

THE Bible Echo

HOLY BIBLE

SIGNS OF THE TIMES

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

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BY THE WAY.

ALWAYS, if we wish it with a clear soul-sight,
We can see the guide that leads us to the light;
Pillar of the cloud by day and of the fire by night.

Always, if we seek it, must our souls confess,
Water from the smitten rock flows swift to bless;
Manna falls in every wilderness.

When, sore stricken, all the spirit cries
From the dust of sorrow where it helpless lies,
Always healing greets the lifted eyes.

Always, though the sea rolls deep and wide,
If our feet are called to press the other side,
For our safe, sure going will the waves divide.

Always, 'mid the dreariest, weariest ways,
There will shine some spot where we can raise
Shouts of victory and songs of praise.

—Carlotta Perry.

General Articles.

PAUL AT CORINTH.

MRS. E. G. WHITE.

At Corinth, instead of the curious and critical disciples of schools of philosophy, Paul came in contact with the busy, changing population of a great centre of commerce. Greeks, Jews, and Romans, with travellers from every land, mingled in its crowded streets, eagerly intent on business and pleasure, and having little thought or care beyond the affairs of the present life.

Corinth was one of the leading cities, not only of Greece, but of the world. Situated upon a narrow neck of land between two seas, it commanded the trade of both the East and the West. Its position was almost impregnable. A vast citadel of rock, rising abruptly and perpendicularly from the plain to the height of two thousand feet above the level of the sea, was a strong natural defense to the city and its two sea-ports. Corinth was now more prosperous than Athens, which had once taken the lead. Both had experienced severe vicissitudes; but the former had risen from her ruins, and was far in advance of her former prosperity, while the latter had not reached to her past magnificence. Athens was the acknowledged centre of art and learning; Corinth, the seat of government and trade.

This large mercantile city was in direct communication with Rome, while Thessalonica, Ephesus, Alexandria, and Antioch were all easy of access, either by land or water. An opportunity was thus

presented for the spread of the gospel. Once established at Corinth, it would be readily communicated to all parts of the world.

Yet the apostle saw on every hand serious obstacles to the progress of his work. The city was almost wholly given up to idolatry. Venus was the favorite goddess; and a great number of dissolute women were employed in connection with the worship of this reigning deity, for the purpose of attracting the devotees of popular vice. The Corinthians had become conspicuous, even among the heathen, for their gross immorality.

There was now a much larger number of Jews in Corinth than at any previous time. This people had been generally favored by the ruling powers, and treated with much consideration. But for some time they had been growing arrogant and insubordinate. They were continually creating seditions and insurrections, until they were finally driven from Rome because of their turbulent spirit. Many of them found refuge in Corinth. Among the Jews who took up their residence here were many who were innocent of the wrongs that prevailed among them as a people. Of this class were Aquila and Priscilla, who afterward became distinguished as believers in Christ. Paul, becoming acquainted with the character of these excellent persons, abode with them; and having in his youth learned their trade of tent-making, for tents were much used in that warm climate, he worked at this business for his own support. Paul was chosen by his countrymen as a member of the Sanhedrim, and was a rabbi of distinguished ability; yet his education had not been considered complete until he had served an apprenticeship at some useful trade.

No man ever lived who was a more earnest, energetic, and self-sacrificing apostle of Christ than was Paul. He was one of the world's greatest teachers. He crossed the seas, and travelled far and near, until a large portion of the world had learned from his lips the story of the cross of Christ. He possessed a burning desire to bring perishing men to a knowledge of the truth through a Saviour's love. His whole soul was engaged in the work of the ministry; but he seated himself to the labor of his humble trade that he might not be burdensome to the churches that were pressed with poverty.

In preaching the gospel at Corinth, the apostle adopted a different course of action from that which had marked his labors at Athens. While in the latter place, he had adapted his style to the character of his audience; and much of his time had been devoted to the discussion of natural religion, matching logic with logic, and science with science. But when he reviewed the time and labor which he had there devoted to the exposition of Christianity, and realized that his style of teaching had not been productive of much fruit, he decided upon a different plan of labor in the future. He determined to avoid elaborate arguments and discussions of theories as much as possible, and to urge upon sinners the doctrine of salvation through Christ. In his Epistle

to his Corinthian brethren, he afterward described his manner of laboring among them:—

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." Here the apostle has described the most successful manner of converting souls from ignorance and the darkness of error, to the light of truth.

Paul preached first in the synagogue, reasoning from Moses and the prophets, showing what sins the Lord had most severely punished in olden times, and that murmuring and rebellion was the grievous crime that had brought God's displeasure upon the people of his choice. The most convincing proof was given that the gospel was but the development of the Hebrew faith. The apostle then endeavored to bring home to their consciences the fact that repentance for their rejection of Christ could alone save the nation from impending ruin. He rebuked their ignorance concerning the meaning of those Scriptures which it was their chief boast and glory that they fully understood. He exposed their worldliness, their love of station, titles, and display, and their inordinate selfishness.

But the Jews of Corinth closed their eyes to all the evidence so clearly presented by the apostle, and refused to listen to his appeals. "And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles. And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue." Silas and Timothy had joined Paul, and together they now labored for the Gentiles.

Though Paul had a measure of success, yet he became very weary of the sight of his eyes and the hearing of his ears in the corrupt city of Corinth. He doubted the wisdom of building up a church from the material he found there, and determined to leave Corinth for a more promising field. As he was contemplating this step, and feeling very anxious to understand his duty in the case, the Lord appeared to him in a vision of the night, and said, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." Paul understood this to be a command to remain in Corinth, and a guarantee that the Lord would give increase to the seed sown. Strengthened and encouraged, he continued to labor there with great zeal and perseverance for a year and six months. A large church was enrolled under the banner of Jesus Christ. Some came from among the most dissipated of the Gentiles; and many of this class were true converts, and

became monuments of God's mercy and the efficacy of the blood of Christ to cleanse from sin.

The increased success of Paul in presenting Christ to the people, roused the unbelieving Jews to more determined opposition. They arose in a body with great tumult, and brought him before the judgment-seat of Gallio, who was then deputy of Achaia. The proconsul, disgusted with the bigotry and self-righteousness of the accusing Jews, refused to take notice of the charge. As Paul prepared to speak in self-defense, Gallio informed him that it was not necessary. Then, turning to the angry accusers, he said, "If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you. But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drove them from the judgment-seat."

For the first time during Paul's labors in Europe, the mob turned on the side of the minister of truth; and, under the very eye of the proconsul, and without interference from him, the people violently beset the most prominent accusers of the apostle. The Jewish religion was under the protection of the Roman power; and the accusers of Paul thought that if they could fasten upon him the charge of violating the laws of their religion, he would probably be given into their hands for such punishment as they saw fit to inflict. They hoped thus to compass his death. The Jews would have endeavored to follow up the advantage gained, as was their custom, even to the extermination of Christianity in that region.

It is recorded that Paul labored a year and six months in Corinth. His efforts, however, were not exclusively confined to that city; but he availed himself of the easy communication by land and water with adjacent cities, and labored among them both by letter and personal effort. He made Corinth his headquarters, and his long tarry and successful ministry there gave him influence abroad as well as at home. Several churches were thus raised up under the efforts of the apostle and his co-laborers.

OUR CITIZENSHIP AND GOSPEL FREEDOM.

WM. COVERT.

In the prayer of Christ recorded in the seventeenth chapter of John, we have a beautiful picture of the relation that the disciples of Christ sustain, both to the world and to the government of God. Jesus had stated in the conclusion of the previous chapter that in him they would have peace; yet at the same time that they were enjoying peace in him, they would have tribulation in the world. While they have grounded all arms of rebellion against the law of God, and have transferred their allegiance from the kingdom of Satan to the kingdom of God, they are left in the territory where Satan claims to have legal right, and therefore he regards them as traitors to his cause. It is for this reason that the followers of Christ have been so persecuted and misused in this world. The Saviour seemed fully to realize the responsibility to be placed upon them, and the dangers and trials to which they would be subjected. He therefore prayed that while it was their duty to remain in this world, they might be kept from the evil that was in it. He said of himself, "I am no more in the world;" but of his children he said, "These are in the world, and I come to thee." They were to be left alone as far as a visible leader is concerned; yet Jesus promised to be with them even unto the end of the world.

Jesus says, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." The Word of God tells them that Satan is a wicked tyrant, and this information causes them to long for liberty from such bondage. It is with joy therefore

that they are enrolled under the banner of Christ. Satan knows that he has made them serve him for naught, and that he has abused, discouraged, and degraded them, while all "their lifetime they have been subject to bondage." He would for this reason try to keep them in darkness. But it is the work of Christ to deliver them from the power of darkness, and translate them into his own kingdom, where they can have light and joy. Christ also imparts strength to citizens of his realm, so that they shall not be overcome by Satan. The power of Christ within imparts to them the hope of glory. The law of Satan is a law of sin and death. But Paul says that the law of the spirit of life in Christ Jesus hath made him free from this law. Of course the power of evil does not give over a subject without a battle; but the spirit of life that Christ imparts by the power of the gospel, will, if encouraged in the affections, purify the heart from sin, and in this manner dislodge Satan and set the captive at liberty.

In conversation with certain Jews, Christ told them if they would continue in his word, they should know the truth, and the truth would make them free. They answered that they were never in bondage to any man. Jesus told them that any one who committed sin was the servant of sin. Sin is then the master of the sinner, and the transgressor is a slave to sin. But if the Son of God makes him free, he "is free indeed." See John 8:31-36. The carnal mind is called by the apostle "our old man." This body of sin must be crucified before the freedom of the gospel can be enjoyed (Rom. 6:6); for he that is dead is freed [justified, margin] from sin. Ver. 7. The apostle evidently means to convey the idea that death to sin must take place before freedom is secured. This is taught in verse 11: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." It is when death ensues that sin reigns no longer over the mortal body. It is then that we become "the servants of righteousness." "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." Phil. 3:20, 21 (Revised Ver.). Christ gives us a citizenship in heaven while we are here upon earth, so that we are only reckoned as being absent from there as ambassadors for Christ.

The object of our mission is to persuade those who are opposed to God's law to become reconciled. Satan hates with a perfect hatred those who obey the commandments of God. But Christ is our refuge and strength. He will soon come to redeem our bodies, and give us physical equality with all who are to live eternally in the kingdom of God. It is then that all things in heaven and earth will be gathered together in one in Christ Jesus.

Indianapolis, Indiana, U. S. A.

THE NEW GAMBLING MANIA.

WHEN Solomon said there is nothing new under the sun, he certainly did not mean that there is absolutely nothing new, but that there is nothing new in the road which leads to ruin. He had gone down that road, and made such an experiment as no one could hope to make who would come after him, and consequently he says, "What can the man do that cometh after the king." Nevertheless, we think it probable that Solomon did not take fully into account the inventive genius of the devil, or he would not have said there is nothing new in his devices; for since that time the devil has certainly invented new methods of decoying young men especially away from the path of rectitude. Just now we are cursed with a number of new things. We have the new theology, etc., but the last invention is the new gambling mania. Recently there has been

strong protest made against the old style of gambling. Even the Church Congress thought it necessary to take notice of the prevailing gambling evil. The newspaper press has also emphasized the fearful tendency to patronize the old places where gambling in the old style is conducted. But just now it seems that some of the newspapers have invented a new style of gambling, and this invention is used for the purpose of advertising their business. One popular periodical has resorted to the guess system, and has found it admirable for the purpose of advertising. We have already called attention to this species of gambling, but wish now to emphasize its danger. Whoever will take the trouble to inquire will find that almost every household has been penetrated by this new mania. Even the young children have been sending their post-cards guessing at the number suggested. Of course, the whole thing is purely a game of chance; and though it costs but a halfpenny to take a share in this lottery, it is none the less a lottery scheme, and, if not discontinued, will as certainly lead to the gambling habit as that every cause produces its effect. In the name of public morality, and particularly in the interests of the rising generation, we earnestly protest against this new species of gambling, and hope that our friends will everywhere echo this protest until those who are guilty of propagating this evil shall be made to realize that the English people may suffer long, but after awhile they will make their protests felt.—*Christian Commonwealth.*

SIGNS OF THE TIMES.

W. J. E.

WHILE the nations are rapidly fulfilling the signs of the times by preaching peace, and at the same time preparing the mightiest engines of war the world has ever seen, there is yet another sign mentioned in Joel 1. The prophet says, "Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days or even in the days of your fathers?" From the three following verses it is evident that something is spoken of that had never been known in any previous generation. "Tell ye your children of it, and let your children tell their children, and their children another generation." V. 3. Verse 4 speaks of the destruction of vegetation by the palmerworm, locust, cankerworm, and caterpillar, and two kinds of fruit are especially mentioned, the grape and the apple.

Do these things apply to our generation? Were they to happen to us? Let us see. Take France, for instance. Her wine industry has been terribly crippled by that most dreaded of all pests, the phylloxera. It is singular that that country of all others should suffer so much from this insect. It is the country that panders most to the taste of the wine-bibber. The only known remedy yet found out for the destruction of this pest is supplied by the Word of the Lord. It is to "cut off." In some districts this has already been done, and no one is allowed to possess a vine, root or branch, under a heavy penalty. The expense of keeping the pest in check is something enormous. Two other enemies to the vine are the black spot and mildew, both of which are kept in check only by constant care.

That most useful of fruits, the apple, is also mentioned in the prophecy. The codlin moth, which produces a worm, or caterpillar, is destroying whole orchards, and the ingenuity of man has so far been baffled to find a remedy to destroy it or even to keep it in check. The "American blight" has for many years held its own against all so-called remedies, and thousands of trees fall a prey to its ravages.

Pests on vegetation are on the increase year by year. What is the peach tree of to-day compared with that of a quarter of a century ago, before the aphid set in? It is now almost impossible to grow them; yet the climate of Australia is all that could

be desired for that purpose, and used to produce some of the finest fruit in the world, and so plentiful that pigs were fed on them. Were it not for blights, this land would be a land of fruit with the least amount of labor. Many who read these prophecies spiritualize them, or place them at some other period; but the language is too plain and forcible, and we are not left in any doubt about the matter. We may also ask, Have blights ever been so universal in any other generation? We have no account of any such thing in history; and if we had, it would not apply to the time mentioned here; for in v. 15 we read: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Isaiah prophecies of the same time, and in much the same language: "They shall not drink wine with a song." "The new wine mourneth, the vine languisheth." "There is a crying for wine in the streets," etc. Chap. 24:9, 7, 11.

Another distinguishing feature of the last days is brought out in this same chapter. In v. 1 it is said: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down." Why is all this desolation and trouble?—Because the inhabitants of the earth "have transgressed the laws, changed the ordinance, broken the everlasting covenant." Well may the Lord say: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." The signs of the times point directly to the harvest of the earth, which is ripening for the angel reapers, who stand ready to do the Master's bidding. Let us exhort one another daily, the more so as we see the day approaching.

BELIEVE IN YOUR WORK.

