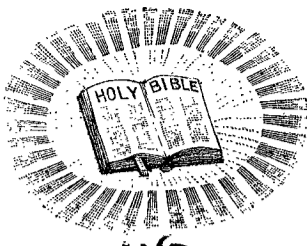


Bible Echo



AND SIGNS OF THE TIMES

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

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

THE LORD IS COMING.

THE light of his coming is flashing afar.
The rising and glory of Bethlehem's star;
The heavens receive him no longer from sight.
Descending, encompassed with seraphim bright.

He comes! lo, he comes for the harvest of earth—
The gems of his crown-bright jewels of worth;
And the mantle of death is folded away,
And the faithful of ages are born in a day.

Behold the despised and crucified One,
Once led to the cross, now ascending the throne!
And the kings of the earth cast their crowns at his feet,
And the hosts of the heavens his praises repeat.

Rejoice, O ye faithful! the circling of years
Has hastened his coming to dry up your tears;
The sweet fields of Eden again are restored.
The kingdom of Jesus,—rejoice in the Lord.

—Selected.

General Articles.

PAUL AT EPHESUS.

MRS. E. G. WHITE.

WHILE Apollos was preaching at Corinth, Paul fulfilled his promise to return to Ephesus. He had made a brief visit to Jerusalem, and had spent some time at Antioch, the scene of his early labors. Thence he had travelled through Asia Minor, visiting the churches which he had himself established, and strengthening the faith of the disciples.

The city of Ephesus was the capital of the province of Asia (not the continent, but a Roman province), and the great commercial centre of Asia Minor. Its harbor was crowded with shipping from all parts of the known world, and its streets thronged with the people of every country. It therefore presented, like Corinth, a favorable missionary field.

On his arrival at Ephesus, Paul found twelve brethren, who, like Apollos, had been disciples of John the Baptist, and like him had gained an imperfect knowledge of the life and mission of Christ. These disciples were ignorant of the Holy Spirit, that Jesus promised to his believing people, to be the life and power of the church. The apostle set before them the great truths which are the foundation of the Christian's hope. With deep interest and joy, the disciples listened to his words. By faith they grasped the atoning sacrifice of Christ, and acknowledged him as their Redeemer. By cherishing a humble and teachable spirit, these brethren gained a precious experience. Their example presents a lesson

of great value to Christians of every age. There are many who make but little progress in the divine life, because they are too self-sufficient to occupy the position of learners. They are content to remain in ignorance of God's Word; they do not wish to change their faith or their practice, and hence make no effort to obtain greater light.

A mere intellectual knowledge of religious truth is not enough. There are to-day many as ignorant as those men of Ephesus of the Holy Spirit's work upon the heart. Yet no truth is more clearly taught in the Word of God. Prophets and apostles have dwelt upon this theme. Christ himself calls our attention to the growth of the vegetable world to illustrate the agency of his Spirit in sustaining religious life.

The juices of the vine, ascending from the root, are diffused to the branches, sustaining growth, and producing blossoms and fruit. So the life-giving power of the Holy Spirit, proceeding from Christ, and imparted to every disciple, pervades the soul, renews the motives and affections and even the most secret thoughts, and brings forth the precious fruit of holy deeds. The life attests the union with the true and living Vine. The Author of this spiritual life is unseen, and the precise method by which it is imparted and sustained is beyond the power of human philosophy to explain. It is the mystery of godliness.

As was his custom, Paul began his work at Ephesus by teaching in the synagogue of the Jews. He continued to labor there for three months; but as many permitted themselves to be controlled by prejudice and unbelief, and refused to yield to the most conclusive evidence, he continued his public instructions in the school of one Tyrannus, a teacher of some note.

Paul saw that "a great door and effectual" was open before him, though there were "many adversaries." Ephesus was not only the most magnificent, but the most corrupt, of the cities of Asia. Superstition and sensual pleasure held sway over her teeming population.

The city was famed for the worship of the goddess Diana and the practice of magic. Here was the great temple of Diana, which was regarded by the ancients as one of the wonders of the world. Its vast extent and surpassing magnificence made it the pride, not only of the city, but of the nation. Kings and princes had enriched it by their donations. The Ephesians vied with one another in adding to its splendor, and it was made the treasure-house for a large share of the wealth of Western Asia.

The idol enshrined in this sumptuous edifice was a rude, uncouth image, declared by tradition to have fallen from the sky. Upon it were inscribed mystic characters and symbols, which were believed to possess great power. When pronounced, they were said to accomplish wonders. When written, they were treasured as a potent charm to guard their possessor from robbers, from disease and even from death. Numerous and costly books were written by

the Ephesians to explain the meaning and use of these symbols.

As Paul was brought in direct contact with the idolatrous inhabitants of Ephesus, the power of God was strikingly displayed through him. The apostles were not always able to work miracles at will. The Lord granted his servants this special power as the interests of his cause or the honor of his name required. The miracles of Paul were far more potent than had ever before been witnessed in Ephesus, and were of such a character that they could not be imitated by the skill of the juggler or the enchantments of the sorcerer. Thus the Lord exalted his servant, even in the estimation of the idolaters themselves, immeasurably above the most favored and powerful of the magicians.

But He to whom all the spirits of evil were subject brought still greater shame and defeat upon those who despised and profaned his holy name. Sorcery had been prohibited in the Mosaic law on pain of death; yet from time to time it had been secretly practiced by apostate Jews. Some of these, believing that the name of Jesus acted as a charm, determined to cast out evil spirits by the same means which the apostle had employed. An attempt was made by seven brothers, the sons of one Sceva, a Jewish priest. Finding a man possessed with a demon, they addressed him, "We adjure thee by Jesus, whom Paul preacheth." But the evil spirit answered with scorn, "Jesus I know, and Paul I know; but who are ye?" and the one possessed sprang on them with frantic violence, and beat and bruised them, so that they fled out of the house, naked and wounded.

The discomfiture and humiliation of those who had profaned the name of Jesus, soon became known throughout Ephesus, by Jews and Gentiles. Unmistakable proof had been given of the sacredness of that name, and the work of the gospel was regarded with awe and reverence.

Some who had practiced magic confessed their error; many sorcerers also abjured the practice of magic, and received Christ as their Saviour. They brought together the costly books containing the mysterious "Ephesian letters," and the secrets of their art, and burned them in the presence of all the people. The influence of these events was more widespread than even Paul then realized. The manifestation of the power of Christ was a grand victory for Christianity in the very stronghold of superstition. From Ephesus the news was widely circulated, and a strong impetus was given to the cause of Christ.

Those treatises on divination contained rules and forms of communication with evil spirits. They were the regulations of the worship of Satan,—directions for soliciting his help and obtaining information from him. It is fondly supposed that heathen superstitions have disappeared before the civilization of the nineteenth century. But the Word of God and the stern testimony of facts declare that sorcery is practiced in this Christian age as verily as by the old-time magicians. The ancient system of magic is,

in reality, the same as that which is now known as modern Spiritualism. Satan is finding access to thousands of minds by presenting himself under the guise of departed friends. The Scriptures of truth declare that "the dead know not anything." Their thoughts, their love, their hatred, have perished. The dead do not hold communion with the living. But true to his early cunning, when in the form of a serpent he deceived the mother of our race, Satan employs this device to gain control of the minds of men.

The visible and the invisible world are in close contact. Could the veil be lifted, we should see evil angels employing all their arts to deceive and destroy. Wherever an influence is exerted to cause men to forget God, there Satan is exercising his bewitching power. All who venture into scenes of dissipation or irreligious pleasure, or seek the society of the sensualist, the skeptic, or the blasphemer, by personal intercourse or through the medium of the press, are tampering with sorcery. Ere they are aware, the mind is bewildered, and the soul polluted. The apostle's admonition to the Ephesian church should be heeded by the people of God to-day: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

THE MILLENNIUM: DOES IT PRECEDE OR SUCCEED THE SECOND ADVENT?

C. L. BOYD.

(Continued.)

THE gospel must witness in harmony with its own prophecies. That a prophet's words come to pass is one proof that he is sent of the Lord. Let us, then, notice a few of the gospel prophecies concerning the people in the last days. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. "When they shall say, Peace and safety [preach the conversion of the world], then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. 4:1, 2. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts." 2 Pet. 3:3. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped have entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you." Jas. 5:1-6.

Every word of these quoted prophecies applies to

"the last days." In verse 8, James says to God's children, "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." He says that these riches that they had heaped together for the last days were accumulated by oppressing the laborers. This "hire of the laborers, which is of you kept back by fraud, crieth; and the cries of them that have reaped are entered into the ears of the Lord." The Lord says to these oppressors, "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." This teaches plainly that the gospel will be a "witness" against people that live in the last days. As the Word of God cannot lie, the gospel does not witness that all of the last generation will be truly converted.

In the gospel prophecies already quoted, three things stand forth very prominently. 1. That the last generation before the coming of the Lord is to be in the same condition as was the last generation before the flood. Of that generation we read: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of the earth." Gen. 6:5-7. 2. That even the professed church of Christ are to be "lovers of pleasures more than lovers of God." 3. That there is to be an alarming heaping together of wealth "in the last days."

Is the Spirit, that has "spoken expressly," saying that these things would come to pass in the last days, to bear witness, after probation has passed, testifying to "the truth, the whole truth, and nothing but the truth," that He made a mistake, that His prophecies were false, and that the testimony of the "children of strangers" and of the "soothsayers" was a truth?—Certainly not.

Let us now call upon a few witnesses as to facts concerning these three points.

1. As to what shall be in the last days, 2 Tim. 3:13 says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Matt. 24:37 says, "But as the days of Noah were, so shall also the coming of the Son of man be." As to what is at the present time, the *London Journal of Prophecy* says: "The whole world is at this moment leavened with infidelity. Hindooism has become semi-infidel. Mohammedanism has become semi-infidel. Popery has become semi-infidel. Protestantism has become semi-infidel. Three-fourths of the professors of religion in the world, all creeds alike, are infidels, or nearly so. Nobody seems able to stand before this strong delusion." The noted Baptist minister of London, Mr. Spurgeon, says: "Through and through, I believe, the very heart of England is honeycombed with infidelity that dares still go into the pulpit and call itself Christian."

Blackwood's Magazine says: "For the past seventy years, crime has increased in England 700 per cent.; in Ireland 800 per cent.; and in Scotland 3,600 per cent.; while the entire population during this time has increased but 65 per cent. This certainly shows progress in immorality. It has been estimated that England has 100,000 professional thieves and suspected persons, and 400,000 prostitutes! and that the cost of crime is 50 times more than that spent for religion. In the United States the picture is no less dark and fearful. We have the record of 800 suicides annually; 800 murders; 100,000 thefts; 30,000 deaths by drunkenness, and 500,000 cases of assault and battery."

The *Christian Union* says: "Not infrequently do we hear it said that the present is an exceptionally wicked generation, that society is becoming rapidly demoralized, and that the prospect concerning the future is very dark and discouraging. And indeed it is not to be denied that corruption, both in public

and private life, is lamentably frequent; that crime in every grade abounds; and that men in all the relations of life exhibit a degree of selfishness which shows that the millennium is yet far off."

From the "Facts for the Times," published in the United States, pages 243, 244, I make the following quotations: "The amount of liquor manufactured and consumed in the United States reaches the enormous total of 260,000,000 gallons. About 12,000,000 gallons more are imported from foreign countries. This report covers only the amount reported to the revenue officers. Immense quantities are made and not reported, and considerable quantities are smuggled into the country. This immense quantity of liquid poison would make a lake ten feet deep, twenty rods wide, and a quarter of a mile long. According to a scientific authority, the wine products of France this year would make a ditch three and one-half feet deep, of the same width, and 4000 miles long. Liquor costs more than bread. The cost of liquor to the consumers in the United States, for a single year, has been officially estimated at 1,483,491,865 dollars—about £300,000,000. This sum would buy seven barrels of flour for every man, woman, and child in the country; 28,000,000 teams would be required to draw the flour. This great caravan would wind five times around the earth if arranged in a line. The European countries spend their millions on armies and navies, but spend more on intoxicating drinks. The French spend three times as much for liquor as for their soldiers, the English four times as much, and the Belgians over ten times as much."

The following is from the *S. S. Visitor*: "Think about the way the people of our country spend their money for one year: Salaries of ministers of the gospel, £1,200,000; cost of dogs, £2,000,000; support of criminals, £2,400,000; cost of going to law, £7,000,000; cost of tobacco and cigars, £122,000,000; importation of liquor, £10,000,000; support of grog-shops, £300,000,000."

It is estimated that the world pays annually for tobacco, opium, and hashish, eight hundred and eighty-eight times as much as for Christian missions. God forbid that these facts should be used to belittle the work of those who are faithfully laboring at the temperance pumps to keep the ship from being swamped by these surging waves of alcoholic drink. It is their faithful efforts that tend to keep the ship afloat. But these facts concerning the world show a fulfillment of the prophecies, and that we are even now amidst the wickedness of the last generation.

(To be continued.)

REMEMBER.

CHARLES CLAYTON.

"REMEMBER," "to keep or bear in mind; to recall to mind; to think of and consider; to bear in mind with gratitude, regard, or reverence." Here we have Nuttall's definition of the first word of the fourth commandment, viz., "remember." It seems not a little strange that persons who wish to avoid the obligation to keep holy the seventh day should continually argue that the Sabbath command was first given at Sinai, and so only to the Jews.

Will any Christian take the same position on any of the other nine? Were the servants of God, prior to the captivity of the children of Israel, unaware that they must not serve any other god, or that they must not make unto themselves graven images, and bow down and worship them? Did they understand that they were at liberty to take the name of the Lord their God in vain? Had they never been informed that children must honor their fathers and mothers? that it was wrong to kill, steal, bear false witness, commit adultery, and covet? Why, the very idea that they were ignorant on such points as to God's will, is preposterous. In fact, we have plenty of Scripture to show that God's people knew

and kept his law before Israel's captivity, and yet how often we hear the remark, "Oh, it is Jewish!" O Consistency, thou art a jewel! Let us look at the phraseology of the fourth commandment: "Remember"—keep in mind, think of and consider, bear in mind with gratitude, etc. Would we think of introducing an entirely new subject with such words? It is spoken of as an established institution, and all are told to remember it. For what purpose? *Ans.* To keep it holy. *Why?*—For in six days God made heaven and earth, the sea, and all that in them is, and rested the seventh, *wherefore* (for this reason) the Lord blessed the seventh day and hallowed it,—set it apart for a sacred use, to be revered and honored as sacred. (See Nuttall on "hallow.") Thus we have the very first and last (but one) words in this beautiful commandment proving beyond controversy its previous existence.

Auckland, N. Z.

TRADITION.

S. McCULLAGH.

TRADITION has a very adverse standing in the sacred Scriptures. When arrayed in her choicest robes, she recoiled under the penetrating gaze and withering denunciations of the great Teacher and Defender of the truth. When incorporated into the Christian religion in any shape or form, she will never fail to accomplish the baneful design of the enemy of all righteousness. If the Bible be our rule of action, and most Protestants profess to take it as such, then tradition must ever tend to corrupt the immutable precepts of the Book of books.

Now that the commandments of God are being borne to the world on the banner of truth with many tokens of divine aid, tradition is artfully urging her claims to the front without a blush. Her adherents are not the minority by any means. In a brief way we will bring her into the light of truth. This course is ever fatal to her claims. One flash from the Lamp of Truth will reveal the whole story:—

LAMP OF TRUTH.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Thus we see that all Scripture is given by inspiration of God, and all tradition is given by the "commandments of men, *that turn from the truth.*" Titus 1:14. That is just it; tradition turns from the truth, and Jesus knew it well when he said, "In vain do they worship me, teaching for doctrines the commandments of men. For, laying aside the commandment of God, ye hold the tradition of men. . . . Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:7-13.

The Scriptures had almost become a dead-letter to the Jews, the traditions of the elders having befogged them. These traditions, the Jews professed, could be traced from Rabbi Judah Hakkodesh, who compiled them into a book called the Mishna, back from son to father, through Ezra, Baruch the scribe of Jeremiah, to Joshua the minister of Moses. Who, then, would dare to question or violate these traditions?

