the weakness of the flesh; but in Christ he partakes of the divine nature, that the righteousness of the law may be fulfilled in him. Thus he obeys the law in Christ, because he is made the righteousness of God in him. He did not obey the law in order to become righteous; but he obeys in Christ when he is made righteous in him. The unconverted man may look into the law and see that

he is a sinner, and yet feel no compunction for his sins. It is the Spirit of God that convicts of sin. John 16:8; Acts 2:37; 9:5.

Paul, in Rom. 3:21, says, "The righteousness of God without the law is manifested, being witnessed by the law and the prophets." The law, by the figure of personification, is represented as standing by and witnessing to the fact that the believer is made righteous without the law. The witness is in favor of the one who is made just by faith. The law has no fault to find with him; his sins are pardoned. He has the righteousness of Christ, and the law is satisfied, the purpose of the law being fulfilled in Christ to every one that believes. Rom. 10:4.

There is no difference in the manner in which righteousness is obtained by Jews and Gentiles; all obtain it alike. Rom. 3:22. It was as necessary to receive righteousness through Christ in Old Testament times as it is now. Acts 4:12; Rom. 4:16; Heb. 9:15.

Jesus does not take our character, and cut out the soiled parts and fill up the rents, and in this manner patch up the old garment in order to justify the believer and make him righteous. He removes it all as something that is torn and filthy, and utterly unfit to be seen. He cleanses the penitent believer, and then puts upon him a spotless robe, clean and white. This point is clearly stated in Zech. 3:3-5: "Now Joshua was clothed with filthy garments, and stood before the angel, and he answered and spake unto those that stood before him saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The prophet (Isa. 61:10) gives a beautiful picture of how the righteousness of Christ is imputed to the one whom God receives. His song is, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." This righteousness of the saints all must wear who sit at the marriage supper of the Lamb. Rev. 19:7-9. This must be furnished by the Bridegroom. Those without it will be bound hand and foot, and cast into outer darkness.

Indianapolis, Indiana.

#### LOOKING UNTO JESUS.

W. J. E.

WHY is it that so many who once professed to walk in the way of life, have forsaken it, because, in their opinion, some fellow-traveller has not led a consistent life? Is it not the greatest folly to shut themselves out of the kingdom on that account? There were some who found fault in the Saviour's day; but said he of the wheat and the tares, "Let both grow together until the harvest;" "lest while ye gather up the tares, ye root up also the wheat with them." But supposing an order came for some one to root out the tares, is there one among us who would be prepared to execute it? We must not countenance sin in any degree; but while Christ is our great High Priest, and is willing to forgive, not only seven times, but seventy times seven, how many times should we forgive?—Just about that number of times, and more if it be necessary. How is it possible to bear each others' burdens if we separate one from the other? Division is a true indication of a lack of love. Instead of looking to see how others are running in the race to gain the crown, we should be looking to the goal where we expect to gain the reward. A man may lose a race by looking behind him, and another takes the prize. If we are hurt by others, let us not cease running. The natural feelings must be kept down, or they will overcome us. The apostle says, "Mortify them," destroy them. The Lord has promised us sufficient grace to help us if we strive lawfully.

CONSISTENCY.

HARRY COHEN.

It was said at a recent meeting of the Lord's Day Observance Society that "Sunday trading was a contravention of the moral law of God." That is strange; for the Scriptures, which are our guide, very distinctly tell us that "the seventh day is the Sabbath of the Lord." Ex. 20 : 10. This is Saturday, and not Sunday. Luke 23 : 56 ; 24 : 1. In the moral law there is no command to remember the first day as the Sabbath. This to some must seem very strange. In the Scriptures we read that "sin is the transgression of the law" (1 John 3 : 4); and again, "Sin is not imputed when there is no law." Rom. 5 : 13. With such evidence as this, how can Sunday trading be said to be a "contravention of the moral law of God"? Is not this exceeding strange?

And again, in one of the leading articles of the *Age*, Dec. 18, 1889, were found these words: "There is no moral law enjoining the Sabbath, though there may be a ceremonial law, or a law in which the violation of the Sabbath is forbidden as a matter of public policy." Where did the writer gather this from? Who has made him so wise? Where did he get his wisdom? Was he never taught the ten commandments, and does not one of them say, "Remember the Sabbath," etc.? Where is the Sabbath said to be part of the Levitical or ceremonial law? Do we not read in Gen. 2 : 3 that God blessed the seventh day and sanctified it? There were no Levites when God sanctified the seventh day; that is, set it apart for a holy use, or worship.

And where is it mentioned that the violation of the Sabbath is forbidden as a matter of public policy? It is a memorial of the great and glorious creative work of God (Ex. 20 : 11), and he commands us to remember it—it is holy unto the Lord. Ex. 31 : 15 ; Isa. 58 : 13. It is to last forever; one jot or tittle shall in no wise pass from the law till all be fulfilled. Matt. 5 : 17-19. It will be recognized in the new heavens and earth which the Lord will make. Isa. 66 : 22, 23. Again I ask, Whence this knowledge and wisdom? Surely not from the Bible. And on reading further are found these words: "In Sydney, where the Levitical Sabbath does not exist, the number of men found drunk on Sunday is conspicuously few." What inconsistency! Sunday, the usurper of the title "Lord's day," is here honored with another new title, "Levitical Sabbath" (see Lev. 23). But the *Age* displays its lack of knowledge or candor in this allusion, since it is well known that Sunday observance has its origin in sun worship, rather than the Levitical law. In these times with great force apply the words of the Master, "Howbeit, in vain do they worship me teaching for doctrines the commandments of men."

A YEAR OF DISASTERS.

THE appalling list of great calamities by flood and fire, famine and pestilence, which have occurred during the year 1889 will long cause it to be remembered as one of the most eventful and terribly tragic periods of the nineteenth century.

A catalogue of these tragic events is sufficiently appalling, not merely to arrest the attention of the idle and make "each particular hair to stand on end like quills upon the fretful porcupine," but also to cause the thoughtful to ponder. Under the heading of railway accidents, explosions in collieries, and shipwrecks, may be ranged many of the events which have resulted in such a deplorable loss of life, and which sacrifice was, humanly speaking, preventable. There have been no less than 12 explosions, 9 of these taking place in collieries, and resulting in a frightful destruction of life. Over 950 workmen were destroyed. One of the most heart-rending of

these disasters took place at the Mansfield Colliery, Staffordshire, in which 50 lives were sacrificed. In another mine at Midlothian, 70 miners were entombed, and in a Westphalian colliery 250 miners were imprisoned in the bowels of the earth, and the majority of them died before the bodies could be rescued. Explosions at powder factories and of gas have slain scores. Fifty lives were lost in a disaster of this kind which occurred at one of the gigantic hotels so commonly erected in the large centres of population throughout the United States. The explosion of 3000 barrels of gunpowder at Boston produced terrific effects, and caused enormous destruction of property. A similar explosion occurred at Marseilles, but the most astounding disaster of this sort was reported from Antwerp, where a cartridge factory was blown into the air, 150 persons were killed outright, and 1000 sustained injuries of a more or less serious character. The destruction of property was equally great, and the terrific nature of the explosion may be imagined from the statement that its effects were felt within a radius of 15 miles.

Great fires have been so common this year that their frequency has brought them within the range of the commonplace, and these devastations excite no more than momentary attention now. Our American brethren have had the greatest misfortunes to bear in this respect, and the great fires in their cities have been fearfully destructive both to life and property. At Quebec 500 houses were reduced to ashes, and in New York £1,000,000 worth of property was consumed in a few hours. In Washington territory a fire swept away a whole town, entailing a loss of £3,000,000 worth of property. At Luchoo, in China, half a city was burned up, and 1200 lives lost in the conflagration. In Southern Russia the town of Astog has been destroyed in a similar manner. And Australia has not escaped the fire fiend. In the early part of the year, the Bijou Theatre in Melbourne was burned down, and in September last a vast amount of property was destroyed by a fire in Collins Street.

For sensational dimensions, the havoc done by floods far exceeds any other item to be found in the gruesome record of the year. China, a country noted for its flood disasters, was early in the year the scene of a fearful flood caused by the overflow of the Yellow River. Miles upon miles of flat country in this densely populated land were under water for many days in succession, and 10,000 persons were drowned. But appalling as was this great calamity, it sinks into insignificance beside the overwhelming catastrophe in Pennsylvania, where the destruction of a faultily-constructed reservoir in a few hours engulfed the city and literally swept it off the face of the earth; 10,000 lives were lost, and many millions sterling worth of property destroyed. Beside such frightful disasters, the record of such floods as occurred in New Jersey, for instance, in which 40 lives were lost, appears insignificant and of little more than local importance.

Another class of disaster, which also claimed its victims in hundreds, may be grouped under the heading famine and epidemics. In the Soudan the natives several months since were dying like flies for want of food. And China, that land of famines, is now threatened with the failure of its rice crop—the Chinaman's staff of life. What such a failure will mean to the half-fed wretches, who in years of plenty have no more than a handful or two of rice and a bit of pork to keep body and soul together, is too horrible to contemplate even. In the Madras Presidency an outbreak of cholera swept away some 5000 human beings before the fearful epidemic itself died out. An equally shocking mortality followed the outbreak of yellow fever in Rio Janeiro, and lasted for a month, claiming its victims in thousands. Plague has ravaged Manila, in the Philippine Islands, and an outbreak of cholera in Western Asia, not six months since, carried off 7000 persons

in a few weeks. Coming nearer to the present hour, the cablegrams published from day to day tell of a mysterious epidemic which has spread throughout Europe, attacking the monarch upon his throne as readily as the lowly letter carrier. Alike in Russia, Germany, France, and England is this epidemic prevalent. In Russia every third person is suffering from the complaint, but France is the only country in which many fatal cases are reported. Trade has been paralyzed by this contagion, which is said to be a serious form of influenza. An alarming death roll is associated with this epidemic, especially in France, which contributes to make the catalogue of this year's calamities phenomenal.

Such disasters as cyclones, typhoons, snow storms, and blizzards also assumed large dimensions. Facts such as the freezing of a score or two of persons in Hungary in a snow storm are completely forgotten when reading of hundreds of lives lost this year in Russian snow storms. No human foresight can protect the weary pilgrim upon this earth against calamities like these, or against cyclones and typhoons, of which there have been many. The town of Reading in America was half depopulated by a cyclone that swept over it unexpectedly, and caused great loss of life. Seventy-five girls were killed in a single factory. Along the American coast 50 lives were lost in a cyclone, and a few months since very heavy weather was experienced in Great Britain; the storm lasted 24 hours and caused immense destruction of property, and many lives also were sacrificed. In Sardinia, during a terrible storm, 240 houses were demolished and scores of the inhabitants killed, and in Southern Hungary great loss of life and property was caused by a cyclone and overflow of the Danube for a distance of 21 miles, rendering hundreds of persons homeless. Seven hundred persons died in three days at Bokhara, owing to the great heat; but all these fatalities sink into insignificance beside the fearful havoc caused by a typhoon, accompanied by great floods, at Nippon, which engulfed 10,000 persons and rendered 20,000 homeless. A fearful earthquake in the Island of Kinsin, Japan, is a dramatic climax to this catalogue of horrible, most horrible, loss of human life.

A catalogue of all the fatal railway accidents during the past 12 months would possess a monotonous sameness hardly warranting recapitulation here. One of the most distressful of these accidents happened at Armagh, in Ireland, in which an excursion train, crowded with Sunday-school children, was wrecked, and 75 children killed. At Agra, India, 15 persons lost their lives and 40 others were injured in a railway accident, and in Posen, Prussia, 50 persons were either maimed or killed in a railway collision.

Occurrences such as a landslip in Canada, a dynamite outrage in Rome, or a panic in a theatre, excite little more than passing attention, though in every case human life was sacrificed. The catastrophes connected with theatres, which certainly belong to the preventable group, have not been of such sensational dimensions this year, though the list contains a record of the burning of some dozen theatres and a narrative of a panic in a theatre in Pennsylvania in which 15 persons were trampled to death and 180 injured. Battle and murder hardly come within the scope of this paper, though crimes like those committed by Jack the Ripper arrest universal attention by reason of their atrocity, and the fact that, though committed in the heart of London, and, perhaps, in the most densely populated spot in the world, the perpetrator has completely baffled detection.

Shipping disasters have been common enough too, and include seven collisions in the English Channel, five of which occurred in a single month, and 125 lives were lost. During the terrible hurricane at Samoa five men-of-war were wrecked; 50 fishing boats and 175 of their crews were destroyed at Newfoundland; the Russian war ship *Nasreddin* found-

ered during a storm in the Black Sea, and all hands were lost; and a half dozen of the Imperial Navy, including the large ironclad *Sultan*, have been wrecked. The trading steamer *Earnmoor* foundered on the voyage from Baltimore to Rio Janeiro, and 28 passengers and crew were drowned. The survivors, who took to the boats, had a horrible tale to tell of the privations they endured from exposure, thirst, and hunger. Two of the unhappy wretches succumbed while the boats were tossed about upon the vast ocean, and their famished companions greedily devoured the dead bodies. Wrecks like that of the *Cotopaxi*, in the Straits of Magellan, the emigrant ship *Denmark* in the Atlantic, the *Mirando* off the Philippine Islands, and the *Southern Cross* off the coast of Tasmania, have occurred with such frequency that the enumeration of the vessels lost in different quarters of the globe would of itself make a formidable catalogue.

Strikes have become matters of well-nigh daily occurrence; and capital, in every important centre throughout the civilized world, has had to defend itself with might and main against the assaults of organized labor. The colliers of England went out on strike early in the year, and no sooner was their case settled, than the colliers of Westphalia, of France, of New South Wales, and of Belgium in turn made increased demands for their labor. The gasmen of Bristol, of Manchester, and London, the weavers of Moravia, the tramwaymen of New York and Vienna, the cabmen of Paris, the stonemasons of Berlin, the seamen of Glasgow, and the poor dockmen of London, have each in succession joined in the combined assault all along the line upon the greedy capitalist. Hundreds of thousands of human beings have been affected by these volcanic upheavals and colossal movements for remodelling the social order of things. Revolution has also stalked through the world in Crete, in Brazil, in Portugal and elsewhere, and held on high its red flag as a rallying point for all the great spirits of the age who feel discontent, and who have in no small degree contributed their mite towards defacing the year 1889, and making it memorable even in this epoch-making age.—*The Age*.

#### “BLESSED IS HE THAT READETH.”

Revelation 1 : 3.

THE book of Revelation is not an easy one to expound, but it is one which well repays perusal, whether public or private. Coming from a serial exposition of the book lasting through several months of devotional services, the writer can say this from the standpoint of experience. Dr. John A. Broadus, in a little pamphlet on “The Study of the Bible by Books,” has this to say regarding a personal use he once made of the book:—

“Years ago, when my family included servants, I used to try very hard to get the servants and children interested in family worship. I tried the parables; I tried many parts of the Bible; sometimes they were interested, and sometimes not. At length it occurred to me, ‘Now I will see if they will not be interested in the book of Revelation, that contains so much beautiful imagery.’ So I began, and found that they were very much interested. I tried to explain a little, and I could do that very well for the first few chapters about the churches, etc., and I could explain the scene of worship in heaven in the fourth and fifth chapters. Then I got on into the opening of the seals and the sounding of the trumpet, and I stopped explaining, for a reason that you can perhaps conjecture. But I did not stop reading. They told me to go on with it. They were all deeply interested. At length we were far over in the middle of Revelation, and I was reading some of that splendid, solemn, impressive imagery that is there presented—like the unrolling of a mighty panorama, scene after scene of wonder, and power, and struggle, and conflict, and hope, and promise,—and one day as I was reading, I looked up through my tears, and all the circle, from the aged grandmother down to the little child, were in tears, too. You may say we did not know exactly what it was about.

