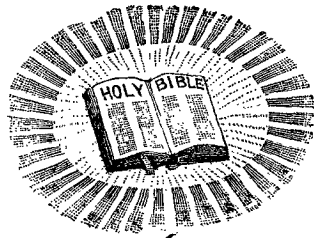


Bible Echo

AND

SIGNS OF THE TIMES



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

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

HEAVEN OVER ALL.

How many hours of patient toil
Our faithfulness to test?
How many burdens yet to bear
Before the hands may rest?
How many crosses ere they lie
Calm folded on the breast?
Yet toil and burden, cross and rod,
Divinest love hath blessed.

How fierce the battle ere we win
The conqueror's robe and palm!
How sharp the wounds before they feel
The healing drops of balm!
How loud the Babel sounds of strife
Before the evening psalm!
And yet, o'er all, the heaven extends
Its soundless deeps of calm. —Selected.

General Articles.

PAUL AT BEREA AND ATHENS.

MRS. E. G. WHITE.

At Berea Paul again commenced his work by going into the synagogue of the Jews to preach the gospel of Christ. He says of them, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few."

In the presentation of the truth, those who honestly desire to be right will be awakened to a diligent searching of the Scriptures. This will produce results similar to those that attended the labors of the apostles in Berea. But those who preach the truth in these days meet many who are the opposite of the Bereans. They cannot controvert the doctrine presented to them; yet they manifest the utmost reluctance to investigate the evidence offered in its favor, and assume that even if it is the truth it is a matter of little consequence whether or not they accept it as such. But the Lord, who sent out his ambassadors with a message to the world, will hold the people responsible for the way they treat the words of his servants. God will judge all according to the light which has been presented to them. He says through the prophet Hosea: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee."

The unbelieving Jews of Thessalonica, not content with having driven the apostles from their labors

among the Thessalonians, followed them to Berea, and again stirred up the excitable passions of the lower class to do them violence. The teachers of the truth were again driven from their field of labor. Although the opposers of the doctrine of Christ could not hinder its actual advancement, they still succeeded in making the work of the apostles exceedingly hard.

From Berea Paul went to Athens. This city was the metropolis of heathendom. Paul did not here meet with an ignorant, credulous populace, as at Lystra; but he encountered a people famous for their intelligence and education. Statues of their gods and the deified heroes of history and poetry met the eye in every direction; while magnificent architecture and paintings also represented the national glory and the popular worship of heathen deities. The senses of the people were entranced by the beauty and glory of art. Sanctuaries and temples, involving untold expense, reared their lofty forms on every hand. Victories of arms, and deeds of celebrated men, were commemorated by sculptures, shrines, and tablets. All these things made this renowned city like a vast gallery of art. And as Paul looked upon the beauty and grandeur surrounding him, and saw the city crowded with idols, his spirit was stirred with jealousy for God, whom he saw dishonored on every side; and with deep pity for the citizens, for he perceived that human art had done its best to deify vice and make falsehood attractive by glorifying the memory of wicked men.

Paul sought out his Jewish brethren, and in their synagogue at Athens proclaimed the doctrine of Christ. But the principal work of Paul in that city was to deal with paganism. The religion of the Athenians, of which they made great boast, consisted, in great part, of art worship, and a round of dissipating amusements and festivities. It wanted the virtue of true goodness. Genuine religion gives men the victory over themselves; but a religion of mere intellect and taste is wanting in the qualities essential to raise its possessor above the evils of his nature, and to connect him with God. On the very stones of the altar in Athens this great want was expressed by the inscription, "TO THE UNKNOWN GOD." Yes; though boasting of their wisdom, wealth, and skill in art and science, the learned Athenians could not but acknowledge that the great Ruler of the universe was unknown to them.

The great men of the city seemed hungering for subjects of discussion, in which they would have opportunity to display their wisdom and oratory. They were not long in finding out this singular teacher, who presented to the people doctrines so new and strange. Paul's intellectual power commanded the respect and attention of the more intellectual and learned; while his earnest, logical reasoning, and his power of oratory, held the promiscuous audience. Thus the apostle stood undaunted, meeting his opposers on their own ground, matching logic with logic, and philosophy with philosophy. He was not silenced by the science or irony of the

philosophers; and they decided to give him a fair opportunity to speak to the people.

They accordingly conducted him to Mars' Hill. This was the most sacred spot in all Athens, and its recollections and associations were such as to cause it to be regarded with superstitious awe and reverence, that with some amounted to dread. Here, the most solemn court of justice had long been held to determine upon criminal cases, and to decide difficult religious questions. The judges sat in the open air, upon seats hewn out in the rock, on a platform which was ascended by a flight of stone steps from the valley below. At a little distance was a temple of the gods; and the sanctuaries, statues, and altars of the city were in full view.

Here, away from the noise and bustle of crowded thoroughfares, and the tumult of promiscuous discussion, the apostle could be heard without interruption; for the frivolous, thoughtless class of society did not care to follow him to this place. Around him here were gathered poets, artists, and philosophers,—the scholars and sages of Athens,—who thus addressed him: "May we know what this new doctrine, whereof thou speakest, is? for thou bringest certain strange things to our ears; we would know therefore, what these things mean."

The apostle stood calm and self-possessed in that hour of solemn responsibility, relying upon the divine assurance, designed for such a time as this, "It shall be given you what ye ought to say." His heart was burdened with his important message, and the words that fell from his lips convinced his hearers that he was no idle babler: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." With all their intelligence and general knowledge, they were ignorant of the true God. The inscription upon their altar showed the strong cravings of the soul for greater light. They were reaching out for Infinity.

With earnest and fervid eloquence, the apostle continued: "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

The wisest of his hearers were astonished as they listened to Paul's reasoning. His words could not be controverted. He showed himself familiar with their works of art, their literature, and their religion. Pointing to their statuary and idols, he declared to them that God could not be likened to forms of man's device. The works of art could not, in the faintest

sense, represent the glory of the infinite God. He reminded them that their images had no breath nor life. They were controlled by human power; they could move only as the hands of men moved them; and those who worshipped them were in every way superior to that which they worshipped. Pointing to noble specimens of manhood about him, he declared, "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

Man was created in the image of this infinite God, blessed with intellectual power and a perfect and symmetrical body. The heavens are not large enough to contain God; how much less could those temples made with hands contain him. This Being, whom he now declared unto them, was independent of man, needing nothing from human hands to add to his power and glory. Paul asserted the creative power of God, and the existence of his overruling providence. He declared unto them the true God, who is the living centre of government.

This divine Ruler had, in the dark ages of the world, passed lightly over heathen idolatry; but now he had sent them the light of truth, through his Son; and he exacted from all men repentance unto salvation; not only from the poor and humble, but from the proud philosopher and the princes of the earth. "Because He hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

As Paul thus spoke of the resurrection from the dead, his speech was interrupted. Some mocked; others put his words aside, saying, "We will hear thee again of this matter." Thus closed the labors of the apostle at Athens; for the Athenians persistently clung to their idolatry, and turned away from the light of a true and reasonable religion. And when a people are wholly satisfied with their own attainments, little more need be expected of them.

Many who listened to the words of Paul were convinced of the truths presented; but they would not humble themselves to acknowledge God, and to accept the plan of salvation. No eloquence of words, no force of argument, can convert the sinner. The Spirit and power of God can alone apply the truth to the heart of the impenitent. Of the Athenians it may be said, "The preaching of the cross is to them that perish foolishness, but to them that are saved it is the power of God." In their pride of intellect and human wisdom may be found the reason why the gospel message met with so little success among that people. All worldly wise men who come to Christ as poor, lost sinners, will become wise unto salvation; but those who come as distinguished men, extolling their own wisdom, will fail to receive the light and knowledge which he alone can give. But the labors of Paul in Athens were not wholly in vain. Dionysius, one of the most prominent citizens, and some others, became converts to Christianity, and joined themselves to him.

Inspiration has given us this glance at the life of the Athenians, with all their knowledge, refinement, and art, yet sunken in vice, that it might be seen how God, through his servant, rebuked idolatry, and the sins of a proud, self-sufficient people. He was in a position where he might easily have spoken that which would irritate his proud listeners, and bring himself into difficulty. Had his oration been a direct attack upon their gods, and the great men of the city who were before him, he would have been in danger of meeting the fate of Socrates. But he carefully drew their minds away from heathen deities, by revealing to them the true God, whom they were endeavoring to worship, but who was to them unknown, as they themselves confessed by a public inscription.

WHAT IS JUST BEFORE US?

A. O. TAIT.

I ASK this question, not because of any uncertainty in my own mind in regard to it, but to bring out some of the thoughts that seem to be agitating society at the present time. That thrilling events of momentous character seem ready to burst upon us, all who are informed in the issues of the day are ready to admit. There never was a time in the world's history when greater demands were pressing themselves upon the statesman and philanthropist to adjust the social questions alone than are made to-day. So keenly is this fact felt that men of prominence, who are looking into the social questions of the day, are combining, and pledging each other to work for the lifting of society out of the perils that threaten it.

Perhaps there is no one question that engages the attention of thinking men to-day more than the centralization of capital in the hands of a few individuals. The perplexing labor questions growing out of this are a source of great anxiety. According to the most careful estimates, a great share of the country's wealth is in the hands of a very few individuals. Large corporations controlling immense sums of money are making themselves felt everywhere, and using their money power to control and destroy as fast as possible the smaller corporations and lesser capitalists.

As might also be expected in an age when the "love of money," which is a root of all evil, is working such serious results, we find growing out of this "root" many other evils of cancerous growth that are eating away the very life of society. We might mention intemperance, which is greatly fostered by large capitalists from no other motive than the money there is in it, and this brings with it a long train of evils, many of which lead to the lowest debauchery. After intemperance, perhaps, would come the embezzlements and frauds that are daily being perpetrated by men in all kinds of positions, in their frenzied efforts to secure to themselves the great mammon god of the age. Coming along abreast with these are the records of murder, suicide, robbery in its various forms and stages, divorce, licentiousness, and such like, till the heart sickens at contemplating the scenes around us. The cities especially are full of all the dire results that follow in the wake of crime.

From every side the moralist is asking the question, How shall we settle the difficulty between capital and labor? How shall we settle the drink question? What shall we do to stop the increasing tide of murder, suicide, divorce, embezzlement, licentiousness, and crime of every sort? Optimists say there is no danger, and ridicule those who would raise the alarm in regard to the condition of society, and, rather than face the opprobrious title of "pessimist" from those who say "peace, peace, when there is no peace," many close their eyes to what really exists around them, and vainly dream that we are in the glorious age of the reign of morality, and that the world is rapidly growing better. But statistics are at hand, and any one who will take the pains to study them must be convinced by their solid array of facts that there is the greatest cause for serious reflection over our social condition.

And as regards the perplexing question of capital and labor that is now receiving so much attention, James locates it in the world's history:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of

the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James 5:1-7.

This language is very forcible. It not only states that such "heaps" of riches are obtained by fraud, and the oppression of the honest laborer, but it quite as clearly says that this condition of things would exist in the *last days*.

Paul also throws some light on some of these other social questions:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

This long list of eighteen sins among those "having a form of godliness," the apostle tells us are to make the "last days perilous." And if those who have the "form" and pretend to "godliness" are to be so hypocritical as to make the last days perilous, what must the additional wickedness of those who make no pretensions create in society? A little reading and observation will give us a fair picture of what we may expect to see if this present tide of evil sweeps on a little longer.

Is it not worth our while to consider carefully whether or not these matters that are so agitating the minds of all thinking men and women, are not in reality the unmistakable tokens of the close of our world's career of sin? If we take in connection with these conditions of society, so long ago predicted for the last days, the more than half a score of lines of direct prophecy, we may know unmistakably that the end is near. The final conflict between truth and error, sin and righteousness, Christ and the great originator of evil, is surely at hand. May we stand on the foundations of eternal truth, and rejoice in its certain victory.

TO YOUNG MEN.

W. H. B. MILLER.

"WHEREWITHAL shall a young man cleanse his way? By taking heed thereto according to thy Word." Ps. 119:9. It is true that there has never been a generation in the world's history so blessed as the present one, which is to behold the consummation of all things, the coming of our Lord in his glory. Never have such glorious promises been given to any people. But assiduous preparation of heart and character is required of all as the condition to their attainment. Satan knows that he has but a short time left in which to work. He has had long experience, and this is used by him now to devise the most subtle means for our overthrow. As a consequence, young men are constantly beset with many dark temptations, which, if yielded to, will lead to death. How are they to be overcome? Our opening text asks this same question, and gives us the only answer: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word." Do we search the Word? Are we led daily by its holy teachings? Do we consult its pages for advice in times of doubt and temptation? Have you ever noticed how full it is of exhortations to the young men? The Proverbs especially abound in precious precepts. We need every means of grace obtainable in order that we may be able to overcome and receive finally the longed-for reward; and the careful study of God's Word will afford indispensable instruction, which, if we will heed, will lead us into the eternal kingdom.

Perhaps no temptation is so subtle as that which induces young men to harbor impure thoughts; but this must be fought against to the death. The mind should be trained to implicit obedience, so that these unholy intruders can be instantly thrust out, and things which are lovely invited in. If we want to undertake a good and profitable work, and one which will yield eternal reward, let us discipline our minds. The wise man says, "Keep thy heart with all diligence; for out of it are the issues of life."

In order that the mind may be kept pure, the eyes also must be trained to obedience. This is particularly necessary in our time. Sinning with the eyes is just as heinous in the sight of God as open transgression. Our eyes should be instantly turned from anything which is liable to pollute our hearts; for to continue to gaze at such an object is sin. Peter speaks of some "having eyes that cannot cease from sin," to whom he says "the mist of darkness is reserved forever." If we can accomplish this work, and by God's grace *we can*, great will be our reward. The Saviour's own lips proclaim the precious prize, "Blessed are the pure in heart, for they shall see God."

"The glory of young men is their strength," and other superior attainments often cause young men to think that there is no opinion like their own, and no path as desirable as the way *we* propose. Satan himself was cast out of heaven because of pride; and if he can now by any means induce the use of "the proud look" which the Lord hates, and the "froward mouth," he has gained a victory. Pride, if not banished, will lead to the committal of a multitude of sins. A proud person will not hear reproof; but the Word says, "My son, hear the instruction of thy father, and forsake not the law of thy mother;" and again, "A wise son heareth instruction." We may resent the advice of the aged, while the Lord says, "Thou shalt rise up before the hoary head, and honor the face of the old man." Our pride may lead us to at all times express our opinions freely, wise or otherwise. Hear Solomon again: "Even a fool, when he holdeth his peace, is counted wise, and he that shutteth his lips is esteemed a man of understanding." We may think our attainments somewhat exceptional, and not hesitate to say so. "Most men will proclaim every one his own goodness; but a faithful man who can find?" If this sin is harbored, destruction must follow. "And all the proud . . . shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

But if we overcome, what will be the reward? Let the great Teacher answer again, "Blessed are the meek; for they shall inherit the earth."

Let us battle daily against these unholy influences, keeping the prize continually in view. "Turn not to the right hand nor to the left," but press on to "the mark of our high calling in Christ Jesus." "Ponder the path of thy feet, and let all thy ways be established." Study the divine Word regularly. "Get wisdom, and with all thy getting, get understanding." The preacher says, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." Eccl. 11:9. John says, "I have written unto you, young men, because ye are strong, . . . and ye have overcome the wicked one." Let our strength be exerted with renewed perseverance and determination on the side of right. Let us not neglect daily application to the throne of grace for the necessary assistance, remembering that no temptation is too powerful for us to overcome in God's strength. And as we realize the solemn times in which we live, "Let us therefore cast off the works of darkness, and let us put on the armor of light." Clad in this shining apparel, we shall pass through

the gates to "see the King in his beauty." "The meek shall inherit the earth, and delight themselves in the abundance of peace." The struggle, though hard, will be short, and the reward is sure.