The traditions of the elders were nothing more nor less than the *theology* of those times, and were regarded by the Jews just the same as many religious teachers to-day regard the testimonies of the early Fathers. Dr. A. Clarke testifies to the point: "The Jews were not the only people who have acted thus; whole Christian churches, as well as sects and parties, have acted in the same way."

Let us read Matt. 15:1-9, then review the fourth

commandment of the decalogue, and reflect a little. If the Lord rebuked tradition for frustrating the fifth commandment, which only requires obedience and honor to our *earthly* parents, what kind of a rebuke would he administer now on finding the fourth commandment, which calls for obedience and honor to our *heavenly* Parent, made void by being superseded by the great day of the sun, Sunday, the heathen festival? Since there is not a "thus saith the Lord" in the Bible for the observance of Sunday, the first day of the week, it must therefore rest upon tradition, and consequently comes under the denunciations of Jesus Christ as vain worship. "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. The tradition of the Fathers is sought to justify the transgression of the Sabbath commandment, just the same as in the days of Christ, when the "tradition of the elders" was sought to justify the transgression of the fifth commandment.

It is a common occurrence to hear the religious teachers of the day appealing to the tradition of the early Fathers to prove Sunday sacredness. Of course they know the Bible fails to give the shadow of a proof; hence this is their only resource. Say they, "It is clear enough; we have the testimony of Ignatius, and Irenæus, the disciple of Polycarp, who was the associate of the apostle John, and sure enough, John must have told him." The very same argument proved a stumbling-block to the Jews. Why! they could prove their course by the elders, whose teachings could be traced down to Joshua, who was the associate of Moses. But that availed nothing, because it made the plain teaching of the Word of God of no effect.

Tradition is a wily foe to the truth. She does not demand great and conspicuous things at first, but is satisfied with the steady growth of ages. But no matter how long a false doctrine has been taught as truth, and no matter how many great and good men have believed it, yet neither age nor custom can ever make it truth; it must be brought to the infallible test of the Word of God. The infallibility of the pope, infant sprinkling, purgatory, and many other traditional errors, were not urged in a conspicuous manner upon the people at first: but as time rolled on, these vanities suited the "man of sin," and finally became ratified by church councils.

Away, then, with tradition, that makes void the commandment of God; and by God's grace let us quit the track of our forefathers when their course is found to be contrary to the Word of God. Whether they were sincere or otherwise is not the question. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." Isa. 8:20; Rev. 22:14.

Sandhurst, March 11, 1890.

WHY NOT FOUND OUT BEFORE?

D. LACEY.

WE who are living in these last days, in this nineteenth century, when men in hot haste are going to and fro, and knowledge in every department of science and religion is being advanced, may well ask this question, which has reference to a subject now an almost universally admitted polemic, and one indeed of no ordinary character in its bearing upon the religious life of professing Christian men and women. Were it not that alike in the realm of the spiritual as in that of the material world, there are profoundest mysteries surrounding what to the superficial observer appear the simplest and commonest things of daily life, we should truly exclaim, Why, indeed!

In the dark misty clouds which hung like a pall over the religious life of the earlier centuries and middle ages, and which were but the natural outcome of pagan practice and popish teaching, many of God's great truths were clean lost, entombed in that frightful chaos of tradition and doctrines of men, which

encumbered and smothered religious truths, now only in the light of present truth just being groped after and unearthed. If this were not so, our question would be robbed of every vestige of significance; and we should not, as we now must, ask the question, than which few are perhaps more perplexing and more truly bewildering to the inquiring student of the Bible, How is it that the whole of Protestant Christendom, with an open Bible before it, has utterly failed, through the lapse of the last few centuries, to discern that the Sunday, from a Christian standpoint, has ever been (and is to this day and ever will be) a huge fraud, a counterfeit Sabbath, palmed off under the flimsiest pretence on to a too credulous people, absolutely devoid of all divine origin and authority, and without Scriptural ground?

But if the Protestant world has hitherto been, and is now, befogged and deluded in reference to the true, the only Sabbath, that of God's great moral, eternal, immutable law, the decalogue, it is obvious that such has not been the condition of the great Roman Catholic Church. No doubt has mystified that church. Evidence is not wanting to show that her priesthood had a full and clear understanding on this point. If there were doubts with reference to this, those doubts would be dissipated on the perusal of the statements recently publicly made by one Father Enright, a priest of the church of Rome in America. They are so pertinent to our question as to be well worth carefully reading and pondering over by all who not only favor what is called Sunday legislation, but who accept for genuine that which bears, as they will see, a far different stamp from that upon which the Almighty Creator of the heavens and the earth has set his seal.

Here, as the reader will see for himself in the statement following these remarks, we have this power, in the person of one of its priests, uttering no uncertain sound on this Sunday question. This priest, true to the tradition and aims of the papacy, claims the Sunday as its day, clearly showing, from a Protestant standpoint, the shallow and worthless foundation upon which the religious observance of Sunday rests. Defiantly and exultantly does this priest of this proud church, in language not to be misconstrued (and his words are so pregnant with meaning, with reproof and merited scorn too, would the whole Christian world could hear them!), declare the true nature and origin of the Sunday Sabbath; demonstrating how impossible that it ever could be the Sabbath of the Bible, how it is only the creature of his church, and how, thus, it is the fulfillment of that great prophecy recorded in Dan. 7:25.

Tauntingly and triumphantly does this priest, all conscious of the firm ground on which he stands, hurl in the very teeth of Protestant Christendom the undeniable, and, alas! equally damaging fact, that the Protestant churches of the whole civilized world, however antagonistic to the church of Rome they may deem themselves, do in very act and deed, render flattering homage to that power in keeping sacred, not according to the commandment of God, a day the popish power may have, but which God has never blessed. In doing this, unwittingly it may be, but nevertheless not less terribly significant and true, has the whole of Christendom trampled under foot the holy Sabbath of the Lord God, the Creator of the heavens and the earth. Shall we not do well to pause, to think seriously upon the attitude the Christian world has taken in regard to this very important question, and searchingly to inquire whether in perpetuating the religious observance of the Sunday, thus honoring the papal power, we are not at the same time dishonoring God himself, by trampling under foot his most holy law? This is a close question, no doubt; but if the facts are as the following extract shows them to be, is it not pertinent?

We have had our say. What follows is Father Enright's:—

"My brethren, look about you upon the various wrangling sects and denominations. Show me one that claims, or possesses the power, to make laws binding on the conscience. There's but one on the face of the earth—the Catholic Church—that has the power to make laws binding upon the conscience, binding before God, binding under pain of hell fire. Take, for instance, the day we celebrate—Sunday. What right have the Protestant churches to observe that day?—None whatever. You say it is to obey the commandment, 'Remember the Sabbath day to keep it holy.' But Sunday is not the Sabbath according to the Bible and the record of time. Every one knows that Sunday is the first day of the week, while Saturday is the seventh day and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered 1000 dollars to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show me any Scripture for it, I will, to-morrow evening, publicly acknowledge it and thank him for it. It was the holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364, anathematized those who kept the Sabbath, and urged all persons to labor on the seventh day under the penalty of anathema.

"Which church does the whole civilized world obey? Protestants call us every horrible name they can think of—antichrist, the scarlet-colored beast, Babylon, etc., and at the same time profess great reverence for the Bible, and yet by their solemn act of keeping Sunday they acknowledge the power of the Catholic Church. The Bible says, 'Remember the Sabbath day to keep it holy;' but the Catholic Church says, 'No, keep the first day of the week,' and the whole world bows in obedience."—*The Industrial American, Harlan, Iowa, December 19, 1889.*

THE SEA OF GALILEE.

THE Sea of Galilee was really the centre of Christ's ministry for eighteen months or two years. Sometimes he was in Galilee north of it, sometimes in Galilee south of it, sometimes in Galilee west of it, and sometimes in Decapolis—the region of the ten cities—east of it; but the sea was the centre of all these ministries. The sermon on the mount was preached on a mountain on its shores. Many of his wonderful parables were spoken in sight of its waters. Many of his most stupendous miracles were worked in the hearing of, and some of them upon, its waves. He would not even ascend to heaven after he was risen from the dead, without showing himself on its beach in his resurrection body. Even the infidel Renan called it, "A Fifth Gospel," because of its close associations with his miracles and teachings. It is the most sacred body of water in all the world.

And yet, what a little sea it is! Its extreme length is not over fourteen miles, and its extreme width not over ten miles. But it was the centre of a large population. Galilee is assigned a population of three millions at that time; and Decapolis was not less densely populated. Tiberias, Herod's capital, was on its southwestern shore. The Rabbis, without any thought of Christ, said it was the only sea of Canaan God had reserved for himself. The bare mention of it stirred the Jew to enthusiasm. A contemporary of Christ, describing it, glows with admiration of its sweet waters, its delicate temperature, its fish, its palms, its vines, its figs, its almonds, its pomegranates, its warm springs, and says that the seasons competed for the honor of its possession.

It is estimated that then not less than four thousand vessels, great and small, from the fishing boats of Bethsaida to the war galleys of Tiberias, might have been counted at one time upon its waters. Now, all around it is an almost uninhabited desolation, and the pilgrim to it can with difficulty find even a rowboat anywhere along its shores.

It is a deep sunken volcanic sea of the sweetest fresh water, into which the upper Jordan languishes rather than flows, and out of which the lower Jordan rushes like a mill-race. It lies 653 feet lower than

the Mediterranean, and in some places is almost 200 feet deep. Its great depth makes its under-surface waters delightfully cool; and accounts for the fact that it abounds in fish, many of them of considerable size and of delicious flavor. It probably swarms with them now, as no net or hook is ever dropped into its depths. The contrast between the silence and desolation on and around the Sea of Galilee in our day, and the life and the business of which it was the theatre and centre in Christ's day, could not well be more marked and extreme.—*F. T. Brown, D. D.*

WITNESSES FOR TRUTH.

R. HARE.

In his testimony before the Roman judge, Christ presents the object of his mission as that of bearing witness for the truth. No holier mission has ever been undertaken; and there could be no object more worthy of that mighty sacrifice. So it is now, as then; one of the most noble efforts of existence is that of witnessing for the truth. True it is that the heroic souls who have passed to the front with their burning testimonies have, for the most part, found their path leading by the martyr's funeral pile, or under the shadow of some darker gateway of death. But it is not its friends alone who have stood as witness-bearers for the truth. While their devotion must ever exercise a powerful influence in its favor, the testimony of its enemies will prove one of the keenest weapons ever used in its defense.

We speak of truth as being changeless. This is so in regard to its character, but not in its application. Peter writes of the "present truth," or in other words a truth adapted to its age. With the antediluvians this was found in the solemn warning of a coming flood. This could not apply in another age. In the days of Christ it lay in the proclamation relative to the Messiah; while in the closing age it must be a truth that will turn "the disobedient to the wisdom of the just, and make ready a people prepared for the Lord." Of the people thus prepared it is testified, "Here are they that keep the commandments of God and the faith of Jesus."

The faith of Jesus must, with all else of gospel truth, contain an unquestioned belief in the promise of the Master's soon return; while to "keep the commandments" must reveal a people who are in harmony with every principle of the divine law.

When we look at the commandments and ask, At what point is the professing Christian world at variance with God? the fourth commandment stands out in solemn condemnation, and points to the Sabbath that week after week is trampled under foot by the great masses of professing Christians and the greater masses of humanity. Without the warrant of any divine sanction, men, guided by a pleasing theology, persistently trample on the Sabbath of Jehovah, and then offer in its place a day that bears the character and name of a stranger god. In this exchange, truth has been compromised, degraded, and the Creator dishonored.

Where now are the witnesses for truth? Like its divine Lord, it has been wounded in the house of its friends, and few there are who are willing to stand in its defense. The present truth in the antediluvian ages found a champion in Noah. Bold and resolute, he warned of the coming danger. In the days of Ahab's apostasy it found a defender in the dark forest-prophet, whose clarion voice echoed from the heights of Carmel, calling upon Israel to decide between the worship of Jehovah and that of the sun-god.

If Sunday observance were Scriptural, there would be no want of evidence in its favor; but that it is not is seen in the testimony given by those who stand as enemies and opponents of the ancient seventh-day Sabbath.

Dr. Chalmers says: "In the practice of the Christian world, the Sabbath has been moved forward by one day; and the remembrance to which it

is now consecrated, is a different one from that of the creation of the world. For this change we can find no positive enactment."

Schaff's Bible Dictionary thus testifies: "In the Christian church the first day of the week has been substituted for the last. There is no explicit command on the subject; but the church naturally commemorated the great event—the resurrection of Christ."

Herzog's Encyclopedia of Biblical Theology, Art. Sunday, p. 2259, says: "No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance ever enjoined." He then pleads Christian feeling and apostolic precedent in its favor.

These writers speak with authority in the theological world, and their utterances serve as keen weapons in defense of truth. They are all in favor of the first day; but for this they admit there is no Bible evidence; yet this is all the evidence we require in establishing the mandates of the divine will.

Why longer lean on a broken reed, or cling to the skirts of a pleasing fiction? If God be God, serve him; and in his service stand as a fearless witness for the truth. It may lead you under the shadows of persecution; but the promise is, "Be thou faithful unto death, and I will give thee a crown of life."

STANLEY'S MAGIC BOOK.

ON the banks of an African river, upon a tiny clearing, which—scooped out of the vast black forest that bristled along both shores as far as the eye can reach—betokened the neighborhood of a native village, a man was standing alone, taking notes in a small book, while behind him lay moored along the water's edge a fleet of canoes, crowded with the dark-brown or black faces of Arabs and negroes, whose crooked swords and long, ivory-stocked guns glittered in the morning sunshine.

The solitary figure on the bank seemed to be the only white man of the whole party, and even he, lean and ragged as he was, with his face burned almost black by the sun, and a matted mane of greyish black hair and beard hanging loosely around it, seemed quite as savage as any of his followers. But small and thin though he was, with plain, almost coarse, features, and a dress of which any respectable scarecrow would have been ashamed, he had in his sunken eyes that look of power and command which stamps the born leader of men. And such, indeed, he was; for this man was no other than Henry Morton Stanley.

So engrossed was Stanley with the notes that he was making, that he never saw the black, scowling face and fierce eyes which peered out at him suddenly from the encircling thicket. Presently another head appeared, and another, and another still; and then the matted boughs shook and parted, and several men stole forth with long spears in their hands.

But Stanley's quick ears had caught the rustle of the leaves, and, taking several strings of beads from his pouch, he advanced to meet them, uttering the long, shrill bleatlike salutation of the country, "Sen-nen-neh!" (peace). But there was little sign of peace among the advancing savages, who darted threatening looks at him, and kept muttering angrily among themselves. Then a huge, scarred warrior, who seemed to be their chief, said, with a flourish of his spear: "If the white man wishes peace, why does he try to bewitch us?"

"How have I tried to bewitch you?" asked Stanley, in amazement. "I come as your guest, not as your enemy. You all see that all my men have laid down their guns and swords, and are waiting to be friends with you."

"The stranger's words are not straight!" answered the savage fiercely. "Did we not see him making spells of witchcraft against us, and drawing them on the magic charm which he carries with him?" A

sudden light flashed upon Stanley—it was his note book that had offended them. “If the white chief means fairly by us, let him throw his magic work into yonder fire, and then he shall be our brother, and shall eat with us; but if not, our spears shall reach his heart!”

A ferocious growl from the rest, and a significant brandishing of spears and bows, added fresh point to this last remark.

For one moment the bold traveller stood aghast. To destroy his valuable notes, gathered with much toil and suffering, would be to throw away the whole fruit of his weary and perilous journey. Yet to refuse might cost him his life and the lives of all his men; for the savages were evidently in earnest, and all the thickets around him were already swarming with fierce faces and levelled weapons. What was to be done? All at once a bright idea came to him. In his pouch lay a small pocket Shakespeare (the companion of all his wanderings), which was sufficiently like the objectionable note-book to have deceived a keener observer than an African savage. Quick as thought he drew it forth, and held it up so that every one could see it.

“Is this the charm that my brothers wish me to burn?” he asked loud enough to be heard by all present. “It is! it is!” roared a hundred voices at once, while half-a-dozen bony, black hands were outstretched from the front of the crowd as if to clutch the formidable “witch-book.”