Yes, we did. It was about God—about God looking down on this world of ours, about the sorrows and struggles of this human life, and the fact that God sees it all, is watching and controlling it all.”

“The Lord reigneth;” certainly that is the conviction left as we turn the pages of the last book of the Bible. And “the prince of the world is judged.” That too. Some one has said that the reason why “the Revelation” is criticised by the world is that it describes so clearly the overthrow of Satan, and so Satan hates it more than any other inspired book.—*The Standard*.

#### SETTLE THREE THINGS.

EVERY Christian should, for his own comfort as well as usefulness and power, so think and live that at least three things shall be so settled in his mind as to be to him practical certainties, and hence taken out of the category of matters in doubt or dispute.

The first of these things is that the Bible is in fact what it purports to be—the inspired word of God, and consequently the supreme rule to guide human thought on all subjects that come within the scope of its authority. The Christian cannot afford to have this an open question; he need not and should not be constantly arguing it with himself. Having once settled the question for what he deems sufficient reasons, let him thereafter regard that settlement as final for life.

The second thing is, to determine definitely and distinctly what is the plan of salvation for sinners, and what is the work of Christ in that plan as taught in the Bible. The teaching of the Bible is very plain on this point—indeed, so plain that any person of ordinary intelligence can by studying the Book make himself as practically certain as he can be in regard to anything. Let such a person read Paul’s Epistle to the Romans, and he will there find the question relating to a sinner’s salvation so completely answered as to preclude all doubt. Having read this Epistle carefully, he may safely say to himself, “I know as certainly as I can know anything what is the divine method of saving sinners.”

The third thing is, that every Christian should so live as to be practically certain that he has complied, is complying, and means to comply, with the conditions of salvation as specified in the gospel of Christ. There is no mystery about these conditions, and no impracticability in compliance therewith. Any one can so clearly and positively be a Christian in the manner of his life as to exclude all just occasion for doubt in his own mind whether he is such or not; and if this is not the state of his experience, then he is not what he may be and what he ought to be. Paul was not a doubter as to his own piety, either in life or in death; and there is no reason in the gospel system itself why any Christian should be such.—*New York Independent*.

#### A MONUMENT TO THE SEVENTH-DAY SABBATH.

C. P. BOLLMAN.

WE are sometimes challenged to prove that the day now commonly called Saturday, and which seventh-day observers keep, as they believe, in obedience to the fourth commandment, is indeed the true seventh day from creation, the original Sabbath sanctified by the Creator in Eden. We answer that there can be no doubt about it, for several reasons. First, nobody of intelligence doubts that we now have the identical seventh day which Christ and the apostles kept, which they called the Sabbath, and which one of the evangelists tells us (Luke 23 : 56) certain persons rested upon according to the commandment.

This ought to be sufficient; but in addition to this we have an imperishable monument to the original Sabbath, the true seventh-day, created in Eden when the Sabbath was first instituted. The

week has come down to us unchanged from the most remote antiquity, and through so many different channels that the possibility of mistake is entirely eliminated. And yet some even among professed Christians would cast it aside as worthless. For instance, some three years since the *Christian at Work*, referring to the origin of the week, said:—

“The Chaldeans and the Egyptians got their year by observing the first rising of Sirius before the sun. In like manner we must conclude that the fact that seven days marked each changing of the moon would form the most natural division of time into weeks following the division into days covered by the rising and setting of the sun. It may be stated here that the Sabbath was known to the Egyptians, and observed before the exodus; and it was this Sabbath which was adopted by the Hebrews and given a new significance, just as were the three sacrifices, . . . and various other features which were borrowed from the Egyptian customs, and adopted under the theocracy.”

Why anybody, especially a Christian writer, should say such a thing, we cannot comprehend. Certainly the facts are against the theory here advanced. It is probably true that the Chaldeans and Egyptians did get their year in the manner indicated; but it is very far from the truth to say that either they or any other nation got the week from the changes of the moon. There is absolutely nothing in nature to suggest the weekly cycle; and so patent is this fact that the “Encyclopedia Britannica,” article “Calendar,” says:—

“As it [the week] forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability.”

As intimated in the foregoing, the “Mosaic recital” does at least have “much semblance of probability;” and the truth is that, aside from the Bible account of creation, there is in history, as in nature, nothing whatever to suggest the origin of the week. We learn from secular history that the week “has been employed from time immemorial in almost all Eastern countries;” but aside from revelation, we know absolutely nothing of its origin.

That the weekly cycle could not have been suggested by the changes of the moon is evident from the fact that the moon does not change once in seven days, but once in seven days and nine hours, as nearly as may be. According to the book of Genesis, both the week and the weekly Sabbath had their origin in the facts of creation; and to assign to them any other origin is to deny Genesis. But if we deny Genesis, we must in like manner deny the whole Pentateuch. And where shall we stop?—Evidently just where infidelity directs us to stop,—when we have denied all inspiration.

It is a fact that the Chaldeans and the Egyptians had both the week and some knowledge of the weekly Sabbath; but it is very evident that this knowledge had been handed down to them by tradition from the garden of Eden. From the “Encyclopedia Britannica,” article, “Babylonia,” we learn that the Babylonians had the Sabbath, and that they called it the “rest;” and theirs was a written language 2,000 years before Christ. But how came they to apply that title to the last day of the week? Only one answer can be given, *i. e.*, they had a tradition of the creation, and of God’s rest upon the seventh day, just as the Scriptures teach. And as Babylon (Babel, Gen. 10 : 10) was, we might say, the mother of nations, it is not difficult to imagine how the Egyptians, as well as the other nations of the East, came to have a knowledge of the week and of the “rest,” which was the last day of the week. And the very fact that all nations have the same week, and that history attests that from the earliest ages the week has always and everywhere been the same, proves beyond a doubt that the day now known as Saturday is the identical seventh day of the original week, the divinely ordered Sabbath of the Lord.

Seventy-one out of one hundred and seven an-

cient languages attest the fact of a knowledge of the Sabbath, while they all bear record to the existence of the weekly cycle. Even the Chinese, as is shown by Rev. Thomas Hamilton, A.M., of Belfast, in his prize essay, "Our Rest," published by the Sabbath Alliance of Scotland, had not only the weekly cycle, but the original seventh-day Sabbath, which they at one time observed.

We know that the Hebrews had the Sabbath in Egypt, and that Moses and Aaron taught them to keep it (Ex. 5 : 4, 5), and that the Egyptians would not allow them to do so. But it by no means follows that they got the Sabbath from their oppressors ; indeed, that seems very unlikely, even aside from the Bible narrative, which absolutely forbids it. However, there is no reason to suppose that they got the Sabbath from the Egyptians. If they had derived the Sabbath from that source, they must also have obtained their ideas of its proper observance from the same source ; and had they worshipped as did their masters, it is unlikely that there would have been any objection whatever to it. It is far more reasonable to suppose that they had it independent of the heathen among whom they dwelt. It is more than probable that Abraham kept the Sabbath ; and we know that Jacob was familiar with the week (Gen. 29 : 18, 27) ; and, as with the Babylonians and Egyptians, to have the week was likewise to have at least some knowledge of the Sabbath. It is, then, altogether likely that the Hebrews took the knowledge of the Sabbath to Egypt with them ; and the same is true of nearly all their ceremonies.

#### SHAMELESS PARIS.

THE exhibition of vile books on the stalls outside the librarian's windows is at all times an offense against decency in Paris, writes the Paris correspondent of the *Boston Transcript* ; but during the last three or four months, the scandal has become such as to justify any modern Juvenal in describing this city as an immense lupanar. Old Rome, as described by Juvenal, could hardly have been more corrupt than is Paris of the present day, to judge from the literature that one sees everywhere offered for sale with absolute liberty and absolute shamelessness. The Government pretends to exercise some control in the interest of public morals over pictures and illustrations ; but the pen and the printing press are free to pander to the very worst passions. Books professedly obscene are those which meet with the best sale. A gloss of luxury is generally put upon all this vileness by means of fine paper and printing and engravings that are often beautiful from an artistic point of view. No financial risk appears to be incurred in publishing literature of this sort. It pays. Consequently men of talent are enticed to wallow in the slough. The prostitution of the arts to the most sordid aims was never more flagrantly apparent in Paris than it is at the present time. In addition to the ordinary supply of indecent literature intended for French readers, a mass of literary obscenity has issued from the press this summer for strangers attracted by the Exhibition. And the fact is worth observing, inasmuch as it is not at all to the credit of the Anglo-Saxon race that when such putrescence is published in a foreign tongue the language chosen is invariably English. It must find plenty of purchasers, or there would not be so much keen competition in supplying the market. The indifference of the French legislator and the nation generally to the disgrace that is inseparable from the public display of all this obscenity in the streets of the capital is really astonishing. One is forced to the conclusion that the spirit of uncleanness must be very strong in a people who can tolerate the spectacle of this villainous traffic being carried on with the same publicity as is the sale of any other articles de Paris.—*San Francisco Chronicle*.

### Timely Topics.

#### DRINK! DRINK!!

If anything could appeal to the sensibilities of the public in regard to the ravages of death and destruction in our midst, it would seem that the terrible crimes and casualties which crowd the daily annals of our city life would do it. When we look for the causes of this dreadful work, they are comparatively few. One great overtowering form of evil nearly monopolizes this ghastly carnival. It is drink. Suicide, robbery, embezzlement, wife-beating, and general violence of all kinds, crowd our city courts ; and there is one beginning to every story—it is drink. Our police force requires continual augmentation simply because of the prevalence of drink. Men bloated and seared with liquor hang about the corners, infest the docks and streets, out of work, and unfitted for work through drink. They talk and swagger of violence, and look with envy and malignity upon the respectable and successful artisan and peaceful citizen, because they have forfeited their own standing as such, and sold their respectability for drink. Broad, fertile fields and inexhaustible resources invite the labor of these idle hands. They promise the reward of prosperity and respectability ; but they call in vain. These men are the slaves of drink. Drink is their god, their master. Their hopes and aspirations begin with a drink, and end with a drunk.

Looking to the rising generation, we have but little to encourage the friends of our race. We passed a gilded den which adorns (?) one of our prominent corners not long since, where several men stood drinking at the bar. One bright little boy not yet out of dresses had drawn himself upon the footrail, while his shining eyes just peered above the counter. In his heart he was already debauched with drink ; a burning love for the "fiery demon" had chained its victim ere he left his mother's arms.

The flourishing trade of the bottle vendor tells a shameful story of the presence of this vice with its deadly power in the family where wife and children are soon hopelessly entangled in its tentacles, from which they never escape. Barmaids encourage the presence of mothers, sisters, and wives at the public house.

If there is a business on earth which calls for execration, it is the drink traffic. Sanitary laws are a boon ; but here is a scourge compared with which typhoid and diphtheria, combined with all other physical ailments that flesh is heir to, are but insignificant. It is the slayer of tens of thousands, and destruction attends its pathway. People who fear God and love their fellows should unite in staying the awful work by every lawful means.

#### BENEVOLENCE IN BEHALF OF JUSTICE.

THE London papers comment on the munificent liberality of Sir Edward Guinness, the great brewer, who has given £250,000 to provide dwellings for the poor of that city. The gift is certainly of benevolent proportions, and the object is a most worthy one. But the question "will up," Why should he not return to the poor outcasts some of the thrippences and sixpences which have flowed into his coffers, a continual stream, out of the shaking fists of the poor, whose appetites have craved the beverages, to the manufacture of which his life has been devoted ? In the gratification of this appetite, they have enriched the brewer and wrecked their own lives financially, morally, physically, socially. It is but a poor recompense for what this man has taken from the classes degraded by drink, that he should turn a mere fraction of his gains to the purpose of sheltering the homeless families who have sunk home, fortune, and all that life holds dear, in swelling a vast fortune. But we do not object to Mr. Guinness or any other man having all the credit that belongs to him. He is

certainly characterized among men of his class as having a benevolent streak in his nature. While the money cannot atone for the ruin it cost to gather it, we are glad that it can measurably assuage the suffering.

#### ENGLAND AND PORTUGAL.

THE BRITISH LION has been taking a long, peaceful nap, during which some of its neighbors have capered about very audaciously. Some have built themselves up at the expense of the rightful domains of the slumbering monarch, and have become exceedingly bold in their encroachments in consequence of the quiet attitude assumed by a power which the world at one time learned to fear and respect. The little kingdom of Portugal has at last awakened an ominous growl, which shows that England does not intend to relinquish entirely all regard for its rights among the nations.

Major Pinto, a Portuguese officer in South Africa, has offered serious insult to British authority in territory which it was well understood was under the protection of England. British ships were overhauled, and the flag taken down on various occasions. He even compelled the natives to haul down the British ensign under warlike demonstrations.

This was too much even for England. Portugal wanted to negotiate ; but Lord Salisbury could see no propriety in arbitrating a question to which there was but one side, and made a positive demand that Portugal should disown the actions of her officer, and suitably apologize for this intrusion upon the rights of others. When this demand was pressed as an ultimatum, it was complied with, and peace will probably prevail.

#### THAT UNFORTUNATE CZAR.

IT has been said several times over since it was first said, "Uneasy is the head that wears a crown." Sometimes it is true, and in other cases not so apparent. But in the case of the present Czar of Russia, it is more than true. Not only is the poor man's head uneasy, but from toe-nail to crown he shakes and quakes with a fear which seems unmanly to those who read of his unhappy predicament at a distance of 14,000 miles, and do not consider the causes for fear.

On his recent visit to Berlin the most extraordinary precautions were taken to secure his safety. Not even his trusted officers knew up to the hour of starting whether his Majesty would travel by sea or rail. At the moment of his starting, 50,000 troops were put in motion to guard the route. Bridges were carefully inspected, and every precaution was used to prevent violence. In his palace at Berlin, guards were stationed everywhere even upon the roof, and gratings were placed in the chimneys both at the top and the bottom. Since his return, the electric lights suddenly went out in the Winter Palace, St. Petersburg. It was but the result of an accident, and yet the mighty emperor was utterly prostrated by fright. More recent dispatches tell us that an almost successful attempt to poison the Czar in his own household has been discovered. The discovery of each one of these plots leads to wholesale arrest and deportation of officers, and such deeds aggravate the sufferings long endured by the people, and increase their determination to be avenged.

Wisdom as well as humanity would suggest to a reasonable man a more moderate administration, and the concession of at least a few of their God-given rights to those children of oppression. It would seem to most people more desirable to sit on a throne attended by mercy and pity, and to administer freedom and enlightenment amid the applause of a happy and prosperous people, than to struggle to maintain a despotic autocracy under the dominion of darkness, injustice, and cruel oppression ; and then to suffer such well-earned terror and agony, lest the wrath of avenging justice should end a miserable existence.

## The Home Circle.

### "JESUS' SEAT."

FAR, far away o'er the deep blue sea  
Lived a man who was kind as kind could be.  
He loved little children, and spread every day  
A table from which none went empty away.  
Poor children came in from the alley and street,  
With rags on their backs, and no shoes on their feet,—  
Girls and boys, large and small, some naughty and rude ;  
But John Falk loved them all and did them all good.  
And, while they were eating, he often would tell  
Of the Lord Jesus Christ, who on earth once did dwell ;  
How he loved little children—each one of them there  
He was watching from heaven with tenderest care,  
And how happy and blessed would be the child's part  
Who would let the dear Saviour come dwell in his heart.