LOYALTY TO THE TRUTH.

TRUTH has relation to life, and should control conduct. Moral truth is to govern moral conduct, to nourish the soul, mould character, make men good, righteous, godlike. The test of all moral truth is its influence on behavior and character. It is known by its fruit. Obedience to it always makes men better. To be of any benefit, it must be obeyed. Loyalty to the truth is obedience to it. He is not loyal to the truth, who seeks it with avidity, and, having found it, says: "This is truth; I believe it;" and then discards it in practice.

A great deal of sympathy and adulation have been bestowed upon "truth-seekers," who are represented as "martyrs to their thirst for truth," as burning the midnight oil in study, and wearing out their lives prematurely in their quest. Yet many of them ignore the duties which a knowledge of the truth imposes. "Truth for its own sake" is their motto. Truth in the abstract has marvellous attractions for them. They seek it in science, philosophy, political economy, and theology, to gratify an intellectual curiosity, or for the honors and emoluments of learning. They have little concern for the duty to which truth points. That they enjoy the seeking and finding, and have attained celebrity and pay by their studies, is enough. They prefer to discover and proclaim truth, and let others practice it. Thus we have theoretical philanthropists who never lend a helping hand to the needy; political economists who care nothing about the application of their doctrines to industrial life; philosophers whose heads are in the clouds, oblivious to the struggle for existence; and preachers of holiness who neither exemplify it nor teach men how to apply it in the home, in trade, or in any of the relations of life. They seek and proclaim truth in the abstract, as theorists.

A better and more useful man is the duty-seeker, who makes duty paramount, who seeks and loves truth for the sake of the duty to which it guides him. He asks not, with Pilate, "What is truth?" "jeeringly," as Bacon avers, with no intent to be governed by the answer. Rather, he earnestly inquires with Paul, "Lord, what wilt thou have me to do?" He loves and seeks the truth as ardently as the theorist, and with a far higher and more adequate appreciation of its value, because it guides him to that which is of more value than all else in the universe—doing and being right. He seeks it with a zeal born of love for his fellow-men, and a desire to benefit them by inducing them to do what it requires. As a preacher of truth, he knows that it is shorn of its strength unless he enforces it by example. His hearers see that he is saved by its power, and are thus led to accept and obey, that they also may be saved. He proves his loyalty to the truth by obeying it; and while he is ever seeking for an increase of knowledge, he lives according to the light he has, determined to obey all that he shall receive, to follow the truth wherever it shall lead him. In so doing, he fulfills the divinely declared condition of greater knowledge of truth: "If any man will do his [God's] will, he shall know of the doctrine." He that obeys the truth he has, shall know more truth; for his obedience not only renders him worthy and capable of knowing more, but gives him such an experience concerning the practical value of truth as fills him with eager desire for more, and leads him to search for it as for that which is above all price. The true life receives that which is akin to it. "Every one that is of the truth heareth my voice," and "he that doeth truth cometh to the light."

Conversely, persistent disloyalty to the moral

truth a man has, renders him incapable of receiving more light, and ultimately obliterates the little he has. His disobedience is a sin which has blinding power. It darkens his understanding, deadens his conscience, and dulls his moral perceptions, so that when truth is presented he does not know it; his eyes are holden that he cannot perceive it. To his sin-blurred vision, the weaker appears the better reason; truth appears to be falsehood, and falsehood truth. He calls "evil good, and good evil;" puts "darkness for light, and light for darkness." In his desire to justify his evil conduct and escape the lashings of conscience, he seeks to pervert the truth he has, so that it will not condemn him. He changes "the truth of God into a lie" that will harmonize with his practice. And what truth he cannot thus pervert, he tries to forget. Most awful are the consequences of disloyalty to the truth. If persisted in, it will at length obliterate those plain and fundamental moral distinctions which God has implanted in every human mind. It produces hell in the soul, prepares man for "outer darkness" as his fit and eternal abode, and is a psychological demonstration that such a state is possible.

With what anxious, religious care, then, should we strive to be loyal to the truth, to cherish and obey every distinct intimation of duty, and pray with the poet,—

"What conscience dictates to be done,
Or warns us not to do,
That teach us more than hell to shun,
And more than heaven pursue."

—Rev. C. H. Zimmerman.

"CUT OFF" FROM THE PEOPLE.

L. A. SMITH.

SOME have supposed this Old Testament expression to be used in the sense of excommunicate, or to denote a state of separation from the body of God's people similar to that implied by certain New Testament expressions, such as "let him be Anathema," and "with such a one no not to eat." That the term has a stronger significance, however, we think is evident from an examination of several texts, which we will briefly notice.

The expression first occurs in Gen. 17:14, where it is threatened as a punishment for neglect of the rite of circumcision. Commenting upon this text, Dr. Bush says: "Though the idea of excommunication, of being no longer considered as one of the peculiar people, would naturally suggest itself as couched under the phrase, yet the original term is very strong, and legitimately implies capital punishment, or the excision of the offender by death from that community to which he belonged, and of which he has proved himself an unworthy member." This idea is supported by the narrative of Exodus 4. Moses was on his way from Arabia to Egypt, accompanied by his wife and son. At a certain place in his journey it is stated (verse 24) that the Lord met him and "sought to kill him." Moses had neglected the instructions given to Abraham in the text above noticed, and only the prompt performance of the rite averted the danger which threatened his son's life.

It has been thought by some that it was Moses whom the Lord "sought to kill" on this occasion; but the context does not support this idea, nor is it sustained by other versions of the text. One Arabic version renders it, "He rushed upon his son." The expression is defined in other texts, however, by language which seems to be unequivocal. Notice Ex. 31:14: "Ye shall keep the Sabbath therefore, for it is holy unto you. Every one that defileth it shall surely be *put to death*; for whosoever doeth any work therein, that soul shall be *cut off* from among his people." Also Lev. 20:2, 3: "Again, thou shalt say to the children of Israel, Whosoever he be of the children of Israel, or

of the strangers that sojourn in Israel, that giveth any of his seed unto Moloch, he shall surely be put to death; the people of the land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people," etc.

Other texts might be introduced; but the foregoing suffice to show that capital punishment, and not mere separation, is implied by the term under consideration. And this punishment was meted out to those who disregarded the rites and ceremonies pertaining to the Jewish service, as well as to direct violators of the moral law.

THE SABBATH: A REVIEW.

S. MCCULLAGH.

AN editorial under the heading "The Sabbath," appeared in the *Bendigo Methodist* in its issue of January 24, 1890.

The editor of a flourishing magazine, in referring to choosing MSS. for his paper, said recently: "Many of them can be sufficiently judged on their first two pages." We can safely say that this plausible article can be candidly judged by the very first paragraph, which is representative of the subsequent arguments, as we shall see.

After quoting a brief portion of the fourth commandment, the writer says, "It is not our day; it is God's." Again: "He who gives to God one day in seven keeps that law." Now, the first quotation clearly shows that there is a day which is recognized by God as his own, and "not our day." The second statement is a contradiction of the first; for it implies that any day in seven, and no day in particular, will do, and be God's day just the same. For instance, each member in a family of seven could use his individual right to keep a seventh part of time; so accordingly father will keep Sunday as his seventh part; mother will keep her seventh part on Monday, James on Tuesday, Janet on Wednesday, Thomas on Thursday, Samuel on Friday, and Laura on the Sabbath. Common reason tells us that the seventh-part-of-time theory gives this liberty. To show that we have not misconstrued the meaning, we quote further: "For observe that the fourth commandment gives no direction as to the day to be observed." Place this beside the words of the fourth commandment, and see how it looks: "THE SEVENTH DAY is the Sabbath of the Lord thy God." Ex. 20:10. Does this look like "no direction as to the day to be observed"?

Do not Sunday observers make Sunday a definite day?—Of course they do, and make it so definite that in some countries they persecute those who observe the seventh day according to the commandment, because they don't keep Sunday too. Did God sanctify a seventh part of time merely, without specifying the day? What saith the Scriptures? The Hebrew children move out from bondage until the Red Sea now separates them from their Egyptian foes; provisions run out, with no visible signs of renewing them, and in consequence the camp is destitute of food. Now their divine Leader is about to give them manna in a way to test them about his Sabbath day: "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16:4. (The commandments had not yet been given from Sinai.) "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Verse 26. "Very good," say some seventh-part-of-time people. "The letter of the law killeth, but the spirit giveth liberty." This is a principle merely, and we will obey it in spirit. It won't suit us to rest on the seventh day; Sunday will be our day, and will suit God just as well." Out they go on Sabbath morning to gather their supply for the day; but in vain they search, and at the close of the day their illogical reasonings

result in producing within their breasts an aching void. "And it came to pass, that there went out some of the people on the seventh day for to gather, and they FOUND NONE." Ex. 16:27.

Further, the article goes on to say: "It is quite impossible to say when that seventh day is." "Then, again, it is perfectly certain that the seventh day of the present week does not agree with the seventh day at the time of Christ." Then, after a forced effort to prove Sunday to be the Sabbath by quoting writings from the early Fathers, which every one knows have been manipulated to suit the whims of popes, prelates, and councils in the world's midnight—the dark ages—a few passages of Scripture are quoted supposed to favor first-day observance, and then the writer adds: "And if the early Christians observed the first day of the week, it is clear that we have abundant reason for continuing to observe the Sabbath on the first day of the week." How strange! The seventh day now does not agree with the seventh day in the time of Christ; yet he knows the first day of our present week does agree with the first day at that time. The first day is the same, but the seventh day is not the same!! By what rule is this wonderful conclusion arrived at?

When men tremble at the Word of God, and want to render obedience to his commandments, they find no difficulties in the way. The round world is no hindrance to the keeping of God's holy Sabbath. God gave the Sabbath to man, and he knew the shape of the earth and its revolution too. People have kept the Sabbath day in Australia, and have gone to England and kept it there with others; then have gone to America, and kept it there, and found no difficulty about it. All we want is a loving obedient spirit to be in harmony with the commandments of God and the faith of Jesus.

Sandhurst, February 28.

"LET NOT YOUR HEART BE TROUBLED." JOHN 14:1.

J. DEILLY.

LET us examine the surroundings of the disciples when these gracious, comforting words fell from the lips of our Lord Jesus. Their hearts were sad and sorrowful; their hopes had been disappointed, their ambition blighted. In the vain imagination of their hearts, they had pictured to themselves their Lord and Master setting up a kingdom and ruling as a king on earth, and themselves sharing with him all the pomp, and power, and glittering splendor which such a position would bring.

They were not in harmony with their Lord, not in unison with his thoughts. How could they be, when they were occupied and charmed with the earthly, which gives pleasure for a fleeting moment? But the Saviour, guarding them as the apple of his eye, will not suffer this to continue. So he gently takes away the earthly crown, and leads them to the cross. Sharp indeed is the contrast between the cross and the crown; but what of that? Here one striking thought appears: the Lord but takes away the sham, replacing it with the real. He removes nothing worth retaining, and that which is removed is replaced by something better, more real and enduring. The mansions he has gone to prepare are infinitely more precious, more to be desired, than an earthly kingdom.

He presents to them with deepest pathos his death, his resurrection, and his coming. They will mourn his absence; but he promises them more blessed communion with himself, so sustaining them while they look forward with joyful expectation to his second coming. And oh, such a coming! Language fails to describe its glory, beauty, and joy. We can but faintly enter into the rapture of his saints, when he shall appear for their salvation. Oh that then our vision shall be so filled with his image that we

shall have eyes for naught else; that our ears shall be so acute that we can hear his whisper of love, and we so ready and waiting that the language of our souls shall be, "Come, Lord Jesus; come quickly." May the Lord grant this for his own name's sake

"BE COURTEOUS." 1 PET. 3:8.

CALVIN GREEN.

THIS injunction came from one who understood fully the import of the words he uttered. Like many, he was once of a rash, impetuous spirit, in many ways anything but affable and courteous to others. Now he had become a teacher in one of the richest graces that can adorn our life, when it springs from an honest, upright heart.

Many had been the reproofs he had received from one whom he looked upon as his Lord, and whom he desired, no doubt, to imitate in manners and spirit. It seems, however, that it was almost a grievous necessity that he should undergo a course of discipline that would prove to him that a spirit like his was a dangerous one, and not reliable in the hour of a trial of his moral character and spiritual strength.

"I have prayed for thee," no doubt came with such force to his vanquished pride, in the hour of his defeat, distress, and despair, as to raise him from the dust, and place him where, as an apostle of Christ, he could sit at the feet of him he dearly loved, and learn how to instruct others to "be pitiful, be courteous."

How we see in others, and often realize in ourselves a lack of due courtesy, although we have long professed to follow the Master, and to obey his teachings!

The affable request, prefaced with a "please," or, "Will you be so kind?" is too often displaced by an imperious order or an abrupt demand, uttered in a spirit which is perhaps like the thrust of a dart to the sensitive one. Let us ever remember to "be pitiful, be courteous." When will we learn the manners and spirit of heaven? Why are all these instructions given, if not to fit us for a society far above the courts of the nobles and kings of earth? The meek will learn this. They will "be pitiful," they will "be courteous." The promise is made to them that "they shall inherit the earth." No discordant spirit will be there. The family that as a whole would wish to migrate to that beautiful land, that world of wondrous delight, must be converted to its ways, customs, and manners here. Each member must here learn to "be pitiful, be courteous," in the most complete sense. Ample instruction is given, which, if studied and practiced, will harmonize every discordant feeling of the heart, and fit it to take part in a society where each will bear the likeness of Him who at so great a cost has given us heaven's code of conduct in his own walks and teachings with men.

Though an avowed disbeliever in the New Testament as an inspired book, Lord Chesterfield, one of the most polished courtiers of England's realms, was its constant reader, that he might understand the treatment due to all with whom he associated. He was acknowledged a superior in courteous manners, and was a teacher in these civilities.

A correspondent of one of our leading journals desired advice regarding the best work on courteous behavior and good manners, and was recommended to procure a copy of the New Testament as superior to all other known books for giving such instruction.

If this be so, and its study fits one to appear well and act without fault in the society of men, how needful to the Christian to study it well, and to practice it, that he may thereby affect those for good with whom he associates, as well as be fitting himself for a state where all are perfected in those genial qualities inseparable from a company who will "delight themselves in the abundance of peace."

THE OLD AND THE NEW TESTAMENT.

E. G.

How fragmentary, how imperfect, would the New Testament Scriptures be, were they to be disjoined from the Old; and yet in these innovating days there are numbers who slight, or even set aside, the writings of Moses and the prophets, disparaging them as obsolete and superseded, belonging to an economy long passed away, and having little relevance to present times; while many, from whom better things might have been expected, repudiate the authority of large portions of them, as relating exclusively to the Jewish people, and having no bearing upon ourselves. Such sentiments are most injurious; they lower the dignity of the Bible, and starve the soul.