“And if I burn it,” said Stanley, “will you be friends with me, and give food to my men?”

“We will,” chorused the black spearmen.

“Behold then,” cried the great leader, and with one jerk of his hand he threw the Shakespeare into the fire beside him. In a moment it flashed up, shriveled, and was gone.

Then broke forth a yell of delight from the superstitious savages, as they saw the dreaded “magic” vanish into smoke. A score of big, bare-limbed warriors, all smeared with paint and grease, rushed forward to overwhelm their “white brother” with sticky embraces, while others brought forward armful of fruit, fish, and potato-like casava bread. Stanley’s hungry men ate their fill, and all went as merrily as a picnic.

Many a night after, while struggling wearily along the winding of the unknown river, the great explorer missed the book that had been his companion in so many perils and sufferings. But the precious notes were saved, and the narrative which they formed has since been read and applauded from one side of the world to the other.—*Selected.*

THE BLUNDERS OF SKEPTICS.

The modern discoveries in Nineveh, Babylon, and Egypt are exposing not a few of the mistakes and blunders of the doubters and skeptical opposers of revelation. Ingersoll has asserted that the ten commandments never could have been written, as said by Moses, because writing was then unknown. And Renan, in his History of Israel, scouts the idea that writing was commonly known in ancient times, affirming that it was unknown in the days of Abraham, Isaac, and Jacob, so that the statement as to the signet spoken of in Gen. 38:18 could not be true. But both Ingersoll and Renan spoke too soon, and only show their ignorance of early history. For Professor Sayce, coming from a thorough study of Babylonian tablets lately discovered, says that the knowledge and practice of writing was widely spread long before the days of Moses. An eminent French Egyptologist says of Renan’s statement, “What a pity he had not withheld his assertion for a few months!” If he had, he would have known better. How true it is, as Herschell says, that “all human discoveries seem to be made only for the purpose of confirming more and more strongly, the truths from on high contained in the sacred Scriptures.”

Timely Topics.

A DUTY THAT PARLIAMENT OWES THE COUNTRY.

THE Victorian Parliament is to assemble on the 21st inst. The session promises to be very interesting, from various considerations. Criticisms of the Government will be lively from the Opposition, though the strength of the attacking party is likely to be modified by some divisions in its ranks. Important matters are to come before the legislators relating to the interests of the country, and different classes of people. There is sure to be more or less clamor for the enactment of laws calculated to foster and patronize religious ideas.

Were it our prerogative to direct legislation in one particular, we would be glad to have our laws relating to the distribution of periodicals, newspapers, and magazines, by publishers or their agents, remodelled so as to afford some relief to a branch of industry that is now suffering under a very heavy burden. Victoria professes to be committed to a protective policy. Even the fowls are protected in their productions by an import on eggs produced in other colonies. Every branch of industry, except the one we have mentioned, claims and obtains the protection of a revenue tariff imposed upon rival products of other sections. But how is it in the publishing trade?—Just the opposite. Sydney publications are brought into our colony free of duty and free of postage; and without charge are distributed by the paid agents of our Government, to the doors of Victorian readers. And at the same time, the Victorian publisher must pay a tax of $\frac{1}{2}$ d. on each paper sent singly through the mails, and more than that should the publication not be recognized as a newspaper by the authorities. Thus in sending out a weekly edition of three thousand copies, the home publisher pays £6 5s., while the Sydney publishers may send any number through our mails, and pay nothing.

Now this is protection with a vengeance. Is the publication of a high class of periodical literature a nuisance, that it needs thus to be stamped out of existence? We believe, on the contrary, that this is the principal means in operation to-day for the enlightenment of the people. As such, it should be encouraged. We do not advocate the free distribution of papers; but there should be an equitable pound rate established, applicable to single copies as well as bulk parcels; and this should apply as well to papers coming into Victoria as to those published here.

THE BISHOP ON THE SUNDAY QUESTION.

In his address before the Church Assembly in Ballarat on the 6th inst., Bishop Thornton alluded to Sunday observance as undoubtedly one of the current questions of the day. His remarks reveal to the careful student the real position which the Sunday occupies as a divine institution, and how inscrutable are the ways of those who feel called upon to uphold it. First comes the admission that its observance “is nowhere distinctly commanded in the New Testament, though it seems alluded to twice.” A distinction is then drawn between the character of this seemingly sacred day and the so-called “Jewish Sabbath.” He stated that “St. Paul speaks expressly of the Jewish Sabbath as no longer obligatory on Christians;” and quotes Lightfoot as saying that the Christian church needs no sacred days, but disputes it in his next sentence by saying that “set days are, as a fact, as important to her well-being as the fostering of the religious life of believers, . . . and the fourth commandment, which forms part of the permanent, rock-graven moral law, gives a reason for it applicable to all mankind.” Thus, according to the bishop, Paul taught the abrogation of this

permanent rock-graven moral law, which is applicable to all mankind, and which is so necessary to the life of the church. He concludes, therefore, that the mode and day of the decalogue are not binding, while he confesses that no other day was ever enjoined by sacred authority.

How much more consistent it would be for religious teachers to accept the Sabbath as God gave it, and base its strength on the immutable, “rock-graven moral law,” and upon the act of Jehovah in sanctifying it in Eden. Here we have truth and consistency.

The bishop said he believed in the opening of galleries and libraries on the Sunday, and also favored the running of sufficient trains to meet the frequent emergencies of human life. Just how our Lord’s Day Observance Society will regard Bishop Thornton, we hardly know. He represents a compromising aspect which they will hardly be apt to admire.

THE FRUITS OF ATHEISM.

THE Lenten pastoral letter of the Archbishop of Rheims creates some interest in the progress of immorality in France since 1870. Certainly the figures, some of which we present, are startling in the extreme. Since the year spoken of, crime has increased threefold in adults, and juvenile crime fourfold. Of 191,102 persons arrested in a single year, over 30,000 were minors. The number of suicides has risen from 4,990 in 1870 to 7200 in 1889. During the first two months of this year, three murderers were executed in France, all of them minors. In all branches of criminal practices, the youth and children of France are outstripping their seniors.

Thus is illustrated the effect of wholesome moral and Christian training, and the dreadful effect of unrestrained evil preying upon the human life. Unhappy and unstable France has drunk deeply of the foul fountain of infidelity. Her glory and happiness are continually dimmed by disturbances and revolutions. Darkness broods over her future prospects; and the path her people have chosen is not the one which leads to light and liberty.

WILLIAM II.

A STRANGE and unaccountable figure in present-day history is this autocrat of Central European politics. He holds himself accountable neither to the beaten paths of his predecessors, nor to the remonstrances or amazement of his contemporaries. We all remember how, when his name began to be associated with the imperial throne in the days of his grandfather, the wisecracks predicted for him an imbecile career. The age of Kaiser Wilhelm and the malady of the Crown Prince were evidently hastening the youthful prince toward his royal state, and leading Germany into the precarious situation of a great nation whose king would be gradually losing his brains and wit by an ominous discharge through his ears.

Since his accession, he has not shown any special lack of wit, brains, or courage. He has fearlessly grappled with the great social questions of the empire, and by his bold dashes at once incurred the disgust of Bismarck. After doing all that he could consistently do to reconcile “the man of iron and blood” to his ways of doing things, and failing to satisfy him, the prime minister was allowed to drop, and the government was committed to other hands. His sentiments are, at least apparently, those of peace and good will. He seeks to win the favor of the laboring man and the churchman. His name becomes a sweet morsel under the tongue of the pope; he pours oil and balm into the wounded feelings of France. He pacifies the jealousy of neighboring monarchs by friendly visits. He has won back the hearts of his mother and royal grandmother. The world stands agape, wondering what he will do next.

The Home Circle.

THE WIDOW OF NAIN.

"The only son of his mother, and she was a widow." Luke 7:12.

THE dust on their sandals lay heavy and white,
Their garments were damp with the dews of the night,
Their hot feet weary, and throbbing with pain,
As they entered the gates of the city of Nain.

But lo! on the pathway a sorrowing throng
Pressed, mournfully chanting a funeral song,
And, like a sad monotone, ceaseless and slow,
The voice of a woman came, laden with woe.

What need, stricken neighbors, to tell how she wept?
Ye read by the vigils that sorrow hath kept;
Ye know, by the travail of anguish and pain,
The desolate grief of the widow of Nain.

As he who was first of the wayfaring men
Advanced, the mute burden was lowered; and then
As he touched the white grave-clothes that covered the bier,
The bearers shrank back, and the mother drew near.

Her snow-sprinkled tresses had loosened their strands,
Great tears fell unchecked on the tightly clasped hands;
But hushed the wild sobbing and stifled her cries,
As Jesus of Nazareth lifted his eyes,—

Eyes wet with compassion as slowly they fell,
Eyes potent to soften grief's tremulous swell—
As, sweetly and tenderly, "Weep not," he said,
And turned to the passionless face of the dead.

White, white gleamed his forehead, loose rippled his hair,
Bronze-tinted, o'er temples transparently fair;
And a glory stole up from the earth to the skies,
As he called to the voiceless one, "Young man, arise!"

The hard, rigid outlines grew fervid with breath,
The dull eyes unclosed from the midnight of death;
Weep, weep, happy mother, and fall at his feet;
Life's pale, blighted promise grown hopeful and sweet.

The morning had passed, and the midday heats burned;
Once more to the pathway the wayfarers turned.
The conqueror of kings had been conquered again;
There was joy in the house of the widow of Nain.

—Selected.

MRS. GASTON'S "DAY."

MRS. GASTON was one of the cheeriest, liveliest, most hopeful little women that ever lived; but on this particular morning her brow was shaded by something that resembled a frown, her voice had lost its cheerful ring, and there was a mopishness about her movements that did not agree with her usual briskness. To tell the truth, Mrs. Gaston had an attack of the blues.

As soon as her daughter Maud, a bright girl of twelve, had given her a good-by kiss and started to school, and Mr. Gaston and their son were safely out of the way, Mrs. Gaston sat down on the edge of the bed, drew a letter from her pocket, and began to read. But the shade on her brow deepened, and the lines about the pleasant mouth increased, as her eye ran over the page. Then she folded the letter and said aloud, "It's too bad, anyway. I'm not envious; but it is hard to think that Ellen can have everything, while I must drudge and drudge, and have nothing after all. Just to think of her presents on New Year's—a diamond ring, and a silver tea set, and a piano for Mary! I don't want a silver set or a diamond ring, but I do care for the children. What will they ever be, brought up in the society about here? And as for myself, I am just rusting out."

She sat for a long time with her hands folded in her lap, until, glancing at the clock, she saw it was time to prepare dinner. She put the room in order and went to work at the dinner, all the while contrasting her three-roomed house, with its humble furniture, to her sister's stately mansion in Boston. True, that mansion stood on a very poor foundation; for Henry Graham, her sister's husband, was a wholesale liquor dealer, and by no means an abstainer himself. A very different man from John Gaston; for he was "almost a fanatic about temperance," the neighbors said.

When she first made his acquaintance he was a book-keeper in the same store where Harry Graham was clerk. In his ways and character he was plain, honest, and pure; and involuntarily her mind went back to the days when she and John were first wed. But the confinement of his position was wearing on his health. The doctor had said that a change must be made or he would soon be a consumptive. She remembered distinctly how she had urged him to sell out their stock of worldly goods and seek a home on the free wild prairie. John had objected at first to going. He knew what it meant to be a farmer in a new country, and was loth to take her away from kindred and society to bear the toils and privations of a poor farmer's wife. But the subject of his health was dearest to her heart, and she overruled every objection, and hopefully, bravely, urged the change. But somehow even this failed to comfort her this morning.

A loud knock at the door startled her. She opened it quickly, and saw her nearest neighbor.

"I come over, Mis. Gas'on, to git ye to come over to our house a spell this afternoon."

"Is Mrs. Thomas or the children sick?" inquired Mrs. Gaston.

"Waal, no. You see the ole woman's kind o' down in the mouth. Got discouraged like, and wants cheerin' up a bit; and you're just the one can do it."

"Well, I'll come over a while after dinner, Mr. Thomas."

"All right. Thankee. Pears like she's got on-satisfied or sumthin'."

"Oh, no, she hasn't," said Mrs. Gaston cheerily. "We'll have a good chat. I'll go over as soon as I can, after dinner."

"That's the blessedest little body that ever got into this yer country," soliloquized Mr. Thomas, as he trotted his angular nag over the smooth prairie road. "She never gits down in the mouth, I know she don't, cause there's nover a wrinkle in her face, and her hair is never tumbled lookin', and she's allers got a collar on, and John Gaston allers looks like a squire instead of a farmer. Mighty high folks fur this country."

Somehow the idea of cheering up poor Mrs. Thomas, and the pleasant intercourse of the family while at dinner, did much towards restoring Mrs. Gaston's spirits.

It was not the first time she had gone to Mrs. Thomas on a similar errand. They had been neighbors for some years, and to Mrs. Gaston's friendly counsel and helping hands they owed many of their comforts. Formerly, they had no ambition beyond bare floors and dusty windows. Mrs. Gaston had suggested rag carpet and even helped to make one. Then they had taken pattern from her own neat home, and had put forth an effort to make their own home more attractive. Hanging baskets, winter bouquets, and rustic frames now adorned the once dingy, cobwebby walls.

It was like a gleam of sunshine crossing the threshold when Mrs. Gaston appeared before Mrs. Thomas that day. The sad look vanished as she said, "I'd rather see you comin' in than my mother. The sight of your face always does me good."

"Then I am glad I came. How nice your curtains look!" said Mrs. Gaston, glancing at the windows.

"Yes. I took your plan, and made them out of old things. They look better'n paper ones; but I reckon they'll need washin' 'bout every week," replied the woman, a flash of gratification lighting up her eyes.

"Oh, they're very little trouble to do up," said Mrs. Gaston. "Then they always look as nice as new when they're clean."

Then, sitting down, Mrs. Gaston drew her knitting out of her pocket, and commenced knitting away vigorously while she told Mrs. Thomas about the temperance society the young folks and old folks,

too, were talking about forming. Then of Mrs. Tucker's new baby; and when everything else was exhausted, she told her about her sister's letter,—told in a way that made her listener think how wonderfully Mrs. Gaston was blessed in receiving such pleasant letters.

"You have given me a world of comfort," said Mrs. Thomas, as her visitor at length rose to go. "Somehow I always feel stronger after having talked with you."

"Do you? Well, then, we'll have many a good chat, won't we?"

As she walked briskly homeward, she wondered why her heart felt so full of joy, and how even the sunset clouds, which had grown purple and dark in the short twilight, were seemingly tinged with a soft beauty.

"It must be because spring is so near," she said half aloud, as she glanced over the wide prairie, which was already covered with greenish gray, a token that vegetation was beginning to spring up under the warm sun.

That evening, as the family were all gathered around the cheerful fire, Mr. Gaston said,

"Mother, what do you think I heard neighbor Stines say to-day?"

"What was it?" asked Mrs. Gaston, while the children looked up from their books in questioning surprise.

"He said John Gaston's wife was the bravest, cheeriest, helpfulest woman in the neighborhood; that his wife would have been discouraged and gone back East long ago only for her. She always saw the bright side and never got the blues."

"We all knew that before, didn't we, mother?" said Maud, laying her head in her mother's lap.

But Mrs. Gaston did not reply. She was thinking of her "spell" of the morning, so she only stroked the bright young head and inwardly rejoiced that she had not betrayed herself.

"I believe mother's secret lies in this, she is always counting her blessings," said Mr. Gaston, smilingly.

But that night, in the quiet of their own room, Mrs. Gaston told her husband her experience of the morning.

"I was wishing myself back, John. I was envious of my sister, and in cherishing my envy, lost sight of you, of myself, and God. I could not see any Providence in our being out here, deprived of society and friends. But I see now, and am satisfied to fill my appointed place, and God will see to it that our children fill theirs also."

THE VALUE OF CIVILITY.