THE English governor of one of the provinces of the British Empire in India, commenting on his good fortune in getting out of the country before the breaking out of the Mutiny, said: "I could never have fought well; for I could never make up my mind whether our conquest of India was a divinely inspired act or a great dacoity." The remark showed sound knowledge of life. No man can fight vigorously and successfully if he is uncertain of his right to fight. The soldier who leaves behind him the open question of whether a thing ought to be done or not, in nine cases out of ten will retreat along that line. The advance line is held only by the man who believes in the end that lies before him, and in his right to secure that end. Nothing blights faith in a purpose, or saps the strength to carry it out, like skepticism; the skepticism need not be very deep or very radical; a very little of it will go a great way in destroying a man's working power. It is one of the mental and spiritual diseases of our time that so many men and women are uncertain whether the thing they are doing is worth while. They are fighting a losing battle, not because they have not the force or the equipment to fight a winning one, but because they can never quite make up their minds whether the fight ought to be made or not. A half-hearted or questioning Stanley would be an absurdity. The man who is to cross Africa through the heart of its vast forests and its deadly morasses must be a man who believes that doing that particular thing is worth every exertion that a human being can make, and that if his life goes into the work, the loss will be well made. No less of faith than this could have given Stanley the impulse which has again sent him through the heart of Africa. If Mr. Edison spent his nights in querying whether his work by day was worth the doing, the wonderful development of the practical use of electricity which he has secured for the benefit of men would never have been made. Doubt is a healthy stage in the life of every man who thinks; but it is only a stage, not a permanent condition.

Sooner or later, the man who achieves anything in life leaves doubt behind him, and puts his hand in the resolute grasp of a clean, clear, triumphant faith in some cause or purpose or principle or aim. When we stop to ask ourselves whether life is worth living, we ought at once to call in the family physician; that question means disease either of body or mind; it is a question which no healthy man or woman has any business to ask.—*Christian Union*.

CULTURED GIRLS.

It is sometimes thought that if a girl has been educated at a high-class school, she must be cultured; but some such girls are the most uncultured of persons. One need not be rich, or educated, or travelled, in order to be cultured; but only sure that all sides of her being grow in harmony. Culture does not mean music or French, but *womanhood*. Very few can be rich, a small number educated; but culture is for all.

Be determined to know something, even a little, of the best history, the best poetry, the best biography, the best of art, the facts in science, and the best thoughts of the best minds—ten minutes each day, five or six solid books a year, not mere stories. The best in style and sentiment is as cheap as the poorest. There is no excuse for reading trash, when the standard works on all subjects are as cheap as the poorest, no more than for walking in the mud when a clean side-walk is provided. Not extensive, but select, reading gives culture. Gather a little standard library of your own; you will respect yourself, and others will respect you, for it. Keep a scrap-book, fill it with the best things. Nothing reveals a girl's line of thought more than her scrap-book. Read and think; read a little and think much; read when at leisure, think when at work.

The cultured young woman is *spiritual*. Loving what God loves, hating what God hates, reading his thoughts over after him, in nature, in his Word, and in her own soul, coming into sympathy with him—this makes of life a living art, and lifts the passions, the thoughts, the affections, and the will into a region of pureness and joy. Such is the final fruit on the tree for which all the rest are given. This is the highest culture, without which no woman can have her greatest beauty, or power, or joy. Christ gives this.—*Smith Baker*.

CHRIST OUR EXAMPLE.—PART 1.

D. LACEY.

It is the poet Longfellow, who, in that beautiful "Psalm of Life," says, "Lives of great men all remind us we can make our lives sublime." There is much truth expressed in these words. Nothing can be better for us all than to place the very highest standards of human excellence before our eyes; but inasmuch as human frailty attaches to all finite creatures, we find, if we look into the Word of God, something infinitely higher and greater still placed before our vision for our only perfect and safe example.

The good and the great among men in their lives have left "footprints on the sands of time," seeing which we may take heart. But Inspiration bids us look far above and beyond the lives of good and great men. However sublime the lives of such may have been, we shall find flaws in their characters, many weaknesses and imperfections that would detract from them as perfect examples for us. Strive we never so successfully after the examples of our fellow-men, we should yet come very far short of that glory and perfection of character attainable when reaching forward to the one standard Inspiration lifts up to our adoring gaze; and which Inspiration invites—nay, commands—us as Christian men and women to strive after.

What that standard is let Matthew's Gospel declare. In the 48th verse of the 5th chapter are found these words: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Truly awful in its sublimity is the standard here held up to our view! What a sublime example indeed is thus set before sinful men and women! Nothing less, then, than infinite perfection have we for our standard; and, in doubt, we almost incline to distrust language so terrible; yet we know it is none other than that of Christ himself.

Assuredly we cannot have a higher standard—and a lower one would not do—than that which Christ set before us. We have only to glance at Christ's life to know it was his own standard, and clearly by his practice, as well as by his preaching and teaching, he meant nothing short of this to be ours. To Christ, then, let us ever look for our high and holy example; and in looking let us not despair, nor lose sight of the encouraging thought that he too was man. We do indeed need very fully to realize this, or, under the influence of the heart's misgivings, imperfections, and weaknesses, the overpowering thought would still urge itself with depressing force that Christ was more,—was God, and hence higher than the highest of human kind, and therefore altogether too high for our imitation. True, the teaching of Scripture is, Christ was God, and hence more than mortal; and yet that same Scripture assures us, in language we cannot misinterpret, that he, Christ, was "very man," or we might indeed despair in view of such an example being so far beyond our highest capacity for good, for us ever to approach unto. The evidence of this fact lies couched in the language to be found in the second chapter of Hebrews. In verse 9 we find these words: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Further proof of this is supplied in the following: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Then we read, "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." The words quoted are from the 14th and 15th verses. The scripture cited is well calculated, not only to refresh our memories, but to strengthen our hope and faith on this point. We may under the inspiration of this truth lift up our hearts and heads, and rejoice in the fact that He who is and should ever be our example in all things, was indeed a partaker of flesh and blood like unto us, and why?—That he might know in his person and be touched with the feeling of our infirmities. And it is well also to bear in mind the circumstances under which these words, "Be ye perfect," etc., were spoken. As every student of God's Word knows, they form a part of Christ's sermon on the mount, and were addressed to men like unto ourselves. Then, indeed, ought every Christian to take earnest heed thereto, ever reverently remembering by whom and to whom those words were spoken.

To an authority so high let all then lovingly and reverently bow. Christ, as our example, by his life and teaching, forms that goal of perfection to which we must one and all strive earnestly and prayerfully to reach forward.

Obviously, then, in order to this we must seek to obtain some adequate conception of Christ, who and what he was. We must know and realize, if we can, something of his origin, something of his nature, and something of his life here on earth.

To the question, Who was Christ, and what was his origin? the answer is not far to seek. That he was from the beginning, was with God, was God, the first to the fifth verse of St. John's Gospel abundantly testifies. The fourteenth verse shows the

durability of that nature; that the Word (word here in this connection being synonymous with Christ) was made flesh. Here, in few words, pregnant with deepest meaning, is demonstrated the origin and nature, the divinity and humanity, of Christ; two natures mysteriously blended and united in one person for a great work and life,—the work for us and our salvation, the life for our example and adoration.

There are in Christ attributes of infinite goodness, justice, and mercy, which we can even with our finite understandings form some feeble conception of, and in a measure profitably realize. Of these qualities, or attributes, it is desirable and necessary we should have a right and clear comprehension, in order to have intelligently placed before our minds and hearts something for us to grasp, to imitate, to strive after, and attain unto in our own lives and conduct. How necessary, then, to know something of, to contemplate the goodness and love of God and Christ, that we, in our lives, may develop characters in which, however faintly, should be reflected something of that love and goodness which formed so characteristic a feature of the life of Christ, our example.

What the love of God and Christ were for this world, for sinful man, let the inspired apostle John declare: "For God so loved the world that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have *everlasting life*." The apostle Paul, in his letter to the Romans, refers to the love of God and Christ in the words, "But God commendeth his love toward us, in that *while we were yet sinners*, Christ died for us." The same apostle, in writing to the Corinthian church, uses this language to illustrate the love of Christ: "For ye know the grace of our Lord Jesus Christ, that though he *was rich*, yet for your sakes he *became poor*, that ye, through his poverty, might be rich."

Great as we know the love and mercy of Christ, our example, to have been, there is exemplified in his life and conduct an equally great love of righteousness and justice, for which he was ever ready to do and to suffer—a readiness upon which we do well to ponder. In our efforts more fully to realize this, we have only to look into the dazzling brightness of the justice manifested in that awful expression of God's displeasure at sin which the scene on Calvary reveals. We may catch something which will enable us to form some conception of infinite justice and its requirements in the truly awe-inspiring language wrung from his parched lips by the cruel circumstances of that dread hour in our Saviour's human experience, when the cry went forth from those unsullied lips, startling, we may suppose, the very peace of heaven itself: "My God! My God! Why hast thou forsaken me?" Well might darkness cover the land from the sixth to the ninth hour that day, when Christ, the Son of God himself, hung upon the accursed cross, the scorn of men, and seemingly for the moment, the forsaken of God; not for anything that he had done, but for the world's sin. Here, indeed, and of a truth shone forth the sternest justice as well as the most godlike love that this universe has ever beheld. In the fierce light of this stern justice, only eclipsed by the still brighter glory of that love which met its unyielding demand, do we have a full, clear, and distinct conception of the profound regard and jealousy of God and Christ for God's great law, united to infinite pity and love for the miserable transgressors of that same perfect, just, and holy law.

We have had, in this first part, a passing glimpse of the great love of Christ, our example. We have had placed before our eyes something also of his great love of righteousness and justice in submitting himself to the cruel death of the cross, and thus very feebly and inadequately do we see the amazing sacrifice on the altar of love, and the goodness of Christ, our perfect pattern and example. May we realize some-

thing of that love which actuated our divine Pattern. May something of that love dwell in our hearts, bringing forth in natural sequence some of the fruits of a higher and holier life.

MISSING THE MARK.

E. L. TENNEY.

WHILE preparing my lesson for Sabbath-school a short time ago, I was much struck by the thought that one of the primary meanings of the word *sin*, as understood in Bible times, was to *miss the mark*.

This suggestive definition set me to thinking about the different kinds of marks spoken of in the Bible. I found two kinds made prominent—one to be shunned, the other to be sought for.

There was the mark of Cain, the brand of a murderer. He had missed the mark and gained a mark of infamy; and in 1 John 3:15, we are told that, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." May we be kept from bearing this awful mark. Again in Rev. 14:9, 11, and 16:2, is brought to our view the dreadful "mark of the beast," and the terrible fate of those who bear it, which is in very great contrast to the condition of those spoken of in chapter 15:2: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

Another mark is that spoken of in Phil. 3:13, 14: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." May each of us live such lives of watchfulness and prayer, lives so full of earnest endeavor and faithfulness toward God, that we may be able to say daily with Paul, "I press toward the mark for the prize of the high calling of God in Christ Jesus."

As Christians, we are striving to reach this mark. Remember it is sin only that can keep us from gaining it, and to sin is to "miss the mark." May our daily prayer be that the divine law may be deeply engraven upon our hearts, and more faithfully lived out in our lives, always coupled with thanks and praise for the light we have received upon it.

"WHAT'S THE NEWS?"

JEANNE FRASER.

How often this question is asked. Friend meets friend, and after the first greetings are over, the inquiry is made, "What's the news?" To this question we may reply, The Saviour is coming. And this is news indeed to many. To the faithful servant of God who has long borne the heat and burden of the day, it comes as the refreshing shower after a burning, sultry sun. He thinks of the latter rain soon to be poured out, when "the times of refreshing shall come from the presence of the Lord." Acts 3:19. To the ardent young disciple, who has just commenced the Christian race, it comes like sweet music, and he rejoices to think that soon he will meet the Saviour whom he has learned to love so well. To the careless one who has lost his first love, and gone back to the beggarly elements of the world, it comes like a shock, and awakens the thought, "Oh that I knew where I might find him!" If any such read these lines, be entreated not to rest until you have sought and found him ere it is forever too late.

The news that the Saviour is coming awakens no responsive chord in the breast of the sinner. He

cannot see why Christians should feel so joyful over an event that only means despair for him. Oh that something could arouse such to a sense of the great events that are just before us! If the eyes of one to whom the announcement that "the Lord is coming," is an empty sound, rest on these lines, I beseech you, dear friend, be warned in time, while mercy still lingers, and the last invitation is being given to a dying world. Accept the salvation that is offered without money or price; and then when asked, "What's the news?" you can reply with us, "He's coming soon."

"O Christian, have you heard it?
He's coming soon;
Though thousands have deferred it,
He's coming soon;
Let not thy heart grow weary,
He's coming soon;
Morn follows midnight dreary,
He's coming soon;
Leave all earth's sinful pleasures,
He's coming soon;
Lay up in heaven your treasures,
He's coming soon."

THE SABBATH BEFORE MOSES.

D. T. JONES.

In the work entitled, "The Mine Exploded; or Helps to the Reading of the Bible," a book of 382 pages, published by the American Sunday-school Union, at Philadelphia, in 1853, are found some interesting facts concerning the pre-Mosaic Sabbath. The authorities that stand committed for the correct theology of this little book make its testimony on this subject of special interest. In a note following the title page, we find that the book was written by Benjamin Elliot Nichols, M.A., of Queen's College, Cambridge, England, and was originally published in London by the "Society for Promoting Christian Knowledge." In another note on the same page, we read:—

"No books are published by the American Sunday-school Union without the sanction of the Committee of Publication, consisting of fourteen members, from the following denominations of Christians; viz., Baptist, Methodist, Congregational, Episcopal, Presbyterian, Lutheran, and Reformed Dutch. Not more than three of the members can be of the same denomination, and no book can be published to which any member of the committee shall object."

Having satisfied ourselves as to the authority of this work, we shall now examine the testimony it bears in favor of the Sabbath as a recognized institution before it was formally proclaimed with the other precepts of the law from Sinai. On page 161, under the heading, "The weekly Sabbath," we find the following questions with references to the verses quoted:—

"When was the Sabbath first appointed to man? Gen. 2:2, 3: 'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.'

"Were the Jews reminded of the duty of its observance before the giving of the fourth commandment? and on what occasion? Ex. 16:22-26: 'And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto

the Lord : to-day ye shall not find it in the field. Six days ye shall gather it ; but on the seventh day, which is the Sabbath, in it there shall be none.'

"How were the Jews reminded of the antiquity of its institution in the fourth commandment? *Ans.* By its being spoken of as an ESTABLISHED festival, and by the reference made to God's having hallowed the seventh day at the creation of the world."

In a foot-note cited from the last question, the author says :—

"The restoring and ascertaining the Sabbath was the first point of religion that was settled after the children of Israel came out of Egypt, as being of the greatest moment ; and this in relation to the original institution, for the law at Mount Sinai was not then given."

