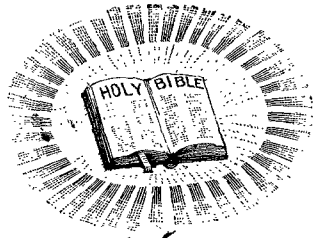


# Bible Echo

AND

## SIGNS OF THE TIMES



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

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### Bible Echo and Signs of the Times.

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for the

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

*TIMES DAY IS CLOSING.*

R. F. COTTRELL.

THE sun of time is sinking in the west,  
The day of man's probation's almost done;  
Soon comes deliverance to the saints oppressed,  
And retribution just to every one.

The day of grace for man has lingered long,  
Love has invited, Mercy sweet has yearned,  
Beseeching him to leave his course of wrong,  
From sin to right, from death to life, be turned.

But while forbearance waits, sin more abounds;  
The multitudes still choose the road to death;  
Though slighted Mercy's tocsin ceaseless sounds,  
Still on they rush, not heeding what she saith.

But Mercy's offer soon will be withdrawn,  
And Justice stern will then unsheathe his sword,  
The day of glory to the saints will dawn,  
While wrath's avenging vials will be poured.

Now is the time to labor while 'tis day,  
Mercy still lingers and salvation's free;  
Souls may be rescued, snatched from death away,  
Still weeping reapers gathered sheaves may see.

Oh, let me in this harvest have a part!  
Spirit divine, the needful unction give;  
Descend like dew upon this waiting heart,  
Fit me for labor and with saints to live.

### General Articles.

#### HUMILITY BEFORE HONOR.

MRS. E. G. WHITE.

"WHEN thou wast little in thine own sight, wast thou not made the head of the tribes of Israel?" Here Samuel points out the reason for Saul's appointment to the throne of Israel. He had a humble opinion of his own capabilities, and was willing to be instructed. When the divine choice fell upon him, he was deficient in knowledge and experience, and had, with many good qualities, serious defects of character. But the Lord granted him the Holy Spirit as a guide and helper, and placed him in a position where he could develop the qualities requisite for a ruler of Israel.

Should he trust to his own strength and judgment, Saul would move impulsively, and would commit grave errors. But if he would remain humble, seeking constantly to be guided by divine wisdom, and advancing as the providence of God opened the way, he would be enabled to discharge the duties of his high position with success and honor. Under the influence of divine grace, every good quality would be

gaining strength, while evil traits would as steadily lose their power.

This is the work which the Lord proposes to do for all who consecrate themselves to him. There are many whom he has called to positions in his work for the same reason that he called Saul,—because they are little in their own sight, because they have a humble and teachable spirit. In his providence he places them where they may learn of him. To all who will receive instruction, he will impart grace and wisdom. It is his purpose to bring them into so close connection with himself that Satan will have no opportunity to pervert their judgment or overpower their conscience. He will reveal to them their defects of character, and bestow upon all who seek his aid, strength to correct their errors. Whatever may be man's besetting sin, whatever bitter or baleful passions struggle for the mastery, he may conquer, if he will watch and war against them in the name and strength of Israel's Helper. The children of God should cultivate a keen sensitiveness to sin. Here, as well as elsewhere, we should not despise the day of small things. It is one of Satan's most successful devices to lead men to the commission of little sins, to blind the mind to the danger of little indulgences, little digressions from the plainly stated requirements of God. Many who would shrink with horror from some great transgression, are led to look upon sin in little matters as of trifling consequence. But these little sins eat out the life of godliness in the soul. The feet which enter upon a path diverging from the right way are tending toward the broad road that ends in death. When once a retrograde movement begins, no one can tell where it may end.

In sparing Agag, the king of Amalek, Saul led his people to feel that they might follow their own judgment instead of God's explicit command. They did not see that their own prosperity as individuals and as a nation depended upon their strict adherence to the command of Him who sees the end from the beginning. God requires us to prove our loyalty to him by unquestioning obedience. In deciding upon any course, we should not ask merely whether we can see harm which may result from it, but whether it is contrary to the will of God.

We must learn to distrust self, and to rely wholly upon God for guidance and support, for a knowledge of his will, and for strength to perform it. We must be much in communion with God. Prayer in secret, prayer while the hands are engaged in labor, prayer while walking by the way, prayer in the night season, the heart's desires ever ascending to God,—this is our only safety. In this manner Enoch walked with God. In this manner our Exemplar obtained strength to tread the thorny path from Nazareth to Calvary.

Christ, the sinless One, upon whom the Holy Spirit was bestowed without measure, constantly acknowledged his dependence upon God, and sought fresh supplies from the Source of strength and wisdom. How much more should finite, erring man

feel his need of help from God every hour and every moment. How carefully should he follow the Leading Hand; how carefully treasure every word that has been given for his guidance and instruction! "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress," so should our eyes be upon the Lord our God. His commands should be received with implicit faith, and obeyed with cheerful exactness.

Self-confidence is the rock upon which many have been wrecked. The secret of the Christian's strength and safety is revealed in the words of the apostle, "Kept by the power of God." In all the undertakings of life, the language of the heart should be, "If the Lord will." We should humbly wait for divine instruction, never going before, or contrary to, our Heavenly Guide.

Would that we could comprehend the significance of the words, "Christ suffered, being tempted." While he was free from the taint of sin, the refined sensibilities of his holy nature rendered contact with evil unspeakably painful to him. Yet with human nature upon him, he met the arch-apostate face to face, and single-handed withstood the foe of his throne. Not even by a thought could Christ be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foot-hold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me." The storms of temptation burst upon him, but they could not cause him to swerve from his allegiance to God.