Without the Old Testament courts, the New Testament temple would lack its vestibule. We pass through the one that we may enter the other; and no man enters the inner sanctuary wisely and understandingly who has not advanced through the outer court. Without the Old Testament Scriptures, what should we know of creation,—how “the things that are seen were not made of things which do appear;” how the worlds were framed by the word of God; how “he spake and it was done”? What should we know about the origin of man, the masterpiece of God in this lower part of his dominions? What of the simple test of his loyalty which it pleased Infinite Wisdom to appoint? What of his temptation, his yielding to the tempter, his consequent transgression and fall? What should we know of that dire source of all our evil, and corruption, and woe? What, therefore, should we understand of the need of “the Seed of the woman” to bruise the serpent’s head? Yet further, what should we know of the moral law,—that law which, like its Author, is “holy, just, and good,” which is “from everlasting to everlasting;” which never changes and never can change? Without the law, we should not have the knowledge of sin, neither, therefore, without the law, would we have any readiness for the gospel. The thunders of Sinai prepare the heart for the gentle accents of Zion; the terrors that overwhelm the awakened sinner as he trembles at the foot of the one, prepare him to prostrate himself in adoring faith and gratitude and love when he is led to gaze on the other, and to behold the Lamb there offered up, who, by the one offering of himself, and by his sinless obedience unto death, fulfilled the law and made it honorable, making God just in justifying him that believeth in Jesus, who is “the end of the law for righteousness to every one that believeth.”

While the gospel sets aside the law as a covenant by which we can hope to be saved, it does not set it aside as the rule which is to guide the believer in his life and conversation; so that instead of making void the law through faith, we establish the law. The gospel—the grace of the gospel—transfers the divine laws from the tables of stone to the fleshly tables of the renewed heart. For this is one of the most gracious engagements in the new covenant, that God will put his laws in the hearts of his saints, and write them in their inward parts, that they may be to him a people, and he to them a God.

Thus the New Testament, instead of superseding or disparaging the unchangeable law of God, maintains it in all its integrity, magnifies it and makes it honorable, fulfills its requirements, satisfies its penalties, and transmutes it into a living law by interweaving it with the affections, and transcribing it into the lives, of the redeemed.

Hobart.

A DEADLY, pois'nous weed may yield a salve of surest healing;
The sweetest bloom may pois'nous be, although its bane concealing;
Things are not always what they seem, but still 'twas Heaven designed them,
And we should class them all as good, and take them as we find them. —E. S. S.

Timely Topics.

CONSIDERABLE controversy has been carried on between the postal authorities of the colonies and those in England, in regard to the time of the dispatch of the Australian homeward mail from Adelaide. Heretofore the time of departure has been each Monday. But as no express trains are run from Melbourne either on Saturday or Sunday night, letters must leave Melbourne as early as Friday, and lie in Adelaide forty-eight hours before sailing. This has imposed a serious loss and inconvenience upon business men of Victoria and other colonies. After repeated applications and refusals, the home authorities finally yielded, and Wednesday has been settled upon as the date of sailing, to be adopted next month.

But there is another party interested in this arrangement, who, it seems, is not very well pleased at this turn of affairs. At Colombo, the mails from India form a junction with the Australian mails; and if the proposed programme be carried out, it will require the sailing of the mail from Bombay on Sunday. A great meeting is reported to have been held in that city, in the promotion of which Parsees, Hindus, and Mohammedans participated, to protest against this action.

This places affairs in a strange position. Christian nations have been laboring to teach these heathen the sacredness of Sunday; now, against the protest of their protégés, a Christian nation proposes to teach them to desecrate the day. One Mohammedan speaker said he thought they were being unfairly treated; for, having given up their holy day, Friday, for that of their rulers, they were now to be deprived of this.

PERSECUTION IN RUSSIA.

RELIGIOUS persecution reigns in Russia. The Czar proposes to re-establish unity of faith by forcing into the pale of the Greek Church Polish Catholics and Lithuanian Protestants. Jews are driven out of the country. The governors of Podolia and Ukraine, not content with closing every public office to the Jews, are now shutting them out of their occupations. The lawyers of these provinces are ordered to dismiss all Jewish clerks—that is, the majority of their employés—within two months. The same order is to be issued in the southwest provinces, where Russian Jews are gathered as in an immense ghetto. In the Baltic provinces the attack is directed against the Lutherans, who form the great majority of the population. The governor of Esthonia interdicts the sale and circulation of any religious journal not of the orthodox faith. Lutheran pastors are forbidden to criticise or discuss any actions or doctrines of the Greek Church. In the province of Wilna excitement is great, and new evils are feared. Is it any wonder that disturbances should arise?—*Le Christianisme.*

WHERE ARE WE DRIFTING?

THE following from the editorial columns of the Melbourne Age is expressive of the times we live in. What is true of Australia is also true of other parts of the world. We have come to the time of which the Saviour, the prophets, and the apostles have spoken—the last days, when iniquity shall abound; when times shall be perilous, even like the days that were before the flood. And yet men are preaching “peace, peace.” The people are lulled into a feeling of security that the world is fast being brought under the influence of the gospel. But in many respects, while the church gains prestige with the world, it loses power with God; and while an un-

godly newspaper discerns such omens in our times, the eyes of our spiritual teachers are holden:—

“Are we savages yet? is a question that may well be suggested by the catalogue of crimes and horrors which have been chronicled by the Australian press during the week now closing. We may pass by such comparatively mild offenses as garroting, burglary, and robbery with violence. The smashing of a constable’s face by a gang of larrikins is also an event that, under the present condition of criminal record, hardly arrests attention. When we read, however, of a man deliberately biting off and chewing a portion of another’s nose, we cannot but pause to ask ourselves whether there is a retrograde movement towards barbarism. At Ballarat we have had a man stabbing his wife in a drunken quarrel. Near Kilmore a farmer deliberately shoots a swagsman dead at fifteen yards’ distance, because the latter was abusive, and would not leave the place. From Rockhampton we learn of a case of wife murder, in which the homicide literally battered his victim to death, first with the handle of a saw, which he broke over her, and afterwards with the handle of an axe, the murderous assault being continued intermittently for several hours. Queensland, too, supplies another horror in the discovery of the body of a girl, fourteen years of age, strapped by wire to a piece of iron, probably with a view to sinking it in the adjacent river. In connection with this crime, a Cingalese and two white women have been taken into custody. In the same colony we have had a young woman sentenced to death for poisoning her husband with strychnine. In Sydney the extreme penalty of the law has also been awarded to a man who shot down another deliberately and in cold blood. Here in Melbourne we have two death sentences passed on a couple of ruffians who murderously assaulted a constable. The circumstances of this last case, as revealed in the criminal court, were exceptionally brutal. One of the assailants knocked down and belabored the policeman with a belt, the heavy buckle of which he used as a sling shot, while his companion kicked the prostrate man and pelted him with road metal. When their victim became unconscious, the scoundrels jumped upon him to make their work sure, and actually returned again to the assault, when one of them remarked, ‘He is not dead yet; we must kill him.’ The above does not exhaust the week’s catalogue of brutal crime; but the tale is long enough and revolting enough to justify the query with which we opened this article.

“Were these acts of barbarism perpetrated in the kingdom of Dahomey, where superstition and blind ignorance deem it necessary that the blood of a thousand victims should be shed to cement the palace walls of every new monarch, we should read of them with horror, but not with surprise. But that the dark record should attach to a country like Australia, which boasts of its civilization, its enlightenment, and its progress, may well bid us pause in astonishment.

“It is to be noted that the part played by women in Australian crime is no unimportant one. In addition to the cases cited above, we have a truly shocking disclosure of a system of child desertion practiced by a young married woman residing in one of the most fashionable Melbourne suburbs. The case is even a worse one than those that come under the familiar term of ‘baby farming.’ It involved the systematic and cruel abandonment of newly-born infants for the sake of a few pounds. The *modus operandi* of this wretch in petticoats was, it would seem, as follows: Searching the columns of a newspaper, she would cut out all advertisements referring to children offered for adoption. She would then open negotiations, and when these were successful she would call for the infant at a late hour in the evening. She would not, however, take the child to her home at all, but, retaining the few pounds given her as a premium, would simply abandon the poor little helpless creature the same night at the first convenient spot. In this way it is stated that at least four children are known to have been left to their fate. She is a wife and a mother herself; but so deeply were her plans laid that even her husband was, up to the last moment, kept in ignorance of her career. We are almost driven to ask whether, in view of this and similar latter-day revelations, we shall have to revise our theory of womankind. Is she no longer to be the personification of all that is tender, humane, and loving? Or shall we simply say that the wicked women have always existed, but that we hear and see more of them? The future of a nation depends largely on its women, and the question is one which has a serious interest for a community that is yet in the making.”

The Home Circle.

SUNSHINE JUST OVER THE WAY.

OH! why be downhearted and tearful?

'Tis wiser by far to be cheerful.

Come, stir up to flame joy's dim ember!

Vain sorrowing never will pay.

While you walk in the shadow, remember,

There is sunshine just over the way.

Why let little worries annoy us?

'Tis easier, far, to be joyous;

There is happiness ever before us.

For a while though our skies may be gray,

The clouds will soon pass that loom o'er us,

Showing sunshine just over the way.

It seems like a sin against duty

To be sad in a world full of beauty.

Ah, life, it is well worth the living!

Enjoy every heart-beat we may.

Why our years to dark shadows be giving

When there's sunshine just over the way?

—*Golden Days.*

A FAULTY LINK.

"I CAN'T see it so, and it can't be so," said the blacksmith. He was leaning at his ease against his forge chimney; for it was past six o'clock, and he had stopped work for the day. He was strong of limb and voice, and the words he had just uttered had rolled out in firm, deep tones. Parsons, the blacksmith, was not by any means an ill-tempered man, but he was positive in a slight degree; perhaps his consciousness of superior power made him peremptory.

"But it is so, Parsons," said carpenter Wicks, who also had finished his work, and had looked in at the blacksmith's shop about a job he wanted done on the morrow; "you can't go against Scripture anyhow."

"I should think not," interposed Mr. Rands, the village shoemaker. "It would be as bad as being an infidel at once to contradict what the Bible says."

Everest, the tailor, seeing his neighbors entering the blacksmith's shop, had stepped across the road in time to join in the good-natured argument. The carpenter had set it on foot, and it took its rise from a sermon they had all heard on the previous Sunday. It may be premised that the tailor liked to side with the blacksmith, if possible, in all disputes, as if he had a feeling of security in going with the stout and firm Tom Parsons. "Ah, but," said Everest, "there are different ways of looking at a thing, and various interpretations of Scripture."

"I don't know," rejoined Mr. Wicks, doubtfully; "we are told, you remember, that no scripture is of private interpretation."

"Which does not mean that we are to have no thoughts about the Bible for ourselves, I suppose, neighbor Wicks; and that we are to leave it all to ministers to put what interpretation they like upon different parts of it, and we to have ne'er a voice of our own in the matter."

"Well, well, I don't hold with that either," said Mr. Rands, hurriedly. "Free inquiry is every man's birthright—every Englishman's, at any rate."

"And so it brings me back to what I said," continued the blacksmith; "I can't see it in the light that Mr. Gresham does. Why, he made out, or tried to make out, that a man might be next to an angel."

"Stop, Parsons; he didn't say that a man might be, exactly; he said, if it were possible for a man to be so and so," interposed the carpenter.

"It comes to the same thing, Wicks; but put it your own way, if you will, that if it were possible for a man to be perfect in everything, and yet he should commit one sin in all his life, he would be on the same level with the worst sinner that ever lived. Wasn't that it?"

"Yes, pretty near it, Parsons. On the same level,

he said, as wanting salvation by grace, and not earning heaven by works. I think these are pretty nearly Mr. Gresham's own words," replied Wicks.

"Uncommon hard lines, though," cried the tailor; "and so, because a man makes a slip or two as he goes along, he is to be put down with the biggest rogues. This may suit Mr. Gresham, but—"

"But what does the Bible say, Everest?" demanded the shoemaker, in some haste. "You know Mr. Gresham is not the preacher to say anything at random, without having Scripture for it; and you remember the texts he brought to prove his words, such as, 'Cursed is every one that continueth not in all things which are written in the book of the law to do them;' and 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.' You can't say that Mr. Gresham said more than this."

"That's all very well, Rands. I know the Bible says that, and I don't mean to go against the Bible; but to my way of thinking, those texts must have a different sort of meaning than he puts upon them. It does not stand to reason that—" and then the blacksmith repeated the objection he had before urged, in nearly the same words.

"I don't see, however," said the carpenter, in reply, "that it makes much difference to us, Parsons; because I fancy we are not among the almost perfect ones who don't need salvation by grace, as you seem to think. Maybe the whole don't need a physician, but only such as are sick, as the Lord Jesus Christ said; but then we aren't whole, you know."

"That's neither here nor there, Wicks. I am standing up for the principle of the thing, and according to my views, there's a hitch somewhere."

"And what is the hitch, friend Parsons?" The voice was a grave, pleasant voice; and when the disputant looked round, Mr. Gresham himself was at the open door. The men appeared rather confused at first; they did not know, while engrossed with their dispute, that the living subject of it was so near them.

"Maybe you have heard what we were talking about, sir," said the blacksmith, rather suspiciously.

"Not a word of it, my friend, till you said, 'There's a hitch.' I should not have heard that but for your strong voice, Parsons."

"I beg your pardon, sir," returned the blacksmith, apologetically; "I did not suppose you had been intentionally listening."

"Thank you for your good opinion of me. I certainly was not listening; I came to inquire about my well chain. Shall you be able to make a job of it?"

"Yes, sir, there is very little the matter of it; there's only one link defective. It will be ready to-morrow, sir."

"And quite safe, then, you think, for the man going down the well to venture his life upon it?"

"I'll warrant it to bear the weight of three men when that link is set right," replied the blacksmith. "But about this hitch, sir; if you would not mind spending five minutes," added Parsons, who was, after all, partial to his minister.

So Mr. Gresham stepped freely into the blacksmith's shed, and heard all about the "hitch" plainly and manfully stated by the doubter.

"You have done me great honor and kindness by speaking so freely to me about my sermon," said Mr. Gresham, when the explanation was finished. "If hearers would do that oftener, and in the kind spirit you have shown, ministers would often be the better for it, and they would very likely preach better sermons. Well, now, about this 'hitch.' But first of all, I want a few more words with you respecting my well chain. Business first, you know," and he smiled pleasantly.

The blacksmith was all attention.

"You say you have examined it, Parsons?"

"Yes, sir, link by link."

"You see, it is necessary for Diver to go down the well to clean it out; and he being a reckless sort of man, I determined to have the chain well examined before he ventures his life upon it."

"A good thing you thought of it, sir; for the faulty link was almost asunder, and the weight of such a man as Diver would have finished it."

"And only one link in the whole chain is faulty you say, Mr. Parsons?"

"Only one, sir; I'll warrant all the rest to be sound."

"Is it not singular, though?"

"There's no accounting for such things, sir," said the blacksmith, speaking confidently on a matter connected with his daily calling; "it is seldom that a chain like this"—and he put his foot on a huge coil on the floor—"is of the same quality throughout. There are mostly some links weaker than others, and that wear out first, or maybe break when there is too much stress. The wonder is that in a chain of this length there are not more faulty links than one."

"True, it is a long chain; and my well is a deep well."

"Two hundred feet or more, sir. I ought to know; for I have plumbed it, and been down to the bottom of it before now, sir."

"And how many links to a foot, Parsons?" Mr. Gresham asked quickly.

The blacksmith took out his foot rule and measured. "Eight, sir," said he.

"There will be sixteen hundred links in the chain, then," rejoined Mr. Gresham, who seemed absorbed by this matter of business with the blacksmith, while the other three men stood looking on.

"Over sixteen hundred, sir; nearer eighteen, reckoning the overplus."

"True, I had forgotten. Well, and every one of those sixteen or eighteen hundred links is perfect, Mr. Parsons, you are quite sure?"

"All but one, sir, as I said before. Yes, sir, as sure as can be."

"You will be kind enough, then, to send the chain back to-morrow."

"Yes, sir, as soon as I have taken out the faulty link, and made the chain safe."