This all has the genuine ring of sound doctrine, because it is supported by an abundance of testimony from the Scriptures and sound reason. We are glad to know that as late as 1853, the Baptist, Methodist, Presbyterian, Congregational, and other influential religious bodies, through their representatives on the Committee of Publication of the American Sunday-school Union, bore such positive testimony to the origin of the Sabbath in Eden, and its binding obligation as a religious institution between that time and the date of its formal proclamation from Sinai. We should be glad to see the large and influential Protestant denominations of the present day, that are clamoring so loudly for Sunday laws, show to the people from pulpit and platform that the Sabbath of the fourth commandment, the seventh day of the week, was set apart by the Creator from the beginning, and made obligatory on the whole human family, and has continued so without change to the present day. They could find abundance of Scripture to sustain this position, and the people, once convinced by sound Bible argument that the seventh day is the Sabbath, and that God requires all men to keep it holy, would need no civil laws, state or national, to compel them to do so.

VALUE OF KIND WORDS.

GREAT will be the blessedness of those who have not to weep over harsh words, bitter expressions, or wanton neglect to those who ought never to have been subject to such things. None will ever regret speaking too many kind words, while many will have to weep over hasty ones which made the heart ache, and perhaps hastened the death they had to mourn. If, therefore, you would escape this, and have fewer tears to shed by and by, seek and study to be kind now to those you love. If you desire a happy future, sow the seeds now. Be kindly, gracious, considerate, tender, while you have the opportunity. Seek to bring brightness and cheerfulness at all times into your home. Banish as completely as you can all harshness, meanness, suspicion, unkindness, inconsiderateness from your being, so that when the dark shadows of trial and death give you sorrow, you may not have to add to it the bitterness of self-reproach when it will be of no avail. Never forget that the habit which feeds and helps the one, starves and hinders the other. Sow kindness, loving words, cheerful smiles so constantly that the heart will be full, and the mind possessed by such influences that there will be no room left for the rank weeds of unkindness to find an entrance or obtain a place. Even as Paul has said : "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice ; and be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you."—*J. W. Kirton.*

Timely Topics.

LABOR TROUBLES.

RECENT events do not challenge the sagacity, or perhaps knowledge, of Mr. John Burns, the leader of the great London dock strike, who predicted that the movement which he headed was but a forerunner of much greater demonstrations upon the part of laboring men. At the present writing, there are 150,000 men refusing to work in the coal mines of England. At the same time 30,000 engineers are "out" at Newcastle-on-Tyne ; 20,000 Liverpool dock laborers, and 20,000 Fifeshire miners are on a strike, while trouble is being experienced in the boot trade and several other industries in the home country. With such an outlook, business prospects are not very cheering. With every new feature of the labor problem, the difficulties increase, till no one can forecast what the end will be. Have we not reached a time which fulfils the words of our Saviour in reference to the last days : "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" ? So it certainly appears. The indications for the future are anything but assuring, either to the toiling man oppressed in his labor and wages, or to the man of business, who, by an overcrowded competition, is compelled to produce everything at the very cheapest possible figures.

Various philanthropists have their theories of relief and redress ; but we find the most comfort in these words of Jesus : "And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh."

MINISTERS AND MARRIAGE.

MUCH has been said and written upon the evils of lax divorce laws. The extent of these evils has not been overstated. The inviolability of the marriage vows is the safeguard of society, and anything that weakens the binding force of the marriage contract threatens the welfare of civilization. But there is another evil which already exists in the matrimonial field that is producing an abundant harvest of baleful fruits. It is the lax law governing those who celebrate marriages. A minister of religion may easily obtain license to perform this most sacred work, and this should be so. But when he has fulfilled a few formal requirements, he is no longer amenable to the law, and plies his prerogative at his will as opportunities present themselves. Unscrupulous men, and there are such in the ministry, ask but few questions to those who apply to them for the celebration of the rite. They have their eyes upon the fees, and for the sake of a few paltry shillings prostitute their high and holy profession to a use that is in the highest degree criminal, and destructive to society. A recent case before the Melbourne courts in which a minister (so-called) married a young child of fifteen to a youth of about twenty without the mother's consent and against her wish, has brought this evil before the community in a prominent way. But this has been going on all over the world. Professed ministers of Christ with a Satanic greed have pandered to lust and encouraged crime. They have wrecked hearts, and sown the seeds of infamy and shame for the sake of the fees. If I don't do it, somebody else will, they say, and so with a flippant and careless manner speak the words which entail suffering and shame upon the very ones for whose good they have pretended to consecrate their lives.

It's a burning shame that men will thus debase themselves and a holy office ; and God will surely reckon with them. They are responsible for the sin they have occasioned, either knowingly or in a matter which they took no pains to search out. Minis-

ters, as representatives of Christ's gospel of purity, should be careful how they use the right to perform the marriage ceremony. They hold that marriage is more properly contracted under the auspices of religious rites than by the civil authority. True, no doubt ; but let them seek to guard and maintain the standard by exercising a careful and prayerful scrutiny upon the work they are called upon to do.

THE BOYCOTT.

BOYCOTTING is a very modern word, but it has come to have a terrible meaning. It is a dangerous and cruel weapon, and is generally employed by unprincipled men. It is a cowardly and deadly way of meeting an opponent, whose rights and claims to justice are upheld by the law, and who, in the exercise of those legitimate rights, displeases his opponents and awakens their wrath. The wicked way in which their vengeance seeks satisfaction is illustrated in the following account of the boycotting of the McCarthys of Berraharing, in Ireland, given by Isabella L. Bird, in *Murray's Magazine* :—

"Their servants and laborers were compelled to leave them under threats of personal violence. Five shots were fired through their windows, since which time, two and a half years ago, two policemen have slept in their house each night. McCarthy and his family could not attend church ; one Christmas day all the occupants of the gallery of the chapel rose and left it as soon as they entered, and he had to be escorted home by four policemen, to protect him from a mob—hooting, groaning, and throwing mud. The blacksmith will not shoe their horses, nor the shoemaker themselves. The carpenter will not repair their house. No neighboring shops will deal with them ; and in Cork city, to which their necessities drove them, they can only buy the necessaries of life by stealth, here a little and there a little, the shops from which they bought meal, etc., having declined to supply them, as they have been threatened with boycotting by their Cork customers. The butter merchants refuse to buy their butter. Their cattle have been boycotted in Macroom Fair, and the only way in which they can dispose of them is by driving them at dead of night to a given place, where they are met by an agent of the Cork Defense Union, and by some mysterious methods of changing hands, are eventually shipped to England. They had to withdraw their children from school, because the other children refused to attend school along with them. Two emergency men, supplied by the Cork Defense Union, live in their house and act as laborers. A travelling forge, equipped and sent round among boycotted people by the same union, shoes their horses once a month. If a horse casts a shoe in the interval, there is no help for it. No one ever crosses the threshold. No one ever speaks to any one of them anywhere. They can never go to weddings, wakes, dances, or fairs.

"They are literally shunned as *lepers*. A son and two girls have grown up under this sentence, and their *gaucherie* and peculiarity of manner are most singular. 'My daughters can never get husbands,' the mother exclaimed. I took the eldest on my car to her uncle's farm of Ballyherrick, where her father was, and this little jaunt made it a gala day. The uncle, Dennis McCarthy, is 'completely boycotted' for remaining on friendly terms with his brother. The particulars are the same. He, a very delicate man, and his wife, are treated as *lepers*. His wife was stoned, and her clothes torn by the people, when attending chapel some time ago. Just before my visit, some of his out-buildings, his stacks, and a cart had been destroyed by incendiaries, and the neighbors looked on. These people had no children, and could get no servants ; they were both frail, and the woman said she wished daily she had been in her grave before the boycotting began."

The Home Circle.

KEEP SUNNY.

THIS world with all its beauty, its sunshine, and its showers,
Was made for highest duty, and not for idle hours.

Each leaflet has its mission, each blade of grass its place ;
Each life, spite of position, bears fruitage for the race.

Only one spring is sent us to sow the golden grain ;
Only one summer lent us to reap in joy or pain.

The autumn dawns not slowly, white hair too soon has come ;
We lay us with the lowly, and all life's work is done.

What matter if life's measure be long or short on earth,
So we fulfill His pleasure for which the soul had birth ?

So we keep sunny ever, though clouds may dim our way,
Making the darkest weather a bright, perpetual day.

A smile has heaven within it, if hearts be warm and true,
A sweet voice is akin it ; and both are but His due

Who spoke us into being, with faith in life to be,
Where hoping turns to seeing, blest immortality !

No life but has its sorrow ; tell it to God alone ;
Looking for golden morrow, keep ever near the throne.

—Mrs. Sarah K. Bolton.

BRAZIL.

EVERYTHING pertaining to Brazil, the largest State of South America, has of late been fraught with unusual interest to the world at large.

Long the only empire on the American Continent, the government has recently been suddenly changed from a monarchy to a federal republic, and the last trace of the former domination of Spain and Portugal in South America vanished in November, with the removal of the Emperor Dom Pedro, who was one of the best sovereigns, it is said, that ever reigned, always considering the welfare of his people with seemingly an honest desire to make them happy. He governed the nation for nearly half a century ; but, like the Portuguese, the Brazilians are of an exceedingly democratic character, and they had determined, on the death of the Emperor, to substitute, for the monarchy, a republican form of government. However, in consideration of what was thought to be the failure of Dom Pedro's mental powers, and the despotic disposition of the Crown Princess, his daughter, whose increasing assumption of executive power alarmed the popular leaders, they determined to settle matters at once, which they did in the quiet, but most effectual manner with which our readers are already familiar, and the people have now their republic. The general elections are to take place next year, when an assembly to frame a National Constitution will be selected.

The death, at Oporto, of the ex-Empress of Brazil, is without doubt the hardest stroke that Dom Pedro has had to endure. Wife, fortune, and crown have been taken from him within the brief period of two months. The Empress was of lovely character, and a great favorite in Brazil, and her last thoughts were of the country she loved so well, and from which she had been so cruelly exiled. It is said that when in Rio she was frequently at the Opera, and on taking her seat always made a little bow to the people. There was a report that the property of the Imperial family had been taken from them ; but the Brazilian Minister of Finance makes a denial of this statement. Dom Pedro has accepted the King's offer of one of the royal palaces in Lisbon as a temporary residence, but he expresses a desire to live alone. As an editorial writer says, in alluding to the ex-Emperor : "All his efforts, his goodness, his greatness, are forgotten, and he and his family are shipped to Portugal with hardly more ceremony than attends the transportation of convicts, and to add to his sorrow, his loved wife dies in exile. History does not record a stronger picture of the vanity of human wishes, of the ingratitude of nations, of the emptiness of royal pomp."

The Brazilians, as a nation, are said to be extremely patriotic, but not it seems particularly loyal. They are the fortunate possessors of one of the largest and richest countries in the world. With an area of something like 3,000,000 square miles, they are fully cognizant of the fact that their land has not progressed as it ought ; but evidently they do not seem to realize, that, as a nation and as individuals, they may lack energy. However, the enormous size of Brazil and the unevenly distributed inhabitants have possibly discouraged the spirit and ambition of the people.

To a great extent the immense interior still remains undeveloped, and until some "great wave of commercial enterprise, backed by a flood of immigration, shall rush over this mighty land, Brazil will ever remain, what it is, a country of the future."

Brazil knows nothing of the volcanoes and earthquakes of the Pacific coast, and it is free from those droughts which are always blighting the slopes of the Andes.

The highest mountains extend north and south like the Andes, although several inferior ranges traverse the country in different directions. The country is rich in mineral productions. Some of the diamonds are esteemed the finest stones ever known, and Minas is the principal region where they are found, and where the celebrated Serra de Frio mines are. The richest gold mines are in the vicinity of Ouro Preto.

Should one travel through the provinces of Espirito Santo and Porto Seguro, they would there find a striking example of the neglected and vacant condition of large portions of the vast Brazilian territory. These provinces are situated eastward on the Atlantic sea coast to the north of the capital, Rio de Janeiro, and south of the great mercantile city of Bahia ; while behind them to the west is the province of Minas Geraes, so rich in mineral wealth. No country in South America is more easily accessible ; the climate there is comparatively temperate, and the land is fertile and well watered. These provinces, however, with the Rio Doce flowing between them from Minas Geraes, have remained almost unoccupied by civilization. At a meeting of the Royal Geographical Society of London, says a London paper, Mr. W. J. Steains read an interesting account of his travels up the Rio Doce, as well as some of its tributary streams, during nearly eight months from June, 1885. It was surprising, it is said, to remark how little the interior of the country was known, although more than three centuries ago Portuguese explorers went up the Rio Doce, and within thirty years past several attempts have been made to found settlements there. The little village of Linhares, thirty miles from the mouth of the river, was founded in 1792 ; the next village is Guandu, near the mountain range, where navigation is stopped by the rapids, and in the upper course of the river, in Minas Geraes, we find only Figueira mentioned as an abode of civilized men ; these places have scarcely any trade, and but a small number of inhabitants. No agricultural industry is described, and Steains with his six followers, one Scotchman, the others Brazilians, had to take their own food, dried fish and meat and meal, which soon gave out, so that they were half starved. Much of the country is covered with forests of valuable trees ; and the savage tribes of Indians rove about freely, a terror to the scattered Brazilian peasantry. They shoot with bows and arrows, and live by hunting and fishing, and on the nuts of two or three kinds of palm trees. These nuts, being hard, are usually gathered by the women, who prepare them for the food of their husbands and children. The whole number of these Indians in the Rio Doce valley is reckoned at seven thousand ; the wildest tribe is that of the "Incuteracks," who have destroyed the missionary station at Fray Bentos. Mr. Steains explored the Sussuhy Grande and the Tambagnary, the principal northern

tributaries of the Rio Doce, near Figueira, which have not been described before.

Alagoas is situated much farther north than the Rio Grande. Maceio has a considerable export trade in coffee and sugar, and is the chief place on the sea coast. The climate in so large a country as Brazil is necessarily much diversified. In the south it is delightful generally, the summers being cool and the winters mild. In the northern provinces heavy rains and violent storms are frequent, especially from October to March. The population of Brazil comprises a number of distinct races, and many mixed and blended types. In the sea-board region, the aboriginal element has to a great extent become merged in the European, but the people of the interior are for the most part savages.

With the new form of government, let us hope that the rich resources of this fertile country will be fully developed, and that progression in all the various branches of commerce and improvements may speedily follow.—*Ill. Christian Weekly.*

CARRIE'S DECISION.

"Oh dear, it's pleasant, and will be just perfectly elegant this evening," said Carrie Leonard, turning away from her window with a sigh and a very, very long face. There was to be a concert in Madison that evening, a remarkably fine one by the best talent, and Ned Wilmer had invited her to go. Given, the prospect of a "perfectly elegant" evening, full moon, capital sleighing, a four-mile ride in excellent company with a rare musical treat at the end of it, and can you possibly imagine what one could sigh and look doleful about ? But you see it was Thursday.

"Prayer and conference meeting as usual on Thursday evening at 7:30 o'clock."

That was the notice read on Sabbath, and therein lay the secret of Carrie's sigh. It was only a few weeks before that she had publicly confessed her love for Christ, and her earnest desire and purpose to please him in all things. It had slipped her mind what evening it was when she had accepted the invitation. And now, what should she do ?

She knew just how Ned would look, how sarcastically he would smile when she told him why she could not go. And yet how many, many times in the olden days, they two had commented on the inconsistencies of Christians. Ned had been away ; she did not know whether he had been told of her change or not. Somehow she had not had courage to speak of it herself, though they had compared notes on all other topics.