Each day when the children assembled to eat,  
He taught them to offer this grace for their meat :  
" Bless, Jesus, the food thou hast given us to-day,  
And come and sup with us, dear Jesus, we pray."  
But once when the children had finished this prayer,  
One poor little fellow stood still by his chair  
For a moment, then ran to the closet where stood  
The bright cups of tin and the platters of wood.  
" Now what is the matter ? " said Falk to the child,  
The little one looked into his kind face and smiled :  
" We asked the Lord Jesus just now in our grace  
To sup with us here ; but we've given him no place.  
If he should come in, how sad it would be !  
But I'll put him a stool close here beside me."

Then the boy, quite contented, sat down to his food ;  
He was hungry and tired, and his supper was good.  
But a few moments after, he heard at the door  
A knock low and timid—one knock, and no more.  
He started to open it, hoping to meet  
The Lord Jesus Christ come to look for his seat ;  
But when it was open, he no one could see  
But a poor little child, much poorer than he—  
His face blue with hunger ; his garments, so old,  
Were dripping with rain, and he shivered with cold.  
" Come in ! " cried the boy, in a tone of delight,  
" I suppose the Lord Christ could not come here to-night,  
Though we asked him to come and partake of our bread ;  
So he's just sent you down to us here in his stead.  
The supper is good, and we'll each give you some,  
And tell the Lord Christ we are glad you have come."

From that time, when the children assembled to eat,  
There was always one place called " the Lord Jesus' seat."  
And the best that they had was placed there each day  
For one who was poorer and hungrier than they ;  
And the Lord Jesus Christ, in reply to their grace,  
Sent always some person to sit in his place ;  
And sweet was the food that the Lord did provide  
For the stranger he sent them to eat at their side.  
Dear friends who have read this short story, you know  
The words that our Saviour once spake when below,—  
If we wish for his presence to hallow our bread,  
We must welcome the stranger he sends in his stead ;  
When we set out our feasts, this our motto must be :  
" As ye do to my poor, ye have done unto me ! "

—Selected.

### A CHRISTIAN HOME AND ITS INFLUENCE.

It was a gem of a house, with a sweet home-like air pervading every nook and corner, far enough removed from the great thoroughfare to avoid the glare and dust of the city, but not too far to be easily accessible.

A stately group of magnolias cast their shadows and fragrance over the open bay window where Mrs. Andrews was engaged in setting things to rights after the house-warming of the night before. Something else evidently occupied her mind more than the bisque ornament she was dusting ; for she paused, and said, half aloud,

" What could he have meant ? There he comes now, I will ask him," and she fluttered through the window down to the entrance.

" What did you mean, Doctor," she said, after they had exchanged greetings, " when you prayed last night that we might use our house for God's glory ? "

" What did the faithful servant do with his Lord's talents ? " was the seemingly irrelevant reply.

" You don't mean that a house is a talent ? "

" What is ? " said the pastor.

" Why, something that we can serve him with."

" And why not a house, then ? "

" Why, I don't know ; but a house is just to make a happy home."

" Exactly, and that home is to radiate in all directions, till the increase is like the ten other talents."

" But how ? " she asked, her eyes shining.

" That I can't tell ; you will find ways enough if you look for them."

All day Mrs. Andrews went around among her pretty belongings with a preoccupied air. The books, the pictures, the curiosities from far-away lands, all seemed to say, " How are you going to use us ? "

Mr. Andrews's business as a cotton buyer and broker, had taken him abroad and kept him there for some years ; and now, tired with wandering, they had come back to their old home on the Chickasaw Bluffs, as Memphis used to be called, to settle down again to quiet life.

" There is nothing like home, after all, is there ? " said he, as they sat on the moon-lit verandah.

" No, indeed," she replied ; " and I hope we shall never leave it again. But did you notice what Dr. Martin said about our using the house for God's glory ? "

" Yes, I noticed it ; but it passed out of my mind."

" Well, he says a house is a talent ; and I've been thinking," she said, slowly, " as God has given our own darlings a happy home, perhaps he means us to open its doors to some one else's dear ones."

" Do you mean adopt a child ? "

" No ; I wasn't thinking of that."

" Well, is it a gospel feast, case of the lame, the halt, etc. ? "

" No," she answered ; " that would be a party merely. That might come in, though."

" I give it up, then. You must read the riddle."

" I am not sure I quite know myself ; but my idea was to take one evening in the week, hunt out those who are in need of home influences and have none, and bring them into our home, and make them feel that they belong somewhere. I don't want to be visionary ; but don't you think it might be done so as to brighten some cheerless lives and lighten some sad hearts ? "

" My dear," her husband answered, " I should have thought such a place the ' Garden of Eden ' if it had been opened to me when I came here, a forlorn and home-sick boy, with not a soul to care whether I lived or died. But that reminds me of a card put into my hands as I left the elevator."

He read the note, then laughingly put it into his wife's hands.

" Dear Andrews," it ran, " I wish you would do something for Wright to-night. I don't think there is much the matter with him now ; but he looks badly, and will be ill if somebody doesn't look after him. I cannot but feel we are responsible for the clerks, so take him in hand, if you can. I am off to New Orleans in the morning."

" There, Nan, is something for you to begin on. I'll send him out to-morrow."

The afternoon sun blazed on the pavements next day, as a young man came wearily down the street.

" I don't believe I'll go in, after all," he muttered. " What does she care about me ? and my head aches now." And he turned back ; but the idea of his steaming, third-story room made him hesitate, until the cool shadows and the tinkle of the fountain drew him on.

The faint bell-pull was not answered, and really unable to stand, he dropped on the sofa in the hall, and there Mrs. Andrews found him asleep.

" Oh ! " he exclaimed, starting up, and coloring furiously ; " pardon me."

" It is I who must beg pardon for keeping you

waiting ; but here is my apology," and she handed him a great branch of Marchal Neil roses.

" Oh, how delightful ! " he exclaimed, inhaling the fragrance.

" How tired you must get in the hot city," she said, noting his pallor now that the flush had faded, and his tremulous hands. " Can't you get a vacation, and go home to your mother ? "

" I have no home, and no mother."

" My poor boy," was all the answer she made ; but her eyes, which filled with tears, and the gentle clasp of her hand, spoke more than words.

" Now, I am going to give you a curious prescription, and send you off to take a bath before tea ; there is nothing so refreshing. Mr. Andrews always has one when he comes from town."

Half an hour after, rested and refreshed, Calvin Wright came out on the verandah to find a tempting lunch of strawberries and cream, in sparkling cut-glass dishes, awaiting him, and he dropped into the soft cushioned chair with a sigh of pleasure. Ambrosial berries they were to him ; at least he told the boys that night that he had been in Paradise.

The dainty tea-table, with its exquisite napery and its quaint, delicate, old china, was a revelation to the boy—who had known nothing but third-rate boarding-house fare—to say nothing of the white-robed figure at the head, and the earnest-souled man who heaped his plate with delicacies, and brought forth his rich conversational powers to entertain his guest, with as much interest as if he had been the highest in the land instead of the youngest clerk in the elevator.

" Oh, well," thought the boy, " they are rich, and have always had everything they want ; it is all luck anyway."

But in the long talk that came after tea, Mr. Andrews told how he had come to Memphis with a suit of butternut jeans and one dollar in his pocket ; how he had steadily worked his way up, stayed on through the terrible years of pestilence—and had the fever himself in a hospital. " So you see it is not all luck."

" Did I say that, sir ? "

" No, you did not say it ; but that is what you young folks all think. It is courage, determination, perseverance, and above all, it is God's good hand upon you—and that you can have for the asking—that makes a man's success in life."

" Thank you, sir," said the young man, involuntarily holding out his hand. The elder grasped it cordially, saying,

" God bless you, my boy, and give you the true success, which may not be measured here."

" Good-night, Mrs. Andrews," said Wright, as the clock gave a warning stroke ; " you will never know what this evening has been to me. May I come again ? "

" Come whenever you can. Thursdays are to be my reception days, and if you have any tired, home-sick, sad, or discouraged friends, bring them with you. We will find some way to help them."

It would take many pages to tell of that summer, how many tired shop girls, seamstresses, and school teachers, as well as clerks, found a haven of rest in " Sweet Content," as the place was aptly named. The pictures, the books, the grand piano, the curios, all played their part.

The story is not all written yet ; its circles are still widening, and only eternity will tell the whole.—  
*Sarah Lee Young.*

### ACCEPTING THE BURDEN.

A PUPIL of the Blind Asylum in Philadelphia said lately to one of his companions who was trying to fancy what some object looked like, " I have no time to spend in putting myself in the place of men that have eyes. I have too much work to do as a blind man."

A similar story was told in a New York paper the

other day of an old negress who reproved her children for not helping their own people.

"Your education was given to you," she said, "to help lift them up. Don't try to be mistaken for white folks. It's your business to be black."

Each reader probably has some drawback in life more or less heavy. It may be poverty, or blindness, or a dull brain, or some personal deformity. Every one will find that in the history of mankind, from the beginning until now, the wise man has spent no time in bemoaning his burden or in trying to conceal it. He has quietly accepted it, and borne himself nobly as a man who had another life in view, and would not be held back by the trifling hindrances of this. The bitter draught which weaker men find a poison is simply a tonic to him.

When Ruy Blas, said the French dramatist, proclaimed himself a lackey, all lackeys were ennobled in Spain. But is it not worth while for each of us to stop and consider whether our qualities ennoble the freedom, or riches, or beauty, and grace which God has given us? If they do not, they will surely not cover or exalt our defects.

AUNT SUSAN'S SUGGESTIONS.

"HESTER!" exclaimed Aunt Susan, ceasing her rocking and knitting, and sitting upright, "do you know what your husband will do when you are dead?"

"What do you mean?" was the startled reply.

"He will marry the sweetest-tempered girl he can find."

"O auntie!" Hester began.

"Don't interrupt me until I've finished," said Aunt Susan, leaning back and taking up her knitting. "She may not be as good a housekeeper as you are; in fact, I think she won't; but she will be good-natured."

"Why, auntie—"

"That isn't all," composedly continued Aunt Susan. "To-day your husband was half-way across the kitchen floor, bringing you the first ripe peaches, and all you did was to look on and say, 'There, Will, just see your tracks on my clean floor! I won't have my floors all tracked up.' Some men would have thrown the peaches out of the window. To-day you screwed up your face when he kissed you, because his mustache was damp, and said, 'I never want you to kiss me again.' When he empties anything, you tell him not to spill it; when he lifts anything, you tell him not to break it. From morning until night your sharp voice is heard complaining and fault-finding. And last winter, when you were sick, you scolded him about his allowing the pump to freeze, and took no notice when he said, 'I was so anxious about you that I did not think of the pump.'"

"But, auntie—"

"Hearken, child. The strongest and most intelligent of them all care more for a woman's tenderness than for anything else in the world, and without this the cleverest and most perfect housekeeper is sure to lose her husband's affection in time. There may be a few more men like Will, as gentle, as loving, as chivalrous, as forgetful of self, and so satisfied with loving that their affections will die a long, struggling death; but in most cases it takes but a few years of frothfulness and fault-finding to turn a husband's love into irritated indifference."

"But, auntie—"

"Yes, well you are not dead yet, and that sweet-natured woman has not been found; so you have time to become so sore and sweet that your husband can never imagine that there is a better-tempered woman in existence."—*National Presbyterian.*

Useful and Curious.

THE origin of the American Baptist Telugu Mission, which is one of the most successful in the world, having more than 30,000 converts, can be traced back to the act of a young Sunday-school teacher, a poor seamstress, who one Sunday gave a rough street boy a shilling to go to Sunday-school. This boy, Amos Sutton, was converted, became a missionary to India, and was the means of leading the Baptists of America to begin the Telugu mission.

THE Rev. G. A. Landes says that down in Brazil there are some rocks upon the surface of which can be traced the outlines of what seem to be the footprints of a person and of a small colt or mule. The people of the community come here to worship, as they believe that these impressions were made on these rocks by St. Joseph and the Virgin Mary, when they passed through Brazil on their way from the holy land to Egypt. Mr. Landes also tells of a priest who had acted as the pastor of a parish for eighteen years, during which time he had only preached one sermon, and then he apologized, saying it was ten years or more since he had preached a sermon. And this is Roman Catholicism. Surely the need for missionaries in Brazil is great.

DYNAMITE is so instantaneous in its action that a green leaf can be compressed into the hardest steel before it has time to flatten. One of the experiments at the United States Torpedo Works was to place some leaves between two heavy flat pieces of iron, set them on a firm foundation, and see what gun-cotton would do in forcing the iron pieces together. A charge was placed upon them by compressing the gun-cotton into a cylindrical form about one inch thick and three or four inches in diameter, through the centre of which a hole is made for a cap of fulminate of mercury, by which the gun-cotton is exploded. The reaction was so great, from merely being exploded in the open air, that one of the iron pieces was driven down upon the other quick enough to catch an impression of the leaves before they could escape.

A SUBMARINE BOAT EIGHT HOURS UNDER WATER.

DURING some interesting experiments at Cherbourg, France, recently, two sailors belonging to the French navy were under water at a depth of ten metres, from nine in the morning till five in the evening, on board the submarine torpedo boat *Goubet*. The commission of examination were enabled by telephone, minute by minute, to receive the impressions of the two men who were quite fresh when they came up. Not a drop of water had entered the boat, and there was not the faintest odor perceptible. There seems every likelihood that submarine navigation, either by electricity or by means of oars worked from the interior which can be placed on the boat's sides, will soon be generally adopted for torpedo use.

AN ELECTRIC PLANT.

THERE has been discovered in the forests of India, according to *La Nature*, a strange plant which possesses to a very high degree astonishing magnetic power. The hand that breaks a leaf from it receives immediately a shock equal to that which is produced by the conductor of an induction coil. At a distance of six metres a magnetic needle is affected by it, and it will be quite deranged if brought near. The energy of this singular influence varies with the hour of the day. All powerful about two o'clock in the afternoon, it is absolutely annulled during the night. At the times of storm its intensity augments to striking proportions. During rain the plant seems to succumb and bends its head during a thunder shower; it remains there without

force or virtue, even if one should shelter it with an umbrella. No shock is felt at that time in breaking the leaves, and the needle is unaffected beside it. One never by chance sees a bird or an insect alight on the electric plant; an instinct seems to warn them that they would find there sudden death. It is also important to remark that where it grows none of the magnetic metals are found; neither iron, nor cobalt, nor nickel, an undeniable proof that the electric force belongs exclusively to the plant. Light and heat, phosphorescence, magnetism, electricity, how many mysteries and botanical problems does this wondrous Indian plant conceal within its leaf and flower!

EMINENT MECHANICS.

THE common class of day laborers has given us Brindley the engineer, Cook the navigator, and Burns the poet. Masons and bricklayers can boast of Ben Johnson, who worked at the building of Lincoln's Inn, with a trowel in his hand and a book in his pocket; Edwards and Telford the engineers, Hugh Miller the geologist, and Allan Cunningham the writer and sculptor; whilst among distinguished carpenters we find the names of Inigo Jones the architect, Harrison the chronometer maker, John Hunter the physiologist, Romney and Opie the painters, and John Gibson the sculptor. It is the glory of our country that men such as these should so abound; not all equally distinguished, it is true, but penetrated alike by the noble spirit of self-help. They furnish proofs of cheerful, honest working, and energetic effort to make the most of small means and common opportunities. . . . Thus, even in the lowest calling, the true worker may win the very loftiest results.—*Smiles' "Self-Help."*

THE CURFEW.