"Oh, never mind about one link being faulty, Parsons," said Mr. Gresham.

"Sir!"

"What is one link? What can it signify that one link in sixteen or eighteen hundred is wrong, if all the rest are right?"

The blacksmith rubbed his head. He saw the drift of Mr. Gresham's question, but he did not like to own it. "I should think it would make all difference, sir, if I were in Diver's place, and had to trust my life to the chain."

"Do you mean that you would not go down my well at the end of a chain that had, let us say, seventeen hundred and ninety-nine strong, sound, and trustworthy links in it, capable, as you said just now, of bearing the weight of three such men as you in perfect safety?"

"Not if there was *one* weak link in it, sir, that I felt sure would not bear half my own weight; as well all be faulty as one, every bit as well, sir, for any safety there would be in the chain."

"If you really think so—"

"I certainly do, sir; I am sure of it."

"Well, being sure of it, perhaps you may as well set the chain to rights after all. And now, to change the subject, we will go back to this hitch of yours, my friend, if you please."

The men smiled, and the blacksmith said in a subdued tone, "You have beat me, sir. I see what you mean; and looking at it in the light you put it in, there's not any hitch, sir, that I can see."

"Ah, I fancied you would say so," replied Mr.

Gresham, kindly; "and I think you can understand how it must be that, though we may keep the whole law of God—the good and perfect law—seventeen hundred and ninety-nine times, or seventeen million times, and fail only once, we can no longer depend on our uniform obedience for eternal safety; but if we are saved, we must be saved by grace alone as much as though every link in the chain of obedience were rotten throughout."

"I see it, sir; I see it now," said the blacksmith, frankly.

"And yet," said Mr. Gresham, after a moment's thought, "the two cases do not agree in all points, as generally happens when people try to illustrate great truths in figurative language. Do you see where the difference is, any of you?"

"I think I do partly, sir; but I would rather you should say where it is," said the carpenter.

"Well, our friend Parsons can repair the defect in my well chain, and make it as good and serviceable as ever; but one single transgression of the divine law cannot be repaired. The link is broken, and the poor soul, depending on that faithless chain, is already falling—falling."

"I see, sir, I see," said the blacksmith, almost with a shudder, as the idea presented itself to his mind of a man falling down a well. He had been down a well, and could realize the horror of such a situation.

"But then the almighty arm of Divine Mercy plunges down, reaches to the lowest depths of human misery and hopelessness, and—But perhaps you would not lay hold on the gracious hand, my friend, seeing that only one link had broken, while all the rest were sound?"

"Wouldn't I, sir? wouldn't I grip it? Yes, sir; and you have beat me out and out," said the honest, hearty, blacksmith; "and I see now that salvation must be of grace."

"And 'not of works, lest any man should boast,'" added Mr. Gresham; and then the little group thoughtfully dispersed.—*British Workman.*

A PRIMITIVE SUBSTITUTE FOR CROCKERY.

WE are told that it was only a few years since, in some of the remote villages of the Alps, that what was perhaps the most primitive form of tableware was in use. This is said to have consisted of a solid table like a chopping block, which had holes scooped in the surface into which the prepared dinner was poured from the kettle. It was only in the days of our grandfathers when the "wooden trenches" were generally in use, and in our boyhood the "pewter platter" was common.

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

HOW WOULD YOU ANSWER?

WHAT would you do if you had a wee tease, Asking you daily such questions as these:
 "Mamma, does God simply turn down the light Just when he guesses it's time to be night?"
 "Are flowers made out of a butterfly's wing?"
 "Why do the trees put their clothes on in spring, And then when cold winter comes get all undressed?"
 "How does the robin get blood on its breast?"
 "Will Santa Claus answer that letter of Zeb's?"
 "Are bicycles made out of big spider-webs?"
 "Does the man in the moon smoke while looking about?
 And are the blue clouds just the smoke he puffs out?
 And the stars, are they just the wee sparks he lets drop?"
 "Do cat-tails grow up from—" But here I will stop
 And ask you again, Will you tell, if you please,
 How you would answer such questions as these? —*Set.*

Useful and Curious.

A NATURAL ink-plant has been discovered among the botanical curiosities of New Granada. Its sap, called *chanci* by the natives, who employ it in its natural state, has all the properties of ordinary ink, but does not corrode steel pens. It also offers great resistance to chemical action. From a reddish tint when first used, it speedily turns into a beautiful black.

CALIFORNIA engineers have accomplished the difficult task of lifting the Feather River, a fast-flowing stream, fifty feet, and carrying it for more than half a mile in an artificial bed at that height above its old channel. It has been accomplished in a little less than a year. The object was to drain the river near Oroville in order to reach the very rich gold deposits believed to exist in its bed. The promoters of the great enterprise are chiefly Englishmen.

THE cork tree is a species of oak which is found in Spain, Portugal, Italy, and in the northern part of Africa. It is an evergreen, and grows to the height of from twenty to forty feet. When the trees are from three to five years old, the bark cracks off in large flakes. New layers form, and thus it produced the cork of commerce. The best cork is obtained by peeling the bark of older trees and a little earlier than it would naturally peel off. A tree will yield crops of bark for 150 years. In stripping the bark, longitudinal and transverse sections are made to the proper depth, and each piece is cut from the tree with a curved knife. They are then soaked in water and pressed flat, dried and superficially charred to remove decayed spots and conceal blemishes before packing in bales for the market.

CLEOPATRA'S SARCOPHAGUS.

BETWEEN Alexandria and Ramleh there is a strip of desert once covered with the palaces of sovereigns and the mansions of the affluent when the ancient city was at the zenith of its glory. This desolate-looking land is probably two miles in length and one mile in breadth, skirted by the blue sea to the north, and a fringe of rich green pastures inland. Through the middle of it runs the Alexandria and Ramleh railway. On either side of this line the ground, at considerable expense, has been partially levelled and laid out into building sites, and with wonderful rapidity these are being occupied. The first thing done by the owner is to sink a well, and, this being accomplished, the house is run up, and a garden appears, with neat walks, bonny borders, and the beds flourishing with vegetables, flowers, and fruits. In sinking one of these wells, an Italian has struck upon a valuable antiquity. Hearing of this "find" of such historic interest, my wife, a lady visitor at the Sanatorium, and myself hired donkeys and trotted off to the relic, and a finer morning never greeted the ancients. In half an hour we were there, and found a Bedouin in charge. We shall not forget the thrill of excitement as we first looked upon it—it is a sarcophagus! It lay at a depth of ten yards below the surface; but all the soil had been cleared away, so that it is reached by descending an incline between two high embankments. The sarcophagus is of solid white marble, with cover to match, and, so far as we could see, without a flaw. The two ends and one side are exquisitely carved, and by general agreement the figures and festoons of flowers are said to be amongst the best specimens of the sculptor's art. The startling theory propounded, and not without some show of reason, is that the sarcophagus was Cleopatra's, and the remains found within were none other than those of the great queen. The arguments are mostly founded upon

the central and principal bas-relief, which represents the head of a woman of very remarkable physiognomy, and bearing a strong resemblance to the bust on one of the coins struck in Cleopatra's reign. The bas-reliefs further support the theory, inasmuch as they depict Plutarch's story of her death by suicide. By order of the emperor of Rome, she was closely watched, with the intention of carrying her ultimately captive to that city; but the queen succeeded in getting a poisonous serpent brought to her in a basket of figs. Two of her female attendants died with her. In the sculpture an asp is represented on each of her temples; there are the figs, and there are the two females.—*Recorder.*

A DECADENCE OF PERSIAN DISCIPLINE.

A PROMINENT official at Tabreez, Persia, had an altercation with an English gentleman, and repeatedly called him a liar to his face. The gentleman, who seemed not to be acquainted with Oriental character, sent him a note, demanding either an apology or that he should accept a challenge to fight. The Persian was not a coward—few Persians are poltroons—but the idea of risking his life because he had called another man a liar seemed to him preposterous, as it would to some Europeans and Americans as well, who do not accept the absurdities of the duellist's code. "I fight?" said he; "what shall I fight for? I only called him a liar, and now he wants me to fight him. Never was anything more absurd!" "Well," said the gentleman who took the note to him, "he says you will have to fight him; there is no way of getting out of it. It will never do to call an English gentleman a liar." "But I say I won't fight," replied the other. "Then you must apologize." "Apologize! What does he mean by apologize?" "Why, take it all back, and say you are sorry that you called him a liar; that is what it means." "Is that all?" replied the Persian; "of course I'll apologize; I'll say whatever he wishes me to say. I lied when I called him a liar. I am a liar, the son of a liar, and the grandson of liars. What more does he want me to say?" We read in Herodotus that the Persians of old instructed their sons in three things only—to ride, to use the bow, and to speak the truth.—*Exchange.*

THE SOURCES OF BEAUTIFUL COLORS.

THE cochineal insects furnish a great many of the very fine colors. Among them are the gorgeous carmine, the crimson, scarlet carmine, and purple lakes. The cuttlefish gives the sepia. It is the inky fluid which the fish discharges in order to render the water opaque when attacked. Indian yellow comes from the camel. Ivory chips produce the ivory black and bone black. The exquisite Prussian blue is made by fusing horses' hoofs and other refuse animal matter with impure potassium carbonate. This color was discovered accidentally. Various lakes are derived from roots, barks, and gums. Blue-black comes from the charcoal of the vine stalk. Lamp-black is soot from certain resinous substances. Turkey red is mud from the madder plant, which grows in Hindostan. The yellow sap of a tree of Siam produces gamboge; the natives catch the sap in cocoon shells. Raw sienna is the natural earth from the neighborhood of Sienna, Italy. Raw umber is also an earth found near Umbria and burnt. India ink is made from burnt camphor. The Chinese are the only manufacturers of this ink, and they will not reveal the secret of its manufacture. Mastic is made from the gum of the mastic tree, which grows in the Grecian archipelago. Bister is the soot of wood ashes. Very little real ultramarine is found in the market. It is obtained from the precious lapis lazuli, and commands a fabulous price.—*American Druggist.*

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, March 15, 1890.

GOD MANIFESTED IN THE FLESH.

It has been said that that which can be demonstrated is not faith. Probably this is true in general terms. Faith reaches beyond the realm of visible and tangible things, and makes realities of the unseen. But while faith does not relate to things which do appear, nor teach us truths which the senses demonstrate, yet a faith which is sufficiently lofty and sublime to penetrate heaven and bring us into connection with the infinite God, requires a most substantial basis. The fundamental facts of such a faith must be established beyond all question.

The fact upon which the whole structure of faith in divine things must rest is the existence of God. While there is a flaw or weakness in this fundamental truth, the entire superstructure must be insecure. The apostle states this fact in Heb. 11 : 6 : "For he that cometh to God must believe that he is." There can be no intelligent and acceptable worship of God until faith rests upon the fact of God's existence established by the fullest consent of the mind. We cannot intelligently worship an abstraction. We cannot bow the knee and pray to an overruling influence which we name God, but of whose existence, condition, or attributes we have no conception. Very early in our knowledge of God, probably in early childhood, images of the personality of God become impressed upon the mind. We smile at the fantastic ideas of our children, as they endeavor to bring the knowledge of God within the range of their understanding. They are but obeying a universal law of the mind, a law to which our minds are always subject.

The heathen obey this law as they try to express their ideas of the god they worship in images of wood and stone. They worship, not the inanimate block, but the force or power which is there represented in a tangible way. The servants of our God are subject to the same demand of their minds ; and the Lord has graciously recognized this call, and met it by revealing himself to his people, not only in his righteous character and his infinite love and mercy, but he has done more, he has revealed his image, his personality. This was done at the outset. Man was made in the image and likeness of his Maker. The statement of this fact was doubtless intended both to confer honor upon the race, and to assist their faith as they should endeavor to render acceptable worship to the great unseen Creator.

Moses was especially favored by being taken into an intimate relation to Deity. God talked with him face to face, as friend talks with friend. But there was one growing desire present with him, he wanted to see God. At last this desire was expressed in the petition, "I beseech thee, show me thy glory." Ex. 33 : 18. And God caused his image to pass before his servant. This happened not only for Moses' sake, but also for the sake of his people and those who should live afterward.

But the most wonderful manifestation of the divine Personage has been made to mankind through the Son of God. He was the only begotten of the Father. In him dwelt all the "fullness of the Godhead bodily." He was and

is God. He is the "brightness of his Father's glory, and the express image of his person." At various times he appeared to his people of old ; but to confirm forever in our minds the knowledge and reality of this fundamental truth, Jehovah-Christ came and "dwelt among us, full of grace and truth." Here was "God manifested in the flesh,"—Immanuel, God with us. In him this necessity of the mind was fully and forever met. It appeared in the minds of his disciples, and at one time, while Jesus spoke of the Father, he assured them, "Henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us." It would be all that their faith required if they could but see God. Christ replied, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

From this glorious revelation we learn that God the Father is a living reality. Here is the Majesty of heaven. Here we behold as in a glass the glory of the Lord. In his character we see infinite compassion, patience, meekness, love,—a fit representative of that boundless store of grace from which the child of God may draw supplies without measure or stint. It is not difficult for our faith to clothe such a character with the ineffable glory which veils the eternal Throne. We can accept such a one as our Saviour, and we can worship him as our God. In his mission of salvation we perceive the love of an infinite God ; and this most blessed assurance becomes the basis of our faith. If we know Christ, we shall know the Father also. No man can come to the Father but by him. He is the incarnate Word. In his Divine-human form he connects man with God. Standing upon the low level of human nature, Christ represents the majestic Being who claims our worship. He does not represent a mere conception of the mind—a combination of abstract principles and qualities, but a personal Being who has both form and image. Of the glory which veils his presence we cannot now conceive, upon it we could not look and live; but it is promised to the pure in heart that "they shall see God." In our finite existence, constrained by weakness, we cannot measure nor understand infinite and eternal things. It is not necessary that we should. We have this blessed comfort, however, with the psalmist : "As for me, I will behold thy face in righteousness ; I shall be satisfied when I awake in thy likeness."

THE SABBATH NOT CHANGED.

(Continued.)

HERE, then, near the middle of the second century, in the "Apology" of Justin Martyr, we have the first reliable mention of any recognition being accorded to the Sunday by the Christian church. But to properly estimate the force of this fact, it is necessary to consider the state of religion, the relation of the church to worldly influences, and also the nature of the honors with which the day was now regarded. This is not necessary to a decisive conclusion as to the nature of Sunday-keeping ; for no action of the church at this date or at any time should be allowed to supplant an institution established and sanctified by the Word of God.

As we look closely into the history of those times, we shall see the sad picture prophetically drawn by the apostles being enacted in real life. There are many allusions in the sacred epistles to the impending flood of corruption and apostasy which was about to overwhelm the cause of truth. Paul's warning to the Ephesian elders has already been alluded to. To the Thessalo-

nians he writes that there would come a "falling away," and that "the man of sin" would be revealed from the midst of the church. Jude exhorts those to whom he addresses his Epistle to "Earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Jude 3, 4.

Before the first century of the Christian era had passed away, the testimony of the inspired apostles had ceased, and the administration of the truth and cause of Christ passed into other hands. The results were very marked. It would be far from just to state that the men who now wrought for the cause were universally corrupt. Many of them were eminent for their devotion to Christ. But most of those whose names appear in the annals of the church, after those of the apostles, were men who were born and tutored in heathenism. They did not enjoy all the clear light that marks our day ; they were subject to many considerations and influences which led them to open gradually the gates to the muddy waters of pagan mythology, whereby the pure stream of gospel truth became greatly defiled, and finally flooded. No candid writer of those times hesitates to testify to the deep suffering inflicted upon the interests of truth during the years succeeding the lives of the apostles. One or two quotations must suffice for this place. The celebrated Dr. Killen, in the preface to his History of the Ancient Church, says :—

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The bishop of Rome—a personage unknown to the writers of the New Testament—meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions. Officers for whom the primitive disciples could have found no place, and titles which to them would have been altogether unintelligible, began to challenge attention and to be named apostolic."