"If Ned knows I profess to be a Christian, I'm very sure that though he may be vexed, still, after all, clear down in his heart, he will think I ought to stay at home and be in my place."

How could she give up the treat ? And how could she tell him ? Her face grew hot at the very thought of his mocking smile. She had hoped it would be stormy, so that it would be impossible to go. She had felt that she should look upon her sickest sick-headache as a positive godsend ; anything, in fact, she thought, would be welcome that would decide the question for her. But never had she felt better in her life, and not a cloud was to be seen. She must decide herself whether she would confess her Saviour or deny him.

"But," she thought, brightening up, "I do not see why I need to worry and fret so. It cannot be wrong, after all, to go ; for Deacon Smith and his wife are going ; and Mamie Trask, Will Sheldon, and Mr. and Mrs. Fisk too, and every one of them church-members. The idea of my being so foolish as to think it wrong." And banishing all her scruples, she went about setting her room to rights, her face bright with pleasant anticipations of the evening's enjoyment.

When she came to sit down to her morning's

reading, her expression changed; for this was the very first verse her eyes rested upon: "What is that to thee? Follow thou Me." After all, what was it to her whether every one else went or not? she was to follow *Him*, not others.

Then, too, there was Ned. Would it not prejudice him against religion if she should excuse herself from going on account of the prayer-meeting? "What is that to thee? Follow thou Me?" The words fairly rang in her ears. It was not anything to her; her part was to follow Christ. He would take care of the rest.

"Impossible!" exclaimed Ned Wilmer in surprise, as he let fall a dainty little note from his hands that noon. "Pshaw!" he said impatiently, as he picked it up again.

An hour afterwards, he added to himself, over his books and papers: "But it was plucky in her, after all, and I respect her for it. I always said, if I were a Christian I would be up to the mark. I hate half-way work—but—I wish she'd let me alone!" And then Ned tried to put all his thoughts upon his work. But there was an earnest little plea in the note he had thrown so impatiently aside, that would not be forgotten. In fact, the harder he tried to forget about it, the more persistently he remembered; and at last he gave it up in despair.

"And only to think," said Carrie afterwards, "the very thing I was afraid would prejudice him, influenced him most of all. I believe, after all, it was Satan put that thought into my head."—*Christian Intelligencer*.

Useful and Curious.

THE new issue of the *Almanach de Gotha* gives an interesting table showing the ages of the several reigning Sovereigns of Europe, and the duration of their reign. We find that the oldest among reigning princes is Leo XIII., who is 79 years old, and has reigned nearly 12 years. Next comes William III., King of the Netherlands, 72 years old, having reigned 40 years; next Christian IX., King of Denmark, 71 years old, with 26 years of reign; then Queen Victoria, 70 years old, with 52 years of reign; Oscar II., King of Sweden, 60 years old, with 17 years of reign; Francis Joseph of Austria, 59 years old, having reigned 41 years; Leopold II., King of the Belgians, 54 years old, having reigned 24 years; Abdul Hamid, the Sultan, 47 years old, with 13 years of reign; Humbert I., King of Italy, 45 years old, with a reign of 12 years; Alexander III., Czar of Russia, 44 years old, with a reign of 8 years; George, King of Greece, 44 years old, with a reign of 26 years; William II., German Emperor, nearly 31 years old, with one year of reign; Carlos I., of Portugal, 26 years old, two months of reign; Alfonso XIII., of Spain, 3 years old, with 3 years of reign.—*Ill. News*.

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

most delicate slate-colored fur. So strong are the webs, that birds the size of larks are frequently caught therein, and even the small, but powerful, scaly lizard falls a victim. He usually throws the coils about the head till the wretched victim is first blinded and then choked. In many unfrequented dark nooks of the jungle, you come across most perfect skeletons of small birds caught in these terrible snares, the strong folds of which prevent the delicate bones from falling to the ground after the wind and weather have dispersed the flesh and feathers.

EXPLOSIVES grow in power as guns do in size. A new compound has been invented by a French chemist which is said to possess powers of destruction in almost incredible excess over any other explosive agent hitherto manufactured. The new explosive has been named "melenite," and in its touch and appearance resembles yellow clay. Picrate of potassium and dynamite upon their advent seemed to have reached the limits of sudden destruction by fire; but neither, it is said, can be compared in effect with melenite when employed for similar purposes; while gun-cotton, glycerine and panclastite—also the invention of a Frenchman—must likewise yield the palm of annihilation to the new explosive. Melenite has been definitely adopted by the French Government for military use, and especially for charging shells.

REMARKABLE MEMORIES.

THERE was a Corsican boy who could rehearse forty thousand words, whether sense or nonsense, as they were dictated, and then repeat them in the reversed order without making a single mistake. A physician, about sixty years ago, could repeat the whole of "Paradise Lost" without a mistake, although he had not read it for twenty years. Euler, the great mathematician, when he became blind, could repeat the whole of Virgil's "Æneid," and could remember the first line and the last line on every page of the particular edition which he had been accustomed to read before he became blind. One kind of retentive memory may be considered as the result of sheer work, a determination toward one particular achievement without reference either to cultivation or to memory on other subjects.

This is frequently shown by persons in humble life in regard to the Bible. An old beggarman at Stirling, known about fifty years ago as "Blind Alick," afforded an instance of this. He knew the whole of the Bible by heart, insomuch that, if a sentence was read to him, he could name the book, chapter, and verse; or if the book, chapter, and verse were named, he could give the exact words. A gentleman, to test him, repeated a verse, purposely making one verbal inaccuracy. Alick hesitated, named the place where the passage was to be found, but at the same time pointed out the verbal error. The same gentleman asked him to repeat the ninety-ninth verse of the seventh chapter of the Book of Numbers. Alick almost instantly replied: "There is no such verse. The chapter has only eighty-nine verses." Gassendi had acquired by heart six thousand Latin verses; and, in order to give his memory exercise, he was in the habit daily of reciting six hundred verses from different languages.—*Toronto Globe*.

PREFIXES TO NAMES.

"FITZ" is an old Norman word signifying son, evidently from the Latin *filius* (French, *fil*). The Scotch "Mac," the Irish "O," the Cymric "Ap," and Oriental "Ben" are prefixed to proper names to signify descent, as in the Norman names Fitzwilliam, Fitzwalter, and Fitzgerald. A later application of it has been to denote the natural sons of royalty, as in Fitzroy, Fitzjames, and Fitzclarence. The Russian termination "wich" is a disguised form of the same word.

THE 1,000,000-POSTAGE-STAMP MYTH.

Now and then some one announces himself as the victim of the one-million-postage-stamp hoax. It is firmly believed that if 1,000,000 stamps are collected and forwarded to some one, a bed will be provided for an invalid boy in some hospital, or a home for an orphan. Christian churches have been the special victims, and there is hardly one in England, the United States, Australia, India, or in any other country, that has not had several members begging, borrowing, and even stealing postage stamps in order to make up the million that will go to clothe and feed some orphan.

This swindle originated in the fertile brain of a postage-stamp collector at Stettin, Germany. He desired to get vast collections to sort out and sell again, and hit upon a plan to set the whole civilized world to work for him free of charge. He preyed on the sympathies of people by announcing that an orphan would be cared for in "The Syrian Orphan Home" for every 1,000,000 stamps sent to him. This worked well; and the next dodge was the starting of a mythical mission in China, the holy sisters of which agreed, for every million stamps sent to them, to save from the jaws of the crocodiles of the Yellow River at least one Chinese baby, and then educate and Christianize it. The stamps were to be sent, not to Jerusalem or China, but to Munich or Stettin. The last claim on the sympathy of the world that has been made by this German is that for 1,000,000 stamps a home for an old lady or an old gentleman will be provided in one of three homes—one in London, another in New York, and the third in Cincinnati. For 500,000 stamps a bed will be endowed in a hospital, and for 100,000 a home will be found for an orphan for one year. There are agencies in various cities to forward stamps to Stettin. It is estimated that this swindler has collected over 100,000,000 stamps in the United States alone.—*Good Housekeeping*.

THE WORLD'S GOLD AND SILVER PRODUCTION.

In his report for 1889, the Director of the Mint of the United States estimates the world's production of gold in 1888 at 159,490 kilogrammes, valued at £21,198,830, compared with 160,000 kilogrammes, valued at £21,253,400, as estimated by Dr. Adolph Soetbeer of Gottingen, Germany, a statistician of high repute. It will be seen that the two authorities approach very closely to each other in their estimate of gold production, but they are somewhat further apart in estimating the production of silver. The Director of the United States Mint places the latter at 3,427,265 kilogrammes, of an average sterling silver value of £20,711,252, but of a coinage value of £28,487,430, while Dr. Soetbeer puts it at 3,637,000 kilogrammes, of a silver value of £21,986,400, and a coining value of £31,000,000. Taking the Director of the Mint's estimate as the more moderate one as a basis, the total sterling value of gold and silver produced in 1888 was nearly £43,000,000. From a comparison of the statistics of the world's coinage during the years from 1885 to 1888, it appears that there was a notable increase in the amount of gold and silver used for coinage in 1887 and 1888. In 1885 the gold coinage was £19,151,517, and that of silver £25,352,915. In 1886 it declined to £18,928,414, and £24,990,820 respectively. In 1887 it jumped up to £24,998,493 for the gold coinage, and to £32,682,280 for silver. In 1888, while the value of the gold coinage rose up further to £26,944,128, that of the silver coinage fell to £29,947,489. It should be stated that the sums given do not represent the amount of gold actually added to the coinage, but include recoinages. In 1888, for instance, over £5,100,000 of gold, and over £5,740,000 of silver were recoinages.—*London News*.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, April 1, 1890.

THE SECOND ADVENT OF CHRIST.

THAT Christ will come to earth again, personally and visibly, in power and great glory, is one of the grandest truths of revelation. No one needs to offer an apology for believing in the second coming of the Lord; for it is made very prominent in the teachings of the Scriptures, both in the Old and the New Testament. And there are very many in all the prevailing Christian denominations who believe it to be a fact, and are looking forward to its fulfillment. But while there are a great many voices proclaiming faith in the event, there is, sad to say, but little harmony in the methods in which it is presented. The voices are so discordant, in fact, as to create a perfect jargon in the theological realm. The result of this discord is, as might be expected, to cause a disgust in the minds of many people toward the doctrine of the second advent, or anything that relates to it. This is all the more so because of the erratic and unsound positions which many fanatics have taken, to support which the Scriptures are distorted and caricatured.

It is not a subject in regard to which we need to enter the realm of speculation, or guess-work. We may keep within the bounds of well-established promises and authentic events, and learn all there is to be learned from God's Word in reference to Christ's second coming. To go beyond this, and attach our own meanings to what God has said, and to say many things that he has never said, is the employment of many who profess to know so much about the fulfillment of prophecy.

Of the things which we may safely and consistently believe in regard to this most important subject, one is that such an event as Christ's coming personally in the clouds of heaven will most assuredly transpire. The only way to avoid this conclusion is to deny our right to understand the plainest words of Sacred Writ. Jesus says, "If I go and prepare a place for you, *I will come again*, and receive you unto myself." The angels at the time of his ascension said: "This same Jesus which is taken up from you into heaven, *shall so come* in like manner as ye have seen him go into heaven." Acts 1:9-11. A most graphic description of this event is given by the apostle Paul in 1 Thess. 4:13-18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."

It requires no small amount of effrontery to

contradict or set aside these scriptures; and scores of passages might be adduced bearing a similar testimony.

But it is, according to reason and the nature of the case, highly necessary that Christ should come again. What the reaping is to the sowing, what the harvest is to seed time, what results are to the labor,—the second coming of Christ is to his first advent. We cannot say that the work of sowing and planting is less important than the harvest; but we know that the harvest brings the consummation of all those hopes with which the ground was cultivated and the seed sown. Without the harvest, hopes would be unfulfilled, labor and sacrifice would remain unrequited, and rewards would never be gained. Christ says that "He that soweth the good seed is the Son of man." And in the great view which John had of the second advent, he saw a white cloud upon which one sat "like unto the Son of man," and he had a sharp sickle with which he reaped the harvest of the earth. Certainly we may conclude, that, having gone forth with weeping, bearing precious seed, the Saviour of mankind will not fail to return with rejoicing, bringing his sheaves with him.

Thousands will admit this much, but at the same time will say that Christ will surely not come in their day. Why not? He will come in somebody's day. The principal cause for placing the event beyond our day is, that it is extremely difficult for the natural mind to make a reality of such momentous truths, and by postponing them indefinitely, they are rendered indistinct, and it requires no exercise of faith to say, O, yes, he will come sometime, but not in our day. Thus the matter is dismissed. But unbelief or indifference upon the part of the people will not delay the coming of Christ. And when the times which the Father has established are fulfilled, when the gospel of mercy has done its work, that day will come. So that as far as a particular people or generation is concerned, it will come as appropriately upon us as upon any other.

In regard to the time of Christ's second advent there are two extreme, unreasonable, and unscriptural positions taken, both of which wisdom teaches that we should avoid. One is that the day or hour or year is revealed. The other is that we can know nothing about the proximity of the event; it may be to-day, it may be a million years yet. Neither of these extreme positions is at all necessary; neither of them is in harmony with Scripture or reason. In speaking upon this point, the apostle says: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." 1 Thess. 5:1-5. There are two classes of people, then; upon one class that day will come unawares, but the other class is not in darkness in regard to its approach. Our Saviour's words are in harmony with these; for he says, after giving certain signs of his coming, "Now learn a parable of the fig tree; when its branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33. But two verses after this we read: "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

Where the truth lies is not difficult to discern.

It is this: We may know of the near approach of the second advent; it is our privilege and duty to know. We may know it as certainly as we know of the coming of winter or summer. But the *definite* time is not revealed. We believe it to be the part of wisdom that it is so. Enough is made known so that we may all stand prepared when Jesus comes. We may have part in the great work of warning others; and when that work is done, the event will not be delayed.

THE SABBATH NOT CHANGED.

(Continued.)

THROUGH all these centuries, the Sunday sustained the character of a usurper, gradually gaining favor with the people as reproach and contumely were placed upon the Sabbath. We make no attempt to allude to all the evidence which might be produced to show that the state of the Sabbath question during the early centuries of the Christian age was as we have indicated; viz.: 1. The Sabbath was observed, but with a care which was gradually diminishing, as enmity towards Judaism, and everything with which the Jews had to do, increased. In fostering this antipathy, the "Fathers" imagined they were doing honor to Christ; and they were placating the prejudices of the nations. 2. Sunday enjoyed special favor with the pagans, and in the resurrection of Christ and other specious excuses, the "Fathers" found a plausible reason for Christian regard being shown for that day. 3. The day was not observed as a Sabbath, religious meetings at first being held upon it to take the place, we may suppose, of the heathen orgies with which it had hitherto been associated. But, returning from these meetings, business and mirth filled up the remainder of the day. These phases of the question became more marked in the western churches than in the eastern, on account of their being more subject to the influence of the Gentile nations.