THERE would be fewer broken friendships, fewer unhappy unions and family quarrels, were it not so much the custom among intimate friends and relations to neglect the small courtesies of life, to show less and less mutual deference as they grow more and more familiar. It is the foundation of misery in marriage, and many a serious and life-long estrangement has begun, not from want of affection so much as from lack of that delicate and instinctive appreciation of the feelings of others which makes a person shrink from saying unpleasant things or finding fault, unless absolutely obliged, and in any case to avoid wounding the offender's sense of dignity or stirring up within him feelings of opposition and animosity; for although many persons profess to be above taking offense at honest censure, and even seem to court criticism, yet it must be carefully administered not to be unpalatable. Even kind and generous actions are often so uncouthly performed as to cause the recipient more pain than pleasure, while a reproof or denial may be so sweetened by courtesy as almost to do away with any sense of mortification or disappointment.

WHINING.

THERE is a class of persons in this world, by no means small, whose prominent peculiarity is whining. They whine because they are poor, or if rich, because they have no health to enjoy their riches; they whine because it is too shiny; they whine because it is too rainy; they whine because they have "no luck," and others' prosperity exceeds theirs; they whine because some friends have died and they are still living; they whine because they have aches and pains; they whine no one can tell why. Now I would like to say a word to the whining persons.

First. Stop whining. It is no use, this everlasting complaining, fretting, scolding, fault-finding, and whining. Why, you are the most deluded set of creatures that ever lived. Did you not know that it is a well-settled principle of physiology and common sense, that these habits are more exhaustive of nervous vitality than almost any other violation of physiological law? and do you know now that life is pretty much as you take it and make it? You can make it bright, sunshiny, or you can make it dark, shadowy. This life is meant only to be disciplinary—to fit us for a higher and purer state of being. Then stop whining and fretting, and go on your way rejoicing.

Second. Sing the song of life cheerily. Hark! Do you hear yonder bird singing joyously its merry carols, as it hops from bough to bough in its native forest home? Imitate it! Take up your song of life, using it joyously and bravely. Sing on, though you feel it not.

You are miserable, nervous, dyspeptic, in wrong relation to yourselves and all God's universe, and that's all that ails you. Then stop short, take up the song of life and leave off forever that whine of death!

"A merry heart doeth good like a medicine; but a broken spirit drieth up the bones." Live simply, cheerfully, trustingly, and by and by your troubles "will take to themselves wings and fly away." You will gradually grow more and more into harmony with the natural order of things, and the bright light of heaven will shine pleasantly down into your souls and baptize them into a new life.—*Manford's Magazine.*

AN ELEGANT SHAWL.

A MAN crossed the Chelsea ferry to Boston one morning, and turned into Commercial Street for his usual glass. As he poured out the poison, the proprietor's wife came in and confidently asked for £100 to purchase an elegant shawl she had seen at Jordan, Marsh and Co.'s. He drew from his breast a pocket-book and counted out the money. The man pushed aside the glass untouched, and laying down the ten cents, departed in silence. That very morning his devoted Christian wife had asked him for £2 to buy a cheap cloak that she might attend church; he crossly said he hadn't the money. As he left the saloon he thought, "Here I am helping to pay for a £100 cashmere for that man's wife; but mine asks in vain for a £2 cloak. I can't stand this. I have spent my last dime for drinks."

When the next day came, the loving wife was surprised with a beautiful cloak from her reformed husband. She could hardly believe her own eyes and ears as he laid it on the table, saying, "There, Emma, is a present for you. I have been a fool long enough. Forgive me for the past, and I will never touch liquor again."

She threw her arms around his neck, and the hot tears told her heart-felt joy as she sobbed out, "Charles, I thank you a thousand times. I never expected a nice cloak. You could not have selected a prettier one. Come now; I have a warm supper. You are so good, and I am so happy." The great, strong, noble fellow couldn't hide the tears as he related the fact. He said it was the happiest hour in ten years. My friend, where does *your* money go? Whose family does it clothe and make happy?—*Selected.*

Useful and Curious.

A LITTLE incident, which illustrates the half-unconscious feeling which many people have about depending on divine Providence, is related in the memoirs of Mary Somerville. When a girl she and her brother had coaxed their timid mother to accompany them on a sail. The day was sunny; but a stiff breeze was blowing, and presently the boat began to toss and roll. "George," called Mrs. Fairfax to the captain, "this is an awful storm! I fear we are in great danger; mind how you steer; remember, I trust in you!" He replied, "Dinna trust in me, leddy; trust in God Almighty." In perfect terror the lady exclaimed, "Dear me, is it come to that!"—*Selected.*

A WRITER in a popular New York religious weekly deprecates the too much newspaper reading of the day. Many take so much time with the daily paper that they have no time to read anything else, and thus mind and memory become dwarfed. This writer advises in newspaper reading moderation, and gives, as an illustration, the old negro woman's recipe for sweet-potato pie: "You puts in two eggs, one cup of milk, one-half cup of sugar, a little salt, and a little cinnamon." "But how much sweet-potato, auntie?" is asked. And she replies, "Just as little as possible, honey." The newspaper should be taken in the same way.—*Signs of the Times.*

AN English writer tells the following: "A family let their house furnished, leaving in it a large dog. The tenant was an old lady, who liked to sit in a particularly comfortable chair in the drawing-room; but as the dog was also very fond of this chair, she frequently found him in possession. Being rather afraid of the dog, she did not care to drive him out, and therefore used to go to the window and call 'Cats!' The dog would then rush to the window and bark, and the old lady would take possession of the chair. One day the dog entered the room and found the old lady in possession of the chair. He ran to the window and barked excitedly. The lady got up to see what was the matter, and the dog instantly seated himself in the chair."

EATING BY STEALTH.

IN Abyssinia it is considered unbecoming to eat in public, as at a picnic, for instance, or in a tavern. When at home the people take their meals within a fence, so as not to be overlooked; and when on a journey, several of the attendants are made to hold up a cloth before them, with their backs turned to those who are eating. When no servants are available, the members of the party sit round the dishes, throw a cloth over their heads, and proceed to eat as if afraid that some one is about to snatch the food out of their hands.

HOW BANYAN TREES BEGIN LIFE.

THOUGH much is known in regard to the banyan trees of India, novel and interesting matter is being continually contributed to their history. The *Annals of the Royal Botanical Garden of Calcutta*, of which Volume I. has recently been issued, gives much space to the species of *ficus* to which genus the banyan belongs. It appears they always begin life as an epiphyte, finally killing the tree to which they attach themselves, and then establishing an independent existence in the ground. The seedlings sometimes grow in the crevices of buildings, which, in the end, they usually manage to destroy. The great banyan tree in the Botanic Garden of Calcutta, in 1886 one hundred years old, began life on a date-palm tree, of which all trace has long since disappeared. The parent trunk of this tree is forty-two feet round, and the circumference of the leafy crown is 857 feet. It increases by sending roots down from

the branches to the ground, and these become trunks. Some of them are twelve feet in girth, and there are 232 of them all told. A single specimen will therefore eventually form an entire forest, by these dropping roots from the end of the branches. One is known that has a head of branches averaging five hundred feet in diameter.

JESSIE'S LESSON.

JESSIE asked me to hear her lesson last night, and it made me so sorry for the poor child that I felt like throwing the book into the fire; for she had been for an hour straining her mind and her memory over the stuff, and had committed it, every word, so as to please her teacher and get a good mark. Here are a few specimens of the answers to the questions in the grammar.

A cognate equivalent, or elliptical accusative, may be used with a passive verb.

The cognate or equivalent noun is often omitted and a neuter adjective used, limiting the cognate notion understood.

An adjective limiting a complementary infinitive agrees with the subject. The complementary infinitive is an accusative of direct object or limitation.

The infinitive passive of an intransitive verb is used as a complement of an impersonal expression.

The complement of the concessive sentence is an adversative proposition.

The adverbial is often used for the adjectival relative.

Dependent causal propositions are introduced by the causal conjunctions.

Principal propositions in the oratio recta become infinitive propositions in the oratio obliqua.

Well, maybe they do, and maybe they don't; I don't, know and I don't care. There wasn't any of that fool stuff in my grammar.—*Bill Arp, in Atlantic Constitution.*

EGYPT.

EGYPT is a principality and is tributary to Turkey. The Government is conducted by native ministers, subject to the rulings of the Khedive, and under his supervision. From the accession of Tewfik, the reigning Khedive, in 1879 to 1883, France and Great Britain exercised a great influence in the conduct of public affairs, because of their interests of a financial character which were involved. In the military revolt in 1882, the people were strongly moved to resist foreign interference or control; but that uprising was suppressed by Great Britain's forces, and, as France did little or nothing to aid in this, that country failed to reap any results when the reconstruction of Egyptian affairs came about. The joint control of France and Great Britain, which followed the uprising of 1882, was succeeded by the single and substantial control of affairs by Great Britain. The Khedive since then has, on the recommendation of Great Britain, appointed a European financial adviser, who has a voice but no vote, in the council of ministers, and has no power in matters pertaining to internal administration. In 1884 an organic law was promulgated by the Khedive, creating a number of representative institutions based on popular suffrage, with the end in view of conducting the Government in a constitutional manner; but of these only that which is called a legislative council has thus far been operative. It consists of thirty members, of whom sixteen are elected and fourteen are appointed by the Khedive; all the general laws have to be submitted to this council, but it rests with the Government as to whether or not it follows the advice of the council. The creation of this legislative council is a long step in the direction of a recognition of the right of the people to advise and consent to the acts of the Government.—*Inter-Ocean.*

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, May 15, 1890.

THE RESURRECTION IN THE OLD TESTAMENT.

It is often said that the Old Testament Scriptures do not teach the resurrection of the dead. If this be so, no wonder there were Sadducees who neither believed in the resurrection, angels, nor Spirit. But it is not so. The Pharisees believed in "both," and they doubtless had good reason for doing so. Those Scriptures teach that man is unconscious in death, that the time between death and the future life is made void. But what a dark picture would have been presented to the people of God in olden times if there had been no light to pierce the darkness of the grave. We read the solemn words of the wise man: "The dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." "Whosoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5, 6, 10. Job's words when considering death are of the same tenor. He asks and answers the question, "But man dieth and wasteth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:10-12.

Surely in the light of Scripture the grave is darkness and gloom. It is the prison-house of the enemy, death. Death is nowhere in the Bible represented as a friend or benefactor. It is only in mythology or hymnology that its hideous form is clothed in garlands of roses and fair colors. But no amount of gay clothing will disguise the sting of his arrow, and make his visits welcome to mankind. The heart recognizes in death the most cruel foe to its peace and happiness. But through God's mercy those who are brought under his cold and silent dominion pass the time of their exile unconscious of its long flight. To them the sleep of death is but the calm slumber of a passing night, unbroken and undisturbed. The night of death closes in upon their senses, and immediately the resurrection morning calls them forth from rest. Such was the faith of Job; for he says: "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Again he says: "All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." And, "If I wait, the grave is mine house." The psalmist contemplates the same happy consummation when he writes: "As for

me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Ps. 17:15. Christ taught the resurrection from the circumstance of the burning bush and the words of the Lord to Moses, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." They were dead; but the Lord is the God of the living, hence they will have a resurrection; this was the Saviour's argument. See Matt. 22:31, 32. And if the Saviour appeals to the Old Testament for the purpose of proving the resurrection to the Sadducees who denied it, certainly we may believe that this doctrine was taught there.

Turning to the prophets, we have numerous allusions to the resurrection, and several amplifications of the event. Isaiah says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. In chapter 25:7, 8, he associates the resurrection, the change to immortality, and the second coming of Christ in language beautiful and sublime: "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Paul, in his remarkable discourse on this subject in 1 Cor. 15, quotes this language as the climax of his wonderful theme: "Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Jeremiah, speaking under inspiration, comforts the sorrowing mothers of Judea with the hope of the resurrection: "Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31:16, 17.

But one of the most graphic descriptions to be found in the Bible is that given by Ezekiel in his vision of the valley full of dry bones, recorded in chapter thirty-seven of his prophecy. It will reward our readers well to turn and read it. It is true that this language is often "spiritualized" to mean something else. But the words of the Lord should settle the question of its meaning. "Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Verse 12. Daniel speaks of the time when Michael (Christ) shall reign, and "many of them that sleep in the dust of the earth shall awake."

It requires but a brief glance at some such passages of the old Scriptures as the foregoing to teach us that the doctrine of the resurrection is most clearly revealed. No argument is needed, no far-fetched deductions or forced conclusions are necessary, in view of the plain "Thus saith the Lord."

THE SABBATH NOT CHANGED.

(Continued.)

To COMPLETE the evidence, we have but to refer to the authorities of the Catholic Church. Among them there is a most unanimous affirmation of the fact that the first day of the week is kept solely upon the action of that church in substituting Sunday observance for that of the Sabbath. Should any one doubt this statement, we refer him to the means of testing its truthfulness which are always at hand, either by consulting any intelligent Catholic, or the catechisms

where their faith is taught. For the benefit of those who do not feel disposed to do this, we give some passages taken from their standard works. The "Roman Decretalia" is authority with them, and it speaks as follows of the power of the pope:—

"He can pronounce sentences and judgments in contradiction to the right of nations, and to the law of God and man. . . . He can free himself from the commands of the apostles, he being their superior, and from the rules of the Old Testament," etc.

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretal de Translat. Episcop. Cap.*

"The pope's will stands for reason. He can dispense above the law, and of wrong make right by correcting and changing laws."—*Pope Nicholas, Dis. 96.*

"The pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime."—*Dis. 40.*

Here, then, is the power which is to "think to change times and laws."

In the "Catholic Catechism of Christian Religion," we have the following questions and answers:—

"*Ques.* What does God ordain by this commandment?"

"*Ans.* He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation."

"*Q.* What is this day of rest?"

"*A.* The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2:2; Heb. 4:1, etc."

"*Q.* Is it, then, Saturday we should sanctify in order to obey the ordinance of God?"

"*A.* During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord."

"*Q.* Had the church power to make such change?"

"*A.* Certainly; since the Spirit of God is her guide, the change is inspired by the Holy Spirit."

In another Catholic work, called the "Abridgment of Christian Doctrine," page 58, the Catholic Church asserts its power to change the law, in the following manner:—

"*Ques.* How prove you that the church hath power to command feasts and holy days?"

"*Ans.* By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

"*Q.* How prove you that?"

"*A.* Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

In the "Catholic Christian Instructed," p. 202, is presented the following list of feast-days, which all rest upon the same foundation, namely, the authority of the Catholic Church. Of these Sunday takes the lead:—

"*Ques.* What are the days which the church commands to be kept holy?"

"*Ans.* 1. The Sunday, or our Lord's day, which we observe, by apostolic tradition, instead of the Sabbath. 2. The feasts of our Lord's nativity, or Christmas day; his circumcision, or New Year's day; the Epiphany, or twelfth day; Easter day, or the day of our Lord's resurrection; the day of our Lord's ascension; Whitsunday, or the day of the coming of the Holy Ghost; Trinity Sunday; Corpus Christi, or the feast of the Blessed Sacrament. 3. We keep the days of the Annunciation and Assumption of the Blessed Virgin Mary. 4. We observe the feast of All-Saints; of St. John Baptist; of the holy apostles, St. Peter and St. Paul. 5. In this kingdom [Britain-Ireland] we keep the feast of St. Patrick, our principal patron."

The "Doctrinal Catechism," pp. 174, 352,

offers proof that Protestants are not guided by the Scriptures. We present two of the questions and answers:—

"*Ques.* Have you any other way of proving that the church has power to institute festivals of precept?"

"*Ans.* Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."

"*Q.* When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith,—do they find this permission clearly laid down in the Sacred Volume?"

"*A.* On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated,—'Remember that thou keep holy the Sabbath day.'"

But little more needs to be said. The task to which we addressed ourselves was to show that the Sabbath of the fourth commandment stands immutably sustained and unchanged by that omnipotent Power which instituted it. The change which has been wrought in the custom of Christendom, substituting the observance of the first day of the week for that of the seventh day, was not divinely inspired, but was prophetically ascribed to, and was actually wrought by, an apostate church inspired by a worldly policy. The testimony we have brought forward, while it abundantly substantiates the truth, is but a modicum of that which exists upon these points.

The period during which the "times and laws" were to be given into the hands of this power has passed away; light and knowledge upon the truth are being shed abroad, and now God says to all his people, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable, . . . then shalt thou delight thyself in the Lord." Isa. 58:13.