The learned church historian Mosheim bears testimony to the same effect, and he also tells how it came to pass that unscriptural practices were introduced into the church. He says :—

"It is certain that to religious worship, both public and private, many rites were added without necessity and to the great offense of sober and good men. The principal cause of this I readily look for in the perverseness of mankind, who are more delighted with the pomp and splendor of external forms and pageantry than with the true devotion of the heart, and who despise whatever does not gratify their eyes and ears. But other and additional causes may be mentioned, which, though they suppose no bad design, yet clearly betray indiscretion.

"First, there is good reason to suppose that the Christian bishops purposely multiplied sacred rites for the sake of rendering the Jews and the pagans more friendly to them. For both these classes had been accustomed to numerous and splendid ceremonies from their infancy, and had made no question of their constituting an essential part of religion. And hence when they saw the new religion to be destitute of such ceremonies, they thought it too simple, and therefore despised it. To obviate this objection, the rulers of the Christian churches deemed it proper for them to be more formal and splendid in their public worship.

"Secondly, the simplicity of the worship which Christians offered to the Deity had given occasion to certain calumnies, maintained both by the Jews and the pagan priests. The Christians were pronounced atheists, because they were destitute of temples, altars, victims, priests, and all that pomp in which the vulgar suppose the essence of religion to consist. For unen-

lightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought they must introduce some external rites which would strike the senses of the people; so that they could maintain that they really *had* all those things of which Christians were charged with being destitute, though under different forms."—*Ecclesiastical History, book 1, cent. 2, part 2, chap. 4, sec. 1-5.*

The gospel was carried to those nations which knew not God, whose conceptions of religion were sensual and gross; whose moral perceptions were exceedingly crude, if not altogether obliterated. To conciliate these tribes to the claims of Christianity, and to lead them away from their vanities to the service of the true God, was indeed a gigantic work—a work which only a divine power could accomplish. But in undertaking to achieve it, human weakness trembled before the great task, and sought to render it more feasible by a spirit of compromise.

In saying this much we are speaking with sufficient mildness and charity of those men and their times. It was under such circumstances that Justin Martyr wrote his Apology. Chambers's Encyclopedia, art. Sabbath, gives this testimony as follows:—

"By Justin in whose *Apology for the Christians to Antoninus Pius*, written between 138 and 150 A. D., the earliest undoubted mention of Sunday meetings in the works of the Fathers occurs, several reasons for holding them *then* are assigned, the first being that on this day of the week the world and light were created; and the second being the resurrection of Christ. 'We all of us,' says he, 'assemble together on Sunday, because it is the first day in which God changed darkness and matter, and made the world. On the same day also, Jesus Christ our Saviour rose from the dead; for he was crucified on the day before that of Saturn, and on the day after that of Saturn, which is that of the Sun, he appeared to his apostles and disciples, and taught them what we now submit to your consideration.'"

It is worth while to notice the reasons here set forth, especially the first one: "Because it is the first day in which God changed darkness and matter, and made the world." This reason is brought forward out of regard for those who worshipped the sun, the fountain of light. The day is called by that title which it obtained among the pagans as being sacred to the sun. The argument contained in this reason is directed to Christians—the day deserves particular honors because God created light upon it—a very acceptable reason with pagans, and, as he thought, a plausible one for Christians. But in its antagonism to the Sabbath of the Fourth Commandment it was sugar-coated heathenism. It was one of the steps by which paganism was amalgamated with Christianity. The real elements of this testimony appear in the prominence given to the pagan names by which both the first and the seventh day are designated. The resurrection of Christ is mentioned almost incidentally, and in a way not to offend the feelings of those who might be looking with favor upon the new religion.

We have already seen that the observance of Sunday with some religious regard was a response to a peculiar demand of the times. Its inimical relation to the Sabbath was not then as apparent as now. There is not the slightest evidence that those who were instrumental in introducing the festival of Sunday into the Christian church had the object of supplanting the Sabbath, nor that they regarded the first day of the week as being Sabbatical. Chambers's Encyclopedia, which we can safely appeal to as being free from any bias in favor of the ancient Sabbath, says:—

"By none of the Fathers before the fourth century is it [the first day of the week] identified with

the Sabbath; nor is the duty of observing it grounded by them either on the fourth commandment or on the precept or example of Jesus or his apostles."

Dr. Hesse, though an advocate of the sanctity of Sunday, says of the period down to the fifth century:—

"In no passage is there any hint of the transfer of the Sabbath to the Lord's day [Sunday], or of the planting of the Lord's day on the ruins of the Sabbath, those fictions of modern times. If the Sabbath appears, it appears as a perfectly distinct day. And what is still more to our purpose, looking at the matter as a practical one, though law proceedings are forbidden, and labors for gain (at any rate in towns) are forbidden, and amusements unseemly for a Christian on any day are forbidden, no symptom is as yet discoverable of compulsory restrictions of, or conscientious abstinence from, such recreations and necessary duties (other than trades and professions) as are permissible on other days, so long as they do not interfere with divine worship, and the things connected with it, and appropriate to the Lord's day."—*Bampton Lectures, p. 86, edition 1889.*

Bishop Jeremy Taylor has said:—

"The primitive Christians did all manner of work upon the Lord's day, even in the times of persecutions, when they were the strictest observers of all the divine commandments; but in this they knew there was none; and therefore, when Constantine, the emperor, had made an edict against working on the Lord's day, yet he excepts and still permitted all agriculture, or labors of the husbandmen, whatsoever."—*Ductor Dubitantium, part 1, book 2, chap. 2.*

SOUTH AFRICA.

S. N. H.

IN some respects South Africa may be said to be an excellent mission field, while from another standpoint it may be said to be a difficult place in which to labor. It is a part of the Master's vineyard which will require a great deal of patience ere the seed sown bring forth fruit, and even then the returns will not be as large as in other places. The white population of the southern part of the continent is composed chiefly of English and Dutch settlers, but in comparison they are very few in number. In the end it will be found that the greater part of our labor will be with the darker races. There are perhaps on an average more Europeans in Cape Town than in any other city in the Colony, and here the entire population numbers, with the suburbs, some fifty-six thousand inhabitants. Of this gross total it is estimated that there are more than sixty per cent. that are colored, and that one-fifth of the entire number are of the Malay race. Nearly all of these are followers of the prophet Mohammed. Whatever the future prospects of the Cape may be, it is certain that the Malays are destined to form permanently a part and parcel of the mixed races that will inhabit it. One writer has said that "no country on the face of the earth is more mixed in its inhabitants than the Cape." So when we consider that God is going to gather a people out of every nation, kindred, and tongue that dwells upon the earth, it can easily be seen that there is room for faithful, patient effort amongst these poor souls. Cape Town furnishes a most excellent field of labor; but when we consider the character of these different tribes and nationalities, they are far from being the most hopeful cases to lead to the light of the last message of mercy.

The class of English people who come here as a rule are not those who have a desire to build up the country in a permanent manner, and lift the colored races out of their present state of darkness and degradation. No, that is not what they have come for; on the contrary, they are attracted here by the gold and diamonds, and they only in-

vest money with a view to drawing from the land the riches of its resources, and then bearing the wealth they amass back to their native country. They are not a reading class of people, and it is a difficult field for a canvasser. At times when there has been a fresh find of gold or diamonds, books can be sold easily, and the truth in this way placed in the hands of the people; but even then the pages of precious truth will frequently remain unread, as the people are not of that meditative mood found amongst a class of permanently settled inhabitants.

It is also difficult to reach the natives, as in many cases, especially with the Mohammedans, the primary principles of Christianity are wholly ignored; they do not even acknowledge the Saviour as the Son of God, the Redeemer of all mankind. They are a people who in many instances have a high class of morals; but by the fundamental principles of their faith, the avenue to the soul is apparently closed forever. The history of the past two centuries shows that but very few of the Mohammedan community have ever embraced Christianity. Then there are the Hottentots, another race, and they are as hopeless, or more so, than the Malays. It is clear that they will have to be taught the beauties of the cross of Christ before the message of mercy can take hold of their hearts. About six hundred miles north, in the diamond district, are to be found the Bushmen. Here is another tribe, and it is a question in the minds of many eminent students of the subject whether these are altogether a part of the human family or not. If they are, certain it is that they are so far gone in the depths of crime and degradation that it is almost next to impossible to civilize them, to say nothing of converting them to Christianity. Again, there are hordes of the Kaffir tribe, and many others of the same class. Many of these have been converted; but there are thousands more in the interior who know nothing about God.

On board the *Norham Castle*, the vessel on which we sailed from London to Cape Town, were a party of Swedish missionaries, nine in number. They were all young in years, and seemed early in life to have consecrated their lives to the service of the Master. One was a boy of only fourteen years. They were travelling steerage, and said that they never expected to return to their native land. It was to the land of the Zulus that they were bound; there they expected to learn the native language, and spend the remainder of their days in striving to enlighten that people. Although God has not blessed them with such an abundance of light as he has us, certain it is that their hearts have been sanctified by the Spirit of Heaven, and their consecration and zeal are worthy of the highest commendation. We trust that the Lord of the harvest will grant to these also success, and Heaven's choicest blessing in their labors.

During the short period that the work has been going on here, from eighty to one hundred have embraced the warning message for the last days. Among these are men whom we believe have been thoroughly converted to the truth, and who have consecrated their lives and their means to the cause of God. These are not altogether among the English, but also among the Dutch. Above all things it is encouraging to learn that the truth of the Sabbath has found its way to some of the tribes on the eastern coast. These are a people who are partially civilized, and who are conscientious and simple-minded. Missionaries are at work among them, and are having good success. It is said that some of these tribes have passed rigid laws forbidding the sale of alcoholic liquors among their people. From far up the gold coast we have also heard of a little

company who are trying to keep the commandments. The light first came to them through some papers and tracts sent out by the International Tract Society. They have organized a Sabbath-school, and are calling for help.

And so, though the difficulties are many in South Africa, God's truth is going, and so it will go till that triumphant day when the saints of God, redeemed from the earth, will raise their immortal voices in songs of everlasting praise to Him that sitteth upon the throne, and to the Lamb, forever and ever.

REASONS AGAINST SUNDAY LAWS.

B. J. W.

If Sunday were a divine institution, that is, if its observance were a duty which man owed to God, there are two reasons against compelling observance by civil law: 1. It is an insult to God. It says virtually that the Lord's way is not sufficient to meet the requirements of the case without man's interference. God requires heart work, free service freely given, with the source of all good motives, a pure heart, behind the deeds. Anything less than this is not acceptable to him, and law and penalties can never compel love.

2. It is oppressive to those who may not agree with the law-makers. The violator of a Sunday law may be just as conscientious, be just as good a husband, father, neighbor, friend, citizen, in every respect, as the makers of a Sunday law, except in respect of the law under consideration; and in this respect the difference between them is drawn by those, who, being in the majority, are able by the brute maxim, "Might makes right," to lord it over those who are in the minority, and hence politically weaker. They really put themselves in the place of God by dictating to men religious duty. They show the most overweening selfishness in saying to others, "You must do thus and so because we wish you so to do. And unrestrained selfishness in political matters always means tyranny. In the first case it is putting man in the place of God, arrogating to him responsibilities and powers belonging only to God; and in the second place it is transgressing the golden rule, "Whatsoever ye would that men should do to you, do ye even so to them." No Christian would have an infidel compel him to be an infidel; why do professed Christians seek to compel the infidel to observe a religious institution repugnant to his conscience? If Sunday observance were a divine requirement, it is wrong to compel it, for the reasons above given.

If Sunday is not a divine requirement, it is equally wicked to enforce it. Man has no right, under the second reason given above, to compel his brother to observe any religious institution which he would not be willing his brother should compel him to observe if the circumstances were reversed. All civil Sunday laws, or Sabbath laws, are wicked, and wicked only.

CHRIST IN THE EPISTLE TO THE HEBREWS.

GEO. I. BUTLER.

PERHAPS there is no letter of the apostle Paul more interesting and instructive than the Epistle to the Hebrews; and no portion of it is more wonderful than that which relates to the condescension and suffering of the Son of God. His other letters were written mainly for the benefit of Gentiles who needed instruction in the primary principles of the Christian religion. That to the Hebrews was written to the chosen people who for ages had been intrusted with "the lively

oracles," and consequently should have been acquainted with divine truth, and had a knowledge of its duties. These had also received the light of the gospel, and for a season greatly rejoiced in a marvellous outpouring of God's Spirit; but they failed to discern the grand importance of Christ's mission and work, and the typical character and limited duration of many of the ordinances of the Mosaic dispensation. Circumcision, with all its accessories, clung to their conceptions of religious duty, and blinded their eyes to the clear light of gospel truth. Early education and Pharisaic zeal led them to exalt the limited and temporary above the grand, pure, spiritual, and enduring principles of the gospel of Christ. Instead of being noble and generous, and earnestly desirous of saving the Gentiles, they became narrow and exclusive in their feelings, striving to exclude them unless they would accept circumcision and all the associated Mosaic rites. They had lost the true spirit of the gospel when Paul wrote them this remarkable letter.

His great effort was to exalt Christ before them, till they should discern the true character of his mission. He proved to them from their own Scriptures, that Christ was above the angels, above Moses, Aaron, Joshua; yea, that he was the Son of God himself, the Maker of all worlds, the great antitype of *all* the sacrifices and offerings of the old dispensation, the only hope of the church and the race of man, and the Author of eternal salvation to *all* who would truly accept him and follow his example. In this masterly argument, so full of glorious instruction to the darkened, confused minds of the Hebrew converts, perhaps no portion is so striking as that which relates to the life and death of *suffering* he condescended for man's sake to endure. Let us consider this more fully.

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared [or, *for his piety*, margin]; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all them that obey him." Heb. 5: 7-9.

This passage and corresponding scriptures in the second, third, and fourth chapters of this Epistle, present a certain phase of our Saviour's work on earth in as striking and forcible a light as can be found in the Bible. They present the fact that even Christ, the sum and excellence of all wisdom, actually *learned* something by his experience on earth that he did not know before; that an *experience* was gained which better qualified him to help the weak and erring creatures he came to save than he could have been, had he not been incarnated, or taken the human form. When we consider the Scripture statements concerning him,—that he was the "Son of God," made in the express image of his Father; he "thought it not robbery to be equal with God;" is One whom it is right and proper to call God in addressing him, since he takes his Father's name and is made of his substance; One who sits on the same throne with the Father; One to whom the Father has intrusted all authority and power, and by whom the eternal God made the worlds above; the very personation of wisdom itself,—it seems strange indeed that such a one could be said to have "*learned*" anything by having to do with frail man. Yet his Word declares such to be the fact. "Though he were a Son, yet learned he obedience by the things which he suffered." "And being made perfect," etc., a statement corresponding to another in chap. 2:10—"to make the Captain of their salvation perfect through suffer-

ings." A state of greater efficiency, more extensive knowledge and power, deeper insight into man's needs, fuller comprehension of his wants, and more ability to supply them in consequence of his own sufferings and anguish in man's behalf, than he had before, is certainly ascribed to him in these scriptures. Others teach the same lesson: "Wherefore 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, to make reconciliation for the sins of the people. *For in that he himself hath suffered* being tempted, he is able to succor them that are tempted" (Heb. 2: 17, 18); "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Chap. 4: 15. The sufferings of Christ are set before us in these scriptures, as the cause of his coming into a closer sympathy with man's feebleness, and as conferring a greater power to aid him.