In the early part of the fourth century, the church entered upon a new epoch. The powerful Roman emperor, Constantine, became the protector of the Christian name. He was induced to take this attitude in order to harmonize the conflicting elements in his dominion. And in doing so he did not turn his back upon the paganism of his ancestors, and which he had already adopted as his own religion. People who have heard only of his acts of tolerance and patronage toward the Christian religion are prone to regard the emperor Constantine as foremost among the godly benefactors of our race, and a stalwart Christian hero. Those who are better acquainted with his life hold him to have been designing and crafty, a man whose principal motive was selfish ambition, whose chief object was to secure to himself the supreme power and influence in a mighty empire which was rapidly disintegrating through civil and religious corruption and schism. To accomplish this, he sought to conciliate heathenism and Christianity by coalition. He saw an opportunity to facilitate this in the exaltation of the Sunday festival. Accordingly he issued a decree for this purpose, bearing the date of March 7, A. D. 321. Chambers's Encyclopedia, in the article already referred to, says:—

"Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A. D., of which the following is a translation: 'Let all judges, inhabitants of the cities, and artificers, rest on the venerable Sunday. But in the country, husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and planting of vines cannot be

so advantageously performed on any other day; lest, by neglecting the opportunity, they should lose the benefits which the divine bounty bestows on us."

Testimony might be greatly multiplied showing that this edict furnishes the first enactment, human or divine, enjoining the observance of the first day of the week. If any dispute this fact, we earnestly call upon them for anything of prior date.

But before we pass this interesting point, the place where Sunday, as a stated Christian day, makes its formal *debut*, we wish to look into some of the circumstances. Many regard this as a most devout religious action on the part of Constantine for promoting the Christian observance of the Lord's day. It was nothing of the kind. He denominates it "the venerable day of the sun," not Sabbath nor Lord's day. On the next day, March 8, we have dated another edict, issued by the same man, for the examination of entrails of beasts for the consultation of the haruspices. These two edicts taken together sufficiently disprove any claim that could be made in behalf of the Christian piety of this prince. Indeed, his pretended conversion to Christianity is not dated until 323 A. D. Dr. Hessey, in *Bampton Lectures*, p. 60, says:—

"Others have looked at the transaction in a totally different light, and refuse to discover in the document, or to suppose in the mind of the enactor, any recognition of the Lord's day as a matter of divine obligation. They remark, and very truly, that Constantine designates it by its astrological or heathen title, *dies solis*, and insist that the epithet *venerabilis* with which it is introduced has reference to the rites performed on that day in honor of Hercules, Apollo, and Mithras. And in support of their assertion they urge that in the same year Constantine promulgated an edict of an unquestionably heathen character for the better observance of sacrificial customs."

Dr. Phillip Schaff stands high in the present world of religious literature and research. He is a warm friend of Sunday-keeping; but speaks in the following candid manner of this edict:—

"He enjoined the observance, or rather forbade the public desecration, of Sunday, not under the name of *Sabbatum* or *dies Domini*, but under its own astrological or heathen title, *dies solis*, familiar to all his subjects, so that the law was as applicable to the worshippers of Hercules, Apollo, or Mithras, as to the Christians."—*History of the Christian Church, period 3, sec. 2.*

The *North British Review*, vol. 13, page 409, thus defends this step:—

"That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it their Lord's day and their Sabbath. . . . If the authority of the church is to be ignored altogether by Protestants, there is no matter; because opportunity and common expediency are surely argument enough for so ceremonial a change as the mere day of the week for the observance of the rest and holy convocation of the Jewish Sabbath. That primitive church, in fact, was shut up to the adoption of the Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent or undelightful thing to adopt it, inasmuch as the first day of the week was their own high day at any rate; so that their compliance and civility were rewarded by the redoubled sanctity of their quiet festival."

In the light of the facts, this first Sunday law becomes a heathen decree, issued in honor of a heathen day, which Christians were, many of them, already regarding as a festival. It applies much more directly to the pagan than to the Christian phase of its observance; in fact, the latter is not at all considered.

(To be continued.)

WAS SAMUEL RAISED FROM THE DEAD?

S. N. H.

THE twenty-eighth chapter of 1 Samuel furnishes us with an illustration of the practice of witchcraft. The terms witch, necromancer, diviner, and sorcerer are closely related to each other in meaning, and are applied to those who indulge in the sin of witchcraft. This was a common sin among the ancient nations whom God rejected. The following language shows how God regards those who indulge in it:—

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God." "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them." Lev. 19:31; 20:27.

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations, the Lord thy God doth drive them out from before thee." Deut. 18:9-12. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. 15:23.

The testimonies of the New Testament writers are equally conclusive as showing how God regards this sin, and those who in any way give countenance to it. It is classed with the works of the flesh. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, . . . murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21. Simon for a long time bewitched the people by this sin of sorcery (Acts 8:9-11), and because he thought the power of the Holy Spirit was of the same sort, Peter informed him that he had no part or lot in the work of God. Verses 18-21. All sorcerers will finally be outside of the city of God, and will have a part in the lake of fire. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15.

From these testimonies it is evident that this practice is in direct opposition to the Scriptures, and a sin which God hates. The God of the Bible has nothing whatever to do with those who tamper with witchcraft. It comes direct from Satan, the author of all unrighteousness. God never co-operates with Satan in his work, or with his agents. The sin of witchcraft is the holding of direct intercourse with Satan or his evil angels under the appearance of conversing with the spirits of the dead. This is indicated by the words of the prophet: "When they shall say unto you, Seek unto them that have familiar spirits, . . . should not a people seek unto their God? for the living to the dead?" Isa. 8:19.

In the chapter first referred to above, we have an account of this sin being practiced by those whom God had rejected, which will show how witchcraft was conducted in the former dispensation. We do not say there are no people who are deceived in the matter of apparently holding communion with the dead, and who after a time recover from the deception; but as sure as

God has ever spoken in his Word, it is a sin that will fit its devotees for the great winepress of the wrath of God. It is Satan's great masterpiece of wickedness and deception. But in the case before us, let us notice some of the facts presented.

1. Saul had for many years so departed from the Lord that he did not answer him by dreams, or by prophets, or in any other way. He was now in great distress, because of the attacks of the Philistines. He therefore sought for one who had a familiar spirit, a class which he had put to death when the Lord was with him.

2. Samuel, the prophet of God, who had faithfully warned Saul of the consequences of his rash course, and who had in his last warning told him that his rebellion was as the sin of witchcraft, had been dead for many years. During this time, Saul had been without God, and now that he was in distress he decided to have an interview with Samuel through the practice of witchcraft, against which the prophet had warned him.

3. This woman carried on her work in a secret manner, as the sin was so heinous. She professed to be able to secure the aid of a familiar spirit to carry out that which was desired. This spirit had power to do one of two things, either to bring up from the dead any person that it chose to, or it could so personate the dead person, and give such information, as to lead the inquirer to believe he was communicating with the person himself.

It will be further noticed that the woman was first anxious to ascertain whether Saul was sincere in his inquiry, or whether he was laying a snare to detect her in the practice of witchcraft, and put her to death. When she was satisfied as to this point, she said, "Whom shall I bring up unto thee?" Saul said, "Bring me up Samuel." Then the woman invokes her familiar spirit, and a form appears to her. But it will be noticed that Saul did not see the manifestation at all. From the description which the witch gave him of what she saw, he "perceived that it was Samuel." Whatever it was that appeared, it was in league with the woman; for she was at once informed that it was Saul who had come to her, and she cries out in terror, "Why hast thou deceived me? For thou art Saul." It will also be noticed that in describing the manifestation, the woman said she saw gods rising out of the earth, or, as Gesenius gives it, "I see a god-like form ascending out of the earth." Modern Spiritualism differs from this in one respect. What purports to be the spirits of the dead are brought down from the "seventh sphere;" but the work is the same.

The place where this form rose out of the earth was in Endor, over fifty miles from Ramah, where Samuel was buried. Now it must have been a literal resurrection of the prophet, or it was the familiar spirit which came at the woman's bidding, and so counterfeited Samuel that the description was recognized by Saul. But the former could not be true; for Satan cannot raise the dead. Had Samuel literally appeared here, it would have been a resurrection by the Lord at the request of a witch, whom the Lord had commanded to be slain, and at the request of a king who had departed from God until the Lord would hold no intercourse with him, thus subjecting the Lord of the whole earth to the incantations and desires of the most abandoned characters. The only conclusion possible is that the manifestation here recorded was nothing else than the work of a familiar spirit, personating the man of God. Saul had sought for light and counsel from the Lord, and had failed. Then in his extremity he goes to Satan, and with the witch of Endor as the "medium," he holds converse

with that being who is ever ready to advise and direct those who have departed from God and are walking in rebellion.

The whole transaction bears the impress of Satan, and was one with which the Lord, or the holy prophet who had fallen asleep at Ramah, could have had nothing to do. It was one of Saul's most heinous acts, and increased the severity of God's judgments against him. The sacred historian says of his death: "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it, and inquired not of the Lord; therefore he slew him." 1 Chron. 10:13, 14. He inquired not of the Lord, but of a familiar spirit, and his case stands out as a warning to those who trifle with that modern form of ancient witchcraft and necromancy which is abroad in the land under the name of Spiritualism.

A VISIT TO THE MALAY SECRETARY.

S. N. H.

THE Malays are very numerous in some portions of Africa, especially in the north. It is estimated that in Cape Town and vicinity there are from seven to eight thousand of them, besides considerable numbers in the East Province, and higher up that coast. There are among them, as among all other people who claim civilization, many of refinement and intelligence. These are men of influence in the community where they live. They believe much in their set seasons for prayer, and the most conscientious are strict in observing them. In those places where they have a mosque, they frequently repair there, instead of worshipping at home. Those of them upon whom the influence of the gospel has had the least effect, often, like the heathen, sink into the lowest depths of degradation; but to judge the body by this class would be to misrepresent them as a people.

They put forth no missionary effort to convert others to their faith; this is not their mission; but at the same time there are many professed Christians who turn Mohammedans. Missionaries have less success among the Mohammedans than they do among the lowest classes of the heathen. They have no more of a desire to assimilate with other people than have the Chinese. They are, and always will remain, a distinct race of people.

There was an enactment passed in 1642, found in an old law book, relating to their religion, as follows: "No one shall trouble the Amboinecese about their religion, or annoy them, so long as they do not practice it in public, or venture to propagate it among Christians or heathens. Offenders to be punished with death. But should there be among them those who have been drawn out by God to become Christians, they are not to be prevented or hindered from joining the Christian church."

At the present time they have a number of places of worship both at Cape Town and Port Elizabeth. The religious services are, on the whole, fairly attended by the male portion of the community, but the females are usually excluded from the mosques. The reason offered is because the sight of women inspires in them unholy thoughts, when they come to worship before God. A considerable number have of late years made pilgrimages to Mecca, and they still continue to do this, which step no doubt tends to strengthen them in their faith; and they are particularly proud of being designated as "Hadjes" on their return from such pilgrimages.

The language of the Cape Malays is the Dutch,

mixed with a number of Malay words. Some of them speak English quite well, and are continually making progress in this respect. Since this connection with Mecca has been going on, they are becoming more versed in the Arabic. Many of them, when they return from their pilgrimage, speak that language quite fluently.

The first necessary qualification in order to become a priest is to be able to read the Koran, which is written in Arabic, with fluency. They have at Cape Town schools where the Arabic is taught. For the sciences the children go to the Christian schools.

The Mohammedans are the most exclusive people in South Africa. The difficulty seems to lie in the fact that they are intelligent, and have a system of faith in direct opposition to any that bears the name of Christ. The first and the chief corner-stone of their faith is a denial that Christ is the Son of God. They believe that Adam, Noah, Abraham, Moses, Christ, and Mohammed were prophets. Mohammed, they hold, is the greatest of them all. They believe that Daniel was a prophet, and also some others, but that they are inferior to the first-named.

We formed an acquaintance with their chief secretary for the Cape, Mr. Abdol Burns. He was a Christian until twenty-nine years of age, and then he turned Mohammedan. It was with some difficulty that we made his acquaintance, so as to be invited to his house, although recommended to him by one of their priests. But when he once took me into his house, in true Arabian style he said, "Now you are my friend; my room, my library, and myself are all at your disposal." I have called on him a number of times since, and have ever received a hearty welcome. He manifests the greatest freedom in giving any information desired, concerning them, and their customs, habits, modes of living, and so forth. He is firm in the belief that all their wars in the past were the battles of the Lord. I asked him, providing there were a majority of their people, what would become of the Christians. To this he replied, "Unless they would turn Mohammedan, we would be obliged to kill them." To this I replied, "What, then, would become of our friendship?" "Unless you break the friendship by shooting my people, I would be obliged to befriend you," said he. They accept the Koran instead of the New Testament. The church service is conducted in the Arabic. When the name of Daniel is mentioned, the congregation respond, "*Nabie, Alley, Salaam;*" i. e., "Prophet Daniel, great blessing be upon him." The same response is made when the names of the other prophets whom they acknowledge as such, are mentioned. They observe Friday, the sixth day of the week, because Adam was created thereon, and because he had to thank the Lord for his creation.

Mr. Burns has one wife and three children, although the laws allow this people a plurality of wives. But in case of litigation after the death of the husband, where there is property, the law does not recognize that the marriage is legal. If there be no will, then the master of the Supreme Court calls an assembly, investigates the matter, and declares who the nearest heir is. Mr. Burns has two boys and one girl. They are educated in the English, Dutch, and Arabian languages. The following is their confession of faith: "*Lah illah ha il Allah Mahomet Rasoul Allah;*" i. e., "No other God, and Mohammed, prophet of God." This must be publicly affirmed.

We gave Mr. Burns a brief synopsis of our faith, stating that we observed the seventh day as the Sabbath, believed in the coming of the Lord, the resurrection of the dead, the judgment, reigning with Christ a thousand years, the res-

toration of the earth, etc. He looked at us in perfect astonishment, and exclaimed, "You are a class of Christians we are not to kill, or in any way to injure." Then, to prove it, he went to his library and took down a book, even "Thoughts on Daniel and the Revelation," and read these words of Abubeker, in his circular letter to the tribes of Arabs in Arabia:—

"When you fight the battles of the Lord, quit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no fruit-trees, nor burn any fields of corn, nor do any mischief to cattle, unless you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live in retired monasteries, and propose to themselves to serve God that way. Let them alone; neither kill them, nor destroy their monasteries. And you will find another class of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls; give them no quarter, till they either turn or pay tribute."

He claimed that these were the Romanists, which were Christians only in name, but in reality were idolaters. These they were to kill, because they had changed the Bible and the Sabbath. Because we keep the seventh day, their religion forbids them to kill us or do us any harm. It was so with those that the historian referred to. They claim to believe in the coming of Christ and the resurrection of the dead. He seemed to regret that their people were so unprincipled. They have united with the English in putting down the natives, in the rebellion in the past. He himself had received some weapons that were used by the Bushmen, as trophies of victory. Some of these relics he gave me. We had previously presented him with "Thoughts on Daniel and the Revelation." There is a faint hope in our mind that he may yet embrace Christianity, and become a source of light to his people. Some of that people we believe will be saved in the kingdom of God. One thing is certain, the truth will find its way to all classes and all peoples. There are some among the Malays that appear to be conscientious in their faith.