ERRONEOUS notions have long prevailed concerning the original object of the curfew. The custom of covering up fires about sunset in summer, and about eight at night in winter, is supposed to have been introduced by William I., and to have been imposed upon the English as a badge of servitude; and it has often been quoted to show with what severity the Conqueror sought to press his cruel government even to the very firesides of his subjects. But this opinion does not seem to be well founded; for there is evidence that the same custom prevailed in France, Spain, Italy, Scotland, and probably all the other countries of Europe, at this period. The curfew was intended as a caution against fires, which were then very frequent and very destructive, as so many houses were built of wood; and of such fires the "Saxon Chronicle" makes frequent mention. Again, the curfew is said to have been used in England at a much earlier date than the Conqueror's reign, and by so good a monarch as Alfred the Great. He ordained that all the inhabitants of Oxford should, at the ringing of the curfew at Carfax, cover up their fires and go to bed; which custom, it is stated in Peshall's "History of Oxford," is observed to this day, and the bell as constantly rings at eight as Great Tom tolls at nine." It is reasonable to conclude that the Conqueror revived or continued the custom which was previously established in Normandy.

The curfew is mentioned to a late period as a common and approved regulation, which would not have been the case had it been originally imposed as a badge of servitude or a law to prevent the people from meeting at their firesides and conspiring against an oppressive rule. We even find the ringing of the curfew-bell provided for by bequests of tracts of land, or other property, although this ringing was but a relic of the custom; for the people are not supposed to have put out their fires and lights beyond the reign of William II. Henry I. restored the use of lamps and candles at court after the ringing of the curfew.—*Christian Union*

## 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, January 15, 1890.

### GRATITUDE.

ONE of the Scriptural injunctions is, "Do all things without murmurings." In another place Israel is taken for an example of ingratitude, and it is said, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." Ingratitude is a sin, and with it is associated the word "base," as expressive of the quality it presents to mankind. One writer has said, "Ingratitude is abhorred by God and man." Murmuring arises from ingratitude. Gratitude is love and kindness toward a benefactor, arising from a sense of the favors received. Ingratitude is the absence of this sense, and consequently a failure to love the giver, or acknowledge his gifts. Thankfulness is given as a synonym for gratitude, and is at least very closely related to it.

The apostle said, in his letter to the Hebrews, "By him therefore let us offer the sacrifice of praise to God *continually*, that is, the fruit of our lips, giving thanks to his name." And to the Philippians he writes, "In everything by prayer and supplication *with thanksgiving*, let your requests be made known unto God." The Lord has declared that such prayers are acceptable, saying, "Whoso offereth praise glorifieth me." In the bestowal of temporal blessings, God is not partial toward the good, for "He is kind to the unthankful and to the evil;" so the demands of gratitude are upon all. Whatever we have received in this world, from the primary gift of life itself to the present hour, has come from the Father of lights. And although our experiences have been measurably beset by afflictions and adversities, there are none of us but can realize, if we will, that our troubles are greatly outnumbered by our blessings; that while we have endured occasional hardships, we have enjoyed unnumbered blessings. But we have perhaps observed that our trials make a much deeper impression on our feelings than do the blessings which come to us so continuously. The absence of a few desirables is more conspicuous than the presence of all the necessaries of life. There is an impression with us, more or less distinct, and often expressed, that the world owes us certain concessions or accommodations. But the world owes us nothing. We brought nothing to it except our poor, helpless, and naked selves, with empty hands and blank intellects. What we have, and all we are, have come to us through the world from our almighty Father.

But it is useless to undertake to allude to the causes for gratitude. They are too numerous. A failure to perceive them can only arise from an ungrateful heart. We would speak more of the moral power of gratitude as an element of character. It is profitable unto all things. It glorifies God, and blesses man. Concomitant with gratitude, we have love, contentment, peace, benevolence; while about base ingratitude cluster such deformities as envy, jealousy, discontent, hatred, murmurings, and despondency. All that this ugly brood can do to make life disagreeable and unprofitable is done in the life where ingratitude is cherished. All that those virtues can do to sweeten life will be done for the soul who lives daily in grateful appreciation of the

blessings and good he is receiving. The salutary effect of such a life will extend beyond the individual, and will cause light to spring up in the hearts of many others. Even the angels above will delight in the fact that there is an individual by whom their silent visits and ministrations are acknowledged in kind appreciation. The songs and testimonies of gratitude fall upon the ear of Deity with a sweet and welcome sound; and the parental heart kindles, we may believe, with affection at the sight of filial love.

Gratitude should not depend for life upon the consideration of specific or individual blessings, or remarkable interpositions of providence. A mind which weighs critically the value of circumstances, and renders thanks accordingly, becomes cynical, and gratitude withers away. Gratitude must dwell in us, as one brought up with us. It must feed on such promises as these: "We know that all things work together for good to those that love God." "If God be for us, who can be against us?" "Who can harm you, if ye be followers of that which is good?" And that precious assurance that no circumstance nor power can separate us from the love of God, which is in Christ Jesus our Lord. It must learn to judge experiences and events in their relation to eternal, rather than temporal things. Anything that separates us from God is a calamity, no matter how desirable it may be to our natural feelings. Anything that brings us nearer to God is a blessing, though its nature may be obscured by pain and grief.

When we come into "fellowship" with the Father, we shall learn to trust in his goodness and love with a confidence that moments of suffering cannot shake. We shall discern his hand of love in the hour of chastisement, and say with the grand faith of Job of old, "Though he slay me, yet will I trust in him." And when the cloud passes away, we shall find that divine love stands true to our highest interests.

Ungrateful murmurings and repinings shut out sunshine from the heart. They render us unworthy recipients of any favors, and incapable of deriving any benefit from those we have. They cause us to put darkness for light; they turn the blessings of God into a curse. They turn us against our Benefactor, and place us at enmity with our best friends, our highest interests. If any of us have become chronic grumblers and melancholists, let such at once get out of the dark, gloomy huts and caverns of self-sympathy into the sunlight of God's favor. Having felt of our joints and bones, we shall discover that not one of them has been broken. Looking back, we shall discover countless and infinite mercies. Let us open our hearts and eyes, and breathe the pure air of gratitude; and behold, a new song will come to our lips, "even praise unto our God; many shall see it, and fear, and shall trust in the Lord."

### PROBATION AFTER DEATH.

It would surprise some of the staunch theologians of the past generation to behold the credence which ideas of this sort gain in our day. The thought that those who fail to obtain salvation in this life will be preached to and urged in the world to come to accept eternal life, when the allurements of this world are fled, and only the terrors of the lost or the joys of paradise are placed before them, had no home in the heart of the stalwart pioneers who have impressed their names and words upon the faith of our fathers.

But after the first feelings of surprise had subsided, they would not have to look very deeply into the theological trend of to-day, to discover how it is that their disciples of the second or

third generation can not only entertain, but relish, doctrines diametrically opposed to the teachings of their acknowledged leaders. There is a decided tendency toward liberalism in religious matters. We do not use the term in its specific sense, as indicating open unbelief and disavowal of the Scriptures, though it would probably be true in that sense; but the prevailing disposition is to render the means of salvation easy and accessible to all. This may perhaps be ascribed to charity; if so, we apprehend it is that kind of charity which "begins at home." Men are willing to excuse others, and anxious to excuse themselves. We naturally want to be saved, and at the same time would like to get all we can of this world. There is a tendency, therefore, to ignore those distinct requirements of the Scriptures which impose self-denial, and which direct the path of the just in a direction opposite to that in which the world is travelling. Hence doctrines and dogmas are at a great discount at present. In fact, it takes no small amount of courage to entertain them at all, or to display them to the world, especially so if they involve a disagreement with popular customs or profitable business.

Two or three years ago, the "Andover Controversy," waged among the professors of a theological seminary in Massachusetts and a foreign mission board in America, brought prominently before the world the extraordinary claim that a man might neglect his eternal salvation in this life, and yet secure it by a second probation offered to him after death. The advantages of such an arrangement would be great every way (to the carnal heart). It was called "the larger hope." A few passages of Scripture have been urged in support of the theory, principally 1 Pet. 3:19, an utter perversion of the text; but the main reliance of the scheme has been the sense of justice (?) which arises in men's hearts when they sit in judgment upon their own interests. It is such an expansion of hope. The chance for repenting and seeking God will be much better when the chances for worshipping mammon are all in the past; when the devil is chained, and the world no longer tempts. When the threshold of eternity is already crossed, it will be very much easier to begin to consider eternal interests. The advantages appear so great that the mind becomes persuaded that this must, after all, have been the arrangement. And then who will be so fool-hardy as to refuse salvation, when sin no longer tempts, when time is no more, when the New Jerusalem is in sight, and the very air smells of the infernal regions which await the incorrigible? All would be saved under such circumstances.

But these circumstances never will present themselves. This theory is a myth and a cruel deception. "It is appointed unto men once to die, *but after this the Judgment.*" A few thoughts presented to those whose minds have been cleared from rubbish by the light of God's Word will be sufficient. In the popish doctrine of purgatory, we have the congener of this more Protestant error. These, with many erroneous theories, arise from the fundamental error of man's natural immortality and consciousness in death. If the souls of the departed are reserved in a state of conscious waiting until their eternal destinies are announced, why should they not seek some chance to redeem their wasted opportunities? But we read that "the dead know not anything." They are asleep. The resurrection will awaken them, not to a second probation, but to receive the decisions of the great Judge of all the earth.

The nature of Christ's work as High Priest precludes the idea of probation after his minis-



tration before the Father in the heavenly sanctuary shall cease. No one can come to the Father but through Jesus. No mercy is offered except through his blood. No voice can plead our cause but the voice of the Son. When Christ no longer stands between us and divine justice, when his blood is no longer presented as the sinner's offering, when the voice of mercy proclaims "It is done," probation will close forever. Then he that is unjust or filthy will so remain, and the righteous will be righteous still. The close of the Saviour's work in the heavenly sanctuary will but just precede his coming to raise the righteous dead, and reap the harvest of the earth. Then his reward is with him. He saves his people, and banishes eternally the wicked from his presence.

There is no opportunity for a second probation to intervene amidst these thrilling scenes, and no merciful Saviour at the mercy-seat to hear the prayer of the penitent, who vainly calls for rocks and mountains to hide him from the wrath of the Lamb. God is not trifling with men. We may trifle with divine goodness until mercy shall be past forever. Through all our years the invitations of the gospel have sounded in our ears. The Spirit of God has striven with our hearts. But sin and selfishness too often exclude the glory of the Lord, and keep the soul in darkness in reference to its highest interests. It is vain to walk in the light of our own kindling, or to comfort our souls with the thought of a good time coming. "Behold, now is the accepted time; behold, now is the day of salvation."

#### WHAT ARE FAMILIAR SPIRITS?

S. N. H.

It is supposed by many that they are the spirits of our departed friends. It is certain that they are our dead friends, or else they are fallen angels who imitate or counterfeit them. One of these positions must be true; both of them cannot be. When we consider the many warnings which the Bible presents against the practices which are employed in the alleged converse with the dead, the scathing condemnations of those who go to the dead for knowledge instead of to the living God, and of all forms of necromancy and witchcraft, we cannot do otherwise than conclude that the first position is unsound and unscriptural.

But this question depends upon the condition of man in death. Upon this point the Scriptures speak very definitely. Man was created from the dust of the earth, and God gave him life from his own breath. Gen. 2:7. He warned him that in case of transgression he would be deprived of that life, and be turned again into dust. Gen. 2:16, 17; 3:17-19. The Scriptures tell us that death came into the world by sin; that it is the last enemy; that Satan has had the power of it, but that both it and Satan will finally be destroyed in the lake of fire. But the Scriptures also teach that in death there is no remembrance of God. "For in death there is no remembrance of thee; in the grave, who shall give thee thanks?" Ps. 6:5. In death the very thoughts perish. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. We are told that the "dead know not anything," and that "their love, and their hatred, and their envy is now perished" (Eccl. 9:5, 6); that in the grave whither they go there is no knowledge, nor device, nor wisdom, but it is a place of silence, darkness, and corruption. Eccl. 9:10; Job 14:10-15; 17:13-16.

From these scriptures and many similar ones, it is evident that the dead do not come back to

earth to hold communication with men, but that they are entirely ignorant of events in the land of the living. Job 14:21.

Who, then, are the familiar spirits? We cannot deny their existence; for the Scriptures speak of them as having an existence, and solemnly warn against holding intercourse with them in any way. With the Bible before us, we can readily determine who they are, and whence they come; and further, it need be no mystery why and how it is that they are able to represent the dead in such a perfect manner that thousands are deceived by their operations as manifested latterly through the developments of modern Spiritualism. There is an agency fully able to do such work, namely, fallen angels, as stated in our second proposition. We learn from the Scriptures that Satan was once in heaven, a loyal angel, but became lifted up through pride, revolted, and was cast out. John 8:44; 1 John 3:8; Eze. 28:11-19. In his revolt, he was joined by a large body of angels (Jude 6; Rev. 12:7-9); and these, with Satan, await the consuming fires of the day of Judgment, when they will be destroyed. 2 Peter 2:4; Matt. 8:29; 25:41. The work of these hosts of evil has been to deceive and mislead the human race.

It was in reality these Satanic agencies to whom the ancient heathen nations were paying homage. Demon worship, which was the worship of their dead heroes, as conducted through witchcraft, was their religion. The first principle of that religion was the conscious state of the soul in death. This is a doctrine which we have seen has no foundation in the Bible. It originated in heathenism only, with its worship of deified dead men. This doctrine is also at the foundation of Romanism, with its purgatory, prayers for the dead, worship of saints, etc.

In Num. 25:2, 3, we read: "And they [the Moabites] called the people unto the sacrifices of their gods; and the people did eat and bowed down to their gods. And Israel joined himself unto Baal-peor; and the anger of the Lord was kindled against Israel." In Ps. 106:28, we read again what kind of gods these were whose sacrifices the children of Israel ate at Baal-peor: "They joined themselves also unto Baal-peor, and ate the sacrifices of the dead." These gods, therefore, were deified dead men whom the nations worshipped. Through the practice of witchcraft, they received communications which they supposed were from the souls of these dead warriors; but Paul tells us plainly who received this worship, and, of course, who returned the responses. Thus he says: "But I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." They were worshipping devils. They had no doubt that these departed warriors and kings still lived, for they had manifest and characteristic responses; but it can be readily seen where these responses came from. They were from him who first taught man this doctrine, that men become as gods by dying. This was Satan's first great lie: "Ye shall not surely die; . . . ye shall be as gods." Gen. 3:4, 5.

By introducing this doctrine among the nations who departed from God, he was able, by the ministry of the legions of evil angels at his command, to delude and destroy those who had fallen under his power. Witchcraft, or the dealing with familiar spirits, is Satan's system of spiritual gifts; for he holds communication with men through his evil angels, as God does through the holy angels. These familiar spirits of ancient days are nothing more nor less than the spirits which "peep and mutter" in our own time, through the medium of Spiritualism. They

could not deceive, did they come in their own name; and so they appear in the guise of departed friends, luring their victims into practices which God has prohibited, and most severely denounced.

#### PRINCIPLES AND PRECEPTS.

E. J. W.

THE word "law" is derived from the same root as the words "lie" and "lay," and primarily has the same meaning. "A law is that which is laid, set, or fixed, like statute, constitution, from Lat. *statuere*."—Webster. And in harmony with this, the same authority gives as the first definition of the word "law," "A rule of order or conduct established by authority." It is a favorite saying with those who would make void the law of God while professing allegiance to his Word, that the ten commandments are good, but that they are adapted only to fallen beings, and hence cannot bind angels nor redeemed saints, nor even people in this world who have been converted. Let us see how such a theory agrees with the definition of law.

We will suppose that the angels are free from law, and that redeemed saints are to have a like freedom. In that case there would be nothing "laid down" for their guidance,—no rule or order of conduct established by authority. In fact, there would be no authority, and each one would act independently of all the others. There would then exist in heaven the same thing that would exist on earth if there were no law, namely, anarchy; for that means "without rule." But "God is not the author of confusion," and therefore such a state of things cannot exist in heaven, and if not in heaven, then of course not among the saints still on earth. The case may be stated thus: 1. When there is no law, there is anarchy and confusion; there can be nothing else. 2. Confusion cannot exist among God's people, whether in heaven or on earth. 3. Therefore the people of God are always and everywhere subject to his law.