Bible Student.

BIBLE READING ON ROMANS 7.

S. N. H.

1. WHAT knowledge does the apostle attribute to the church at Rome, at the introduction of this chapter?

"I speak to them that know the law." Verse 1.

2. How long does the law have dominion over a man?

"As long as he liveth." Verse 1.

3. What allegory does the apostle use to illustrate his subject?

"For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Verses 2, 3.

4. How many parties are referred to in the second verse?

"The woman," "the husband," and "the law."

5. What was the office of the law?

To bind the woman to her husband as long as he lives.

6. Which one of the three parties referred to in the second verse dies?

The husband.

7. What would be the result of a second marriage while her first husband lived?

"She shall be called an adulteress." Verse 3.

8. From what is she released by the death of her husband?

From the claims of the marriage law.

9. Will not the same law bind her in the second marriage as it did in the first?

10. Then does the allegory teach that the law was abolished, or changed? ¹

11. What is it that dies when a man is converted?

"Knowing this, that our old man is crucified with him that the body of sin might be destroyed." Rom. 6: 6.

12. Then is it the law that dies to the sinner, or the sinner to the law?

"For I through the law am dead to the law." Gal. 2: 19.

13. What is the object of this death? ²

¹ In this illustration it will be noticed that the death of the husband in no way effected a change in the law; but the relation of the woman to the law was so changed that she could be married to another man without committing adultery; whereas when her first husband was living, she could not be married to another man without committing adultery. And the same law which regulated her first marriage, regulated her second also. Consequently the allegory teaches that the law could not be abrogated or changed.

² It will be noticed that the husband illustrates man in his natural condition. He is described as the "old man," "carnal mind," "man of sin" &c., &c.; he is therefore to be crucified with his affections and lusts. This death is the same as repentance before God,—the putting away of evil desires; and receiving such a change of heart and motives as would lead him to glorify God.

"That henceforth we should not serve sin." Rom. 6 : 6.

"That I might live unto God." Gal. 2 : 19.

14. How does the apostle apply this illustration in the 7th chapter and the 4th verse ?

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

15. With whom does the sinner die ?

"If we be dead with Christ." Rom. 6 : 8.

16. In what sense did Christ die ?

"For in that he died, he died unto sin once." Rom. 6 : 10.

17. In what sense does he live, and shall we thus live with him ?³

"He liveth unto God." Rom. 6 : 10. "We shall also live with him." Verse 8.

18. What relation does Christ sustain to the law, for the believer ?⁴

"The end of the law for righteousness, to every one that believeth." Rom. 10 : 4.

19. In what manner is Christ's righteousness imputed to the sinner ?

"For the remission of sins that are past." Rom. 3 : 25.

20. How does the apostle describe those who have not died to sin ?

"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." Rom. 7 : 5.

21. In what manner did the motions of sin work in our members ?

By yielding our "members as instruments of unrighteousness unto sin." Rom. 6 : 13.

22. What is the difference after we have died to sin ?

We then yield our members "unto God, as those that are alive from the dead, . . . as instruments of righteousness unto God." Rom. 6 : 13, last clause.

23. How is the change described in Rom. 7 : 6 ?

"But now we are delivered from the law, being dead to that wherein we were held." [Margin.]

24. To what was the apostle held ?

"I am carnal, sold under sin." Rom. 7 : 14.

25. Why is it the carnal mind is sold under sin ?

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8 : 7.

26. What should we do when we are thus delivered ?

"We should serve in newness of spirit, and not in the oldness of the letter." Rom. 7 : 6, last clause.

27. Was the law at fault, or was it the sinner ?

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law." Rom. 7 : 7.

28. What commandment in the law convinced the apostle that he was a sinner ?

"For I had not known lust, except the law had said, Thou shalt not covet." Rom. 7 : 7, last clause.

29. In what manner did the law convict Paul of sin ?

"But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." Rom. 7 : 8.

³ Christ took upon himself our nature, that he might exemplify the perfection there is in the law of God. While he himself knew no sin, yet he was made sin for us. He felt its condemnation and repented in our behalf; was baptized to fulfill all righteousness; died on the cross, beneath the frown of God, that he might pay the penalty for the sinner; rose from the dead, taking with him the keys of death and the grave, that he might remove from man everything that has come upon him in consequence of sin, leaving him free to form a righteous character in and through his strength. And if he does this, he will possess immortality in the kingdom of God.

⁴ The expression, "end of the law," means the same as in James 5 : 11, where it reads: "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." The meaning is, "Ye have seen the design, or the object of the Lord, in the affliction of Job." The design of the law of God was perfection of character without the least violation of the same. In this Christ exemplified it fully, as he never sinned nor violated one of its precepts. Therefore when he suffered the penalty on the cross, it not being for himself, he could impart to the sinner who repented of his sins and believed in him, his righteousness, for the sins committed in the past life of the sinner. Hence God could be just, and justify the sinner through Christ by his merits only. But the life of the sinner in Christ after his repentance must be witnessed by the law and the prophets; consequently none could be saved without repentance, and a holy life.

30. How does the apostle describe his condition before his conviction, and the change the law wrought in him ?

"For I was alive without the law once; but when the commandment came, sin revived, and I died." Verse 9.

31. What was the original design of the commandments, or the law of God ?

"And the commandment, which was ordained to life, I found to be unto death." Verse 10.

32. How many have sinned ?

"Both Jews and Gentiles, they are all under sin. . . . There is none righteous, no not one. . . . They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3 : 9-12.

33. In what condition, then, is all the world toward the law of God ?

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3 : 19.

34. Why, then, did the apostle find the commandment ordained unto life to be unto death ?

Because it had been transgressed.

35. What, then, is the office work of the law to all mankind ?

"By the law is the knowledge of sin." Rom. 3 : 20.

36. What would be the condition of man, were it not for the law ?

"Where no law is, there is no transgression." Rom. 4 : 15. "Sin is not imputed when there is no law." Rom. 5 : 13.

37. How, then, did the commandment slay Paul ?

"For sin, taking occasion by the commandment, deceived me, and by it slew me." Rom. 7 : 11.

38. What, then, is the character of the law of God ?

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7 : 12.

39. How does he further describe the law and its effect on him ?

"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7 : 13, 14.

40. For what purpose, then, was the law of God made known ?

"Moreover the law entered, that the offense might abound." Rom. 5 : 20.

41. How does he describe himself while in a state of conviction ?⁵

"For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me." Rom. 7 : 15-17.

42. Was there anything that the apostle could see in himself that was good ?

"For I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good

⁵ Paul's circumstances from his birth to his conversion possessed every advantage. He was a Jew born in Tarsus, a city in Cilicia, brought up in the city of Jerusalem at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers; according to the most straightest sect of their religion he lived a Pharisee. His own words are: "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more. Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; as concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." What made his conviction so deep and his conflict so severe was that his sincerity, earnestness, and devotion, all his life had been such that it seemed impossible for him not to feel that there had been in his life something that made him more acceptable to God, in that it was unnecessary to receive Christ as all and in all. But of all these advantages and attainments he says: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Here lies the trouble with hundreds of others. They trust in themselves and what they possess naturally or have acquired, or in their good intentions, rather than relying wholly on Christ. Such will ever live in condemnation, without enjoying the peace and joy that come to the true believer. They need a real conversion as much as did the apostle Paul.

that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Verses 18-20.

43. What made this conflict in Paul's mind ?

"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Verses 21-23.

44. When he realized that there was no help, how did he express himself ?

"O wretched man that I am! who shall deliver me from the body of this death?" Verse 24.

45. What did he find to be thankful for in this state of mind ?⁶

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Verse 25.

MATTHEW 24 : 31.

At the coming of Christ, as in Matthew 24, the elect of God, the saints of Christ, will be gathered "from the four winds, from one end of heaven to the other." Verse 31. This cannot be referred to the destruction of Jerusalem. Nothing occurred at that time to which it will possibly apply. Paul, speaking of the coming of Christ, mentions the same fact, as follows: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." 2 Thess. 2 : 1. How did the Lord come to Jerusalem at the time of its overthrow? We are answered, "It was a figurative coming." If it was not literal and actual, what was the nature of the figure used? It is said that he visited the Jews in judgment; that Titus, or the Roman army, really executed the judgment upon the doomed city. Then the coming of Titus, or of the Roman army, is represented as the coming of Christ. Was it a fact, then, that the saints of God, the followers of Christ, from the four winds, were gathered together unto Titus, in that day? This must have been so if the coming of Titus represented the coming of Christ, or if Christ came figuratively in the person of Titus. It is as sure as the Scriptures are true that the saints will be gathered unto Christ in the day of his coming; which did not occur, even in a figure, at the time of the destruction of Jerusalem; for the saints, instead of being gathered unto Christ, or to any person or thing which came to Jerusalem as his representative, were scattered from the city, fleeing from the presence of that which represented Christ! So absurd is that theory.—J. H. Waggoner.

⁶ Paul thanked God that with his mind he served the law of God, while with the flesh the law of sin. This does not mean that he was thankful because he served the law of sin, but because there was a conflict in his mind. His better judgment told him that the law was perfect, holy, just, and good, and as long as this controversy was going on it showed that he was not resting in sin. It is the grace that Christ plants in the soul that creates in man enmity against Satan. Without this converting grace and living power, man would continue the captive of Satan—a servant ever ready to do his bidding. But this new principle in the soul creates conflict where hitherto it had been peace. The power which Christ imparts enables man to resist the tyrant and usurper. Whoever, therefore, is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from heaven. It is in this principle consists the hope of the race; it was implanted in the heart of man at the fall of Adam. Had this enmity not been planted there by the grace of Christ, mankind would ever have been at rest in the service of Satan. When men cherish this spirit of enmity, and yield their hearts wholly to serve God, the grace of Christ eradicates from the heart the bitterness towards God's law. Consequently the feeling of the soul towards the law of God becomes a test of true conversion. This can be wrought wholly by Christ, and by Christ alone. It is a free gift of Heaven, received by faith in Christ, irrespective of man's life. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them." Eph. 2 : 8-10, margin.

Missionary.

REFLECTED LIGHT.

E. P. HAWKINS.

I STOOD alone

Upon the sandy beach, when moonbeams shone
On wavelets bright,
That gently played
With gathering shadows and disporting rays
Of mellow light.

Thanks, gentle waves,
For all thy sparkling beauty, silver-paved,
With liquid gold
Upon thy crest;
Thy dress, of em'rald green, with diamonds set,
In many folds.

The waves replied,
"Tis yonder moon who sends her light to ride
Upon this stream.
To her give praise
For liquid gold and diamonds bright, that blaze
On em'rald green."

I raised my eyes,
And there in queenly beauty in the skies,
The moon shone bright;
But as I raised

My voice in rapture to proclaim her praise,
She spoke outright,

"The light I send
To earth is borrowed light, that's downward bent
To rule the night.
My lord, the sun,

To him I owe my sceptre and my throne,
And robe of light."

The night was fair,
I stepped up higher on the golden stair,
The source to learn
Of light and love.

"My God is love," said Nature, "and it is
His light that burns."

I then could see
That we reflectors of all truth should be
To those around,
And all that comes
To earth in fragrant charms, are siftings from
The bright beyond.

PALMERSTON, NEW ZEALAND.

WE have now been holding meetings here for eleven weeks, and the attendance has been good all through. Two Sabbaths ago we organized a Sabbath-school, which now numbers forty-five members. A number have decided to keep the Sabbath, and others are making arrangements to do so. One man living about twenty miles from Palmerston, has been reading on the Sabbath question. He lately attended a few of our meetings, and has now fully decided to keep the Sabbath with his family. He was formerly superintendent of the Primitive Methodist Sunday-school. Another man met me a few days ago, and asked if I was agent for the BIBLE ECHO, as he had seen a copy somewhere and wished to subscribe.

The papers in Palmerston have been very kind and straightforward in allowing us to reply to any criticisms made by their correspondents, and also in their favorable reports of our meetings.

We expect to close here in time to attend the Conference to be held in Napier about the end of March. As the time draws near, we begin to feel sorry at leaving this field of labor. We have formed many pleasant associations in our work here, and the field seems to be a very promising one. Bro. Israel is spending a few days with us. We are glad of his presence and his timely help.

There has lately been a leader in the *Watchman* (a paper circulating in this district), warning the people against the Adventists, and styling them an "unmitigated nuisance." The spirit in which it is written would have suited the dark ages, when heretics were dealt with without mercy, because they were honest enough to oppose tradition. The writer makes one truthful statement, "It is true we have no Scriptural injunction, either divine or apostolic,

for altering the seventh of the week to the first." This should be sufficient for any one who professes to take the Bible as a guide. When the divine testimony is wanting, all that can ratify or make sure is wanting, and no amount of supposed apostolic usage or church traditions can ever make up for this great want. If the change of the Sabbath is not by divine command, it must surely be one of men. Then see what God thinks of it: "In vain do they worship me, teaching for doctrines the commandments of men."

R. HARE.

NORTH STAR, MICHIGAN.

IN company with Elder I. H. Evans, I came to this place, thinking we would spend one week with the Ithaca church. But such an interest to hear has been awakened that we have remained over four Sabbaths. We have held most of our meetings in private houses where our brethren live, because the roads have been nearly impassable on account of mud. Some fifteen have made a beginning in the Christian life. Most of these are sons and daughters of our people, and some are advanced in years. We see an interest to come out springing up among the neighbors, and some of them are taking hold. I now leave Bro. Evans, to go to another field. We have experienced much of God's blessing while laboring here.

A. O. BURRILL.

SABBATH-SCHOOL LESSONS.

LETTER TO THE HEBREWS.

Lesson 14.—April 5, 1890.

HEBREWS 7:27 to 8:2.

1. WHY were there many priests of the order of Aaron?
2. Why is there but one of the order of Melchisedec?
3. How often did those priests offer up sacrifices? Heb. 7:27.
4. For whom did they offer sacrifice? *Ib.* See Lev. 9:7.
5. How often did the High Priest of the new covenant offer sacrifice? Heb. 7:27.
6. What sacrifice did he offer? *Ib.*
7. Did he make any offering for himself? *Ib.*
8. Why did he not offer for himself, as the other priests did? *Ib.* and verse 26.
9. What kind of high priests were made by the law of Moses? Verse 28.
10. What is meant by their having infirmity? *Ans.* They were frail, imperfect, not enduring.
11. What kind of priest was made by the oath? Verse 28.
12. What was the oath to which the apostle refers? Ps. 110:4.
13. What were the main points of difference between the two orders of priesthood? See note.
14. How does Paul sum up his argument? Heb. 8:1.
15. What does he mean by "such a high priest"? *Ans.* Such as has been described in chapter 7.
16. Where is our High Priest? Heb. 8:1.
17. Of what is he a minister? Verse 2.
18. In what scriptures do we first learn of the sanctuary? Ex. 25:1-8.
19. Who was to make the sanctuary? *Ib.*
20. What was the object of the sanctuary? Verse 8.
21. How many apartments, or rooms, had the sanctuary? Ex. 26:33.
22. What were these rooms called? *Ib.*
23. What was put in the first, or holy place? Ex. 26:35; 40:22-27.
24. What was in the second, or most holy? Ex. 26:33, 34; 1 Kings 8:6.
25. According to what was it built? Ex. 25:9, 40.

NOTES.