Africa has a large number of inhabitants of almost every kindred and tongue, especially those who are the least enlightened by the truth of God. It will be a desirable thing to see gathered from these some souls in the last generation, as the final triumph of the grace of Christ. It will be the most remarkable company ever gathered from any one generation. It will be the final triumph of the grace of Christ, and as a special crown of jewels they will shine with Christ forever, even forever and ever.

BALAAAM said: "Let me die the death of the righteous; and let my last end be like his." It is only in considering what life is at its close that we can form any just estimate of its worth; and not till then can the success or failure of a life be determined. Who would not share the wish of the prophet? To meet the last enemy without fear, to await the great change with a serene trust in God, to relinquish life while reposing implicit faith in our Redeemer,—this is the death of the righteous. Who does not covet such a departing? But Balaam never realized his choice. He died fighting among the enemies of the Lord. Thousands like him contemplate for themselves the peaceful close of the life of a righteous man, but meet a death full of regret and remorse. Why this disappointment? Simply this: They were not willing to live the life of the righteous. No man need expect to live the life of the sinner, and die the death of the righteous.

Bible Student.

SABBATH-SCHOOL LESSONS.

LETTER TO THE HEBREWS.

Lesson 16.—April 19, 1890.

HEBREWS 8:8-13.

1. WHAT was the old covenant that was made with Israel? Ex. 19:5-8; 24:3-8.
2. How does the second covenant compare with the first? Heb. 8:6.
3. What was the necessity for the second covenant? Verse 7.
4. Since the second covenant is better than the first, in that it is founded upon better promises, wherein must the first have been faulty? *Ans.* In the promises.
5. What were the promises of the first covenant? Ex. 19:8; 24:3, 7.
6. What was God's covenant which the people promised to perform?
7. What is said of the nature of those commandments? Ps. 19:7; 119:172.
8. What of those who do them? Ps. 119:1-3; Eccl. 12:13.
9. Then could the children of Israel have promised anything better than to keep God's commandments?
10. Wherein, then, was the fault? Heb. 8:8, first part.
11. What did the people really promise to do? Ex. 19:5, 6, 8. See note.
12. What cannot the law do? Rom. 3:20.
13. What renders the law thus powerless? Rom. 8:3.
14. What is all human righteousness? Isa. 64:6
15. What is the only true righteousness? Phil. 3:9.
16. In the terms of the first covenant, do we find any mention of faith or of divine assistance?

NOTES.

Let the student note that the promises in the old covenant were really all on the part of the people. God said, "If ye will obey my voice indeed, and keep my covenant [the ten commandments], then ye shall be a peculiar treasure unto me above all people, . . . and ye shall be unto me a kingdom of priests, and an holy nation." God did not say that he would *make* them such, but that they would be such a people if they obeyed his commandments. It could not be otherwise. The keeping of God's holy law would constitute them a holy people; and as such they would indeed be a peculiar treasure, even as are all who are zealous of good works. All that was set before them was simply what would result from obedience to the law, and that covenant contained no promise of help in doing that. Therefore the first covenant was a promise on the part of the people that they would *make themselves* holy. But this they could not do. The promise was a good one; with it alone there could be no fault; the fault lay with the people. The promise was faulty, through the weakness of the people who made it; just as we read in Rom. 8:3 that the law was weak through the flesh.

The first thought in the minds of many, on learning that in the first covenant the people made a promise which they could not possibly fulfill, is that God was unjust to require such a promise. And since they know that God is not unjust, they conclude that the first covenant must have contained pardon and promise of divine assistance, although it contained no hint of it. If the student will wait until the subject of the covenants is concluded, he will see the justice and the mercy of God's plan. But right here let us fasten these two thoughts: First, if the first covenant had contained pardon, and promise of divine assistance, there would have been no necessity of any other covenant. Pardon and divine aid are all that any soul can get, and if the first covenant had had these, it would not have been faulty. But, second, let it not be forgotten that the

fact that there was no pardon, and no Holy Spirit's aid, in that covenant, does not imply that there was no salvation for the people who lived under it. There was ample provision for them, but not in the first covenant. What the provision was, and why the first covenant was given, will be learned later.

Lesson 17.—April 26, 1890.

HEBREWS 8:8-13.

1. WITH whom was the old covenant made? Jer. 31:31, 32.
2. With whom did the Lord say he would make a new covenant? Heb. 8:8.
3. Have Gentiles any part in the covenants? Eph. 2:11, 12.
4. What were the promises of the old covenant?
5. What did the people really bind themselves to do?
6. Wherein was that covenant faulty?
7. What made the promises faulty?
8. In what was the second covenant better than the first? Heb. 8:6.
9. Repeat the promises of the new covenant. Verses 10-12; Jer. 31:33, 34.
10. Who makes these promises?
11. What is the order of their fulfillment? See note.
12. What is meant by putting the law into the minds of the people? *Ans.* So impressing it upon their minds that they would not forget it, and causing them to delight in it, and acknowledge its holiness. Rom. 7:12, 22.
13. What is meant by writing it in their hearts? *Ans.* Making it the rule of their lives, the spring of all their actions. In other words, making it a part of them.
14. What is said of those in whose hearts the law of God is? Ps. 119:11; 37:31.
15. Whom will such a one be like? Ps. 40:7, 8.
16. What will be the characteristic of those who have the law written in their hearts? Titus 2:14.
17. Is not this the object set before the people in the first covenant? Ex. 19:5, 6.
18. Then wherein is the great difference between the first covenant and the second? *Ans.* In the first covenant the people promised to make themselves holy; in the second, God says that he will do the work for them.
19. In order that this work may be done, what must men do? James 4:7, first clause; 1 Peter 5:6; Rom. 6:13.
20. What is the reason why many who profess to desire righteousness do not obtain it? Rom. 10:3.
21. If they would humble themselves and submit to God, what would he do for them? Isa. 61:10.
22. Through whom alone can this righteousness be obtained? Rom. 5:17, 19.
23. What is the condition on which it is given? Rom. 3:22.

NOTES.

The first of the blessings of the gospel is the forgiveness of sins. The term for this in the quotation in Hebrews is, "I will be merciful to their unrighteousness." The next is the writing of the law in the hearts of the people. Then comes the final blotting out of sins: "Their sins and their iniquities will I remember no more." And then comes the close of probation, and the eternal inheritance, when "they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. 31:34. Then all the people will be taught of the Lord. Isa. 54:13.

Israel were indeed called the people of God; but his dealings with them abundantly prove, what the New Testament plainly declares, that only the faithful are really Israel, and no others were truly his people. The Lord sent word to Pharaoh, saying, "Let my people go, that they may serve me." Again he said, "Israel is my son, even my firstborn." He also said he had seen the affliction of his people and had come to deliver them, and to bring them into the land of Canaan. He did indeed deliver them out of Egypt; but of all the

host that went out, only two were brought into the land of Canaan. The rest fell in the desert because of their unbelief. When they rebelled against God, they cut themselves off from being his people. And as he said in the prophecy, and in the text we have been considering, when they refused to continue in his covenant he regarded them not. To be the people of God in truth, we must have his law in our hearts.

EPISTLE TO THE HEBREWS.

THE Epistle to the Hebrews is by far the most important and useful of all the apostolic writings; all the doctrines of the gospel are in it embodied, illustrated, and enforced in a manner the most lucid, by references and examples the most striking and illustrious, and by arguments the most cogent and convincing. It is an epitome of the dispensations of God to man, from the foundation of the world to the advent of Christ. It is not only the sum of the gospel, but the sum and completion of the law, on which it is also a most beautiful and luminous comment. *Without* this, the law of Moses had never been fully understood, nor God's design in giving it. *With* this, all is clear and plain, and the ways of God with man rendered consistent and harmonious. The apostle appears to have taken a portion of one of his own epistles for his text,—“Christ is the end of the law for righteousness to them that believe,”—and has most amply and impressively demonstrated his proposition. All the rites, ceremonies, and sacrifices of the Mosaic institution are shown to have had Christ for their object and end, and to have had neither intention nor meaning but in reference to him; yea, as a system to be without substance, as a law to be without reason, and its enactments to be both impossible and absurd, if taken out of this reference and connection. Never were premises more clearly stated; never was an argument handled in a more masterly manner; and never was a conclusion more legitimately and satisfactorily brought forth. The matter is everywhere the most interesting; the manner is throughout the most engaging; and the language is most beautifully adapted to the whole, everywhere appropriate, always nervous and energetic, dignified as is the subject, pure and elegant as that of the most accomplished Grecian orators, and harmonious and diversified as the music of the spheres.

So many are the beauties, so great the excellency, so instructive the matter, so pleasing the manner, and so exceedingly interesting the whole, that the work may be read a hundred times over without perceiving anything of sameness, and with new and increased information at each reading. This latter is an excellency which belongs to the whole revelation of God, but to no part of it in such a peculiar and supereminent manner as to the Epistle to the Hebrews.

According to *Schoettgen*, the proposition of the whole Epistle is this: *Jesus of Nazareth is the true God.* And in order to convince the Jews of the truth of this proposition, the apostle uses but three arguments: 1. Christ is superior to the angels; 2. He is superior to Moses; 3. He is superior to Aaron.

This is the point which the apostle undertakes to prove, in order that he may show the Godhead of Christ; therefore if we find him proving that Jesus was greater than the patriarchs, greater than Aaron, greater than Moses, and greater than the angels, he must be understood to mean, according to the Jewish phraseology, that Jesus is an uncreated Being, infinitely greater than all others, whether earthly or heavenly. For, as they allowed the greatest eminence (next to God) to angelic beings, the apostle concludes "That he who is greater than the angels is truly God: but Christ is greater than the angels; therefore Christ is truly God." Nothing can be clearer than that this is the apostle's grand argument; and the proofs and illustrations of it meet the reader in almost every verse.—*Dr. A. Clarke.*

Missionary.

THE WORD OF THE LORD.

U. SMITH.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 10, 11.

AS SNOW and rain rise not again to heaven,
But yield their treasures to earth's thirsty soil,
Till bud and flower and bounteous fruit are given
To him who sows and reaps in faithful toil,

So, saith the Lord, my holy word shall be,
That goeth forth in plenitude of power;
Not void shall it again return to me,
But gather from all lands a precious dower.

The sad shall hear it and in heart rejoice;
The heavy-laden listen and find rest;
And burdened souls by this thrice-welcome voice
Shall change their load of guilt for pardon blest.

It soothes the sufferer on his couch of pain,
Makes bright and warm the dull, cold days of care,
Translates the poor man from his low domain
To this divine estate—of heaven an heir.

The quickened conscience hears the vital word,
And, lo! a new, strange life the bosom thrills;
The world's deceitful voice no longer heard,
The heart turns upward to the heavenly hills.

Silent as dew and sunshine on the earth,
Not fire nor sword its power divine can stay.
In lowly paths it finds its choicest worth,
And ripens souls for God's eternal day.

And so at last from every land they come,
In shining columns crowned with joy and song;
In chants of praise to God no voice is dumb,
Nor silent harp in all the ransomed throng.

O ye to whom 'tis given to bear to men
The precious word of life from Christ the Lord,
Cease not nor weary in your toil; for then
Heaven shall unfold your infinite reward.

ADELAIDE, SOUTH AUSTRALIA.

IMMEDIATELY after returning from our good Conference, I began making arrangements to pitch my tent in the city. The Lord seemed to have gone out before me, and the way opened up with very little effort on my part. We succeeded in securing what seemed to be a good location, and the city council kindly gave us leave to erect our tent on the ground secured, free of charge. We felt to thank God for kindly inclining the hearts of the officials towards us; for had they not shown us special favors, we should not have been able to locate in the city.

We began our meetings the 16th ultimo. There was a fair interest, though not what I would call a large one. The Lord gave freedom in presenting the precious truth, and the interest gradually arose until our tent would not hold our Sunday-night congregations. The people seem very friendly towards us. Last Sunday evening, the 9th inst., I spoke on the "Sabbath of the New Testament." The tent was full. The Lord gave good freedom. We trust that some seed may have fallen upon good ground. Quite a number expressed themselves, at the close, as well pleased with the subject. I am of good courage in the work, anxious to do my part well, and willing to leave the results with the Lord.

Brn. Stewart and Vercoe are rendering valuable help in these meetings. The former will doubtless go into a new field by himself ere I report again; and the latter expects to go forth bearing the precious seed as soon as the tent season is over. May God go before each of them by his Spirit, and make them successful in their work.

Bro. E. M. Morrison came to our city in the interest of the canvassing work soon after I began this series of meetings. At first it seemed that there were but few who were prepared to enter the canvassing field; but the Spirit of the Lord moved

upon the hearts of our people the first Sabbath after Bro. M.'s arrival, while we talked upon the importance of this branch of the work, and twelve decided to engage in it immediately. A class was organized at once, and Bro. M. began with his usual zeal to teach his pupils how to sell books. He succeeded in arousing considerable enthusiasm. Nearly all are arranging to enter upon a vigorous campaign in the near future. We have great hopes of seeing many volumes of precious truth placed in the hands of the reading people of this colony.

We hope all the dear brethren and sisters will pray for the work and workers in South Australia.

WILL D. CURTIS.

Glen Osmond Rd., Parkside, March 10, 1890.

MISSIONARY WORK AMONG THE RUSSIANS.

MANY of our people have watched with deep interest the rapid progress of the Third Angel's Message among the German Russians, first in America, then in Russia itself. And while we have rejoiced at these good omens, our prayers have also been that God might in some way work also among the Slavs themselves. Last year we published our first tract in Russian, "Which Day do You Keep, and Why?" and we have since sent many hundreds of these tracts there. In faith we have sown the seed. For a while we did not hear much; but silently it has done, and is doing, its work. God by his might waters it by his Spirit, and we can already see the fruits, while men are hindered in the work, as the letters below will show. (We were obliged to be very careful in sending these tracts, and one of our brethren hardly escaped prison for giving one of them to a Russian.) Of late we have begun to translate a number of Bible-readings into the Russian language, and as soon as we get the proofs, we shall send some to our friends in Russia for examination. The process has been a slow one, but we are glad as to the good impression they make. The brother who writes us the first letter, and to whom the second is addressed, is the leader of the company. They have recently sent us 22s. toward meeting the expense of translating. We contemplate working these readings into an illustrated pamphlet for sale on the ships, and have the same in the Bohemian and Polish also. And while these dear brethren are in banishment, and under the supervision of the police, and we hardly know what awaits them next, we ask God's people to pray for them and the dear laborers who have gone there, that they may have heavenly wisdom in dealing with all these cases. The above-mentioned brother writes us under date of Oct. 23, 1889, as follows:—

"DEAR BRO. PERK AND BELOVED BRETHREN AND SISTERS IN HAMBURG: I received your letter, and rejoiced very much over it, but especially was I glad to receive the reading on Daniel 2. And not only was I very much satisfied, but all the brethren and sisters with me. I am told that I and another brother are soon to appear before the court for circulating our reading matter. The judge has watched us for some time with suspicion, and has already questioned us. I am now under the supervision of the police, and have been forbidden to leave the city. I have sent a letter to a Baptist sister in Petersburg. I wrote her, greeting her thus: 'Be joyful in the Lord. Isa. 58: 13, 14; Matt. 5: 5; Ps. 37: 11; 2 Pet. 3: 13.' She wished me to write her more fully on the Sabbath, and as she had learned that I had a tract on it, she begged me to send her one. As to our membership, we now have twenty-one Sabbath-keepers here,—eleven brethren and ten sisters. As to the Molakaners and Sabbathniki, I will write you later. I have of late sent seventeen missionary letters to different parts of Russia. May all the brethren and sisters remember us in their prayers."