Seeing that it will not do to claim that any beings are absolutely free from law, the enemies of the truth have invented a specious theory, with which, unfortunately, many firm believers in the law of God have been captivated. It is this: "The law," they say, "as it exists in the ten commandments, is adapted only to fallen beings. These commandments hang on the two great principles of love to God and love to man; and it was these principles alone that existed before the fall, and these alone will be the law for the redeemed." And some there are who claim that these *principles* are all the law there is now for Christians.

It is utterly impossible for any one to be guided by an abstract principle. Certain principles may have a controlling influence on our lives, but they must be embodied in definite precepts. As an illustration, we will relate a portion of a conversation which we once had with a gentleman who claimed that Christians have nothing to do with the ten commandments. The question was asked him, Is there, then, nothing for Christians to do? *Answer*: "Yes, they must love the Lord." Very good; but how are they to show that they love the Lord? *Answer*: "By doing what he tells them to do." Well, what is it that contains specific statements of what the Lord requires us to do to show our love for him? *Answer*: "Young man, I am older than you are." The reader will wonder, as we did, what bearing this had on the subject. It showed that the man saw that the only possible *answer* was, "The law of God," an answer which would not agree with his theory; hence he

chose to give none. But the illustration serves to show that principles, to be obeyed, must be embodied in precept.

Says the beloved disciple: "This is the love of God, that we keep his commandments." 1 John 5:3. So when we read that the first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37), we know that it means nothing more nor less than that it is our first and highest duty to keep, both in letter and in spirit, all those commandments which define our duty to God. In no other way can we show that we love him.

It will be seen by a very little consideration, that to put a man on the earth with nothing but a general command to love God, and at the same time to expect him to do nothing displeasing to God, would be to assume that the man had infinite wisdom. For God is infinite; and if a man, without being told, finds out what God requires, it can only be because he can comprehend infinity. But this is an impossibility. "Canst thou by searching find out God? canst thou find out the Almighty to perfection?"—No indeed. Then since, as we have conclusively proved, there must be a law for all creatures, and since this law must be definitely expressed, and since, moreover, the whole duty of man is to love God above all things and his neighbor as himself, we are shut up to the conclusion that the ten commandments always have been and always will be the rule of life for all created intelligences. In direct support of this, Solomon says: "Let us hear the conclusion of the whole matter: fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

#### THE GRACE OF PATIENCE.

GEO. I. BUTLER.

WHILE tribulation worketh patience to the true disciple, it often works *impatience* to the half-hearted. Let us never despise God's chosen agencies to perfect character. They are all right,—*just right*. When we view things correctly, we shall highly prize, as the apostles did, these painful experiences, varied and peculiar, which have enlarged our spiritual vision, chastened and subdued our natural passions, cooled our fiery spirits, and made us meek, tender, patient Christians. It is a great triumph in heavenly warfare to reach that position in which charity "beareth all things, believeth all things, hopeth all things, endureth all things." It is a grace that "never faileth." This experience is simply possessing a sufficient amount of the blessed love of God in our hearts to enable us to be fully patient. It is the love of God alone which enables us to possess the soul in patience. Patience and long-suffering are precisely the same,—the fruit of the Spirit of God. We can no more develop the fruit of patience in the soul without unpleasant experiences than we can raise a large crop and never till the soil. The highest tillage ever brings the best returns.

To choose for ourselves a life of pleasant experiences is to be satisfied with a small amount of grace, but little ability to do good to others,—a meager conception of God's love, a weak, barren experience in divine things. Human nature is too self-caring, too self-satisfied, takes too self-complacent views of its own goodness, to ever see the necessity of reaching out after divine grace without the stimulus of sorrow. No one can properly judge of his own real condition till brought into distress.

"Tried is the gold that the brightest will shine;  
Bruised is the vintage that yieldeth the wine."

Sorrow in the soul begets patience, tenderness, human sympathy, and ability to appreciate others' woes. The most eminent servants of God, Abraham, Joseph, Moses, David, Daniel, and Paul were men who passed through great sorrow. Christ, above all others, suffered, being tempted in all points, that he might know how to appreciate the wants of others.

The patient man is the truly brave man. True courage is not of the fiery, frothy, boasting sort. It knows how to endure all things for conscience's sake. When it feels it is right, it looks not to see how many will side with it or take the opposite view, but looks to God alone, to the true principle of his righteous government,—anchors to the Eternal Rock, and there abides. It makes no noise, no fuss about it, but quietly waits in patience God's own time of vindication.

We need more patience. How little of it do many of us possess! We are easily excited or thrown off our balance, given to petulance, fault-finding, murmuring, anger, and impatient of being questioned or crossed. But should we be so? What does the angel mean when he says, "Here is the patience of the saints"? Is not the Third Angel's Message to develop the most patient people who have ever lived? Are not their circumstances to be the most peculiar, trying, painful, and soul-testing of any? The Scripture speaks of our time as one requiring special patience. "Be patient therefore, brethren, unto the coming of the Lord." "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:36, 37. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly." Rev. 3:10, 11.

How important, then, is patience to those living just before Christ comes. We need to cultivate it. We need God's blessing, that this fruit of the Spirit may be borne. Do we not also need the experiences of affliction, tribulation, and trial, which give occasion for its exercise, and which work patience within us? "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

#### FISHING AND TRAVELLING IN NORWAY.

S. N. H.

THERE is such a small amount of land that can be cultivated in Norway, that the people make fishing an important means of livelihood. Especially is this so in the north. Almost every farmer connects fishing with his agriculture. The farms are so small, and they produce so little, that this is necessary. In these districts a great abundance of fish is taken. The most important are the cod and the herring fisheries. The Loffoden fishery lasts from February till the beginning of May. The whole appearance of the country undergoes a marvellous change during this season. What in the summer is a desolate region, possessing no signs of life save now and then a homestead among patches of green beneath the massive rocky mountains, is now covered with the wooden huts of the fishermen, and all is life and bustle. The water swarms with the boats of the fishermen and the traders in fish. These traders come in their boats to carry off their purchases. There are two kinds of fish caught. What is called *stockfish* (stickfish) and *kjipfish* (rockfish). The stockfish are

stuck up on poles, and are thus dried till the summer, and then are taken away. But the other fish are opened and salted, and sold to the traders. They come in sloops with a single mast and one large sail, called *jagts*. They pile the fish on the deck in the form of a stack, and they are taken to their various destinations, where they are dried on the rocks, whence their name. From these fish they obtain cod-liver oil. The best oil is that which drops from the liver as it decays. This is afterward packed in barrels, and shipped for foreign and home consumption. Only a small proportion of the oil that is called cod-liver oil is oil from the cod. In Finland the cod fisheries are visited in the early autumn; but these fisheries are not so productive as those of Loffoden. It is estimated that there are at least 66,386 men, and 15,676 boats, engaged in the business. The income in Norway in 1887 was £1,078,333.

Besides the cod fisheries, there is the herring fishery. This is most important in Nordland and Tromsøe, and takes place in the late autumn. Summer herring are also caught in some parts, but more especially in Romsdal and on the northern coasts. Mackerel and lobsters are also caught in the less important fisheries.

The south of Sweden is being opened up more and more with railroads. And their railway carriages are in many respects an improvement on the English or colonial railway carriages. There is a door between the compartments, and a toilet room between. The conductors can speak some English. Some of them have been in America many years. It appears these are selected to accommodate the English passengers, as there are many English-speaking people who visit these countries in the summer, and travel over their railways. The travelling, as a rule, is rather slow. The trains stop at nearly all the stations, and that for some time. Even the express trains run only about twenty-three miles an hour, and stop quite frequently. It is stated that nearly nine-tenths of the aggregate population of these two countries live within two or three miles of some steamboat landing; hence the most important means of communication and trade is by steamboat. Then it is very difficult to build railroads in these countries, and especially in Norway; but these are well patronized in the summer months. In Sweden the steamers arrive and depart with remarkable regularity; but in Norway it is very different. They advertise in their official time-tables the same preciseness as in Sweden, but their actual time is only approximate.

There is considerable travelling in Norway where there are no railroads or steamers to convey passengers. At the end of each stage route; or public conveyance, there is a station. The peasants who live around a station are obliged by law to keep vehicles to accommodate passengers. The charge is fixed by law. The keeper of the station is also obliged to provide food and lodging at reasonable rates. The country stations in Sweden are called *Gast Gifvaregardar*, and in Norway *Skydsstationer*. These are often of the most meager description. The horse is thought much of by the Norwegians. The usual vehicle for a single passenger is what is called a *carjol*. It has a small seat, much resembling that of a tricycle, supported on a frame of ash. This projects behind, so as to carry the luggage of the passenger, which can be strapped on. In front it is so long that it will allow the passenger to stretch his legs at full length. Then the shelves continue, on which this seat or body rests. There are no springs, but resting on the shafts, which are of such length, partly makes up this want.

**Bible Student.**

**THE EPISTLE TO THE HEBREWS.**

IN some of its features, the Epistle to the Hebrews is peculiar among the other portions of the later Scriptures. Each of the other epistles, if we except the first Epistle of John, begins with the name of its author, followed by the name of the party to whom it is addressed. Both these features are absent in this book; it is addressed to no person or people by specification, and its authorship is left even more a matter of conjecture. The compilers of our common version have added these words: "Written to the Hebrews from Italy by Timothy." Timothy is here regarded as an amanuensis, not the author.

We have reason to believe that these positions are correct. For the book was written to a people familiar with, and attached to, the laws and ceremonies of the former dispensation. The Old Testament is freely referred to by allusion and quotation. The argument goes to prove that the types and shadows of that dispensation met their fulfillment in Jesus Christ. He is exalted, and his glory is magnified in a masterly manner which bespeaks the mind and logic of Paul. The prejudices which the Jews entertained toward the apostle to the Gentiles may, perhaps, be considered the reason for not disclosing the name of the author.

The letter starts out with a bold statement: "God . . . hath in these last days spoken unto us by his Son." In times past the Word was given by direct speech, angels, or prophets, through dreams and visions. Now the Word appears in living form, and dwelt among men, a perfect representation of the glory of God. He was God manifested in the flesh. The Father had conferred upon him a more excellent name than that of angels. He had said, "Thou art my Son." He had highly exalted him, saying, "Thy throne, O God, is forever and ever." He commanded, "Let all the angels of God worship him." The throne upon which Christ now sits is that of joint dominion with the Father. See Rev. 3:21. But the throne referred to in Heb. 1:8, "Thy throne, O God, is forever and ever," is the future throne of Christ, which will come to him as the heir of promise when the kingdoms of this world become the kingdom of our Lord.

In verses 10-12, the Father is still addressing the Son: "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." This is in harmony with an expression in verse 2, "By whom also he made the worlds." Christ, the Son of God, is the maker of all things. See also Col. 1:15-17. In order to emphasize the exalted character of Jesus, the author compares him with the angels. The angels are ministers (servants); Christ is a son. They are sent on errands of love and mercy; he sits at God's right hand. They are called angels, messengers; he has "a more excellent name." They are worshippers; he is the object of their worship.

**CHAPTER TWO.**

Too much attention should not be paid to the division of the Bible into chapters. The sense is often continued from one chapter to another. Such is the case in the present instance: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Verse 1. "Therefore," in view of the foregoing; in view of the fact that the Son of God himself, the exalted and infinite King of Righteousness, has been speaking to us, what earnest heed we should give to the things that have been spoken. The

word spoken by angels and prophets was steadfast and transgressions thereof received their rewards. If so, there will be no escape to those who neglect the terms of salvation spoken by our Lord.

There is danger, not only in neglecting to hear and receive the truth, but we are exposed to the danger of letting it "slip" after we have heard and accepted it. And this danger is illustrated forcibly by the expression found in the margin of the Bible, "run out as leaking vessels." But few people leave the truth at a single bound. Skepticism does not revolutionize a man's faith, nor sin darken his life at a single onset; but by slow and almost imperceptible degrees, faith oozes out, and unbelief insinuates itself into the heart. It is always encouraged by the neglect of duty, and strengthened with the gradual departure of the individual from God. Those to whom Paul was writing were in no greater danger in this respect than are we.

We have already learned of Christ's exaltation; this chapter discloses his humiliation also. He was made lower than the angels. There are three orders of intelligent beings of which we have learned, Deity, angels, men. Christ took not on him the nature of angels, but the seed of Abraham. As Paul says in another place, he "took upon him the form of a servant, and was made in the likeness of men." And in this place it is said, moreover, that "In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God."

Made in all points like as we are! This for the sake of love and sympathy. What courage and comfort flow from this thought. It is well said, help is most acceptable when it proceeds from sympathy and power. Here we have the two combined in One who is the brightness of infinite glory, and the express image of the Father's person, adored by the heavenly hosts, and yet humbling himself to take hold on our nature in order to experience our weakness and trials.

**"OF THAT DAY AND HOUR KNOWETH NO MAN."**

MATT. 24:26.

REFERENCE is often made to this verse with as much confidence as if it were a sufficient refutation of every argument in favor of the truth that Christ's coming is near. We accept the declaration of this verse; we accept all the Scriptures. May we ask the objector, Do you believe this scripture? Perhaps he will say, "Yes; I believe that no man can tell the day nor the hour of his coming." We also believe that; but that is not all the Saviour said. *Do you believe his word?* Do you believe that you may know, by the signs which he has given, when his coming is near, even at the door? Here is the test of your confidence in the teachings of our blessed Lord. We have this confidence; we fully believe we may know. Nay, more; we believe we *must* know,—that we are *commanded to know*, and not to slight the Saviour's warnings. And we believe it will be just as fatal for us not to know as it was for the inhabitants of the earth in the days of Noah not to know when the flood was coming. Matt. 24:36-39.

It is quite possible to know that an event is near, without knowing the day and hour when it will occur. Plain as this distinction is, the objectors seem to overlook it altogether. An illustration of this is afforded in an incident which transpired a few years ago. We were holding meetings in the northern part of Ohio; it was in the spring of the year. Having one evening presented the Bible evidences that the coming of the Lord is near, we were hailed next morning by a gentleman who was planting his garden, and requested to tell him *at what time* we thought the Lord would come. Of course we told him we knew nothing about that; we left it where the Scriptures leave it, that it is near, but *just how*

*near* we have no knowledge. But he insisted that, inasmuch as we were very confident that his coming is near, we must have formed *some idea of the definite time*, and he would not be satisfied unless we told him. So it often is, that the idea of definite time is firmly fixed in the minds of opposers, while it never is in ours. Failing to satisfy him by denials, we changed the conversation to his work. He was planting corn. We asked him if he expected that the corn would soon "come up." He answered, "Yes." "And why?" "There is good reason to expect it. The season is well advanced; the ground is moist and warm." "Then you feel assured, even to a certainty, that it will come up soon?" Again the answer was, "Yes." Then we continued, "As you are certain that it will come up soon, please tell *at what exact time* you think it will come up." By pressing the point a little, he was led to confess that his request was not a reasonable one,—that we may be certain that an event is near, and not know the exact time when it will occur.

And why not be equally positive in both cases? Our Saviour's parable is based upon the very facts which led this man to feel assured that his corn would come up soon: "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." And so it is; we do not guess; we do not doubt; we know. "So likewise ye, when ye shall see all these things, *know that it is near*, even at the door."