Hebrews 7 is a most interesting chapter. The subject of the Melchisedec priesthood was introduced in chapter 5:6; but the depth of the subject, and the reflection that the brethren to whom he was writing had not properly improved their opportunities, and were not well prepared to appreciate the weighty truths of which he had to speak, led the writer to make a digression, in which he first described their condition, and then gave them a most solemn admonition, pointing out their great danger; and then gave them encouragement, setting before them the example of Abraham, and the faithfulness and righteousness of God in keeping his promises. By a happy and natural process he turns the subject of our hope, which rests on the promises made to Abraham, in the direction of the priesthood of Christ after the order of Melchisedec, from which he had been diverted, which is the great object of this letter.

Without indulging in any curious speculations, or dealing in any inferences, we find at least ten prominent points of difference between the two orders of priesthood. We will enumerate them as follows:—

1. Christ's priesthood is kingly; it is on the throne of his Father in heaven. Aaron had no kingship.
 2. In his priesthood no genealogy was reckoned. In Aaron's line no one could act unless his genealogy was clear and undisputed.
 3. He was born of the tribe of Judah, though that fact was in nowise material to his priesthood. The other priests were of the tribe of Levi, and this was a necessity.
 4. He can save completely, or to the uttermost. Their priesthood and service made nothing perfect.
 5. His priesthood is in heaven. Theirs was earthly.
 6. His priesthood is perpetual, not transferable. Theirs was temporary; their death caused a succession.
 7. He is ever without sin. They had infirmity, and were sinners, even as others.
 8. He offered but one sacrifice. They offered many, daily, year by year continually.
 9. He offered no sacrifice for himself. They had to offer for themselves.
 10. He was constituted priest by an oath of God. Their priesthood was arranged through a mortal man.
- It would be difficult to add anything to the evidences of the dignity and efficiency of our High Priest. It was pertinent that the Lord should inquire what more could have been done to his vineyard—his people—that he had not done. Isa. 5:1-7. What fruit shall we render to him for such wondrous provision for our salvation?
- At this point the apostle sums up and applies the argument, and then passes from the difference of the priests to the difference of the covenants under which they served, including the difference of the offerings. This line of argument he continues until he comes to the close of all priestly work, and the coming again of the Son of God unto the full salvation of them that look for him.

Lesson 15.—April 12, 1890.

HEBREWS 8:2-6.

1. In the Mosaic dispensation, did God have a dwelling-place among his people?
2. Where was it made, and by whom?
3. What were its two rooms called?
4. Who were permitted to go into the sanctuary? Num. 18:1-7.
5. How often did the priests go into the holy place? Heb. 9:6.
6. Who was permitted to go into the most holy? Verse 7.
7. In what does our Priest minister? Heb. 8:2.
8. Where is the sanctuary in which he ministers? Verses 1, 2.
9. Who made that sanctuary? Verse 2.
10. Where was the blood of the sin-offerings presented before the Lord? Lev. 4:7; 16:14, 15.
11. Could Christ have any priesthood on earth? Heb. 8:4. See note.
12. Who were the priests that served according to the law? *Ib.* Ex. 28:1.
13. What was the nature of their service? Heb. 8:5.
14. What is meant by "the example and shadow"? *Ans.* They were typical.

15. How was the pattern, or example, obtained? Same verse, last part.
16. Of what is Christ the mediator? Verse 6.
17. How does this compare with the old covenant? *Ib.*
18. What was the old covenant? See Ex. 19: 5-8; 24: 3-8.
19. What is a covenant? See note.
20. Upon what was the better covenant established? Heb. 8: 6.
21. What was the condition of the covenant in Ex. 19: 5-8? *Ans.* It was that which the Lord called *his covenant*.
22. What was his covenant which he required them to keep? Deut. 4: 12, 13.

NOTES.

At first glance it might seem that the reasoning is not good which decides that Christ could have no priesthood on earth; for if the law which confined the priesthood to the family of Aaron were abolished, what would hinder one serving, though he were of another tribe? But it must be remembered that the priesthood and the law ordaining the priesthood stood and fell together. The only law for an earthly priesthood was that law which gave the office exclusively to the family of Aaron; and if any would act as priest on earth, he must conform to the law of the earthly priesthood. It was impossible for one of another tribe to act as priest on earth. Further, it must be borne in mind that the service in the temple was still kept up by the Jews at the time when this letter was written, so that the words in this verse were conformable to the facts as they existed, as well as to the facts concerning the change of dispensations; for no one could possibly have then officiated as priest unless he were of the family of Aaron.

Webster gives two principal definitions to the word "covenant." The first is, "A mutual agreement of two or more persons or parties, in writing and under seal, to do, or to refrain from, some act or thing." The second is, "A writing containing the terms of agreement between parties." But neither of these definitions is extensive enough to cover all the uses of the word in the Bible. For instance, in Gen. 9: 9-16 the word "covenant" is used with reference to a promise of God given without any condition expressed or implied. The common idea of a covenant more nearly fits the transaction recorded in Ex. 19: 5-8; yet even here we shall find that the thing called a covenant, which God made with the people, does not in every particular correspond to a contract made between two men. It is only another instance of the impossibility of a perfect comparison between divine and human things. In other places in the Bible the word "testament," or "will," is used with reference to the same transaction, although a *contract* and a *will* are greatly different. The transaction between God and Israel partakes of the nature of both. But it is of little consequence that a human covenant does not perfectly represent the affair, or that the Bible uses the word "covenant" in so widely varying senses. The main point is to understand just what is meant in each instance, and this the Scriptures themselves enable us readily to do.

Still another sense in which the word "covenant" is used in the Bible, is found in the text under consideration. Ex. 19: 5-8. The condition of the covenant which the Lord made with Israel was that they should keep *his covenant*. Here was something already existing, which God calls "my covenant," concerning which he was about to make a covenant with the people. What God's covenant is, may be found from Deut. 4: 12, 13. It is the ten commandments. God's law—called his covenant—was the basis of the covenant between him and Israel. The matter is so plain that there is no necessity for confusion. It makes no difference that the same term is applied to both; it is sufficient to know that God's covenant—the ten commandments—antedated, and is entirely distinct from, the transaction at Horeb, also called a covenant. That to which the apostle refers as the first covenant, was, therefore, simply this: A promise on the part of the people to keep his holy law, and a statement on the part of God of the result to them if they should obey

News Summary.

The public debt of Germany is £72,256,322.

An Anglo-Egyptian free-trade convention is to be held next year.

It is believed that 160 miners have been entombed by a colliery explosion in Wales.

An exhibition of minerals is to be opened on July 7 at the Crystal Palace, London.

China is apprehensive of an attack from Russia, and is strengthening her Siberian frontier.

It is rumored that a wealthy English tourist in Canada has been murdered for his money.

Out of 688 shareholders in a brewing company in Birmingham, Eng., 115 are clergymen or women.

Captain Jorgensen has made the voyage from London to Cape Town in his new patent lifeboat, *Storm King*.

In Queensland there is agitation in favor of separation between the northern and southern sections of the colony.

Ten years ago a steamer had never been seen on the Upper Congo; now a fleet of twenty steamers is plying on that river.

The Australian colonies are asked to contribute £20,000 towards Nordenskjold's projected expedition to the South Pole.

The rabbit-proof fencing along the western boundary of South Australia has cost so far £5,684. There is 87 miles yet to do.

Prince Bismarck has resigned the Chancellorship of the German Empire. He claims to be Emperor William's "unofficial adviser."

Sister "Rose Gertrude," the daughter of an English clergyman, is on her way to the leper island to carry on the work of Father Damien.

The Salvation Army has six "shelters" in the poorer parts of London, supplying 776 beds for the destitute, and 10,000 to 12,000 meals daily.

The *Quetta*, bound for London, was wrecked in Torres Strait on the 28th ult. There were 291 persons on board, of whom 133 were drowned.

Mr. Spurgeon has published his thirty-fifth volume of sermons. There are already two thousand of his discourses in the hands of the public.

The *Peking Gazette* asserts that 1,900 of its editors have been beheaded. The journal in question claims to have been in existence for 1000 years.

It is said that Mt. Tarawinga marble hill, about thirty-four miles from Broken Hill, South Australia, is the largest marble deposit in the world.

A judge in Chicago says that of all the boys in the various reformatories in the city, 99 per cent. are the children of parents who died through drink.

Seven men were killed, and three others seriously injured, by the upsetting of a contractors' train on a new railway line near Hamilton, on the 1st inst.

The French engineers are sowing their railway embankments with the red poppy, as it has the power of binding with its roots the soil in which it grows.

It is said that several million tons of iron ore have been discovered in the northern provinces of Chili. This rich find is to be worked with German capital.

Mr. Burns of Avoca, a passenger on the *Coogee* in her trip down Port Phillip Bay on the 9th inst., fell overboard, and was drowned before help could reach him.

The Nihilists have given the Czar warning that unless he promptly abandons his reactionary policy and his severe treatment of political prisoners, he will be murdered.

There is great dissatisfaction among the colliery miners of the north of England, and a strike is threatened if their demand for increased wages is not acceded to.

The Nihilists have sent to the Governor of Moscow the severed head of a woman, probably murdered by them for treachery to their order, accompanied with a threatening letter.

A territory to be called Zambesia, three times the size of Great Britain, is to be under the control of the British South African Company. It extends from Cape Colony to the Zambesi River, and from the Portuguese colonies on the east to the German possessions on the west.

A collision occurred in Sydney harbor a few days ago between the s. s. *Adelaide* and the schooner *Colonist*. The schooner sank almost immediately, but with one exception all the crew were saved.

The German budget for 1890-91 provides for the expenditure of £60,433,236. Of this sum £1,180,000 is to be used in cutting the ship canal between the North Sea and the Baltic. The cost of supporting the army is £18,840,000.

Tippoo Tib, the great African slave dealer, proposes to retire from his wicked and dangerous business, and settle down on his estate about three hundred miles above Stanley Falls. His son, however, will carry on his father's trade.

Dr. Samuel W. Abbott, Secretary of the Massachusetts State Board of Health, advocates the use of carbonic oxide in the execution of condemned criminals, on the grounds of humanity, as he thinks that such a death would be painless.

Reuben Keirl, latterly known as a land and estate agent of Melbourne, but with a chequered record, has acknowledged forging the name of Sir Archibald Michie to an order for £2600. A warrant has been issued for his arrest.

The Legislative Assembly of Quebec, one of the provinces of the Canadian Dominion, has unanimously rejected a motion in favor of Imperial federation. Over 70 per cent. of the population are adherents of the Roman Catholic Church.

A congress of Brahmin priests and learned men has been called by a Hindu gentleman with the object of getting the Bible incorporated among the sacred books of India, and officially recognizing Christ as the last and spiritual incarnation of Brahma.

The labor conference at Berlin, which convenes on the 15th inst., will deal with labor in mines, the employment of youth, children, and women at unhealthy occupations, and Sunday labor. It is understood that the Pope will send a representative to the conference.

There is some beautiful scenery around Lorne, which will no doubt make that one of the most popular seaside resorts in this colony. The citizens are alive to this fact, and desire to have the unalienated land around the township, to the extent of 30,000 acres, reserved as a public park.

Sir Morell Mackenzie has recovered £1500 from M. Steinkoff for writing, and £150 from the *Times* for publishing, a letter accusing the English doctor of conspiring to secure the succession to the late Emperor Frederick by denying that he was suffering from cancer, an incurable disease.

The Liverpool dock laborers have entered upon a strike which threatens serious proportions. Hundreds of non-union men engaged as substitutes have joined in the strike, and it is supported by the sailors and firemen of the vessels in the docks. Trade at that port is completely paralyzed.

The seal islands of Alaska have, under the Alaska Commercial Company's lease, yielded the United States Government a revenue of £63,000 a year. The twenty years' lease expires this year, and is to be awarded for another term to the highest bidder. The seals are more numerous now than they were twenty years ago.

A French military expedition has been sent into Dahomey, a kingdom on the west coast of Africa, to punish that country for a national insult in forcibly detaining the French Governor at Senegal. It is hoped that the expedition will also be successful in rescuing six French and 5000 native prisoners, who were doomed to be sacrificed at an approaching festival.

The revolution in Brazil worked good to somebody, it seems. His Majesty of Turkey has been so wrought upon by fear that he has made his Albanian and Nubian guards happy by distributing among them a large sum of money, and it is said that the much-defrauded soldiers of that potentate are to be paid off at once. But where the Sultan gets the wherewithal is not stated.

An English resident of Balasore, India, says that half the people in that district now use opium. The opium license is given to the man who will pledge to sell the largest amount. What he cannot sell, he gives away to children, thus creating in them the horrible appetite that quickly makes them profitable customers. The keeper of the opium den near the missionary preaching stand has fingers rotting with leprosy, with which he deals out the germs of two torturing and incurable maladies.

Health and Temperance.

HYGIENE OF THE BONES.

ALTHOUGH the bones when once well formed are much less liable to disease than most of the softer parts of the body, yet they are undoubtedly affected by various morbid influences, and during the period of development are especially liable to become diseased in a variety of ways. We shall attempt to point out in as brief and concise a manner as possible some of the principal sources of danger to the integrity of this part of the system and the means necessary to secure the healthy development of the bones in early life, and their maintenance in a healthy condition in adult life.

Proper Development.—First of all, proper development is essential to the health of the bones as well as of other tissues of the body. If a morbid condition has been received by inheritance, of course the defect cannot be remedied; but most frequently faulty development is due to faults which can be avoided. One of the chief causes of faulty development may be said to be,—

Improper Food.—By improper food we mean that which is lacking in the elements of nutrition necessary to form healthy bones. This is sometimes due to poor health, as defective digestion, on the part of the mother, so that the food she furnishes her infant both before and after birth is lacking in the proper elements of nutrition, not only for the bones, but for all the tissues. The defect may be in the quality of the mother's food. If she attempts to gain nourishment from fine-flour bread, strong tea, and lager beer, with perhaps a long list of harmful articles besides, the child will certainly suffer, not only with defective bones, but with defective mental development, and will be lacking generally.

Not infrequently, perhaps most often, defective nutrition for the bones arises from the attempt to rear an infant by hand upon such trash as corn-starch, tapioca, fine-flour gruel, and almost any one of a dozen varieties of "baby-food" which are lauded in the newspapers, but the only recommendation of which is that they hasten the little sufferers out of misery. No food is so good for the young infant as that furnished it by nature. If through illness or incapacity the mother is unable to furnish the proper quality or amount of food, then cow's or goat's milk, or some other proper substitute, should be provided.

Another cause of defective development is deficient or too early exercise. Children that are kept constantly confined indoors cannot develop strong, healthy bones, any more than they can develop vigorous muscles. Exercise is essential to the development of every organ of the body, as well as to the maintenance of health in organs originally well developed.

On the other hand, allowing children to begin to exercise too early, as attempting to teach them to walk before the bones have acquired sufficient firmness to sustain without injury the weight of the body, may dwarf and deform a child so that proper development may be impossible.

Putting children at work at employments which tax them by requiring continuous application for long periods is a most injurious and inhuman practice. When this is done, ossification is hastened, and becomes completed before the individual has attained his full growth, thus dwarfing him. The thousands of diminutive young men and women to be found in the vicinity of large manufacturing cities bear testimony to the truth of this observation.

The bones of young children are soft and pliable, and yield when subjected to more strain than they can bear, thus becoming distorted. The exercise of children should always be varied, and should be given with frequent intervals for rest. Prolonged action is much more taxing to children than more

violent exercise with frequent periods of rest; but both should be avoided. Moderate exertion and plenty of rest are the essential principles of development by exercise for children.

Spinal Curvatures.—Almost a volume might be written on the evil results of improper positions assumed in lying, sitting, standing, and walking; but our space is limited, and as the subject will be again referred to under the head of "Hygiene of the Muscles" we shall now simply touch upon the most important points which bear particularly upon the hygiene of the bones. It is in childhood especially that errors of this kind exert most strongly their baneful influence.