INDIA AND HER HEATHENISM.

S. N. H.

THE Brahmans gave India its religion; and yet all the heathens in India are not their followers, though they are all idolaters. The Brahmans, the priests, are an educated class of people. They belong to the higher caste, and the strictness of the caste can only be appreciated by seeing its effect on the East Indian people. Brahma is regarded as the supreme being, the god of gods; of whom Brahma, Vishnu, and Siva are manifestations. Their holy books are prized as highly by the most conscientious as the Bible is by the Christian. These three gods represent the earth, sky, and heaven. Concerning the gods, we read in one of their holy books: "All the gods are in Brahma as cows in a cow-house; in the beginning, Brahma was this universe. He created gods. Having created gods, he placed them in these worlds; viz., *Agni* in this world, *Vayu* in the atmosphere, and *Surya* in the sky." Therefore all kinds of graven images of wood, iron, brass, or stone, as well as nearly all kinds of animals and many trees, are worshipped as proceeding directly or indirectly from Brahma. Brahma is further described as "the invisible, imperishable Brahma; varying in form, invariable in substance; the chief principle, self-engendered; who is said to illuminate the caverns of the heart; who is invisible, radiant, undecaying, multiform. To the supreme Brahma be forever adoration."

This sounds something like descriptions we have read of the holy trinity: "Without body

and without parts; one in substance; the three Gods in one,—God, his Son, and the Holy Spirit; and these three are one."

When the Hindoo is charged with polytheism and with violating the primary law respecting the unity of God, he replies that "Brahma, Vishnu, Siva, etc., are only manifestations of the supreme Brahma." This idea lies at the foundation of the system of worshipping an innumerable number of gods of every description in India. New gods are continually being manufactured, and saints are being canonized; so in this respect their religion changes and their gods increase.

When a Hindoo is asked what his religion is, he at once replies that it is contained in the *Sastras*, or sacred writings. He does not consider the unwritten word as authoritative. This sacred literature is exceedingly voluminous, the number of books brought to light by the Government being not less than ten thousand. The writers are estimated at four thousand. The Brahmans have their holy books, although the contents are committed to memory, and in this manner preserved. They offer sacrifices of kids, sheep, and bullocks, and many of their forms and usages would indicate a corruption of ancient Bible ceremonies. There is no unity in their mode of worship. The word Hindoo is of no national or geographical signification, but indicates vaguely a fortuitous conglomeration of sects, tribes, races, hereditary professions, and pure castes; so that the religion of the Hindoo at first sight would appear to be a heterogeneous confusion. But there is a general agreement as to the worshipping of idols. It seems to be beyond their conception to worship a being that is not represented by some image. Should anything hideous be carved from wood, brass, or iron, and placed in a niche in the wall, it would attract devoted worshippers; so prone are the people to idolatry and so attached to their religion. They have many temples devoted to different gods. There is the temple for the monkey god, another to the sun god, and one to the sacred cow, etc., etc. The sacred living cow is kept in the temple, except at certain times, when she is taken out and washed in the Ganges.

Such a hold has their religion on the people, that not infrequently will Hindoos attend Christian schools from their youth, write essays on the "Evidences of Christianity," and take prizes for the same over European students, as well as in the sciences, and still remain Hindoo or Mohammedan, as the case may be. They have their own schools, but not to educate the masses. They do not consider it wise to educate the females or the lower class; but for the higher castes education is quite essential. India has over four hundred Hindoo periodicals.

The inhabitants of East India are an ancient people. Mr. Mitchell, author of "Hindooism Past and Present," says: "It is probable that the Indians are a branch of the Great Aryan race, who came into India about two thousand years before Christ. They were civilized to a very considerable degree. . . . They had even made some progress in astronomy; cities, or at least towns, must have been pretty numerous." He further states: "The Veda of Praise contains ten hundred and seventeen complete hymns; the oldest hymns may take us as far back as the year 2000 or 1800 before Christ, say about the age of Abraham."

They have also had commercial intercourse with other nations. We have no reliable statistics to show to what extent and at what period in the past, India was first in commercial relation with other nations. Certain authors have stated, not altogether without evidence,

that Solomon's ships found their way to India, in company with the navy of Hiram, and "once in three years came the navy of Tharshish, bringing gold, and silver, ivory [elephants' teeth, margin], and apes, and peacocks." See 1 Kings 10:21-23; 9:26-28. Certain English writers boldly assert that Point de Galle, on the island of Ceylon, was the ancient Tharshish. One thing is certain, that even at the present time there are plenty of apes and elephants and peacocks on the island, and also in Southern India. Mr. Gracey, in his work on India, states that at a very early age the Egyptians carried arms to the Ganges, and fitted out four hundred ships in the Arabian Gulf for the East Indian trade. The Phœnicians wrested from them their harbor at the entrance of the Red Sea, and turned this trade overland by way of Tyre, forming the shortest route known at that time. The Persians explored the entire length of India. The Turks founded Alexandria to rival Tyre; and it became the greatest trading city of the world, and for eighteen centuries the chief seat of commerce with India. Later, the Egyptian Berenice established a post for Indian traffic on the west coast of the Red Sea. When the Romans conquered Egypt, the Alexandrian trade was increased. They conducted the Indian traffic up the Persian Gulf and the Euphrates; thence eighty-five miles to Palmyra, or Tadmor in the wilderness; thence one hundred and seventeen miles to the Mediterranean Sea. When Rome controlled it, her streets were filled with aromatic spices, cloth, linen, coral, silver, and jewels brought from Hindoostan.

The cities of the Mediterranean opened communication with the far East, and the Moslem was reestablished from Constantinople to Alexandria, and the Saracen grew rich and powerful through the control of this commerce with India. Venice, the nymph of the sunlit sea, united with the mainland by a bridal band of four hundred and sixty-five bridges, for centuries the foremost capital of commerce in the West, and sustaining an independent existence through thirteen centuries, also Florence and Genoa,—all became the bankers and shippers of Europe, and grew to prominence and power because they distributed the wealth and the wonders of the Indies of the East. It is on account of the interest that England has in India that her ships and arms contend for the supremacy in Egypt. It is that India's cotton and pearls may be had in exchange for the textures of Lancashire looms and the cutlery of Birmingham.

India has a wonderful history, and it seems from historical accounts that it has had commercial relations from the earliest reliable dates. Mr. Latham, in his ethnology, has said: "With the creed went the alphabet, and with the alphabet civilization; hence it is to India that nine-tenths of the civilization of the eastern continent is due. India also is the earliest civilizer of the more civilized parts of the Indian Archipelago."

With these facts before us, we cannot but conclude that India is one of the most ancient nations that has an independent existence in the world. The Portuguese, English, Danes, and the French at different times have interested themselves in India. In fact, it would seem that she has been the prize for which the world has contended. And yet the singular part of her history is that her religion, her forms, and her social relations, to a great extent remain the same as they were thousands of years ago.

Her idolatry and castes bind her soul and body; but it is evident that in the closing scenes of this earth's history God designs to gather from this people some who will shine in the kingdom of glory.

MISSIONARIES, THE KIND OF MEN WANTED.

S. N. H.

THE whole plan of salvation clusters around one grand centre, Christ, and his comings to this earth. The first time he came, he exemplified to mankind what we call Christianity. All that we can ever know of what it is to be a true missionary must be drawn from the life, character, and teachings of our Lord Jesus Christ. It is something to be a follower, however feeble, in the wake of the greatest teacher and only model missionary that ever appeared among men. And now that he is head over all things, and is to be King of kings and Lord of lords, what commission is equal to that which the missionary holds, to be a co-worker with him?

If all the angels of God took an interest in the creation of this world, which was to be the field for missionary operations, if at the revelation of Christ as the babe of Bethlehem all the heavenly host worshipped him, and if at his second coming he is to be accompanied by all the angelic throng, then there must have been a general sadness at the fall of man. But further, there will be a general rejoicing among the unfallen beings who inhabit other worlds, as well as among the angels, who have taken a part with our Lord Jesus Christ in saving mankind, when he is redeemed and placed upon the earth made new, forever beyond the reach of sin and Satan. And at that final triumph, when the redeemed shall have been gathered from every nation, kindred, tongue, and people to meet around the throne of God, the ninety and nine who were left by the Saviour when he came to earth to die that man might live, will be present to join in the grand jubilee.

The life of Christ, in every principle, cannot be studied too carefully or too critically. A missionary, when called of God, should not undervalue his commission; but he should remember that Christ was not only a missionary in the common acceptation of the word, but he was also a missionary physician. For the first thirty years of his life, he was unknown to the world as the Son of God; but during this time he was laboring as a carpenter with his father. When he did at length commence his mission, it was by manifesting a sympathy for humanity in their sorrows and afflictions. Wherever he went, he healed the sick, the most unworthy as well as the most worthy. "Were there not ten cleansed, but where are the nine?" he asked on one occasion. Only one returned to give God glory, and he was a stranger.

The disciples also followed the pattern of the great Missionary in healing the sick and raising the dead. They sympathized, as did Christ, with humanity. Their great object was to be like him, to imitate him as far as he could be imitated, and a similar sentiment will be in the heart of every true follower. We may not have the power of working miracles, as Christ and the apostles did; but if we neglect to inform ourselves on certain principles, at least, of healing the sick and relieving suffering as Christ did, can we be true missionaries? The utility or the importance of this is shown by the fact that nearly all missionary societies connect physicians with their missions. This is not simply that they may care for themselves or for those connected with the mission; but it is in view of the influence that it gives them over the natives.

We have been more and more impressed with the importance of this since we have visited the fields in South Africa, and other nations of the earth where there is so much sickness. There are hundreds and thousands of instances where a little knowledge of the most common remedies

might be used to relieve suffering, and in many cases where the regular physician has utterly failed. Can there be a more effectual way to reach the hearts of those who know nothing of the Truth, and where prejudice exists so strongly that they would not listen to the first word, than to feel from the depths of the soul a sympathy for them in their affliction, and seek by some simple means to relieve their suffering? Is not this the way that Christ did? and is it not by following his example that we are led to firmly believe that no person or persons should be sent to any foreign field, to say nothing of the importance of our own country, without understanding, to a greater or less extent, the principles of health?

The movement that is now being made to train health missionaries is as important a work in connection with carrying the message into new fields as any other one feature of education. The celebrated Dr. Livingstone stated: "I sought a medical education, that I might be like him [Christ]." His knowledge of medicine gave him great influence among the natives, as it does every missionary, not only in Africa, but in India and China. The natives came hundreds of miles to him to be treated. He says: "One patient expressed his opinion of my religion to the following effect: 'We like you very much; you are the only white man we have got acquainted with. We like you, because you aid us while we are sick. We don't like your everlasting preaching and praying; we can't get accustomed to that.'"

Christ spent more time with the suffering, and in healing their maladies, and thus bringing joy and peace to their hearts, than he did in directly preaching the gospel.

The work of God requires zeal and love for souls. It needs prayer from the sender and the sent, and a firm reliance upon Him who alone is the author of conversion. Great deeds are wrought in unconsciousness, from the constraining love of Christ, and by humbly asking the Lord, "What wilt thou have me to do?" The effects are afterwards seen. The greatest works of God in the plan of salvation, are, like his majestic movements in nature, marked with a stimulus in the doing of them, and reveal themselves by their effects. They come up like the sun, and show themselves by their own light.

Luther simply followed the leadings of the Holy Spirit in the struggles of his own soul. Little did the Plymouth pilgrims think, that, with their sermons three times a day on the *Mayflower*, God was preparing them for the founding of an empire from which the last and most solemn warning was to go forth to every nation, kindred, tongue, and people. God, working mightily in the human heart, is the spring of all abiding spiritual power. And it is only as men follow out the sublime promptings of the inward spiritual life that they accomplish great things for him. It is utterly unfair to magnify the little we do for the Saviour by calling it a sacrifice, or pretend that we are doing all that we can by assuming the tone of the poor widow. Christ asks a willing mind and cheerful obedience, and can we not give that to Him who made his Father's will his meat and drink, till he bowed his head and gave up the ghost?

Two things, then, should ever be before the mind of the one who contemplates going forth as a laborer for God, in whatever capacity he may be called:—

1. To study every principle, and imitate the life of Christ as far as possible. This is necessary in order to be successful in the work. We should be physicians of soul and body. This has not been appreciated as much as it should be by a

people who talk as much about missionary labor as we do.

2. Never complain of making sacrifices for God. It is rather an honor to have the privilege of making sacrifices for Him who died for us. After we have done all that we can, and even given our lives, we are unprofitable servants.

REVELATION 22: 17.

U. SMITH.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

THUS are all invited to come. The Lord's love for mankind would not be satisfied in merely preparing the blessing of eternal life, opening the way to them, and announcing that all might come who would; but he sends out an earnest invitation to come. He sets it forth as a favor done to himself if persons will come and partake of the infinite blessings provided by his infinite love. His invitation, how gracious! how full! how free! None of those who are finally lost will ever have occasion to complain that the provisions made for their salvation were not sufficiently ample. They can never reasonably object that the light given to show them the way of life was not sufficiently clear. They can never excuse themselves on the ground that the invitations and entreaties that Mercy has given them to turn and live, were not sufficiently full and free. From the very beginning, there has been a power exerted as strong as could be exerted and still leave man his own free agent,— a power to draw him heavenward, and raise him from the abyss into which he had fallen. Come! has been the entreaty of the Spirit from the lips of God himself, from the lips of his prophets, from the lips of his apostles, and from the lips of his Son, even while, in his infinite compassion and humility, he was paying the debt of our transgression.

The last message of mercy as it is now going forth, is another and final utterance of Divine long-suffering and compassion. Come, is the invitation it gives; come, for all things are ready. And the last sound that will fall from Mercy's lips on the ear of the sinner ere the thunders of vengeance burst upon him, will be the heavenly invitation, Come. So great is the loving-kindness of a merciful God to rebellious man; yet they will not come. Acting independently and deliberately, they refuse to come. So when they shall see Abraham, Isaac, and Jacob in the kingdom of God, and themselves thrust out, they will have no one to accuse, no one to blame, but their own selves. They will be brought to feel this in its bitterness; for the time will come when Pollok's thrilling description of the condemnation of the lost will be true to the letter:—

"And evermore the thunders murmuring spoke
From out the darkness, uttering loud these words,
Which every guilty conscience echoed back:
'Ye knew your duty, but ye did it not.'
Dread words! that barred excuse, and threw the weight
Of every man's perdition on himself
Directly home—
'Ye knew your duty, but ye did it not.'"

The bride also says, Come. But the bride is the city, and how does that say come? If we could be strengthened to behold the living glories of that city and live, and should be permitted to gaze upon its dazzling beauty, and be assured that we had a perfect right to enter therein and bathe in that ocean of bliss and blessedness, and revel in its glory forever and ever, would it not then say to us, Come, with a persuasion which no power could resist? Who of us, in view of this, could turn away, and say, I have no desire for an inheritance there?

Bible Student.

SABBATH-SCHOOL LESSONS.

LETTER TO THE HEBREWS.

Lesson 22.—May 31, 1890.

HEBREWS 9 : 20-23.

1. Who spoke to Israel in behalf of the Lord when the first covenant was made?
2. What did he do with the blood?
3. What did he then say? Ex. 24 : 8 ; Heb. 9 : 20.
4. Is there any difference in these texts? *Ans.* The first says, *made*; the second, *enjoined*. The Hebrew word used has a number of significations. The conditions of the covenant were not arranged between the parties, but were matters enjoined.
5. What similar language did Jesus use in establishing the new covenant? Matt. 26 : 28 ; Mark 14 : 24.
6. What more did Moses sprinkle with blood? Heb. 9 : 21.
7. In the typical law, were all things purified by blood? Verse 22.
8. What was the nature of the exceptions? See Num. 19. See note.
9. What is necessary to the remission of sin? Heb. 9 : 22.
10. Why was the blood chosen to make atonement? Lev. 17 : 11.
11. What is meant in Gen. 9 : 6 by the words, "Whoso sheddeth man's blood"? *Ans.* As the life is in the blood, it is equivalent to saying, Whoso taketh man's life.
12. What should be the fate of him who sheds the blood of man? Gen. 9 : 6.
13. What does this teach? *Ans.* That only blood, or life, can atone for life.
14. Whose lives are forfeited to the law? See Rom. 3 : 19, 23 ; 6 : 23.
15. Must we still depend upon blood to be cleared before the law? 1 John 1 : 7 ; Eph. 1 : 7.
16. What was necessary in the earthly sanctuary? Heb. 9 : 23.
17. Were the earthly holy places purified by the blood of bulls and goats? Lev. 16 : 14, 15, 19.
18. What are the earthly things called? Heb. 9 : 23.
19. Do the heavenly things need purifying?—*Ib.*
20. How did the patterns become defiled? See note.
21. Who takes away our sins? John 1 : 29.
22. Why did Christ take our sins upon himself? *Ans.* Because he is our High Priest; the priest bears the judgment of the people. Ex. 28 : 29, 30.
23. Where is he filling his priestly office? See Heb. 8 : 1, 2.
24. Are the heavenly things defiled by our sins going to our priest?
25. With what is it necessary for the heavenly things to be cleansed? Heb. 9 : 23.