The only way imaginable in which this certainty can be evaded, is to say that the parable itself is based on certain facts which are yet matters of dispute, and therefore matters of uncertainty. But then the question arises, Would the Saviour build a parable of such certainty, and command us *to know* it as a certainty, and rest the whole fabric on uncertainties? Impossible. We insist that the signs are not uncertainties. They are made uncertain only by a mystifying process which leaves everything in doubt and obscurity to which it is applied. By the working of this process, we have no "sure word of prophecy" left to us. But by taking the statements of our Saviour as *literal truths*, we have harmony in statement and certainty in fulfillment.—*J. H. Waggoner.*

**THE BIBLE.**

THE Bible has been and still is the fruitful source of more remarks and criticisms than any other, perhaps than all other books put together. The reason of this is obvious, as it treats of subjects which in their nature affect all mankind in all ages of the world.

Again, it goes farther back in its narrative than does any other book. Other authors select a point in time at which to begin their histories, and generally have celebrity in proportion to their ancientness and authenticity. But in the Bible we have a book that dates its origin "from the beginning," and is at the same time the fountain of truth to us.

But the inspired penman, in his backward flight, "prompted by the spirit of inspiration," stops not in the morning of time, but carries us back as it were to the morning of eternity, ere the creative energy of the Almighty had been put forth in calling into existence the infinite number of worlds that now occupy space and proclaim the handiwork of God; or ere the "morning-stars sang together, and all the sons of God shouted for joy" at the birth of a new world.

But again, as we have seen that the Bible goes back to the cycles of the past, anterior to the morning of time, even so does it now, after passing through the boundaries of time, grasp the future, and speak clearly of the condition and occupation of God's creatures in the eternity to come. Such being the case, the Bible is just the book we need. Indeed, it is man's greatest want. It accounts for all things that now exist, and brings to man the information that he should most desire,—information, too, that cannot be obtained elsewhere.—*Selected.*

## Missionary.

### HISTORY AND FUTURE WORK OF SEVENTH-DAY ADVENTISTS.

Rev. 10 : 11: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

THE denomination known as Seventh-day Adventists had their origin in the great Advent movement in the early part of this century, when a large body of believers was developed, who looked for the personal advent of Christ, in accordance with the prophecy of Dan. 8 : 14 : "And he said unto me, Unto two thousand and three hundred days ; then shall the sanctuary be cleansed."

After the passing of the time in 1844, some who had taken part in this movement became discouraged and gave up ; others attempted to re-adjust the prophecies and fix new dates ; still others, convinced of the strength of the argument for placing the cleansing of the sanctuary in 1844, re-examined the subject, and found that this was not the burning of the earth and the coming of Christ ; but it was the entrance of our High Priest into the Most Holy place of the sanctuary on high, there to perform a work of atonement corresponding to the yearly work of atonement performed by the typical priest in the typical sanctuary here on earth from Moses to Christ. They saw that while they had been correct in the time, they had been looking for the wrong event.

Having discovered their mistake, a new field was opened before them. They read in a new light the prophecy of Rev. 11 : 19 : "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." They remembered that the ark was placed only in the Most Holy place of the sanctuary, and that that apartment was opened only when the high priest went in on the tenth day of the seventh month to make an atonement before the ark. Here they saw the same work revealed in heaven. Here was the cleansing of the sanctuary. They received a new view of the law of God, since its antitypical position in the ark of heaven connected it with its typical service in the sanctuary here on earth, utterly and forever precluding the idea of any change in that law, through all intervening ages. It must read in the ark in heaven just as it read here in the ark on the earth. Then they remembered that the law says : "The seventh day is the Sabbath of the Lord thy God ;" and there had been no change in it.

In the same light they read the prophecy of Rev. 14 : 9-14, where they found a message, equally important in its sphere, to go forth to the world, based on what that ark in heaven contains, and the ministration of Christ, which he was performing before the ark. And so they saw another message to go forth with a loud voice to the people of the earth, heralding a reform on the commandments of God and the faith of Jesus.

Thus was developed a people who believe that the prophetic periods have ended ; that we are now in the period of the cleansing of the heavenly sanctuary, that closing work of our High Priest by which is determined who, of all that have lived on the earth, shall be resurrected or changed to immortality at Christ's coming ; that a great contest between the commandments of God and the requirements of the man of sin is to be instituted in the earth ; and that the Third Angel's Message, as a warning against bowing to the authority of the man of sin, is now going forth. Prominent among the names of the early pioneers in the work were Joseph Bates, who first began to keep the Sabbath in the light of the Third Angel's Message in 1845 ; James White, who inaugurated the publishing work, his wife, Mrs. E. G. White, and J. N. Andrews, who turned the powers of his logical mind to the investigation of the pillars of our faith, and brought out works on the

Sabbath, the Sanctuary, the Judgment, etc., which, so far as at present appears, leave nothing to be developed on these points. All of these, save one, whose labors still continue, have died in the faith.

#### EARLY EXPERIENCES.

Then began to apply the words of the text, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Those in whose hearts these truths first took root were not rich. The little they might gain by slow processes, in daily labor, constituted their only financial resources. But their spiritual vision was growing clear, their wills were strong, their hearts were happy and brave, and their courage was invincible. So in 1849 the publication of a small paper was begun, and in 1850 the first number of the *Advent Review* was brought out, a paper which has continued to the present time.

I might pass to say a word about the opposition some individuals have tried to raise, and the mistake they have made. Voltaire made the conceited and impotent boast that it took twelve men to establish the gospel, but he would show that one man could overthrow it. In his blindness he failed to perceive that the power which established the gospel was not in the men whose names are connected with it, and that if it was ever to be overthrown it would take a power higher than that of any one man or any twelve men to do it. So there have occasionally risen among us persons, who, so long as they clung to the truth, had success in their work and influence with the people. There was power in their words, and young and old yielded to their persuasions. This pleased them. And we have seen them begin to harbor in their hearts the foolish thought that the power which attended their work was in themselves, and not in the truth which they presented. And we have seen them at last come to feel that their genius was so mighty, and their strength so great, and they held the cause so fully in their hands, that if their ambition was crossed or in anything they became offended, they could turn around and give up the message, and overthrow it. And we have seen them try it. They have beyond question had the idea, for their actions have in every way indicated it, that they could upset this whole work and bring it to naught.

There is a lesson in this for all. Anywhere and in any age, in connection with the work of God, it is his work and his truth that give the strength and power ; and they make a fatal mistake who feel that this power is in themselves, and that they can use it as effectually to tear down as they once did to build up. If Luther, Melancthon, Zwingli, or Calvin had made this mistake and turned his whole strength against the Reformation to overthrow and destroy it, I do not believe his power would have continued, or that he would have had influence with any considerable number of people, for five years.

#### STATISTICAL.

In 1855 was held the first General Conference of our people, and a publishing committee was appointed to look after the interests of that work, which had been struggling to keep up expenses. In 1871 was organized the first tract society. Then came our educational institutions, increase in the publishing work, and extension of the work in various parts of the world. A few statistics will show the growth since the work began. In 1849, when the publishing work was entered upon, there was not enough material for any statistics. In 1859 the book sales had reached about £170 a year. From 1869, other particulars can be given. In that year we had, ordained ministers, 33 ; in 1889, 227. Licentiates in 1869, 24 ; in 1889, 181. Churches in 1869, 167 ; in 1889, 972. Membership in 1869, 4,900 ; in 1889, 28,324. Book sales from the office of the *Advent Review* were, in 1869, £810 ; from this office alone in 1889, and its branch established this

year in Toronto, Canada, the sales represent a retail value of over £82,000. When the reports are in from our publishing houses in London, Norway, Switzerland, California, and Australia, the aggregate will show considerably over £100,000 worth of our denominational literature, which has gone out to the people during the past year.

#### THE FUTURE WORK.

My subject embraces not only the past history, but the future work of Seventh-day Adventists. What is that work to be ? In the scale of nature, we look down below ourselves, and find minute forms, in comparison with which we are figures of towering size ; but we turn our eyes upward in the opposite direction, and we see there forms and magnitudes so mighty that in comparison with them we are but as the small dust of the balance. So in our work ; though it may seem large now as compared with its past history, it may take on proportions in the future which will dwarf its present magnitude to very small dimensions. Indeed, it must do so if certain prophecies which we apply to it are ever to be fulfilled in connection with it. We are as yet a small people. We have nothing over which to boast. Of ourselves we can do nothing. And yet there is a mighty work to be done. In the Lord alone is our help, and to him we look, and not to the obstacles that lie in the way.

I read that the Third Angel's Message, which this work embraces, is to ripen the harvest of the earth. Then it must touch wherever there is any harvest to be gathered from the earth. And what does Christ say ?—"The field is the world ;" and "the harvest is the end of the world." If this work is to ripen the harvest for the end, it must result in bringing out a perfect church. It must result, on the other hand, in causing those who fight against it to reach perfection in their line, or to go to the extreme of apostasy from righteousness and truth. It is the savor of life unto life, and of death unto death, to the last generation.

Our work is to take the front place in one of the greatest controversies and the widest scene of agitation that this world has ever witnessed. In it the long issue between light and darkness, between truth and error, is to reach its climax. It is no less than a decision,—not merely an agitation,—but a final decision, of the thrilling question, Shall we follow the Lord Jehovah, or, turning against him, shall we follow the man of sin ? Brethren, the providence of God is drawing us into the very vortex of that great whirl of events with which this world's history is to close. And we would do well to begin, and begin now, to strengthen our hearts in him, and gird ourselves for the fray. The half-hearted and the indifferent will never endure the ordeal. It will require the faithfulness of the prophets, the love and zeal of the apostles, and the spirit and consecration of the martyrs. Nothing less than this will carry us through.

But some may say, You cannot do the work which you admit is to be done, in a generation of time. From a human point of view, this might be so. But there is another point of view which takes in Omnipotence. We have one who is mighty to help. I do not blame the twelve spies for reporting that the cities of the Canaanites had walls built up to heaven, and that there were giants in the land, in comparison with whom they were but as grasshoppers. But I do blame the ten for forgetting that even if the walls were built up to heaven, there was a God in the heavens higher than the walls ; and though the giants were mighty, the arm of Jehovah was stronger than all of them together ; and he was pledged for their help.

So I blame no one now for looking at the magnitude of the work and the seeming difficulties in the way. But I should blame any one if he forgot that there is a God in heaven who has called for this

work to be done, and is pledged to help if we will work with him; a God who could send legions of angels if necessary to the help of his people, and who can give to every laborer, every herald of the cross, sinews of steel and a tongue of fire. In God is our help, and to him alone we look, not to the difficulties of the way and the greatness of the work. In his name, and by his help, we are well able to go up and possess the goodly land.

The goodly land! I can hardly forbear, before I close, casting a glance forward to that heavenly inheritance which is the objective point of all our struggles, our toils, and our desires. I see there a land which stands out in wonderful contrast to this. As the hymn says,—

“Oh! how unlike the present world  
Will be the one to come.”

I see fields smiling in living green, trees majestic in their wealth of verdure, flowers dazzling with their rainbow hues; and on neither field, nor tree, nor flower do I see the touch of frost or the pale hand of decay. I see no foot-prints of the curse, no scars of sin. I see no pestilence walking in darkness, nor destruction wasting at noon-day. I see no forms distorted with pain, nor brows furrowed with anxiety and care. I see no mournful shafts telling where weary forms and sad and broken hearts have gone down into dust and darkness. I see no painful messages passing over that land, as two days ago we received one here, telling that a friend, a brother, a fellow-laborer, has fallen beneath the cruel stroke of a relentless foe. I see no darkened room where the tide of a precious life is ebbing slowly away. I see no bosoms heaving with anguish, no badges of mourning, no funeral trains, no yawning, insatiate grave. But on the other hand, I see a glorious company who bear bright palms of victory over death and the grave. I see, as one of our hymns says, that—

—“the glory of God, like a molten sea,  
Bathes the immortal company.”

I see every eye sparkling with the fulness of joy that reigns within. I see on every cheek the bloom of eternal youth and everlasting health. I see every limb lithe and strong. I see the lame man leaping as an hart. I see the blind gazing with rapture on the celestial glory. I see the deaf listening enchanted to the heavenly melody. I see the dumb joining with loud voice in the anthems of praise. I see the mother clasping to her bosom the children she had lost awhile in the land of the enemy, but has now recovered forever. I see long-parted friends meet in eternal reunion. I see a river so pure and clear, so charged with every element of refreshment and life, that it is called “the river of life.” I see a tree over-arching all, so healing in its leaves, so vivifying in its fruits, that it is called “the tree of life.” I see a great white throne, in whose effulgence there is no need of moon or sun to give us light. I hear a voice saying to that victorious company, “This is your rest forever; and you shall no more be acquainted with grief; for there shall be no more pain nor death, and sorrow and mourning have forever fled away.” And in all the universe I then see no trace of sin or suffering; but I hear from every world and from every creature a joyous anthem, like the sound of many waters, going up to God; and they say, “Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne and unto the Lamb forever and ever.”

Such is the goodly land we may go up and possess. Such is the land that awaits every laborer who is faithful to the end. The Spirit and the Bride say, Come; and whosoever will, may come. If any here have not turned their feet Zionward, let me say, “Come with us, and we will do thee good.”

Such are a few of the thoughts and facts that present themselves on a brief survey of the history and future work of Seventh-day Adventists. We thank God for his protecting, guiding, prospering hand in

the past; we take courage from the present; we ask his heavenly grace for the brief but thrilling future, till the warfare is accomplished, and the victory won.

### News Summary.

The death of the late Empress of Brazil is announced. A native conference has just been held in Bombay, India.

Very destructive bush fires are reported from various parts of the colonies.

Mr. Parnell's suit against the London *Times* is for £100,000 damages.

The Government of Turkey has formally proclaimed the abolition of slavery.

The general elections for the German Reichstag are to take place on Feb. 20.

On the 5th inst., there was a very destructive fire in Melbourne. Loss, £40,000.

The postage on half-ounce letters anywhere in the colony of Victoria is now a penny.

It is stated that in 2000 English churches the use of unfermented wine at communion has been adopted.

A serious mining accident occurred at Sandhurst on the 10th inst., by which one man was killed and four injured.

A London dispatch of Jan. 1 states that twenty-six pauper boys perished in the burning of a parish school at Forestgate.

In France the vintage of 1889 was the smallest recorded in twenty years; 506,000,000 gallons of wine were produced.

A collision occurred on the Gippsland railway line on the 5th inst., by which one man, a Chinaman, was killed, and three others injured.

The Pope has consented to the erection of an astronomical observatory at the Vatican, the cost of which is estimated at 2,000,000 francs.

The report of the Judicial Commission on the *Times*-Parnell case has been completed, and will be presented to the speaker of Parliament at the opening of the session.

The new Brazilian Government is compelling all foreigners residing in that country to take out papers of naturalization, whether they desire citizenship in the republic or not.

The steamer *Daburg*, which left Singapore on the 25th October with over four hundred Chinese passengers and a crew of twenty, is believed to have been lost at sea with all on board.

It is rumored that the present British Parliament will be dissolved early in the session, as the opposition is so strong it is believed that the Government could carry no important measure.

A great sensation has been caused in Moscow by the action of a young woman, who, on the 11th inst., fatally shot the chief of the secret police, and committed suicide before she could be arrested.

The annual value of the agricultural products of Victoria, is, in round numbers, £11,000,000. There are 2,750,000 acres under cultivation, 1,000,000 more than the cultivated area seven years ago.

A new attempt on the life of the Czar, this time by poisoning, is reported from Russia. It is said that the difficulties of the government, and the repeated attempts upon his life, have undermined his health.

A railroad accident occurred in Nebraska, one of the Western States of the American Union, on the 11th inst., in which the train was completely wrecked, and it is reported that the mail from Australia by the steamer *Mariposa* was burned.