Probably to improper positions in school-rooms, where boys and girls as students are usually confined several hours of each of five days in the week, is due a large share of the distortions of the spine which are so exceedingly common nowadays. Dressmakers and most tailors are well posted on the frequency of spinal curvature, on account of the great number of instances in which dresses, coats, and other garments have to be cut and padded to hide deformities of this sort. Spinal curvatures are much more common among young ladies than in the opposite sex, for the reason that young men and boys usually engage in such vigorous, active sports out of school-hours that the evils occasioned by confinement in improper attitudes are in a considerable degree counteracted. We have for several years made a special point of observing with considerable care the persons whom we meet in travelling, in the streets, and in various other ways, with reference to this point; and we have been astonished to see in what a large proportion of young persons, particularly young ladies, some degree of variation of the spinal column from the natural form exists. We have noticed particularly on more than one occasion the very great frequency of this form of deformity in young ladies in attendance at our city schools. In cases in which the curvature is lateral it may be discovered at a glance by the difference in prominence of the two shoulders. The shoulder upon the concave or hollow side of the curve is always lower than that on the opposite side.

One great cause of the serious injury to students, and especially the younger class of school-children, is the use of improper seats and desks, or seats and desks not adapted to the age or size of those who occupy them. At first a curvature is only a functional distortion, being due to weakening of some of the muscles of the back; but by degrees it becomes permanent, as will be seen by a glance at the structure of the spinal column. It will be recollected that the vertebral column is made up of twenty-four separate bones arranged one above another, with discs of elastic cartilage between. It will also be recollected that the observation was made that these cartilages may lose their elasticity in some degree by continuous pressure, so that they become thinned, thus making a person shorter at night than in the morning, the variation being from one to two inches in different persons, and according to the amount of exercise taken. From these facts it will be readily seen that if the spinal column be bent and retained in a curved position for any considerable time, the discs of cartilage will become thinner upon the side upon which the pressure is applied, that is upon the hollow side of the curve, than upon the opposite side. Again, it will be readily understood that if this occurs daily for a considerable period, the thinning upon the side brought under pressure may become permanent. This is exactly what does occur. The cartilages, which are naturally of equal thickness on the two sides, become so changed that they resemble wedges.

Deformity from Tight-Lacing.—While the bones suffer the least of any organs from the absurd custom which fashion has imposed upon the gentler sex,—and, we are informed, at times upon the other sex as

well,—tight-lacing the waist and encasing the body in a vise of stays of bone or steel, is of positive and often incurable injury to this part of the vital economy, and is indirectly the source of far greater damage to more vital parts.

The reader will recall that the bony ribs do not join the sternum, or breast-bone, directly, but indirectly through the medium of flexible cartilages, an arrangement which gives to the thorax the power to expand, and thus enables the lungs the better to perform their important functions. Careful study has shown that this flexibility of the costal cartilages is due to their constant exercise. Day and night, sleeping or waking, twenty times a minute, these flexible parts are bent and allowed to return again to their natural position. This constant bending and unbending allows them no opportunity to become stiff and unyielding like the bones. But when the chest is imprisoned in a corset, this constant movement becomes impossible; and the consequence is that a process of stiffening is set up, and after a time the once flexible, yielding cartilages become as rigid as the rest of the ribs. The inevitable result of this change is a permanent limitation of the movements of the lungs. There are thousands of delicate ladies all over the land whose costal cartilages have been thus changed through their own willful abuse of their bodies, and who will undoubtedly go down into premature graves in consequence, in spite of all that the most skillful physicians can do for them. If tight-lacing did no other harm than this, we should certainly wish to condemn it in the strongest terms we could find language to express; and we cannot help feeling sometimes that it is a great misappropriation of money to support an army of missionaries among the inappreciative and degenerated inhabitants of African jungles and other heathen countries, who value human life so little that they feed their superfluous little ones to the crocodiles, and sacrifice a score of women to commemorate the death of a king, while there are so many thousands, perhaps millions, in civilized lands who are sacrificing lives which might be a hundred-fold more useful, in ways equally absurd and senseless. Let us have health missionaries to go into every city, village, and community, and preach the life-saving gospel of health. Such a mission is needed; and it ought to be instituted and supported, even if at the expense of some of our numerous and worthy, though far less important, missions to the degraded and benighted of foreign lands.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

STIMULANTS.

D. A. ROBINSON.

THE question of stimulants embraces a wide range, both in time and place; for the people of every age and clime, whether civilized or savage, have usually found means whereby they could gratify the propensity for stimulants.

The Hindu gratifies his abnormal taste by chewing his betel-nut and pepper-wort; the Indian of the Andes revels in the narcotic delirium produced by his quid of cocoa leaves, and under the intoxicating influence of the thorn-apple he is led to imagine that he communes with the spirits of his deceased progenitors.

In the frozen latitude of the North, the Kamtschatkan obtains intoxication from a poisonous mushroom, "which, dried and preserved, produces effects similar to alcohol." The Indians of North America relied mainly upon tobacco. One tribe, the Seminoles, in the southern part of the United States, drank a tea made of a species of holly-tree, which excited them to great and savage undertakings.

Anciently in Sweden a beer was used which the people brewed from a plant of great intoxicating power. Forbidden by the Koran to drink wine, the

Turks have long been accustomed to use hasheesh. This drug is extracted from the hemp of India. A thrilling account of his experience in testing the properties of this wonderful drug is given by Bayard Taylor, and the poet Whittier humorously describes the effect as follows:—

“Of all the Orient land can vaunt,
Of marvels with our own competing,
The strangest is the hasheesh plant,
And what will follow on its eating.
“What pictures to the taster rise
Of Dervish or of Almeh dancers!
Of Ehlis, or of Paradise,
Set all aglow with Houris glances!
“The poppy visions of Cathay,
The heavy beer trance of the Suabian,
The wizard lights and demon play
Of nights Walpurgis and Arabian.
“The Mollah and the Christian dog
Change place in mad metempsychosis;
The Muezzin climbs the synagogue,
The Rabbi shakes his beard at Moses.
“The Koran reader makes complaint
Of Shitan dancing on and off it;
The robber offers alms, the saint
Drinks Tokay, and blasphemes the Prophet.”

The drugs most extensively used are opium and tobacco. Ten million people use cocoa, and hasheesh is used by about two hundred and fifty millions. There are said to be five hundred millions of opium-users, and eight hundred millions addicted to the tobacco habit, while alcohol devotees are numbered by the hundreds of millions.

The Annual Report of the Massachusetts, U. S. A., Board of Health is responsible for the statement that “tea, the drink of many millions, when excessively used in strong decoctions, has been known to produce positive intoxication.” An able authority on the question under consideration thus tersely says: “From tea to hasheesh we have, through hops, alcohol, opium, and tobacco, a sort of graduated scale of intoxicants, which stimulate in small doses and narcotize in large.”

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CONTENTS OF THIS NUMBER.

POETRY.

Heaven over All	81
Sunshine Just over the Way	86
How Would You Answer	87
Reflected Light	92

GENERAL.

Paul at Berea and Athens	81
What is Just before Us	82
To Young Men	82
Loyalty to the Truth	83
"Cut Off" from the People	83
The Sabbath: a Review	84
"Let not Your Heart be Troubled"	84
Be Courteous	84
The Old and the New Testament	86

TIMELY TOPICS.

Where are We Drifting	85
Persecution in Russia	85

THE HOME CIRCLE.

A Faulty Link	86
A Primitive Substitute for Crookery	87

USEFUL AND CURIOUS.

Cleopatra's Sarcophagus	87
A Decadence of Persian Discipline	87
The Sources of Beautiful Colors	87

EDITORIAL.

God Manifested in the Flesh	88
The Sabbath not Changed	88
South Africa	89
Reasons against Sunday Laws	90
Christ in the Epistle to the Hebrews	90

BIBLE STUDENT.

Bible Reading on Romans 7	90
Matthew 24:31	91

THE MISSIONARY.

Palmerston, New Zealand	92
North Star, Michigan	92
The Sabbath-school Lessons	92

NEWS SUMMARY

.. .. .	93
---------	----

HEALTH AND TEMPERANCE.

Hygiene of the Bones	94
Stimulants	94

PUBLISHERS' DEPARTMENT

.. .. .	95
---------	----

AT SANDHURST.

THE Editor has enjoyed a brief visit to the tent in Sandhurst, where Brethren McCullagh and Baker are engaged in presenting the Truth. The present series of meetings is the second. The first was attended with considerable interest, and several embraced the faith. At the second location the interest has been quite small, and they will soon take a new location not so near the business part of the city. We were with them Sabbath, March 1. After a discourse on the subject of baptism, the meeting repaired to the city baths, where nine were immersed. In the afternoon the organization of a church with eleven members was partially effected. Several others will very soon unite with them. Thus the good work is having an encouraging beginning in this city. May it go on.

WE begin this number the publication of the Sabbath-school lessons, in response to a request from the officers of the S. S. Association. The reason for this is that the lessons for the senior classes have been discontinued in the *Youth's Instructor*. We believe that the lessons will be welcomed by most if not all of our readers. The present series on the Epistle to the Hebrews is well worthy of careful study; and it will afford a pleasant hour to read the questions and look up the references even if the lesson is not more thoroughly prepared.

THE present year is the most important one ever seen in connection with the cause of the Third Angel's Message. In America, Congress is wrestling over proposed Sunday laws and religious legislation. The Seventh-day Adventists, aided by many individuals from other denominations, stand in the gap, nobly defending their God-given liberties as guaranteed in the national Constitution.

We are not in the dark as to how the struggle will terminate. We expect that the counsels of evil will prevail at last; but in the meantime the work of warning goes on, and many are being brought to a knowledge of the Truth.

ONE of the important requisites of the colonies is an intercolonial and an international postage stamp, by which letters may be prepaid from any colony to any other, or to and from England, America, or other countries. It causes no small embarrassment to considerate correspondents that they are unable to enclose a stamp for return postage to a friend, or perhaps a stranger, of whom they are requesting a favor. Postage stamps form a very convenient medium for transmitting small sums; and the adoption of such stamps as could be used intercolonially would greatly favor a large class of people.

This was illustrated by an incident a few weeks since. We received from a gentleman in America a letter requesting information in regard to our school system. The next day after writing, it occurred to him that we would have to pay 6d. postage for the privilege of answering him. He apologized and enclosed twelve cents in coin. This increased the weight of his letter to more than ½ oz., so he put on 24 cents postage. On arriving here, it was decided that the postage was still deficient, and we paid 8d. more to get it, and then had 12 cents in coin only good for curiosities. The interchange of letters cost the inquirer 48 cents, and us 28 cents, or over 3s. altogether. And still we didn't get it just to suit our correspondent.

NEW VIEWS IN PLYMOUTH CHURCH.

JAN. 16, Lyman Abbott, D. D., was installed pastor of the Plymouth church, Brooklyn, N. Y., as the successor of Henry Ward Beecher. In the presence of the Council of Installation he made a lengthy statement of his religious belief, which was published in full in the *Independent* of Jan. 23. On the subjects of the immortality of the soul and the final disposal of the wicked, his views were not only quite pronounced, but of such a nature as to render his installation something of a surprise from the standpoint of the popular theology. On the subject of the immortality of the soul, he said:—

"On this and on every other spiritual theme, I more and more distrust the vaunted 'scientific method,' and more and more rest upon personal faith in the Christ of God, bearing a witness confirmed by the experience of God in my own soul. And I more and more incline to believe that immortality is not the universal attribute of humanity—that God alone hath immortality; and that we have it only as here or hereafter we are made partakers of the divine nature."

On the question of the future state, he believes that the time will come when all things will be subdued to Christ, and a song of rejoicing will go up to God from every creature; but whether this condition is reached by giving to those who die impenitent a second probation and finally recovering all to holiness, or by the destruction of all who will not be saved, he does not state. However, he certainly repudiates the idea of eternal conscious misery; for he says:—

"And when that glad day comes, the song of rejoicing will rise from every creature in heaven, and on earth, and under the earth, and such as are in the sea. If there are then any voices not joining in that choral of redeeming love, I believe it will be because they are silent in that second death from which there is no resurrection."

The only member of the council who is reported as objecting to the installation, was Dr. T. B. McLeod, and among his objections he included his views on "the nature of the soul, and future rewards and punishments."—*Review and Herald*.

THE Woman's Christian Temperance Union is recognized the world over for the noble work it has accomplished in behalf of Christianity and temperance. The organization is now passing through a critical state in America, its birthplace and head-quarters. There has been a departure from the original stand taken by the Union, which is very displeasing to many friends of the cause. This departure has been in the direction of political and religious partisanship. The society has become pledged and devoted to securing Sunday laws and religious legislation. But in these steps, many could not follow. Accordingly a new organization has been formed, which at its late convention voted to adopt the name, National Non-partisan Women's Christian Temperance Union. The following are sections taken from the resolutions adopted:—

"We recognize the many moral and political reforms of the age which are the outgrowth of the gospel of

Christ. These reforms are directly or indirectly related to the temperance reform, and their success will hasten the triumph of the principles to which we are devoted. Nevertheless, we believe our work in this national organization will be more effective if wholly free from any alliance with these movements upon which our members widely differ in opinion.

"That we fully and freely recognize the right of every member to her own individual religious and political opinions and preferences, and declare that no majority should ever interfere with these inalienable rights.

"That we approve laws being made in Congress so to amend the interstate commerce laws as to prohibit the importation of liquors into States having prohibitory laws, and to subject the sale of revenue stamps in such States to the laws of those States; also that Congress appoint a commission of inquiry to investigate and give to the people a complete report of the facts ascertained of the effects of the traffic in intoxicating liquors.

BAXTERISM.

THAT hideous burlesque on the prophecies of the Bible, the product of the erratic brain of M. Baxter of London, is being proclaimed in Melbourne. There is a sprinkling of truth mixed in for sweetening; but the great mass of this talk is miserable speculation, without the least shadow of Scriptural proof. Violence is done to every line of prophecy which these men attempt to handle. Their vague imaginations are pictured out in the most flaming daubs of color, as hideous as their theories.

It does not make any difference to Satan where people stand or travel, so long as they are not in the truth. And the most lamentable feature of this deplorable business is that those who accept it are blinded to the simple and obvious teaching of the Bible. And many who reject it will become disgusted with the entire system of prophecy. We might console ourselves that a few months or years would be sufficient to undeceive these deluded souls. But their past experience dispels any hope of such a thing. The death of Napoleon III. has not been sufficient to convince them that he will not become grand mogul of the European world. An angel from heaven could not turn a devotee from his unreasonable and fanatical course, nor would his foolishness depart from him if he were brayed with a pestle in a mortar.

A NEW PAMPHLET.

WE have published in fine form a pamphlet entitled "Social Purity," being an address by J. H. Kellogg, M. D., on this most vital question. The book is very readable, instructive, and of vast importance to all classes, especially to the young. It contains 40 pages with three page illustrations.

This little book is produced with the expectation that thousands will be sold, and we hope that all our friends will be interested in securing and circulating it.

Price 6d., prepaid. A liberal discount will be given on orders for quantities. An excellent chance for youth of both sexes to earn some money while doing work in a good cause.

THE BIBLE ECHO is sent by its friends to many people who have not ordered it. But those who receive it thus are not held responsible for the pay. None but those who order the paper will be required to pay for it. We shall be glad, however, to receive the orders of all our readers, and to place their names upon our lists. The paper will be sent to any of the colonies for 5s. 6d. per year.

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