NOTES.

THE fact that some things, and in some cases persons, were purified without blood, as see Numbers 19, does not disagree with the reasonable statement that without shedding of blood there is no remission; for, in cases of purification with oil or water, there was no sin. These were misfortunes, as in certain sicknesses, accidents, or fleshly defilements. But the wages of sin is death, always; and where the penalty is death, nothing but life can meet the demand of the law. Now as the blood is the life of man (Deut. 12 : 23), it is given to make atonement. Lev. 17 : 11. The offering of blood for life signifies *life for life*. Hence the statement that we have redemption through the blood of Christ. It means that our lives are purchased with his life. God's appointments are in strict accord with reason and justice.

To prove that the heavenly sanctuary needs cleansing because of our sins taken by our Priest, and that nothing but the blood of Christ can cleanse it, is the whole drift of the apostle's argument. Take away this great truth, and his labored argument would be without any

logical conclusion. Not only were the earthly sacrifices typical of Christ's sacrifice, and the earthly priests typical of his priesthood, but the earthly sanctuary was typical of the heavenly holy places. And of course the cleansing of the sanctuary on earth with the blood of bulls and goats was typical of the purifying of the heavenly things with better sacrifice. In the whole argument of this remarkable letter, nothing is made more plain than this.

Lesson 23.—June 7, 1890.

HEBREWS 9 : 24-28.

1. WITH what were the earthly holies purified?
2. Whose office was it to cleanse the sanctuary?
3. Do the heavenly things need cleansing?
4. Where has our High Priest entered? Heb. 9 : 24.
5. Why could not Christ act as priest in the earthly sanctuary? Chap. 8 : 4.
6. If the earthly was the pattern of the heavenly, must there not be two holy places in the heavenly? Heb. 9 : 23, 24.
7. What does the word "true" mean in verse 24? *Ans.* The true holy places—holy places, understood.
8. Where are the true holy places? Verse 24.
9. How often did the high priest enter the most holy on earth? Verse 25.
10. How often does Christ enter the heavenly sanctuary for us?—*Ib.* See verse 12.
11. What is meant by the end of the world, verse 26? *Ans.* The last dispensation.
12. For what hath Christ appeared?—*Ib.*
13. Whose sins did he come to put away? Compare chap. 7 : 25.
14. Whose sins does he put away? *Ans.* Only those who cease to sin. They who continue to transgress the law of God never have their sins put away; they retain them. Matt. 7 : 21.
15. How did he accomplish this work? Heb. 9 : 26.
16. What is appointed to all men? Verse 27.
17. What comes after death?—*Ib.*
18. What is implied by introducing the Judgment as following death? *Ans.* That the Judgment is consequent upon this life, and for one probation only.
19. What analogy is shown between our probation and the death of Christ? Verse 28. *Ans.* As we die once, living but one life, having but one probation, so Christ once died to bear sins.
20. For how many did he die?—*Ib.* Compare chap. 2 : 9.
21. What is meant by the words, "Once in the end of the world hath He appeared"? Heb. 9 : 26, *Ans.* He has made one advent to this world.
22. Will he appear again? Verse 28.
23. How will he appear?—*Ib.* See note.
24. For what purpose will he appear?—*Ib.*
25. To whom will he appear unto salvation?—*Ib.* See 2 Tim. 4 : 1, 8.
26. How will he appear to those who do not look for him, nor love his appearing? 2 Thess. 1 : 6-8; Rev. 6 : 15-17.

NOTE.

IT is to be regretted that commentators have so generally overlooked the true intent of Heb. 9 : 28, and construed it to mean "without a sin-offering." The original word occurs seventy-three times in the New Testament, and is rendered "sinful," once; "offense," once; "sin," seventy-one times. It is never claimed that it can bear the sense of *sin-offering* in the New Testament, except in 2 Cor. 5 : 21 and Heb. 9 : 28, and we are very confident that it does not in either of these texts. In 2 Cor. 5 : 21 the contrast and the force are measurably lost by so rendering it; "He hath made him to be sin for us, who [himself] knew no sin." Our iniquity was laid upon him; he was bruised for our sakes—in our stead. He bore our sin, and suffered as if he had actually been the sinner. The Scripture doctrine of substitution is entirely too strong and clear to admit of this text being changed into *sin-offering*. In Hebrews 9 there is presented a series of events, mostly in contrast with the things of the earthly service, each of which occurs without being repeated. He offered one sacrifice; he offered it but once; he entered once into the heavenly sanctuary. Man dies once (therefore there is but one probationary life); and after this one death, the Judgment. So Christ was once offered to bear sin; and he will once more (a second

time) come, without sin. He was once offered to bear sin; he bore it on the cross; he bears our judgment—the iniquity of his priesthood—before the throne. As a priest he has continually taken sins, except from those who choose to retain them. But when he comes again, he will be separated from sin; he will bear sin no more. As it reads, it signifies that at his second coming his priesthood, his act of sin-bearing, is forever ended.

The difference is evident and material. He might come without a sin-offering, he might not renew his sacrifice, and yet not make an end of his priestly service. He has made but one offering in more than 1850 years, and his priesthood has continued all these centuries by virtue of that one offering. And it might continue indefinitely, in the same manner, by that one and the same offering. All these centuries he has been receiving the sins of penitents. But he comes without sin, separate or apart from sin, as it really means. This indicates that he will bear sin no more; that he has put it from him. Then he that is unjust must so remain. Rev. 22 : 10-12.

The following remarks from Dr. Barnes on this text, concerning the coming again of our blessed Saviour, are interesting:—

"There is a propriety that he should thus return. He came once to be humbled, despised, and put to death; and there is a fitness that he should come to be honored in his own world.

"Every person on earth is interested in the fact that he will return; for 'every eye shall see him.' Rev. 1 : 7. All who are now in their graves, all who now live, and all who will hereafter live, will behold the Redeemer in his glory.

"It will not be merely to gaze upon him, and to admire his magnificence, that they will see him. It will be for greater and more momentous purposes—with reference to an eternal doom.

"The great mass of men are not prepared to meet him. They do not believe that he will return; they do not desire that he should appear; they are not ready for the solemn interview which they will have with him. His appearing now would overwhelm them with surprise and horror. There is nothing in the future which they less expect and desire than the second coming of the Son of God, and in the present state of the world his appearance would produce almost universal consternation and despair. It would be like the coming of the flood of waters on the old world; like the sheets of flame on Sodom and Gomorrah."

TO THE EDITOR:—

Please explain John 10 : 27, 28. Does not the Saviour say here, "I give unto them eternal life; and they shall never perish"? How, then, can a person once converted finally be lost?

J. H. C.

THE conclusion aimed at in the question of our correspondent is not a necessary one. The truly converted man becomes an heir to eternal life; but he may by his own actions become disowned and disinherited. There is no evidence to show that there is any difference in this existence between the physical lives of converted and unconverted people. The righteous man is subject to death the same as the unrighteous. If one wishes to establish the theory that converted people are in possession of eternal life in distinction from the mortality of those who are out of Christ, it would perhaps be as well to use the words found in 1 John 5 : 12 : "He that hath the Son hath life; and he that hath not the Son of God hath not life." Here the statement is made most positive, and it is to this text that the supporters of the theory generally refer; but the preceding verse makes the meaning plain: "And this is the record, that God hath given to us eternal life, and this life is in his Son." And if to this language we add the language of Paul in Col. 3 : 4, we have the sense complete: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." By these passages, with much other concurrent evidence, we see that the believer has eternal life by promise, a promise made sure by every assurance that God could establish.

It is as if a man should say to his son still in his minority, You have been faithful and obedient, I give you £1000; the money is in the bank, and when you are of age, it will be delivered to you. It is not out of the power of the father to revoke that statement; it is not impossible that the son may render himself wholly unworthy of the gift. So when we come into covenant relation with God and Christ, we become heirs of eternal life; and when Christ, "who is our life," shall appear, if faithful we shall receive the precious boon.

From the Field.

NEW ZEALAND CONFERENCE PROCEEDINGS.

THE second annual session of the New Zealand Conference was held at Napier, March 23-31; the first meeting, March 23, 3 p. m. The President, A. G. Daniells, occupied the chair. In the absence of the Secretary, Charles Clayton was elected Secretary *pro tem*.

It was voted that the chair appoint the usual committees. The following were named: On nominations, John Glass, Eli Cleal, and M. A. Connell; on resolutions, R. Hare, M. C. Israel, and E. Hare; on credentials and licenses, M. C. Israel, G. Masters, and H. Stephens; on auditing, Eli Cleal, H. Stephens, J. N. Anderson, C. Clayton, M. C. Israel, and M. A. Connell.

On motion of Bro. Glass, Elder M. C. Israel and all church members in good standing were invited to take part in the deliberations of the Conference. Minutes of the first annual meeting read and approved. The President and Elders Israel and Hare then made encouraging addresses on the progress of the work in New Zealand. Meeting adjourned to call of the chair.

The second meeting was held March 25, 10 a. m. The President addressed those present on the importance of the Conference looking after the interests of the churches and the wants of the cause at large, emphasizing the necessity of getting laborers engaged in the work of spreading the message. On motion of Bro. E. Hare, the Gisborne church was received into the Conference.

At the third meeting, March 26, 10 a. m., the Committee on Resolutions presented their report as follows:—

Resolved, That we tender our heartfelt thanks to God for past blessings, and that the coming year we will renew our consecration to him and our efforts to do his will with greater zeal, striving to have more of the Spirit of Christ, so that while growing in numbers we may increase in spiritual power and saving souls.

Resolved, That we recommend our ministers to encourage suitable persons to prepare themselves for the Bible-reading, canvassing, and colporter work; and that after receiving the necessary instruction, they be further encouraged to devote their lives to the spread of the message.

Resolved, That this Conference feel it important that the ship-mission work receive more attention as soon as arrangements can be made to do so.

WHEREAS, The canvassing work is a most important factor in the spreading of the message; therefore—

Resolved, That this Conference recognize the blessing of God in the work for the past year, and take courage from the success that has attended it, and that we will labor with more earnest and consecrated effort in the future.

WHEREAS, The union of church and state has always been productive of the most disastrous results in curtailing religious liberty by introducing elements of persecution, and making religion the form without the power; therefore—

Resolved, That we look with apprehension on any movement that has for its object the introduction or enforcement of laws respecting religion or any religious observance, and that we will endeavor, as far as possible, to educate our people and the public in the principles of religious toleration and rights, as set forth by Christ: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

WHEREAS, God has just and great claims upon us as stewards, and in order that there may be means to carry on his work; therefore—

Resolved, That we will recognize these claims upon us, and recommend that all members be encouraged to pay an honest tithe of their income to the Lord.

WHEREAS, The Testimonies are full of important truth, and the reading of them is calculated to build up every believer in the faith and strength of God; therefore—

Resolved, That in order to bring about a deeper devotional spirit among our people, it is recommended that the Testimonies find a place in all our libraries; and that as they contain warnings and admonitions that will, if followed out, lead to the higher Christian life, we recommend that all our members study them diligently and prayerfully.

WHEREAS, In the providence of God the Echo Publishing Company has been established, and a suitable building erected at a great expense for the carrying on of the work; and we feel that this expense should be shared among those that have the interests of the cause of God at heart; therefore—

Resolved, That we urge our brethren and sisters in New Zealand to take this matter into consideration, so that those

who can may take stock in the institution, in order that it may be lifted from embarrassment, and be enabled to more efficiently carry on its mission.

At the fourth and fifth meetings, held on the 27th and 28th respectively, these resolutions were discussed at length. The President spoke to the fourth resolution relating to canvassing. Elder Israel and Brn. Clayton and Connell spoke in favor of the resolution. The resolution relating to the union of church and state received a warm support from Elders Hare, Israel, and Daniells. Some discussion then took place on the resolution relating to the tithing question. Elder Israel replied to, and explained, the questions asked. The resolution in regard to the Testimonies was discussed, and received hearty support. Elders Daniells, Israel, and Hare, and Brn. Rout, Cleal, Ward, Glass, Masters, and Sisters Bruce and Moor testified to the benefits received through reading them. The resolution in regard to the Echo Publishing Company was spoken to by Elder Israel. All the resolutions were discussed separately, and adopted unanimously.

The sixth meeting was held March 31, 10 a. m. The chair spoke at length on the matter of taking stock in the Echo Publishing Company. Calls for subscription were responded to by thirty-one shares being taken.

The Committee on Nominations then presented their report as follows: For President, M. C. Israel; Treasurer, G. Masters; Secretary, Jas. Harris; Executive Committee, M. C. Israel, A. G. Daniells, Joseph Hare, Jr., Stephen Rout, and John Glass. The Committee on Credentials and Licenses reported as follows: For Credentials, A. G. Daniells, Robert Hare, and M. C. Israel; for licenses, Charles Clayton and John Glass. Reports adopted as above.

The Treasurer presented his report, showing receipts £365 18s. 6d.; expenditure, £299 1s. 8d.; balance on hand, £64 16s. 10d. Votes of thanks were accorded to the *Hawkes Bay Herald* for gratuitously reporting the meetings, and to the Napier church for their kindness to the delegates during their visit. Invitations were extended from the Auckland and Napier churches to hold the next session of the Conference with them. The meeting then adjourned *sine die*.

A. G. DANIELLS, *Pres.*

CHAS. CLAYTON, *Sec. pro tem.*

THE DISCUSSION IN ADELAIDE.

OUR account of this discussion was closed rather abruptly in the last issue of the *ECHO*, by the paper going to press before the first proposition was finished. This occupied four evenings. At the close of the third evening, the endeavor to establish the perpetuity of God's law, including the fourth precept, had been well sustained. There were deep impressions made even upon the minds of many of those whose sympathies were with the negative. All friends of the affirmative were much confirmed by the results. The fourth evening was largely consumed in summing up the arguments which had been adduced by either side, and but little that was new was introduced. Elder Curtis presented the Saviour's words in Matt. 5: 17-19 as showing the relation which he bore to the law, and this was supported by prophetic utterances concerning his work found in Ps. 40: 7, 8 and Isa. 42: 21, to the effect that his Father's law was in his heart, and that he would magnify the law and make it honorable. It was claimed that the word "fulfill" in the expression, "I am not come to destroy, but to fulfill," is the same in the original as in Col. 1: 25, where the marginal reading is, "fully to preach."

Elder Green, on the other hand, claimed that to fulfill a law would abrogate it, and Christ having fulfilled the whole law, it was thus abolished. He found what was to him a parallel passage in Luke 4, where Christ was teaching the people, and referred to the prophecy which Isaiah recorded of his work,

and exclaimed, "This day is this scripture fulfilled in your ears." To fulfill a prophecy or a promise annulled it. Elder Curtis, in reply, cited Gal. 6: 2, where we are exhorted to "fulfill" the law of Christ, not to abolish it, but to obey its requirements, and thus fulfill the obligation which it imposes. He contended that Christ magnified the law by showing its spiritual meaning and application; that in commenting upon the sixth and seventh precepts, he showed that they reached to the thoughts and intents of the heart. On the contrary, it was claimed that Christ abolished the original law and gave one infinitely higher.