A dispatch from Sydney states that on the 10th inst. an Indian tramp at Penrith fatally stabbed a policeman, and, before he could be arrested, seriously injured another man, and himself received wounds from which he has since died.

Fear of a general revolt among the political prisoners in Siberia is urged as a reason for a wholesale massacre of them which has taken place at Irkutsk, and for other cruelties of which the exiles throughout the country have been victims.

The portrait of the baby King of Spain, who is now in his fourth year, has been placed on the coin and postage stamps of the realm.

The summer palace of the king of Belgium at Laeken, near Brussels, was burned on the 2nd inst. The governess of one of the King's daughters fell a victim to the flames, and the Princess narrowly escaped the same fate. Damage £250,000.

Emperor William II. has bestowed a crown of diamonds on Count Von Moltke, so long Field Marshal of the German army. The presentation took place on the 29th of November, the fiftieth anniversary of his receiving the order of merit, when he was a captain.

The Russian Government has objected to the proposed commercial treaty between England and Bulgaria, on the ground that such a treaty would constitute a breach of the treaty of Berlin. Russia is conscientious about treaties, when it is for her interest to be so.

Cardinal Manning is one of a permanent committee of three appointed by the London Chamber of Commerce to arbitrate on all disputes between employers and employed. Let it be remembered that Cardinal Manning is at the head of the Roman Catholic clergy of England.

The labor troubles in England have not been satisfactorily adjusted as yet. Mutterings of discontent, with threats or news of strikes and lockouts, are continually flashing across the ocean; and no one can tell to-day what new phase the contest between labor and capital will assume to-morrow.

The violent influenza epidemic in Europe has been alarmingly fatal on the continent, and particularly in France. It has extended into England and America. Among its victims is the Dowager Empress Augusta of Germany, who died on the 7th inst. In Europe its violence is abating.

As an illustration of the extremes of wealth and poverty in great cities, it is stated that a single dinner at the Mansion House, the residence of the Mayor of London, costs £2000 or £3000, and recently after one of these costly meals a poor woman was found starved to death under the very shadow of this luxurious dwelling.

The marked opposition to Jews as citizens among the European nations is well known. By way of justification, it is urged that the Jews “have no interests in common with the people at large evade military service, and obey only their own secret government.” Liberal Jews, it is said, cannot be relied upon, as they do not recognize any religion or any laws.

Spain is passing through a ministerial crisis resulting from dissensions in the Cabinet. Senor Sagasta, the Premier, was charged with the duty of forming a new Cabinet; but at latest accounts his efforts had been unsuccessful. As the attention of the Queen Regent is absorbed in the illness of the infant King, Senor Sagasta has consented to remain in office for a time, to prevent a revolution.

England has taken a very firm position with reference to the difficulty with Portugal; and under pressure of a demand for an immediate answer, Portugal has promptly conceded all that was asked of her. The Portuguese were greatly dissatisfied with this decision; and excited crowds paraded the streets and attacked the residence of the British consulate. The Portuguese Minister of Marine and Colonies will resign his portfolio.

Mr. Rabinowitch, who, a few years ago, created quite a sensation as a Hebrew teacher of Christianity, is the founder of a sect in Russia called New Israel. The members of this new sect observe Sunday as a rest-day, eat any meat used by Gentiles, substitute a prayer for circumcision, and perform military duty. They are preparing to petition the Government to grant them all civil rights, including the rights of propaganda of their doctrines and of intermarriage with Christians,—rights that Russia is not likely to concede.

Mr. Parnell, the noted leader of the Irish movement, still seems to find his way encompassed with difficulties. He has been involved in an almost interminable controversy with the London *Times* over charges brought against him by that paper; and now he is made co-respondent in a divorce suit brought by Captain O'Shea, formerly Mr. Parnell's private secretary, against his wife. Even this charge does not alienate the sympathies of his friends, and an offer has been made to raise money to assist in defraying the expense of the trial.

## Health and Temperance.

### HOLD FAST THAT WHICH IS GOOD.

THIS is the day of motion; history  
Fast and yet faster moveth; but all motion  
Is not advancement. Thought is now adrift,  
And who shall anchor it or hold the helm?  
The anchored barques are tugging at their chains,  
And the unanchored are all out upon  
A sea of tumult, striking each the other.  
Slow, and yet slower! for I hear afar  
The sound of the fog-signals—slower yet!  
The air is thick, and peril on all sides  
Warns us to watch and keep the helm in hand.  
The years are wiser than the days; let us  
Be still and wait; the mist will rise ere long.

Meanwhile in silence the recumbent earth  
Moves on, unconscious of the hurricane,  
Round its old self, and round the constant sun,  
Impelled by laws it knows not, yet obeys.  
So let us glide upon our tranquil path,  
Unswerving, with our eye upon the goal,  
And in obedience to a law which sweetly  
Draweth us onward, yet in doing so  
Keeps us unshaken,—says to us, Be still!

—Bonar.

### HOW PROTOPLASM WORKS.

THERE is nothing more interesting in all the realm of science than to watch with a microscope the operations of protoplasm. Let us study this wonderful phenomenon for a few minutes. The little jelly drop sustains to higher organisms the same relation that the atom does to all other forms of matter. It is the basis of life. *Protoplasm* is the technical term which scientists apply to the atom of living forms. Out of these simple forms of life all higher and more complex organisms are formed. This is true of animals as well as vegetables. Take a man in pieces, and he will be found to be made of similar masses connected together by various devices. Dissect a tree, and the same will be found to hold true. A few weeks ago, we pulled a handful of grass from the lawn, and placing it in a platter half filled with water, put it in a warm place. Now we bring out the platter, and find that the grass has undergone partial decomposition. With a glass tube we draw up a few drops of the dirty-looking fluid in which the half decomposed grass is submerged, and placing a single tiny drop upon a clean slip of glass, we put it in the focus of a powerful microscope. Adjusting the glass and the light perfectly, we soon see sundry shreds of brown grass, and numerous floating particles of dust and other foreign matter of no particular interest. If we had not sought a similar view many times before, we should soon put aside the instrument and turn our attention to something more attractive; but we have learned to look a little sharper, and now we are rewarded by seeing just what we were in search of,—curious little round masses so transparent as to be almost invisible. They are not very numerous, but scattered here and there about the field. Presently we perceive that some are changing their form. A moment ago the first one we inspected was as round as a watch crystal; now it has become elliptical in form. A few minutes later we look again, and it has stretched itself out into a long filament like an angle-worm. Presently it begins to draw itself up into a round mass again; and before we can write it, it has assumed its original shape, but has changed its position. That is the way the little creature moves about. It makes itself into the shape of a worm and then crawls just as a worm does, by making one end fast and drawing the rest of the body up. But what does it move about for? Why may it not remain stationary? Shortly we shall see if we watch carefully. Even now the reason is evident. Put your eye down to the eye-piece of our microscope. Do you see the little fellow? Look sharp, and you will. A few

seconds ago it was round as a full moon. Now there is a little pocket in one side. The pocket is growing deeper and deeper. What is the object of such a curious procedure? Let us put on another eye-piece. Now we have magnified the object a million times. See how much larger it looks. Now look at the pocket. The mystery is solved. There is a little speck of food which the little creature wishes to get, and so he has made a pocket to put it in. The queerest part is to come yet, so we must watch patiently a moment more. Now the mouth of the pocket is closing up. Evidently the little fellow is afraid he may lose the precious morsel, and so he is going to shut the pocket to prevent its escape. Now the opening is closed; and before we are aware of it, the pocket itself has disappeared, and there is the little particle inside. This seems a miraculous process, but it is the peculiar way these little creatures have of taking food. When they wish to eat, they make a mouth or a stomach on purpose. If we wait a few minutes, we shall see that the little particle taken in has disappeared. It has been digested. Thus the lowest forms of life can perform some of the same functions which higher animals and vegetables perform, but by much simpler processes.

The smaller living creatures are, the more remarkable seem to be their powers. As we become better acquainted with protoplasm, it does not seem so strange after all that it should be capable of making a plant, painting a flower, building a tree, or even of forming a man; and that is just what it does. How, we shall see further on when we study the various tissues of the body. Let us now consider some of the principal differences between inorganic and organized or living matter.

#### DIFFERENCES BETWEEN INORGANIC AND ORGANIZED MATTER.

Matter that does not manifest life in any form is called inorganic; living matter is said to be organized, because life depends upon organization. The following table exhibits the principal differences between these two forms of matter:—

INORGANIC MATTER.	ORGANIZED MATTER.
1. Not alive.	Alive.
2. Usually has angular outlines.	Characterized by rounded forms.
3. Has a crystalline structure.	Has a cellular structure.
4. Grows by accretion.	Grows by assimilation.
5. Does not reproduce itself.	Reproduces itself.
6. Does not ferment, or decay.	Ferments, or decays.

1. Inorganic matter, such as sand, rocks, and all forms of mineral, earthy, and gaseous bodies and chemical compounds, never exhibit the peculiar phenomena which are commonly known as life. These phenomena are confined wholly to plants and animals.

2. Nearly all inorganic objects, unless artificially modified in form, have angular outlines, being usually bounded by straight lines. Organized bodies are bounded by curved and graceful outlines.

3. Most inorganic bodies are crystalline in structure, or are made up of particles which at some time have been crystals. Organized bodies, on the other hand, are generally composed of cells. A cell consists of a mass of protoplasm, which is sometimes surrounded by a thin wall.

4. Inorganic bodies grow by accretion, that is, by additions to the outside, of matter of the same kind. The increase in size of a snowball is a good illustration of growth by accretion. Organized bodies, on the contrary, grow by assimilation, that is, by taking into themselves, from the outside, matter of an unlike character and making it into their own kind of tissue. Thus, a plant grows by taking in food through its roots and leaves; an animal, by taking food into its stomach, assimilation taking place in both.

5. Reproduction is a process wholly peculiar to organized beings. Stones never reproduce their kind. All organized bodies possess the power to

create new beings like themselves. Reproduction is really a process of creation, and as such is the most wonderful of all the phenomena of life.

6. Fermentation and decay are processes by which a living organism returns to the inorganic state, commonly known as death. As inorganic bodies do not possess life, of course they cannot lose it.

The classification of all objects into inorganic and organized is not strictly correct, since this division does not include a peculiar class of substances not strictly belonging to either of the two mentioned, since it possesses some of the properties of each. These substances may be distinguished as organic. They are not organized, since they have not a cellular structure, and are often crystalline; yet they are manifestly not wholly inorganic, since they are subject to fermentation. Sugar, starch, fat, albumen, and sundry other substances which are generally known as proximate elements, belong to this class.—*J. H. Kellogg, M. D., in Home Hand-Book.*

#### THE EFFECTS OF TIGHT CLOTHING.

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

#### TEMPERANCE BEER.

WE have received a sample of an article called botanic beer, which is warranted non-intoxicating. We have no doubt that this beer is what it is represented to be, though we have not tested its quality by even tasting of it. We are calling attention to it for the purpose of saying a few things which we think ought to be said. We know many persons believe that a substitute must be found for intoxicating drinks before it is possible to make the temperance movement a success. Now we quite agree with this contention, but we do not agree that a substitute has to be *manufactured*. The very best drink that can be substituted for spirituous liquors

of all kinds is pure, sparkling water. This is the best for table use as well as for all other uses.

However, if something else must be used we suggest the article of pure milk. . . . There is certainly more nourishment in a glass of milk than in a glass of ale; and there can be no question about the taste of one as compared with the taste of the other. Why, then, do so many people prefer the beer to the milk? No doubt this is chiefly habit; and if the habit of drinking milk could become permanently established, a great industry would be promoted thereby, as well as much health and prosperity assured to the people.

We do not want a lot of imitations of strong drink; for it is too easy a transition from botanic beer to the real thing. We fear our temperance friends are making a great mistake in seeking to supply what is no doubt at present a felt need by that which certainly very poorly meets the case. However, if temperance people must have a non-intoxicant which looks like, and which perhaps tastes like, beer, then doubtless the botanic beer will answer their purpose quite as well as any in the market. In other words, we are inclined to believe that the beer mentioned may be recommended as President Lincoln recommended a somewhat doubtful young man in search of a situation, who insisted that the President should write something for him, as his name was mainly what was needed. The President did not know the young man very well, and what he did know of him was not very promising. However, at last he took up his pen and wrote somewhat as follows: "To whom it may concern: I have pleasure in saying that if any one wishes to employ a young man like the bearer of this, then it is my opinion that the bearer is about the kind of a young man that is needed." So we say of botanic beer; if any one wishes such a beer as this, then we suppose this is about the kind of beer he wishes.—*Christian Commonwealth.*

**Publishers' Department.**

**NOTICE!**

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

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

Business letters should be addressed to the ECHO PUBLISHING COMPANY, and matter for publication should be addressed to the Editor BIBLE ECHO, instead of to individuals. This frequently prevents loss and delay.

**AGENTS.**

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

- Adelaide.—Pastor Will D. Curtis; Miss E. Semple, Henry Street, Norwood.
- Ballarat.—Mrs. E. Booth, 146 Drummond Street S.; Miss A. Pearce, Bridge Street.
- Collingwood.—C. Robertson, 49 Islington Street.
- Daylesford.—Mrs. Eliza Lamplough.
- Geelong.—A. Carter, Little Myers Street W.
- Melbourne.—332 Flinders Lane.
- New Zealand.—Pastor A. G. Daniells, Napier.
- Prahran.—E. S. Ebdale, 27 Commercial Road.
- Tasmania.—Pastor M. C. Israel, Launceston; G. Foster, Davenport Street, The Glebe, Hobart.
- Trentham.—J. Holland.
- United States.—Pacific Press, Oakland, Cal.
- Wychitella.—Mrs. M. Stewart.

**CATALOGUE.**

PUBLICATIONS ISSUED BY SEVENTH-DAY ADVENTIST PUBLISHING HOUSES, AND FOR SALE AT THIS OFFICE.