The following letter, bearing date Oct. 2, 1889, he received. It is from friends in Western Russia to "beloved brethren in the Lord, who live in banishment, but love the Lord and keep his commandments:—"

"We often think of you in our supplications, and

ask God to give you wisdom to answer before the judge, that the authority may hear through the church the word in Eph. 3: 10; and if we were only as the prophet says, all would be taught of God. Isa. 54: 13.

"We desire to know what will become of you—the court will decide your case. Please write us concerning the outcome. We also inform you that we have given your letter to Mr. A. He has read it, but is not satisfied, and says, 'How can he write me thus? According to his letter, we are all wrong. If I could get such a book as he mentions ["Thoughts on Daniel and the Revelation"] that would prove that a power should come up and change time, I would gladly give twenty rubles [two pounds] for it. I will remain in my present faith until I can get a book by which I can become convinced of what is right. If you know of such a book or the address where it can be obtained, please send me either; for we would like to have proof that the Sabbath is right.' For my part, I know of a book inspired of God, and thank him that he has opened my understanding to comprehend his holy Word. We desire your counsel concerning my sister. She desires baptism, and we advised her to wait until some brethren delegated for this purpose should come, for we desire to be in fellowship with you. We shall wait for your counsel. We only regret that we are so far from you. But while we cannot see each other, you can refresh our spirits."

Thus we see souls hungering and thirsting for truth everywhere. May God help us to do our share in providing for their wants. L. R. CONRADI.

THE UNITED STATES.

DISTRICT MEETING AT LUCAS, WISCONSIN.

THE members of the Lucas church gave a glad welcome to the sixty-five persons who came from abroad to share their hospitality and the privileges of this good meeting. The dedicatory service for their new meeting-house, held on Sunday, the 15th, was an interesting and profitable occasion. Meetings with the Lucas church were begun by the writer two days before the district meeting, and were continued after its close, by Bro. M. H. Brown and myself, until Christmas eve. The benefits of these meetings to this church are beyond estimation. Mutual and affecting confessions were made, resulting in cementing together in bonds of brotherly love the whole membership of the church, which produced a scene for angels to contemplate with joy; and the Lord approved by the presence of his Spirit in great power. Six were received into the church by baptism, others were reclaimed, and several were received by letter. In all, eleven were added to the church. A full organization of the church was effected by the election of two elders, a deacon, and a clerk. The ordination of the elders and deacon was an especially impressive occasion. The ordinances were celebrated; the "Readings" for the week of prayer were not neglected; and all testified at parting that the meetings had been the best ever held here, and the results more than they dared to hope for.

We feel very grateful for what the Lord has wrought for us at Lucas, and are confident that the influence of this work will be felt throughout the district. There are many interested ones in the vicinity of the Lucas church, and if the Spirit of the Lord is cherished by the members of that body, we expect to see many more added to their number at no very distant day. As we left them on Christmas morning, our hearts were full of thanksgiving to God, "who giveth us the victory through Jesus Christ our Lord," and we felt constrained to say that the work is the Lord's, and to him shall be all the glory; and to pray for the same blessing on our labors in the fields next to be visited.

BELDENVILLE.

AFTER the close of the meeting at Lucas, I went to Beldenville, in accordance with the earnest request of the brethren and sisters from that place, and began meetings continuing there two weeks, holding in that time, twenty-two meetings. I found an earnest desire to get into light and unity. I had

News Summary.

Emperor William of Germany receives £785,965 per annum.

In the Soudan there is great suffering from famine accompanied by pestilence.

The drink bill of Great Britain for 1889 was £7,500,000 in excess of that for 1888.

Emin Pasha has accepted the position of Governor of the German possessions in East Africa.

Thirteen firemen were killed and nine injured at a fire in Indianapolis, Indiana, on the 17th ult.

Mr. Gladstone has expressed himself in favor of a larger number of working men in the British Parliament.

The Chinese residents of San Francisco have been ordered to remove from the central portions of the city.

A general strike of laboring men in the United States is anticipated in behalf of eight hours for a day's work.

There are rumors of an approaching crisis in the English Government, and the resignation of Lord Salisbury's ministry.

The marriage of Miss Von Finkelstein, the celebrated Jewess lecturer, to Charles Edward Mountford, of Delhi, India, is announced.

A proposition to have Canada represented in the Imperial Parliament has been withdrawn from the Senate of the Dominion.

The wheat crop in England for 1889 is estimated at 69,000,000 bushels. This is more than 5,000,000 bushels less than the crop for 1888.

There are annually killed in Africa a minimum of 65,000 elephants, yielding a quantity of raw ivory, the selling price of which is about £850,000.

The British delegates to the international labor conference at Berlin have been instructed to take no part in the discussion of the eight-hours question.

It is stated that the Rothschilds have taken up £15,000,000 of the Russian loan for the conversion of previous loans into stock bearing less interest.

The fiftieth anniversary of the introduction of postage stamps occurs this year, and is to be celebrated by an international exhibition of stamps at Vienna.

A matrimonial agency has been started in Pennsylvania, which undertakes to find out all about the gentleman who may happen to be courting any lady client.

In the United Kingdom there are 380 banks, with aggregate deposits of £900,000,000. Of this sum about one-fifth remains unclaimed, and accrues to the banks.

Very serious floods are reported from Brisbane. Thousands of persons are homeless; and £500,000 is the estimated property loss. Ten lives have been lost.

France has been passing through a ministerial crisis. M. de Freycinet has founded a new Cabinet, and announces that the Government will adopt a protectionist policy.

The influenza epidemic in Europe has been followed by a new disease called lanona. Its victims are thrown into a trance condition, which continues from four to twenty days.

Sir Wm. Macgreggor and party, who have been on an exploring expedition in West New Guinea, report the finding of a new river, which they navigated a distance of 130 miles.

The electric lights have reduced the average time of vessels passing through the Suez Canal from 37 hours 57 minutes to 22 hours 32 minutes, ships provided with such lights being allowed to proceed at night.

The *Envy*, which has been cruising on the northwest coast of New Guinea, brings news that the officers and crew of the cutter *Isabel*, six in all, have been massacred by the natives, and the cutter gutted and burned.

A new Queensland loan of £2,264,000 is announced, bearing interest at the rate of 3½ per cent. per annum. The minimum has been fixed at £97. The last Queensland loan, amounting to £2,520,100, was raised in July, 1888.

Prince Bismarck has declined the dukedom and the liberal pension conferred on him by the Emperor on his retirement from active political life. It now transpires that a quarrel between the Emperor and Prince Bismarck led to the latter's resignation.

visited them just before the district meeting, and they nobly responded to the call to attend that meeting, twenty-five coming a distance of thirty-five miles, with teams, many caring for themselves, and staying at the meeting-house during the time. The close, practical preaching, especially on the subject of justification by faith, was surely not in vain; and as I tried to water the seed sown, by visiting from house to house, by earnest prayer and careful counsel, the Spirit of God greatly helping in the further presentation of the word, we were made to rejoice to see hearts long alienated, softened and reconciled, and, we hope, never to be sundered again. At the quarterly meeting seven were received into full membership, and four were accepted for baptism. Three more were ready to join who were not at the church meeting, which will increase the number to be baptized to six, and the accessions to the church to fourteen. Some excellent young people's meetings were held, in which nearly all took an interested part; and I confidently hope that there are many more who will soon respond to the call of the dear Saviour, if the church-members continue to realize their important charge, and second that "call" by their earnest, united efforts and consistent living. As I leave for other parts of this large and needy field, it is with praise to God for the grace so richly bestowed upon us in these meetings, and an earnest prayer that the lessons learned by the experiences of the past and the victories now gained, may be but stepping-stones to better experiences and greater victories in the conflict that is just before us.

CHAS. A. SMITH.

TYRONE, MICHIGAN.

A few meetings were held at Tyrone during the time our tent was pitched in Kent City last summer, and quite an interest was awakened. In answer to repeated calls, I came to this place and began meetings Dec. 13. The interest since the first has been good, and the attendance fair, considering the fact that we are located in a thinly settled district. The whole community seems wonderfully stirred, and since the Sabbath question has been presented, some have expressed themselves as convinced that they ought to obey. We have met with some opposition; but the truth, as a sharp sickle, has cut its way through, and we are hopeful for a glorious victory.

I have never witnessed so much of the Spirit and power of God attending his word as during the last few weeks. The week of prayer was a precious season to the brethren in Kent, and has since been followed by many tokens of divine favor. Last Sabbath was spent with the little company of commandment-keepers there, and was a day not soon to be forgotten. A sister belonging to that church, who has for years been a great sufferer, said to me on Friday afternoon, "I believe the Lord will heal me!" and she wished to have the instruction in James 5:14 carried out. We brought the matter before the brethren at our prayer-meeting that evening, and after making the case a subject of prayer, we were sure the Lord would put forth his healing hand. When the meeting closed, I went over to her house, and the first words she spoke were, "Haven't some of you been praying for me? I feel so much better!"

The next day we met at her house, and with prayers of faith anointed our sister in the name of the Lord, and claimed his promise; and, praise his name! he did not fail us. That hour was the most solemn and impressive I ever experienced, and all present were most profoundly impressed and affected by the presence of the Lord. Thus from a life of almost constant suffering, our sister is restored to the best condition of health she has enjoyed for years. The circumstance was one which greatly strengthened the faith of our brethren there, most of whom were present at the time, and is the subject of conversation and astonishment among many not of our faith.

O. F. CAMPBELL.

On the 21st ult., an attempt was made to blow up a livery stable in Sydney. Two explosions took place, which wrecked a portion of the wall, and six unexploded charges of dynamite were found in various parts of the building.

To such perfection has photography been brought, that a photograph, taken by the instantaneous process, of the animated scene outside St. Paul's Cathedral at the funeral of Lord Napier was on exhibition in London four hours after the ceremony.

There are thirty-nine mission societies in China, with 1123 missionaries, 1440 native helpers, 34,555 church communicants, and 14,817 pupils in schools. The church contributions last year amounted to £8,835, and the increase in membership was 2295.

The live stock of the United States is now worth £510,400,000. The five million farms on which the stock are fed support nearly ten million farmers and laborers, representing, with their families, thirty millions of people, or nearly one-half of the population of the country.

The strike of the coal miners in England has been settled, resulting in a victory for the strikers. Their demand was for a rise of ten per cent. in their wages. It has been agreed that they shall receive an immediate advance of five per cent. and an equal advance July 1st.

Selina Davis, convicted of baby-farming in Hawthorn, has been sentenced to three years' imprisonment. The comments of the judge upon the wickedness of the prisoner were very severe; and only the limits of the law prevented a much severer sentence being pronounced.

At St. Petersburg, five hundred university students have been arrested for complicity in a movement to establish constitutional government in that country. Probably the University at St. Petersburg will be closed; but the agitation is spreading to the universities of Southern Russia.

The Committee of the London Sunday-school Union have agreed to invite the Council of the Young Men's Christian Association to undertake joint action in an effort to stem the progress of gambling among young people; also to offer a prize of £100 for the best tale on the evils of gambling to youths and others.

Galileo is victorious at last in the Vatican itself. The pope has set up an observatory, has purchased a telescope in Paris at a cost of a hundred thousand francs, and appointed Padre Denza, the eminent Italian astronomer, as director of the observatory. The world has moved since Galileo was forced to say it did not, and the infallible pope has moved with it.

In the forty years from 1848 to 1888, the gold yield of California, as nearly as can be ascertained, was from £244,000,000 to £300,000,000. Gold mining in California is still a live industry. It is believed there are nearly three hundred paying mines in the State; and every year the field of practical operations is growing wider, and new and improved machinery is coming into use.

Quite a revolution has taken place in German political circles. Prince Bismarck has resigned his Chancellorship, and all the offices he held under the Government. He claims that increasing age and infirmities are his motive; but it is quite well known that other causes exist. General Caprivi has been appointed Chancellor and president of the Cabinet.

The labor question is coming to the front all along the line. In Germany it is assuming serious proportions, riots accompanied by fighting having taken place in some of the principal centres. If the contest is less violent in England, it is urged with great persistency. The successful issue of the great dock laborers' strike of last year seems to have given the laboring classes fresh courage, and they keep their claims before the people.

A firm at Birmingham, Eng., carrying on a business connected with the supply of ammunition to the British war office, have agreed to pay their *employés* 25 per cent. of the surplus net profits after the shareholders have received 10 per cent. on the money invested. This very small proportion of the profits will be divided among the *employés* pro rata, in addition to the wages received during the year. This is a small concession to a right principle.

Health and Temperance.

TOBACCO SMOKE.

W. J. E.

FROM high and low, from rich and poor
Alike, it comes in at the open door,
Poisoning the air from ceiling to floor—
Tobacco smoke.

Whether we walk the lane or street,
Seldom indeed but that we meet
Dozens of pipes, "so sweet, so sweet,"
Made so by tobacco.

So says the one that sucks the bowl.
The blacker and ranker, the more it is foul,
The more he would give of both body and soul
For "sweet" tobacco.

Can any one fancy a man of prayer
Bowing and asking the Lord for his care,
With mouth so foul that it poisons the air
With rank tobacco?

The smoker thinks of the joy that he gives;
But it's all for himself, just for self that he lives;
For none but himself any pleasure receives
From rank tobacco.

With breath so horrid, and face so thin,
And teeth so yellow they never look clean,
And broken in front for the pipe to fit in—
Smoke! smoke! smoke!

ABUSE OF THE FEET.

THOUGH we have not space here to elucidate fully the subject of the hygiene of the feet, we cannot forbear calling attention to the very common evil practices which relate to them. Nothing could be more absurd than the modern mode of dressing the feet. If some of the shoes and boots which we have seen worn, and which seemed to be highly prized by the wearers as being in the height of fashion, had been constructed by the Inquisition, and the same individuals had been compelled to wear them in punishment for some real or alleged crime, they would have been regarded as diabolical instruments of torture; and so they are. Who has not seen a young miss mincing along in a wholly unnatural way, vainly striving not to seem to limp, in the sinful attempt to compel her feet to be reconciled to the scanty capacity of a pair of shoes two sizes too small for her? Within a short period, Fashion has let go her iron grasp upon the young men; but she still holds as firm a grip as ever upon the tender feet of misses and maidens as well as their elder sisters and mothers, and compels them to place upon their feet pretences of coverings which cannot but produce discomfort and disease. The narrow soles, and high, narrow heels set forward near the middle of the foot, are qualities most worthy of being heartily despised; and the man or woman who invented the footcovering possessing these properties, so finely adapted to torture the feminine foot, is responsible for an amount of discomfort and misery, individual and domestic unhappiness, and possibly of actual vice, which certainly entitles him to the dishonor of being heartily despised and abundantly reproached by the whole human kind.