The meeting was a very disorderly one. The hall was densely filled by a crowd who showed their prejudices by constant interruptions of Bro. Curtis's addresses. And in this they were not discouraged by the example of the speaker of the opposite side, whose interruptions and questions were very frequent. These demonstrations became so outspoken that the chairman repeatedly urged an impartial hearing, and so impatient did the crowd become that he was greeted with hoots and groans upon an attempt to speak in deciding a point of order. The thoughtful and candid did not approve of this course. It was pursued by those whose prejudices overcame their sense of honor, and those who had no sense of honor to overcome. The spirit manifested certainly was not the spirit which leads into all truth, but rather that which closes the heart to every appeal of logic or fact.

The debate on the second proposition, that the Scriptures teach that Christians are bound to worship God on the first day of the week in a special sense, was the order for Monday evening, April 28, with Mr. Green in the affirmative. It would seem, however, that he was loth to leave the former question, and but little progress was made with the proposition in hand that evening. The principal positions taken were that Rom. 14: 5 and Col. 2: 16 applied to the weekly Sabbath, and swept away all distinction in days during this dispensation. It will be seen at once that this position, if sustained, would be fatal to any claim of pre-eminence for the first day of the week, and consequently would overthrow his proposition.

It was claimed that the Sabbath was not abruptly abrogated by the Saviour, but left to die out with polygamy, slavery, and kindred evils. The usual texts in John 20, Acts 20: 7, 1 Cor. 16: 2, were cited to prove the establishment of first-day observance. The references to first-day meetings in the epistles of Barnabas and Ignatius, and some of the early writings, were also brought forward. Bro. Curtis took the position held by A. Clarke, Wesley, and nearly all reputed commentators, that while the ceremonial law was done away, the moral law of ten commandments remains in binding force; and that Paul referred in Rom. 14: 5 and Col. 2: 16 to annual sabbaths and feast days, not to the weekly rest-day. It was shown that in but one instance does the New Testament record a meeting upon the first day; and that was not a rest day; that neither Christ nor his apostles ever blessed or enjoined its observance. If Christians are "bound" to show honor to the Sunday, there must be some law to bind them; but this was not produced. An attempt to produce it was made by quoting passages in which Paul exhorted his people to become followers, or imitators, of him. But the references to Paul's conduct frequently show that he observed the Sabbath, and never that he kept the first day of the week. A statement of Mr. Green's that pentecost always occurred on the first day of the week was abundantly disproven, both by Jewish calendars and the testimony of the Rabbi. It was also shown conclusively that the occasion noted in Acts 2 was on the Sabbath, though it was not claimed as significant of any honor being placed upon the day of the week.

As was to be expected, it was evident from beginning to close of the debate that Mr. Green was the champion of the popular feeling, and he was upheld by a clamor that at times seriously interfered with a candid, free discussion. This spirit was subject neither to reason nor the voice of the chairman. But the unruly element did not represent the entire audience. Many listened with an earnest desire to know the Truth, and deep impressions were made upon their minds in favor of the down-trodden law of God as relates to the fourth commandment. It was not anticipated that a revolution of the popular feeling in relation to an unpopular truth would be effected; but an opportunity was given for many to hear the Truth. So far as we have heard, not one soul was shaken in their faith in the commandments of God, while many were there led to acknowledge their binding force.

NEW ZEALAND TRACT SOCIETY.

THE second annual session of the New Zealand Tract and Missionary Society was held at Napier, commencing March 24, 1890. The President, in his opening remarks, expressed a desire to have a large attendance at the meetings of this society, and gave some interesting accounts of the good work it is accomplishing. Elders Israel, Daniells, and Hare addressed the meeting on the importance of our publications. The chair appointed the usual committees.

At later meetings, the President spoke of the importance of the Third Angel's Message, and called for experiences in the mission field. Several responded. The matter of placing tract-distribution boxes at railway stations was spoken of, and the plan met with favor.

The Committee on Resolutions presented the following:—

WHEREAS, The Tract Society may be made one of the most effective auxiliaries of the Third Angel's Message, and whereas the Lord has in the past blessed the efforts put forth by this society; therefore—

Resolved, That we express our gratitude to God for the progress made, and pledge ourselves to greater zeal and earnestness in the year to come, by using the agents at our command for the furtherance of the work.

WHEREAS, We recognize in the BIBLE ECHO one of the best means of getting the truth before the people, therefore—

Resolved, That we will make systematic effort during the coming year to introduce it into the families of our friends and neighbors, and thus extend its circulation and usefulness as far as possible consistently with our other duties.

WHEREAS, Temperance in all things tends to good health and a keener appreciation of the truths for the time, therefore—

Resolved, That we will make earnest efforts to extend the circulation of our health and temperance journal, *Good Health*, and other literature bearing on the same subject.

WHEREAS, The *Home Missionary* and *American Sentinel* deal in the live issues before us, and contain information and instruction vital to our usefulness in the missionary work for this time; therefore—

Resolved, That it is the duty of all officers of the society, and as many of the members as can do so, to have these papers to read, so that they may be enabled to present the information and instruction they contain, and may carry forward the work understandingly and with earnestness.

WHEREAS, Great good has been accomplished by the use of tract distributors being placed in public places, therefore—

Resolved, That we take into consideration the advisability of procuring some of them for the use of the society during the coming year.

WHEREAS, We recognize the high position occupied by the canvassing work in the missionary field, and the importance of the truth to our fellow-men; and that none can do a work so important without preparation of mind and heart; therefore—

Resolved, That special care be exercised in the selection of laborers, and that none but those who have given evidence of true conversion to God be allowed to canvass for our denominational books.

WHEREAS, We believe it to be important that a class be established among our young men for the purpose of special study of the truths for this time, and that some preparation is necessary on the part of those who desire to labor in the cause; therefore—

Resolved, That we recommend that our brethren institute such

classes, to encourage young men to prepare themselves for the work of proclaiming the truth.

The resolutions were voted on separately, and adopted, after being fully discussed.

The Committee on Nominations reported as follows: For President, A. G. Daniells; Vice-President, M. C. Israel; Secretary, M. H. Tuxford; Directors: Auckland, Sister E. Hare; Kaeo, Bro. Wesley Hare; Napier, Bro. John Glass. A motion to adopt the report as a whole was carried unanimously.

The fifth and final meeting of the session was held March 31. The report of work done for the year was read by Bro. Harris. Elders Israel and Daniells spoke of the rapid growth of the tract society and publishing work, and thought there was great cause for thankfulness in the report that had been presented.

The meeting adjourned to the call of the chair.

A. G. DANIELLS, *Pres.*

M. H. TUXFORD, *Sec.*

News Summary.

Gold in paying quantities has been found in County Cork, Ireland.

About 350 men were entombed by a colliery explosion in Lancaster, England, on the 7th inst.

On the 3rd of February, there was an earthquake in Chili that was felt over an area of 10,000 square miles.

The Dahoneyans evidently see the folly of prosecuting an unequal war with France, and show signs of yielding.

Eleven persons were burned to death in a fire at a lunatic asylum in Chenango, State of New York, on the 8th instant.

The proposal on the part of Germany to increase the strength of the army, is causing great uneasiness in Russia and dissatisfaction in German financial circles.

The committee of experts who have been examining the Panama Canal, have reported that its construction is feasible, and is only a question of time and money.

The strike of the carpenters of Chicago in favor of the eight-hours system has been successful. The coal miners of America are threatening to try the same measure.

Among the recent interesting "finds" of Egyptian explorers is a will written on papyrus and dating back to the reign Amenamhat III., 2250 B. C., the name of the day and month being given.

The agitation against the Jews has become so formidable in Germany, Austria, Russia, and France, that it has been decided to hold a conference at Paris to consider means to counteract its progress.

As an outcome of the labor demonstration in Hyde Park, London, on the 4th inst., a debate on the eight-hours question has been arranged between Mr. John Burns and Mr. Charles Bradlaugh, M. P.

It appears that the Russian officer who was charged with communicating to German and English officers the plans for the defense of Cronstadt, has not been shot or banished, but has so far vindicated himself that he has been released from custody.

On the 6th inst., the German Reichstag was opened by the Emperor in person, who declared that legislation to protect the rights of workmen was of paramount importance, and mentioned, among other items, the necessity of securing Sunday rest.

A lunatic asylum near Montreal was fired by one of the inmates on the 7th inst. It contained one thousand patients at the time, and about forty of these and seven nuns perished in the flames. About three hundred of the patients are roaming at large, burning buildings, and spreading terror generally. The loss is estimated at 1,000,000 dollars (£200,000).

Several persons implicated in the rioting in Barcelona, Spain, in connection with the demonstration of laboring men on May 1, are being tried by court-martial. There were riots in Buda-Pesth, Hungary, also. In most other cities, the day passed quietly, although throughout Europe and America there is discontent among workmen, with numerous strikes, and a determined agitation in favor of the eight-hours system.

OBITUARY.

THE cause of present truth in New Zealand has of late sustained a great loss in the death of our beloved brother, William Hare, of Kaeo. The circumstances of his death were very painful. On the evening of Feb. 13 he was felling a tree near the house. As it was about to fall, he observed one of his little children standing where he thought it would be killed by the tree. He shouted to the child, and at the same time grappled with the tree to hold it or change its course. The child escaped uninjured; but the father was killed. Just what produced death, no one can tell. In some mysterious way his neck was broken. It is thought that a blood vessel also was bursted. Thus, without a moment's warning, one of our noblest members was separated from us.

Bro. Hare was born in Ireland. He came to New Zealand with his parents and family about twenty-six years ago. He was the eldest of a large family of children, and nobly discharged the responsibilities resting upon him in all his relations and duties in life.

Several years ago, some friend sent *Good Health* to him from America. He was highly pleased with its contents, and adopted many of the health and temperance principles which the journal advocated. When Bro. S. N. Haskell visited Kaeo nearly four years ago, Bro. William was among the first to take his stand for the truths of the Third Angel's Message. He accepted every phase of the message, and from the first manifested unbounded faith in it. I think he was never heard to speak one discouraging word about its final success. The cause of God held the first place in his heart, and he was always ready to do anything for its advancement. Although possessed of a courageous and fearless disposition, he was always mild and gentle toward all. He held official positions in his district for years, which brought him in contact with the leading men. He was never afraid to speak to these men against wrong or to advocate that which was right. In his death the district has lost a useful citizen, and the Kaeo church and the New Zealand Conference a devout member. His parents and brothers especially feel that a great gap has been made in their ranks.

His wife and children, who had leaned with such trust on his strong arm, find it hard to pick up life's duties and go forward. But we all look forward to the morning of the resurrection. We have full confidence that he will then come forth from his resting place clad in immortality. May the survivors of the family prepare themselves to meet him, their loved one, then. The funeral services were conducted by Mr. Price, Wesleyan. A large number of residents assembled to pay their last tribute of respect to the deceased.

A. G. DANIELLS.

Is THIS the end? Appalling thought!

The end of life, ambition, all!

The ruin here that death has wrought

Makes us to mourn a brother's fall.

The darkening world has lost its smile,

No radiant beams its light affords;

Its pleasures blossom to beguile,

Its joys no lasting peace restores.

That quiet calm knows no unrest,

Nor harassed more by earthly care;

No rankling fears disturb the breast

Of him who sleeps in stillness there.

Great without pride, his noble soul

Was generous, true, and kind to all.

His presence was of life the whole,

Its genial radiance wore no pall.

O Death, fell, treacherous, lurking foe,

What anguish follows in thy path!

Thy end shall come. 'Tis joy to know

Our God shall check thy murderous wrath;

And we shall stand redeemed at last,

Triumphant, on the other shore,

When anguish, sin, and death are past,

And we in joy shall weep no more.

Then we shall clasp the hand of him

Who lies beneath this crumbling sod;

No more our sorrowing eyes shall swim,

No more we feel affliction's rod. M. HARE.

Health and Temperance.

LIFE-GIVING.

HEALTH has its influence, as has disease

Its emanation, its infectious power ;
The sound, sweet frame lends of its qualities ;
Strength maketh strong, and like a budding flower
Sends forth unconscious perfumes to the breeze.

Far out and wide the subtle atoms fly ;
Need not to touch, so only we draw near.
Swift pass the healing rays from eye to eye ;
The miracle is wrought, of hope and cheer,
Which makes us better, though we know not why.

Souls lift up souls, unconscious that they lift ;
Love spends itself and knows not that it spends ;
The sun will struggle out, though small the rift
Storm opens for its passage, and expends
Its rays for the pure gladness of the gift.

Ah ! when the dark shades crowd about our way,
The unseen shapes of death and loss and ill
Which we avoid not, labor though we may ;
Which meet, and touch, and crowd about us still,
Our menacing companions all the day,

Let this dear thought our help and courage be,
That other shapes as fair as those are free,
Press close and near in viewless company ;
That health, too, works its secret miracle,
And breathes contagion when we do not see.

—Susan Coolidge.

THE MUSCLES.

HOW TO TAKE EXERCISE.

It is not sufficient to simply take exercise indiscriminately and without reference to the object for which it is taken, the manner, time, etc. It must be taken regularly, systematically, at proper times, and in proper quantity. Perhaps we cannot do better in treating this subject practically than to ask and answer some of the most important questions relating to this matter.

1. *When is the best time to exercise?* There is a popular theory extant that exercise taken early in the morning has some specific virtue superior to that taken at any other time. After careful observation on the subject, we have become convinced that this popular notion is a mistake when adopted as a rule for everybody. For many busy professional men, especially lawyers, editors, authors, clergymen, teachers, and others whose vocations keep them mostly indoors, the morning may be the only time when exercise can be taken conveniently ; and if not taken at this time, it is likely to be neglected altogether. Such persons, unless they are laboring under some special derangement of the health, as dyspepsia or some other constitutional malady, had better by far take the morning walk or other form of exercise than to take none at all. However, we are pretty well convinced that for most persons the middle of the forenoon is a much better time to take any kind of active or vigorous exercise. In the morning the circulation is generally weakest, and the supply of nerve force is the least abundant. In the forenoon, when the breakfast has been eaten and digestion has become well advanced, the system is at its maximum of vigor ; hence, if the individual is at liberty to choose his time for exercise, this should be his choice.

For poor sleepers, a half-hour's exercise taken in the evening not long before retiring will often act like a soporific, and without any of the unpleasant after-effects of drugs.

Vigorous exercise should never be taken immediately nor within an hour after a meal, and should not be taken immediately before eating. Disregard for this rule is a very common cause of dyspepsia.

2. *What kind of exercise shall be taken?* The answer to this question must, of course, vary with the individual. Exercise must be modified to suit the strength, the age, the sex, and even the tastes of the individual. As a general rule, persons who take exercise for health are apt to overdo the matter, the result of which is damage rather than benefit.

For most persons there is no more admirable and advantageous form of exercise than walking ; but many find walking simply for exercise too tedious to persevere in it regularly. Such will find advantage in walking in companies, provided care is taken to avoid all such questionable diversions as walking matches or any kind of exercise in which there will be a strife, which will be likely to excite to excess.

Horseback riding, for those who ride well and enjoy this form of exercise, may be of great benefit. It is not so well suited for ladies as for men, however, on account of the awkward and unnatural manner in which fashion compels them to ride. Horseback riding is an excellent aid to digestion, and often effectually relieves habitual constipation of the bowels.

Skating, rowing, racing, base-ball, foot-ball, dancing, and most other exercises of the sort, are more often harmful than otherwise, because carried to excess and associated with other evils of a pernicious character. Performance upon the trapeze, boxing, and pugilistic training are open to the same objection. Calisthenics, for school-children and young students, is a most admirable form of exercise. It is also well adapted to invalids who are unable to walk more than a short distance at a time.

The health-lift is a form of exercise too important to be overlooked. We have carefully tested this form of exercise, and believe it to be an exceedingly valuable measure for those whose employments are sedentary and whose time for exercise is limited.