**BOOKS.**

- Atonement; an examination of the remedial system in the light of nature and revelation. J. H. Waggoner. Third edition, 368 pp. 4s 9d
- Bible-Readings. 162 readings on a great variety of subjects, doctrinal, practical, and prophetic. 288 pp. 4s 9d
- Coming Conflict. On the Sunday agitation in the United States. W. H. Littlejohn. 434 pp. 4s 9d
- Early Writings of Mrs. E. G. White. 154 pp. 3s
- Facts for the Times; a collection of valuable extracts from eminent authors. Convenient for reference. 288 pp. 3s 6d
- Fathers of the Catholic Church. Gives the causes and principles that led to the development of the papacy. E. J. Waggoner. About 400 pp. 4s 6d
- History of the Sabbath and the First Day of the Week. J. N. Andrews. An exhaustive work, a mine of useful information on the Sabbath question. 528 pp. 5s 9d
- Life of Joseph Bates, a pioneer among Seventh-day Adventists, including his sea-faring life. 320 pp. 4s 9d
- Life of Wm. Miller, the apostle of the second-advent faith. 416 pp. 4s 9d
- Man's Nature and Destiny; a thorough canvass of the great question of a future existence. U. Smith. 444 pp. 6s 9d
- Prophetic Lights. A concise exposition of the prominent prophecies of the Old and New Testaments. E. J. Waggoner. Price 5s With Echo 1 year, 9s
- Sabbath Readings. Four volumes of choice selections. About 400 pages each. 7s 6d
- Sacred Chronology, including historical notes on Gen. 10. Revised by A. T. Jones. 298 pp. 4s 6d
- Sanctuary and 2300 Days of Dan. 8: 14; a key to many of the most important prophecies. U. Smith. 352 pp. Paper covers, 1s. 3d. Cloth bound, 4s 9d
- Smith's Diagram of Parliamentary Rules. 32 pp. 2s
- Snubbeams of Health and Temperance. Shows the relation of personal habits and national customs to the health question. 216 large pages. Plain 7s 6d Gilt 9s 6d
- Synopsis of Present Truth. U. Smith. 4s 9d
- Testimonies to the Church. Four volumes. Mrs. E. G. White Vol. 1 contains a sketch of the early life of the author. 28s
- Testimony Nos. 31 and 32. Mrs. E. G. White. Interesting and important. 244 and 240 pp. Each 2s. No. 33, 288 pp. 3s
- The Sabbath. A poem. U. Smith. 1s 3d
- Thoughts on Daniel; critical and practical. U. Smith. 408 pp 6s 9d
- Thoughts on the Book of Revelation; a companion volume to the above. U. Smith. 412 pp. 6s 9d

**BOOKS IN PAPER COVERS.**

- Abiding Sabbath and Lord's Day. £200 reasons for keeping the first day, answered. A. T. Jones. 173 pp. 1s
- Ancient Sabbath. Critical and practical thoughts on the law and the sabbath. 88 pp. 6d
- Christ in the Old Testament and the Sabbath in the New; showing the intimate relation between the two dispensations. James White 56 pp. 6d
- Civil Government and Religion. 1s
- Bible Sanctification: true and false theories contrasted. Mrs. E. G. White. 88 pp. 6d
- Experience and Views. Mrs. E. G. White. 111 pp. 6d
- Helps to Bible Study; a collection of Bible-readings. 180 pp. 1s 6d
- Honor Due to God. Thoughts on tithes and offerings. E. J. Waggoner. 64 pp. 6d
- Inheritance of the Saints. J. N. Loughborough. 82 pp. 6d
- Life of Christ and His Apostles; a series of eight pamphlets. Mrs. E. G. White. 788 pp. Each 6d
- Matthew Twenty-four. James White. 64 pp. 6d
- Matter and Spirit; a philosophical argument. 66 pp. 6d
- Miraculous Powers; testimony of the Scriptures on the perpetuity of spiritual gifts. 128 pp. 9d
- Modern Spiritualism. J. H. Waggoner. 184 pp. 1s
- Ministration of Angels. 144 pp. 1s
- Mortality of the Sabbath. 96 pp. 6d
- National Reform. 8d
- Nasal Catarrh. 1s 6d
- Our Faith and Hope. Ten sermons on Bible Adventism. James White. 198 pp. 1s 3d
- Position and Work of the True People of God under the Third Angel's Message. W. H. Littlejohn. 82 pp. 6d
- Redeemer and Redeemed. James White. 48 pp. 6d
- Rejected Ordinance; the memorial of our Lord's humility. 64 pp. 6d
- Spirit of God; an argument on the perpetuity of spiritual gifts. J. H. Waggoner. 144 pp. 9d
- Tabernacle Lecture Course. A series of brief discourses setting forth the doctrines of Seventh-day Adventists. 267 pp. 10d
- Thoughts on Baptism. J. H. Waggoner. 190 pp. 1s 3d
- Three Messages of Rev. 14. J. N. Andrews. 144 pp. 9d
- Tithing System; a forcible argument on God's plan for supporting laborers in his cause. Geo. I. Butler. 112 pp. 6d
- Truth Found; the Sabbath of the Fourth Commandment. J. H. Waggoner. 64 pp. 6d
- Two Laws; the moral and the ceremonial. 126 pp. 6d
- United States in Prophecy. U. Smith. 200 pp. Paper, 1s 3d Cloth, 3s

**The Bible Echo,**

PUBLISHED SEMI-MONTHLY.

**A Religious and Home Journal,**

Sixteen Pages,

Filled with the Most Carefully Prepared and Selected Reading in each Department.

Much attention is given to providing a class of reading which will interest and benefit

**ALL CLASSES OF READERS.**

THE NEW AND BEAUTIFUL VOLUME,

ENTITLED

**Prophetic Lights,**

WITH THE BIBLE ECHO.

This book gives an intelligent and rational delineation of important Prophetic Truths of the Bible.

- Bible Echo, one year - 5s. 6d.
- Prophetic Lights - 5s. 0d.
- Bible Echo, one year, with Prophetic Lights - 9s. 0d.

SENT POST FREE.

Address: ECHO PUBLISHING COMPANY,

North Fitzroy, Melbourne.

**Fathers of the Catholic Church.**

BY E. J. WAGGONER.

This work shows the condition of the heathen world at the time of Christ, states the principles of ancient heathen philosophy, and shows how the adoption of these principles by prominent men in the church, and the

**LOWERING OF THE STANDARD OF PURE CHRISTIANITY,**

LED TO THE

**DEVELOPMENT OF THE PAPACY;**

Which was simply a new phase of paganism.

For sale at this office. About 400 pp. 4s. 6d.

**A REVIEW**

OF

**Mr. G. W. Gillings' Pamphlet,**

ENTITLED:

*"Seventh-day Adventism: the First or the Seventh Day, Which?"*

This neatly printed tract is a

**BRIEF, BUT CLEAR AND FULL,**

Refutation of Mr. Gillings' arguments, and pains should be taken to put it into the hands of every one who has read his pamphlet, and is candid enough to

**EXAMINE BOTH SIDES.**

16 pp. Half-penny each for 25 or less; 3s. per hundred; single copies by post, 1d.

ADDRESS THIS OFFICE.

**Bible Echo and Signs of the Times.**

Melbourne, Australia, January 15, 1890.

**CONTENTS OF THIS NUMBER.**

**POETRY.**  
 The Lord My Shepherd .. .. . 17  
 Jesus' Seat .. .. . 22  
 Hold Fast That Which is Good .. .. . 30

**GENERAL.**  
 Preaching among the Heathen .. .. . 17  
 "The Fearful" .. .. . 18  
 Righteousness .. .. . 18  
 Looking unto Jesus .. .. . 18  
 Consistency .. .. . 19  
 A Year of Disasters .. .. . 19  
 "Blessed is He That Readeth" .. .. . 20  
 Settle Three Things .. .. . 20  
 A Monument to the Seventh-day Sabbath .. .. . 20  
 Shameless Paris .. .. . 21

**TIMELY TOPICS.**  
 Drink! Drink!! .. .. . 21  
 Benevolence in Behalf of Justice .. .. . 21  
 England and Portugal .. .. . 21  
 That Unfortunate Czar .. .. . 21

**THE HOME CIRCLE.**  
 A Christian Home and Its Influence .. .. . 22  
 Accepting the Burden .. .. . 22  
 Aunt Susan's Suggestions .. .. . 23

**USEFUL AND CURIOUS.**  
 A Submarine Boat Eight Hours under Water .. .. . 23  
 An Electric Plant .. .. . 23  
 Eminent Meehanics .. .. . 23  
 The Curfew .. .. . 23

**EDITORIAL.**  
 Gratitude .. .. . 24  
 Probation after Death .. .. . 24  
 What are Familiar Spirits .. .. . 25  
 Principles and Precepts .. .. . 25  
 The Grace of Patience .. .. . 26  
 Fishing and Travelling in Norway .. .. . 26

**BIBLE STUDENT.**  
 The Epistle to the Hebrews .. .. . 27  
 "Of that Day and Hour Knoweth No Man" .. .. . 27  
 The Bible .. .. . 27

**THE MISSIONARY.**  
 History and Future Work of Seventh-day Adventists .. .. . 28

**NEWS SUMMARY .. .. . 29**

**HEALTH AND TEMPERANCE.**  
 How Protoplasm Works .. .. . 30  
 The Effects of Tight Clothing .. .. . 30  
 Temperance Beer .. .. . 30

**PUBLISHERS' DEPARTMENT .. .. . 31**

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.

BEGINNING with 1890, our Sabbath-schools take up a series of lessons for the advanced classes, based upon the Epistle to the Hebrews. And with this number we begin in the Bible Student a series of notes which we purpose to carry on in connection with the lessons, as they progress through the book, and which we hope will be found of use to those who are studying the lessons, and of interest to all.

THE following letter was received too late for a place in our Missionary department:—

"During the last three weeks I have been visiting the churches at Hobart and Bismarck. The brethren at Bismarck, with some assistance from the church in Hobart, got their new chapel finished outside, and so far inside that we held their first quarterly meeting, and partook of the ordinances in it, on Sabbath, Dec. 28. Nearly all the members were there, and it was evident that heavenly influences were present, and that God accepted the efforts the people were putting forth to furnish a house for his worship. We had a most excellent meeting, and all felt that it was good to be there. The Sunday previous, at the Domain baths in Hobart, four were baptized, two of whom belong to the Hobart, and two to the Bismarck church, making sixty-four members to the former and forty-three to the latter. Twelve or fourteen who have embraced the truths of the Third Angel's Message at these places are now giving their whole attention to getting them before others, and the Lord is blessing their efforts. It is evident that Satan is not well pleased with this move; but if the brethren will follow the Saviour in the paths marked out by him, so they can be one with him and each other, they can be a support to those engaged in the work, and others will be added to the number, and the work of God in their hands will be crowned with victory. It is the prayer of the writer that this may be the case.

*Launceston, Jan. 9, 1890.* M. C. ISRAEL."

WE give in our missionary department a condensed form of the sermon of Elder U. Smith, delivered before the late General Conference, on the "History and Future Work of Seventh-day Adventists." No doubt it will be read with interest by all.

LETTERS from Bro. S. N. Haskell inform us that he is on his way from South Africa to Egypt, via Aden. He expects to visit Palestine, India, and perhaps China, before coming to Australia. We are glad to place before our readers many valuable facts and interesting thoughts suggested by his observations.

FROM a personal letter written by the president of the General Conference, O. A. Olsen, not intended for publication, we take the liberty to make a few extracts. All will be interested to hear from the presiding officer in reference to the prominent features which marked the late meeting of the Conference:—

"Our General Conference is now in the past. I am glad to report that we had a good meeting. I never attended a Conference where there was more free discussion on important questions; but at the same time a most excellent spirit characterized the whole; so that the discussion served to elucidate and bring out the real points at issue, rather than to present any party idea. That, I think, is as it should be. When the conclusion was reached, it was reached unanimously, and all heartily agreed. Each one spoke from his own conviction, with the idea to get at the real truth in the matter.

"As far as I have any knowledge, all of the delegates left the Conference with feelings of courage and strength to pursue the work, and to push the battle forward to a glorious victory. You will see by the report that the work has taken on much larger dimensions than ever before, and everything indicates that the coming year will see great advances.

"You will also notice in the report of the Conference that we have taken measures to divide the General Conference field in this country into six districts, placing more responsibility on the members of the General Conference Committee than heretofore. You can see by all the movements that I am not carrying the load or the responsibility that my predecessors have carried.

"Our ministerial school is now in progress with a good attendance. I think that this will be a good help in our work, and will raise the character of the ministry. This school is conducted more on the plan of Bible study than the teaching of the sciences. At present there are three classes: in ancient history and the Bible (that is history from the Bible standpoint), two hours each day; another class in the English language, one hour a day; also another in civil government and religion, one hour.

"The Scandinavian school has more than fifty on its roll, and is prospering well. This is going to be an important beginning. The German and the French schools are rather small. I think each has about six or eight in attendance at present. How much we need the help of God and his blessing. But I am so glad that the Lord is so willing to give us his blessing when we seek him. I do rejoice in God's love and mercy, and that I have so many evidences of his help and grace."

**A CONFESSION RECANTED.**

A FEW months since, the world in general, and the Spiritualistic camp in particular, was agitated by the confession of Maggie Fox, one of the famous Fox sisters, with whom Spiritualistic manifestations originated near Rochester, New York, in 1848. The confession was to the effect that the whole thing was a hoax; that all mediums were imposters and cheats; and that she had all along been acting a lie.

Now this confession is recanted with great vehemence. Miss Fox claims that she was bribed to make the confession by several clergymen. The San Francisco *Chronicle* gives the following as a portion of her words during a recent interview:—

"Would to God that I could undo the injustice I did the cause of spiritualism. Under strong psychological influence of a person inimical to Spiritualism, I gave expression to utterances that had no foundation in fact. This retraction and denial have not come about so much from my own sense of what is right as from the silent impulse of the spirits hostile to the treacherous horde who held out promises of wealth and happiness in return for the attack on Spiritualism, and whose hopeful assurances were so deceitful."

OUR word "melancholy" is from two Greek words, *melan*, black, *chole* (kolly), bile or gall. It is said that by the ancients, anger or dejection was attributed to an excess of bile; and the word was used by metonymy for anger. To "stir his bile" meant to arouse a man's anger, or his disgust perhaps. But to express the state of despondency and dejection, it was deemed necessary to add the word black; so we have *black-bile* as a term for that condition full of filth and mire into which Bunyan's Pilgrim plunged early in his journey. Melancholy is but a dressed-up term for a pit of the devil into which many unhappy people fall. In it are the blackness of night and the bitterness of gall. God's promises are the true antidote for this unhappy condition. They are light and sweetness.

AMONG the recommendations of the General Conference at its last session was one that Bro. M. C. Israel labor in New Zealand, and that Bro. Robert Hare of New Zealand remove to Australia. Bro. Israel has been connected with the work here since its inception, and his many friends will regret his departure, even to a neighboring colony. The same feeling will doubtless be experienced in New Zealand at the loss of Bro. Hare; but the friends of each can comfort themselves with their gains.

**THE ANNUAL MEETING.**

IN order to accommodate a party who wished to avail themselves of the privileges offered by Cook's excursion from Adelaide, on the 16th, the appointment for the Conference has been delayed until the 17th. The first meeting will be held Friday afternoon at 2:30 P. M. As nearly as consistent, the exercises will conform to the following programme:—

FRIDAY, JAN. 17.	
Meeting of the Conference .. .. .	2:30 P. M.
Devotional Meeting .. .. .	7:30 "
SABBATH.	
Sabbath-school .. .. .	9:30 A. M.
Preaching, G. C. Tenney .. .. .	11:00 "
Social Meeting .. .. .	3:00 P. M.
SUNDAY.	
Prayer Meeting .. .. .	6:00 A. M.
Meeting of Tract Society .. .. .	9:00 "
Sabbath-school Association .. .. .	11:00 "
Conference .. .. .	3:00 P. M.
Preaching, W. D. Curtis .. .. .	7:00 "
MONDAY.	
Prayer Meeting .. .. .	6:00 A. M.
Echo Publishing Company .. .. .	9:00 "
Sabbath-school Association .. .. .	11:00 "
Conference .. .. .	2:30 P. M.
Preaching, M. C. Israel .. .. .	8:00 "
TUESDAY.	
Prayer Meeting .. .. .	6:00 A. M.
Tract Society .. .. .	9:00 "
Echo Publishing Company .. .. .	11:00 "
Conference .. .. .	2:30 P. M.
Address, "Health and Temperance," W. D. Curtis; Organization of Colonial Society .. .. .	7:30 "
WEDNESDAY.	
Prayer Meeting .. .. .	6:00 A. M.
Address, "The Gospel Worker," G. C. Tenney .. .. .	9:00 "
Conference .. .. .	11:00 "
Tract Society .. .. .	2:30 P. M.
Devotional and Praise Service .. .. .	7:30 "
Instruction in canvassing each day, except Sabbath, at 5 o'clock P. M., by E. M. Morrison.	

CONFERENCE COMMITTEE.

**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*

**MORAL CULTURE AND BIBLE TRUTH.**

TERMS, POSTPAID:

	S. D.
In clubs of five or more to one address, per year ..	4 0
In clubs to different addresses .. .. .	4 6
Single Subscriptions, in advance .. .. .	5 6
Single copies .. .. .	0 3
Sample copies .. .. .	FREE.
Subscriptions are payable in advance. Clubs quarterly in advance.	

Address BIBLE ECHO, North Fitzroy, Melbourne, Victoria.

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