But let us look a moment at the real evils of these fashionable coverings for the feet, at least for ladies' feet. The custom of wearing tight shoes with narrow soles and high, narrow heels, begins in early maidenhood, if not in childhood or infancy; and sometimes the absurd fashion even seizes upon the child as soon as she leaves the cradle; for the precocious little one is so smart, she must be a lady at once, and so must do as ladies do. At this period the bones are so soft and flexible, the ligaments so yielding, that they are easily forced into almost any mould, and the process of deforming them begins.

The small boot or gaiter worn,—and it is always as small as can possibly be pressed upon the foot with the thinnest possible stocking—allows no room for de-

velopment of the organ, and the improper shape produces deformity and distortion. The fashionable girl does in a somewhat more limited degree exactly what is done for the Chinese maiden by a process of bandaging. The narrow soles and small toes cramp the foot and prevent it from supporting the weight of the body upon its whole under surface, as designed by nature. The high heel throws the weight forward upon the toes, which still further embarrasses them in their cramped condition, and greatly increases the injury arising from narrow toes and soles. We have often witnessed some of these unfortunate young women tiptoeing along the streets, evidently conscious of appearing awkward and uncouth, and vainly endeavoring to conceal their crippling gait. The farther toward the toes the heel is set, the worse this difficulty becomes. In some of the latest foreign styles, the wearer is barely able to touch her toes to the ground, except at the risk of tipping over forward, and when walking appears like a person stumping along on stilts. We heartily believe in laws against stealing, defrauding, taking life, disturbing the peace, even for the prohibition of the sale of liquor, and we can conceive of no reason why a shoemaker who deliberately goes to work and manufactures an instrument of torture which he perfectly well knows must spoil the happiness, ruin the temper, and make cripples of half the women of Christendom, should not be placed under the ban of the law and visited with punishment commensurate to his crimes.

But perhaps we are beginning at the wrong end. It cannot be denied that ladies can obtain, if they wish, loosely fitting shoes, with broad soles, wide toes, and low and wide heels, and made of leather sufficiently thick to afford at least as much protection as a good quality of brown paper from the dampness and chilliness of the moist walks which must be encountered during the greater part of the year out of doors. If ladies will do their duty by themselves and their daughters, the evil may be speedily corrected; for French heels will not be made only so long as there is a demand for them. We are not sure after all but they owe their existence far more to female vanity than to any malignant designs on the part of the shoemakers.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

WHEAT-MEAL BREAD.

A WRITER in the *Nineteenth Century* makes the following sensible argument for the use of wheat-meal bread:—

"The earliest agitator in the matter observed, years ago, when travelling in Sicily, that the laboring classes there live healthily and work well upon a vegetable diet, the staple article of which is bread made of well-ground wheat-meal.

"The Spartans and Romans of old time lived their vigorous lives on bread made of wheat-meal. In northern as well as southern climates we find the same thing. In Russia, Sweden, Scotland, and elsewhere, the poor live chiefly on bread, always made from some whole meal,—wheat, oats, or rye,—and the peasantry of whatever climate, so fed, always compare favorably with our South English poor, who, in conditions of indigence precluding them from obtaining sufficient meat food, starve, if not to death, at least into sickness, on the white bread it is our modern English habit to prefer. White bread alone will not support animal life; bread made of whole grain will. The experiment has been tried in France, by Magendie. Dogs were the subject of the trial, and every care was taken to equalize all the other conditions—to proportion the quantity of food given in each case to the weight of the animal experimented upon, and so forth. The result was sufficiently marked. At the end of forty days, the dogs fed solely on white bread died. The dogs fed on bread made of the whole grain remained vigorous, healthy, and well nourished."

OPINIONS OF EMINENT MEN ON TOBACCO.

THE medical journal called *The Lancet* says: "Juvenile smoking is getting more and more common, with the result of impaired eye-sight, thinning of the hair, and other symptoms of excessive draughts on the tropic nerve centres. And how is the practice to be stopped when it is directly encouraged—even Sunday-school prizes taking the form of meerschaum pipes? Not till education instructs the youth of the country in the fabric and functions of health, and inspires them with a manlier ideal than that of merely aping the manners of their elders, will premature indulgence of every kind cease to act on them for evil."

Dr. B. W. Richardson, F.R.S., says: "Smoking tobacco, and the use of tobacco in every form, is a habit better not acquired, and when acquired is better abandoned. The young should specially avoid the habit. It gives a doubtful pleasure with a certain penalty."

Sir Benjamin Brodie, Bart., F.R.S., who was physician to the Queen, remarks: "From the best observations which I have been able to make on the subject, I am led to believe that there are very few who do not suffer harm from it, to a greater or less extent. Boys, even at the best schools, get the habit of smoking, because they think it manly and fashionable to do so, not unfrequently because they have the example set them by their tutors, and partly because there is no friendly voice to warn them as to the special ill consequences to which it may give rise where the process of growth is not yet completed, and the organs are not yet fully developed."

Dr. Conquest observes: "In my now lengthened medical life, I have often seen the worst and most intractable forms of indigestion, and the most distressing and fatal cases of stomach and liver diseases, traceable to snuff and tobacco."

Dr. Arnott: "I don't smoke, I never smoked, and, God helping me, I never will smoke. Tobacco drains the life-sap out of the smoker's cheeks."

The Rev. Francis Close, D.D., late dean of Carlisle: "Evidences arise every day which convince me more and more that the prevalent use of tobacco, especially by the younger portion of the community, is destroying the physical stamina of our country, stripping youth of its bloom and beauty, and manhood of its virility, with a reflex influence on morals which is truly deplorable."

Wm. Chambers (*Chambers's Journal*): "The odious practice of tobacco smoking by the young concerns the national welfare, and is worthy of very general consideration. Every one in his sphere is called on, as a matter of moral obligation, to do what lies in his power to discountenance and abate a practice so needless and reprehensible."

Cope's Tobacco Plant (tobacco trade journal): "Few things could be more pernicious for boys, growing youths, and persons of unformed constitution, than the use of tobacco in any of its forms."

Edward Hanlan, the champion sculler of the world, says: "In my opinion, the best physical performances can only be secured through absolute abstinence from the use of alcohol and tobacco. This is my rule, and I find after three years' constant work at the oar, during which time I have rowed many notable match races, that I am better able to contend in a great race than when I first commenced. In fact, I believe that the use of liquor and tobacco has a most injurious effect upon the system of an athlete, by irritating the vitals, and consequently weakening the system."

R. B. Grindrod, M.D., F.R.C.S., of Malvern: "Opium is a narcotic, tobacco is a narcotic, alcohol is a narcotic. These narcotics destroy the nervous system."—*Signs of the Times.*

DON'T WORRY.

If you want a good appetite, don't worry. If you want a healthy body, don't worry. If you want things to go right in your homes or your business, don't worry. Nervousness, according to the *American Artisan*, is the bane of the race. It is not confined to the women by any means, but extends to the men as well. What good does fretting do? It only increases with indulgence, like anger, or appetite, or love, or any other human impulse. It deranges one's temper, excites unpleasant feelings toward everybody, and confuses the mind. It affects the whole person, unfits one for the proper completion of the work whose trifling interruption or disturbance started the fretful fit. Suppose these things go wrong to-day, the to-morrows are coming, in which to try again, and the thing is not worth clouding your own spirit and those around you, injuring yourself and them physically for such a trifle. Strive to cultivate a spirit of patience, both for your own good and the good of those about you. You will never regret the step; for it will not only add to your own happiness, but the example of your conduct will affect those with whom you associate, and in whom you are interested. Suppose somebody makes a mistake, suppose you are crossed, or a trifling accident occurs; to fly into a fretful mood will not mend, but help to hinder the attainment of what you wish. Then, when a thing is beyond repair, waste no useless regrets over it, and do no idle fretting. Strive for that serenity of spirit that will enable you to make the best of all things. That means contentment in its best sense, and contentment is the only true happiness of life. A pleasant disposition and good work will make the whole surroundings ring with cheerfulness.

LIFE is too short to be spent in nursing animosity or registering wrong.—*Charlotte Bronte.*

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Melbourne, Australia, April 1, 1890.

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

The next quarterly meeting of the Melbourne S. D. A. church will be held on Sabbath, April 5. All members are requested to report in person or by letter.

If any of our readers are in arrears with their subscriptions to the ECHO, and a few are so, it will be very gratifying to us to receive the remittance at their earliest convenience.

ONCE more we will advise our agents and other correspondents on business matters not to address their letters to individuals. The individuals addressed are frequently absent, in which case the letter must follow them. Delay and loss are the result. Direct business letters to the Echo Publishing Co.

EXTENSIVE and destructive floods have prevailed in Queensland and portions of New South Wales. In Brisbane property estimated at the value of over £500,000 has been destroyed; and thousands of people have been driven from their homes. The papers report the loss of ten lives. In the other colony mentioned, the losses have not been so marked, though agricultural districts are reported as suffering severely.

A PRIVATE letter informs us of the arrival of Brother S. N. Haskell at Calcutta, India. He writes that he is favorably impressed with the prospects of getting the Truth before the Asiatic nations; the means for doing this are more accessible than he had anticipated. The maintenance of caste in all grades of society forms a great impediment to the work, however. We shall be glad to place before our readers communications from India, as Elder Haskell is enabled to obtain views and a knowledge of that country. His experience in South Africa has told upon his health; but we hope that God may sustain his servant in the trying vicissitudes of that land and climate.

We have received some kind suggestions from different ones to correct a supposed error in our book list on the preceding page. It is this: "£200 Reasons for Keeping the First Day, Answered." Well, friends, this is correct. It's just what we mean to say; and hereby hangs a tale. One thousand dollars (£200) reward was offered in America for the best essay in favor of Sunday observance. It appeared under the title, *The Abiding Sabbath*, and is justly called the thousand-dollar, or £200, reasons for first-day keeping. And this book by Bro. A. T. Jones is an answer to it. Send and get it, and you will see we are right. We are glad our readers don't "skip" the book list.

THE Melbourne correspondent of the *Northern Argus*, published in South Australia, gives the following candid paragraph relating to our work. The writer is not quite correct as to the origin of our denomination:—

"I have received from the Seventh-day Adventists, whose headquarters are in Fitzroy, some periodicals and pamphlets relative to their peculiar doctrines. I have carefully read these through, and propose to devote a short paragraph to the matter. This denomination had its rise through the ministration of the Rev. Mr. Miller, who created such an extraordinary sensation in America in 1843-4 by predicting that Christ would come a second time in September, 1844. As we all know, Mr. Miller and his followers were disappointed; but his explanations appear to have been satisfactory, as the denomination is a large one, with branches in all parts of the world, with colleges and several printing and publishing houses, and a long list of periodicals, bound volumes, and pamphlets. In Melbourne the S. D. A. publish a 16 page bi-monthly periodical called the BIBLE ECHO, which contains 48 wide columns of reading matter, and is therefore one of the largest religious journals in Melbourne. They have a large printing and publishing establishment of their own, and appear to be prospering. I earnestly wish them all success, and hope that they will make Victoria as a colony wiser and better. I fear, however, the task is hopeless."

THE words which Christ addressed to his disciples were designed for all who should believe on his name: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." A profession of godliness without the living principle is as utterly valueless as salt without its saving properties. An unprincipled professed Christian is a by-word, a reproach to Christ, a dishonor to his name. "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The good works of God's people have a more powerful influence than words. By their virtuous life and unselfish acts, the beholder is led to desire the same righteousness which produced so good fruit. He is charmed with that power from God which transforms selfish human beings into the divine image, and God is honored, his name glorified. But the Lord is dishonored and his cause reproached by his people's being in bondage to the world. They are in friendship with the world, the enemies of God. Their only hope of salvation is to separate from the world, and zealously maintain their separate, holy, and peculiar character. Oh! why will not God's people comply with the conditions laid down in his Word? If they would do this, they would not fail to realize the excellent blessings freely given of God to the humble and obedient.—*Mrs. E. G. White.*

A WRITER from Congo says that the negroes esteem the chimpanzee very highly. They say he is very smart and can talk; but he will not talk; for if he did, the white man would catch him and sell him for a slave.

THE BOOK AGENT.

THE "book agent" is receiving more than his usual share of public abuse at present. Certain unprincipled publishers and agents have succeeded in obtaining in a deceptive way a large number of orders for books which are very costly and of but little account to the unconscious purchasers. The orders were obtained by misrepresentation and trickery, and yet the courts uphold their validity. It is but natural that people should denounce the whole fraternity. But a course which is natural is not always best or just. Bookselling, conducted in an honorable way, is not only a reputable

business, but it is a philanthropic work. Good books are our best educators, and it is well known that the best books are generally sold by subscription. No one need to fear the visits of an honest and polite canvasser,—one who exhibits his book in a candid way, openly solicits an order, and leaves a plain guarantee as to the quality of the book. Many such canvassers are at work constantly; and because there are rogues, we should not threaten to "shoot all canvassers at sight," but distinguish between the true and false by requiring sufficient assurance of their genuineness.

THE YOUTH'S INSTRUCTOR.

QUITE a number of our Sabbath-schools are diminishing or discontinuing their subscriptions to the *Youth's Instructor* since the senior lessons are to be discontinued therein. Such we believe are making a mistake. The effect of the proposed change will not be to lessen the value of the *Instructor* as a Sabbath-school paper, but to increase its value. The paper will become indispensable to our children, to their Christian culture, and to their interest in the Sabbath-school. There should be a bright, clean paper to put into the expectant hands of each one every Sabbath. If we expect our children to grow up in the Truth, we must care for them. It is a very simple thing to write to this Office, Stop our *Instructors*; but it is a far more serious thing to cut off our children from the very means which have with great trouble been prepared for their benefit. We ask our brethren to consider well before they take this step, and those who have taken it to reconsider. Try the paper for a time in its new form, and see whether you wish to have it.

DID CHRIST REPENT?

SOME inquiries have been sent in referring to an expression in one of the foot-notes to Bro. Haskell's Bible-reading on Romans 7, which appeared in our March 15 number. The expression referred to is the following: "Christ took upon him 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." The last clause is the one,—Christ repented in our behalf. How could Christ repent of sin, having never sinned?

The writer of the note is not here to answer for himself; but his meaning and the truth in the matter seem to us to be that Christ in his sacrificial work stood exactly in the sinner's place. Repentance is an essential part of acceptable sacrifice. Without this, sacrifice for sin is vain. It is true that Christ did not repent of his own sins; it is equally true that he did not suffer for his own sins, nor was he baptized for his sins; but all this was done in the sinner's stead. Christ was pure and undefiled; but he died as a sinner, not only died, but also experienced all that the sinner feels. He felt the weight of condemnation, the Father's displeasure; and as he looked in agony upon the black darkness which came over him, he realized in his own experience the awful nature of sin. Is it, then, too much to suppose that he felt the arrows of conviction and the grief of repentance?—We think not. There is, of course, a deep, unsearchable mystery in which this infinite work is enshrouded. We cannot understand how a pure and holy being could struggle under the weight of condemnation, but so it was; and there can be no doubt that under those circumstances he felt all that the repentant sinner feels.

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