For the majority of persons, no form of exercise is more highly beneficial healthwise than some kind of physical labor. For ladies, general housework is admirably adapted to bring into play all the different muscles of the body, while affording such a variety of different exercises and such frequent change that no part need be very greatly fatigued. There are thousands of young ladies pining under the care of their family physician in spite of all he can do by the most learned and complicated prescriptions, for whom a change of air or a year's residence in some foreign clime, or some similar expensive project, is proposed, when all in the world that is needed to make the delicate creatures well is to require them to change places with their mothers for a few weeks or months. Let them cease thrumming the piano or guitar for a time, and learn to cook, bake, wash, mend, scrub, sweep, and perform the thousand and one little household duties that have made their mothers and grandmothers well and robust before them. We made such a prescription once for a young lady who had been given up to die of consumption by a grayheaded doctor, and whose friends were sadly watching her decline, and in six weeks the young miss was well and has been so ever since ; but we incurred her everlasting dislike, and have no doubt that any physician or other person who should adopt the same course in a similar case would be similarly rewarded.

For young men there is no better or healthier exercise than sawing and chopping wood, working in the garden, caring for horses or cows, clearing walks, bringing water, or even helping their mothers in laundry work. Such exercise is light, varied, oft-changing, and answers all the requirements for health most admirably. We can heartily recommend it, and from personal experience, too. We advise all young men who can possibly get a chance, to adopt this form of exercise as being the most certain of bringing back the largest returns for a given expenditure of force of any which can be suggested. There is no gymnasium in the world which is better to secure excellent results from exercise than the kitchen, the washroom, the workshop, the woolyard, the barn, and the garden. These are nature's gymnasia. They require no outlay for special appliances, and are always fitted up for use.

NECESSITY FOR UNRESTRAINED ACTION.

A muscle tied up is rendered as helpless as though it were paralyzed. It will be recollected that when

a muscle acts, it does so by swelling out in thickness, while contracting in length. From this it will be evident that if a tight band is put around a muscle in such a manner as to prevent its expansion, or increase in thickness, it cannot possibly act. Hence a fundamental requisite of healthful muscular action is entire freedom from constraint. This is indispensable to complete action and perfect development.

The wearing of clothing drawn tight about the waist, either with a corset or without, is attended with most serious evil consequences. Without dwelling upon the evils which result from the forcible displacement of important internal organs and the injury to the nervous system, the digestion, and sundry other evil consequences, we wish to call attention to the fact that continuous pressure upon these parts may cause such a degree of degeneration of the muscles of the chest as to seriously impair the breathing capacity. Unused muscles waste away, as already observed ; and when pressure is applied in addition, the wasting and degeneration become still more marked. This is exactly what happens with those who wear their clothing tight about the waist. This is the reason why ladies who have been accustomed to wear corsets declare so emphatically that they "could not live without them," that they feel when their corset is off as though they "should fall down into a heap."

The evidence of injury is complete ; and it is so universal that few women will venture to deny that the practice is harmful ; but they try to shield themselves by declaring that they are sure *their* corset does them no harm, that it is very loose, etc., etc. We scarcely ever met a lady who would admit that *her* corset was tight, and we have had occasion to speak with hundreds of ladies on this point in making medical examinations. We read the other day in a newspaper of a young woman who actually broke a rib in the attempt to gain another half-inch on her corset string. She well deserved the accident, no doubt ; but the chances are ten to one that she would assert in the most positive terms, if expostulated with about the matter, that her corset was "quite loose," and to demonstrate the matter would show you how much more she could pinch up when she tried, or something of the sort. The fact is, ladies do not really know when their clothing is tight about the waist and when it is loose. The tissues have been so long under pressure that they have lost a good share of their sensibility, and clothing really seems loose to them which to a man would be so uncomfortably tight as to make him utterly wretched.

Pantaloon made tight at the top are as harmful as tight dresses, as was well shown in the Russian army some years ago, when the evil of wearing the pantaloons held up by a belt about the waist became so serious among the soldiers as to require interference on the part of the Government. The men had become unable to endure marches of any distance ; but upon being compelled to wear suspenders for the pantaloons, they speedily recovered.

ELASTICS.

The elastic bands worn about the leg to keep the stocking in place, and sometimes used upon the arms to hold the sleeves up, are more harmful than is usually imagined. The long stockings worn by females bring the elastic just above the knee, where the large blood-vessels of the limb come near the surface and are in position to be compressed against the thigh bone in such a way as to impede the circulation. It is not to be wondered at that under these circumstances, in addition to the evil of thin stockings and thin, tight shoes, there should seem to be a necessity for artificial calves, which we are informed on credible authority have actually been employed. The stockings, as well as the other articles of clothing, should be suspended from the shoulders either by means of separate suspenders or by attachment to a waist with broad shoulder-bearings.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

WHO WAS THE MURDERER ?

SOME years ago in New York, a worthy man was tempted to drink until he was drunk. In the delirium of drunkenness, he went home and murdered his wife in the most barbarous manner. He was carried to gaol while drunk, and kept there through the night. Awakening in the morning, and looking around the walls, and seeing the bars upon the windows, he exclaimed,

"Is this a gaol?"

"Yes, you are in gaol," answered some one.

"What am I here for?" was the earnest inquiry.

"For murder," was the answer.

"Does my wife know it?"

"Your wife know it? why, it is your wife you have killed."

On this announcement he dropped suddenly as if he had been struck dead. Let it be remembered that the constable who carried him to gaol sold him the liquor which caused his drunkenness; the justice who issued the warrant was one of those who signed his license; the man who hanged him also sold liquor and kept a ten-pin alley.—*Selected.*

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

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

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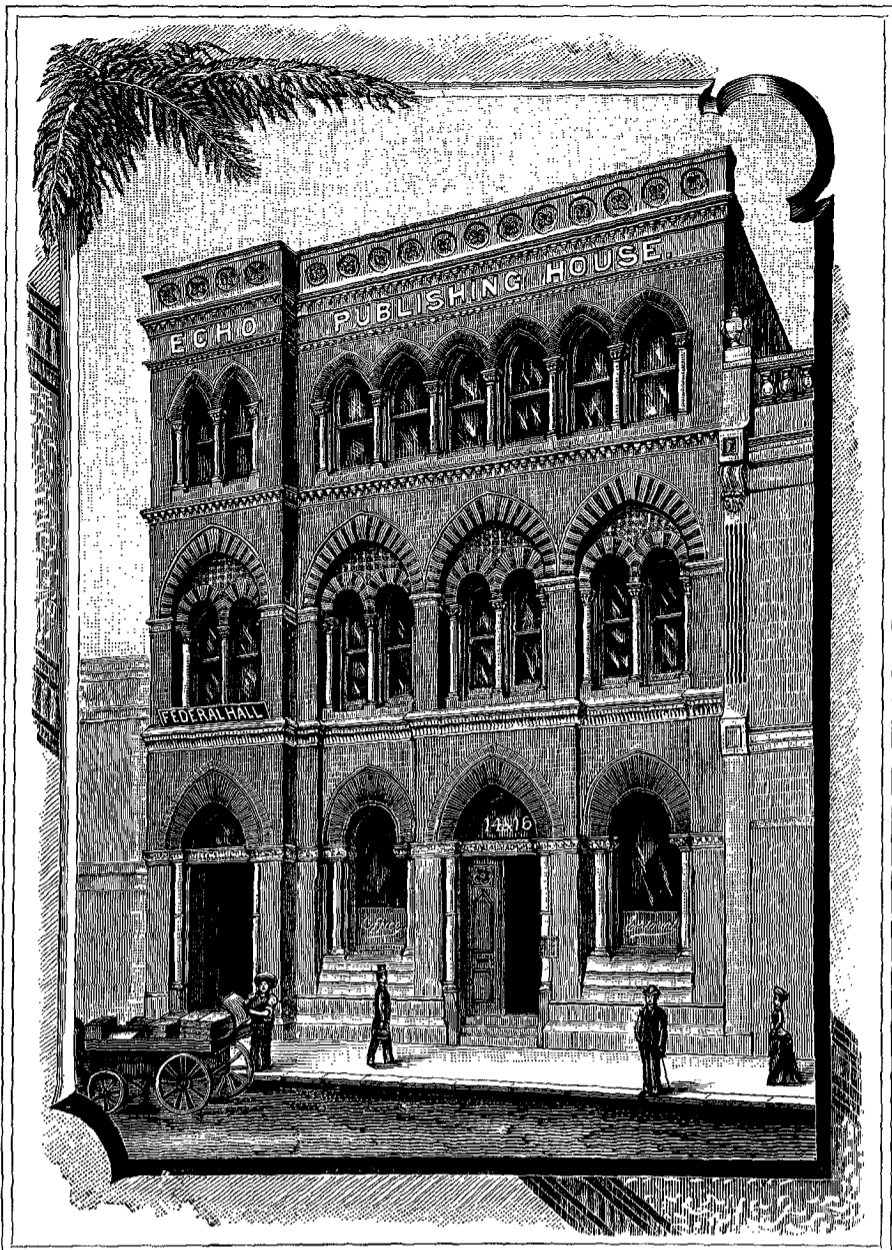
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Bible Echo and Signs of the Times.

Melbourne, Australia, May 15, 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.

NONE of our readers should pass by the valuable articles furnished in our Health and Temperance department from the pen of J. H. Kellogg, M. D. The one in the present number will be found intensely interesting as well as valuable.

Two numbers of *Good Health* were published in April, so that those who missed the February number will now have their full quota without any break in the volume. *Good Health* is full of valuable matter. The April 29 number contains an article on the treatment of influenza, or la grippe, which is practical and effectual. It has saved many doctor's bills and much suffering.

It was our privilege to spend the Sabbath, May 10, with the friends in Geelong. They have a good little Sabbath-school under the charge of Bro. A. Carter, which numbers nearly twenty; Bible-readings and other services are held in connection therewith. It is an encouragement to those who have lived almost alone in that city to see their number thus increasing, and we hope many honest souls will yet see and obey the Truth in Geelong.

WE are receiving an intensely interesting account of Bro. S. N. Haskell's travels and observations in India in a series of articles which we shall lay before our readers. Bro. Haskell is now in China; and after a visit to Japan, he will (D. V.) direct his way to these colonies. All his old friends, and a large number of new ones, stand ready to receive him gladly. As soon after his arrival as consistent, it is intended to hold an important meeting of the friends of the cause, especially for the benefit of workers. We have the first of September in mind as the probable time for the meeting.

MELBOURNE has met with a sad loss in the untimely taking off of Mr. J. F. Ewing, minister of the Toorak Presbyterian Church. His death occurred on the 7th inst. after a brief illness. His abilities, both acquired and inherent, had raised him to a first place among the men of our colony. As a preacher he was of the progressive type, liberal in his views and regard of others. He was, in his work, philanthropic, energetic, and Christian. His church is one of the wealthiest and most influential in the city; and his death will be to them a sad blow. The sympathies of all go out to his esteemed wife, who is in Scotland.

THE two colleges and other schools established by our people in America are inadequate for their growing needs. Accordingly, at the last General Conference it was decided to start another college for what are known as the Northwestern States. There was a lively competition on the part of various cities to secure the location of the college. It was finally settled at Lincoln, Nebraska. That city donated property to the value of nearly 50,000 dollars (£10,000) to the institution. Work has already begun, and it is probable that the school will be opened with 1891.

The interest manifested by a large number of important cities in endeavoring to secure the location of our institutions is a testimony to the estimation in which the Seventh-day Adventists are held in America, where they are best known.

THOSE who love God cannot harbor hatred or envy. When the heavenly principle of eternal love fills the heart, it will flow out to others, not merely because favors are received of them, but because love is the principle of action, and modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates and ennobles the affections. This love is not contracted so as merely to include "me and mine," but is as broad as the world and as high as heaven, and is in harmony with that of the angel-workers. This love cherished in the soul sweetens the entire life, and sheds a refining influence on all around. Possessing it, we cannot but be happy, let fortune smile or frown. If we love God with all the heart, we must love his children also. This love is the Spirit of God. It is the heavenly adorning that gives true nobility and dignity to the soul, and assimilates our lives to that of the Master. No matter how many good qualities we may have, however honorable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness, and unfit for heaven, where all is love and unity.—*Mrs. E. G. White.*

IN the *Australian Town and Country Journal's* column of notes on ecclesiastical news, we find the following:—

"The compositors and journeymen printers of Budapesth have memorialized the Hungarian Government on the importance of observing the Sabbath. The petition bore two thousand signatures, and asked that the seventh day might be declared a rest day in printing establishments. The Paris Chamber of Commerce has been discussing the Sabbath question, and has given a qualified support to the movement for the reduction of railway work. The Chamber favors the lessening of goods traffic on the seventh day, in order to secure rest for the railway employes, which they regard as desirable on hygienic grounds and in the interest of public morality and social order."

This item is of interest as showing that even in Austro-Hungary and France the Sabbath question is attracting attention. It also shows that in somebody's mind Sunday is still invested with the sacredness that attaches to the fourth commandment; for of course that is the day meant by "Sabbath" and "seventh day." This may be a little confusing; but it is quite natural in one who keeps Sunday, but looks to Eden and Sinai for his authority for Sabbath rest. It is too late in the day, friends, and the origin of Sunday is too well known, to give currency to that little ruse.

WE have received from the Bible Depot, Liverpool Street, Hobart, copies of a little pamphlet of the "Good Cheer" Series, entitled "Bristling Facts." Its object is to answer the objections commonly urged against missionary work for heathen nations, and to present some of the urgent needs of the missionary cause. It serves its object well. It is an entertaining, forcible, and well-written little tract, compiled largely from the reports of the great Missionary Conference. Price, at above address, one penny.

THE successful career of the Medical and Surgical Sanitarium established by our people in Battle Creek, Michigan, U. S., is almost unparalleled since it was taken in charge by Dr. J. H. Kellogg. The immense institution now stands above all such institutions for size and perfection of arrangement. But the last mail informs us that it is still to be greatly enlarged, that it is overcrowded with those who are seeking relief from disease and infirmity. The skill and wisdom of Dr. Kellogg, as a physician, and especially as a surgeon, is attracting wide attention and an immense patronage. We rejoice that the principles of sound health are taught in connection with those of sound Bible interpretation.

IN an article in the *Independent*, T. L. Cuyler, D. D., gives utterance to the following good thoughts concerning the law: "Let rose-water pulpits preach what they will, Sinai is not an extinct volcano in Bible theology. Churches may 'revise' their confessions of faith as often as they choose; but the Almighty never allows his laws to be revised—or repealed. In these days we need more of the sacred authority of law in our homes, more enforcement of law in the community, more preaching of the divine law in our pulpits, and more 'law work' in the conversion of souls who can represent and serve Jesus Christ by keeping his commandments. The very essence of sin is, breaking down or breaking through God's fences."

THE edition of the pamphlet on Social Purity, announced a short time since, is gone, and another will be issued shortly. It sells rapidly, furnishing good and profitable employment for even children, who have sold large quantities in other countries.

WE have received from the publishers, Pacific Press, London, a very neat pamphlet of 125 pages entitled *Bible Principles, and the Union of Church and State*, by Francis Hope. This important subject is here presented in a Scriptural, logical, and readable way. Should our readers desire this book, we will procure it for them. Price, one shilling.

THE Iowa *Catholic Messenger* is doing its part to keep before the people the origin of Sunday observance. The great question upon which the following paragraph from that paper speaks is agitating, not only America, but the whole Christian world:—

"A correspondent calls attention to the fact that our Protestant friends, in devoting themselves to Sunday observance, and making it the *sine qua non* of Christianity, are in this respect alone, trying to carry out the command of the Catholic Church. Depending upon the Bible, and pretending to receive no authority but the Bible, they, with the exception of a few Adventists and Seventh-day Baptists, who alone keep holy the Sabbath day, disobey it. Sunday is not the Sabbath day of the Bible, but the day dedicated by the church to God's worship, in commemoration of His resurrection from the dead. To be consistent, Protestants, denying the authority of the commands of the church, should join their Adventist friends and our Jewish friends, and keep the seventh day as the day for their meetings. The change from the seventh to the first day of the week was made by the church soon after the resurrection, and the Council of Laodicea in 364 promulgated the dogma, and urged all persons to labor on the seventh day."

WHEN there is rejoicing in the Vatican and among the cardinals of Europe over the resignation of Bismarck, it means that the Roman Catholic Church of Europe consider that a great obstacle to the consummation of their hopes has been removed. Prince Bismarck has been accused of following the Papacy, but late events serve to show that he only yielded to the demands of the ultramontane party when necessity seemed to demand it.—*Signs of the Times.*

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