All the followers of Christ have to meet the same malignant foe that assailed their Master. With marvellous skill he adapts his temptations to their circumstances, their temperament, their mental and moral bias, their strong passions. He is ever whispering in the ears of the children of men, as he points them to worldly pleasures, gains, or honors, "All this will I give you, if you will do my bidding." We must look to Christ; we must resist as he resisted; we must pray as he prayed; we must agonize as he agonized, if we would conquer as he conquered.

Whatever the position in which God has placed us, whatever our responsibilities or our dangers, we should remember that he has pledged himself to impart needed grace to the earnest seeker. Those who feel insufficient for their position, and yet accept it because God bids them, relying upon his power and wisdom, will go on from strength to strength. When they enter upon their work, they may have almost everything to learn; but with Christ as a teacher, they will become efficient laborers. God does not entrust his work to the worldly wise; for they are too proud to learn. He chooses those, who, feeling their deficiencies, seek to be guided by unerring wisdom.

Those who have learned of Christ will manifest in all their intercourse a humble, teachable spirit, ever willing to receive counsel or correction. The

Lord confers upon his servants varied gifts. No one person possesses all the qualifications essential in carrying forward the work of God. Hence no one is qualified to act independently in all matters pertaining to the Lord's cause. In the body of Christ there is the same law of dependence and the same necessity for harmony of action that exists in the human body. While no one member of the church is complete in himself, all combined form a perfect whole.

The meekness and humility of Christ will be seen in his followers. The grain ready for harvest, bending under the burden of its full, ripe ears, is a fitting emblem of the Christian ripening for the heavenly garner. The more closely he resembles Jesus, and the richer and more perfect his character in the development of the Christian graces, the less disposition will he have to honor or exalt self. With the sweet singer of Israel, the language of his heart will be, "Not unto us, O Lord, not unto us, but unto thy name give we glory, for thy mercy and for thy truth's sake."

### THE CIVIL SABBATH.

MANY persons make a distinction between the Sabbath as a day of worship and the Sabbath as a day of rest. As a day of worship, they say the Sabbath is religious, but as a day of rest it is a civil institution. They declare that, while God requires its observance as a day of worship, the civil government should enforce it as a day of rest.

Now, as every one knows, all Sabbath observance was originally based on the fourth commandment. The first part of this commandment reads: "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates."

Notice two facts: First, God requires rest, a cessation of labor. But it is religious observance that God requires, therefore the rest which he requires upon the Sabbath is religious observance. Secondly, cessation of labor is the only thing required by the commandment. No mention whatever is made of any religious worship in addition to, or apart from, the prescribed rest. Therefore if the required rest is not religious worship, then the fourth commandment does not require religious worship. It should be further remarked, that, while rest from labor is the only thing required by the fourth commandment, the reason given in the commandment for such rest contrasts very pointedly with that assigned by the majority of writers and speakers on the subject: "Every one ought to be compelled by law to rest upon the Sabbath; for in six days men get very tired, and need a day of rest to recuperate and build up their physical energies." This is man's reason. Now listen to God's: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

In this reason assigned by God, no mention whatever is made of any temporal advantage to be derived from keeping the Sabbath; and whoever observes it from such motives tramples upon its sacredness, and offers insult to God. It is no more the purpose of Sabbath rest to build up physical energy than it is of baptism to cleanse the exterior of the body; and to rest upon that day for a temporal object can be no more pleasing to God than it would be to labor with the same end in view.

The Sabbath is a memorial of God as represented in his creative work, and its weekly observance was designed as a constant reminder that the only true God is the one who created the heavens and the earth.

Ps. 96: 4, 5; Jer. 10: 10-12; Ps. 19: 1; 33: 6-9; Eze. 20: 20. Since the Sabbath is a divinely appointed institution, by which men are to remember God through his wonderful works, it follows that when the Sabbath is forgotten or is used for any other purpose than meditation upon the great acts which distinguish the true God from all others, then will all memory of the Creator gradually fade from the mind, growing dimmer and dimmer until the last trace of connection is lost between himself and mankind. See Ex. 31: 16, 17; Ps. 78: 5-11; 111: 2-4; 19: 1; Eze. 20: 20; 22: 25, 26; Jer. 23: 25-27; Judges 3: 7.

The purpose of the Sabbath, then, is as far above physical benefits as the heavens are above the earth; and to compel its observance by civil law, as a day for temporal rest and recuperation, is to degrade it in the public mind to the level of other profane or common institutions. Such is the spiritual discernment of those who desire to place religious institutions upon a civil basis. They ought to know, if they know anything, that they can only be enforced as civil institutions and from temporal motives. In this way, religion soon loses its sacredness in the minds of the people, who come to regard it as an institution designed for the temporal necessities of the body. Instead of appealing to men's faith and love for God, upon which depends their salvation, temporal advantages and civil penalties are the motives presented by these modern chief priests and Pharisees. Outwardly they appear righteous unto men, but within they are full of hypocrisy and iniquity. See Matt. 23.

What is here said of the seventh day must be pertinent in regard to Sunday, with all those who regard it as equally sacred with the original Sabbath.—A. Delos Westcott, in the *La Crosse (Wis.) Co-operator*.

### PRACTICAL.

R. F. COTTRELL.

THE theory is clear, beautiful, and scriptural. The truth is plain to every willing and unperverted mind. All can see it who really desire to know and obey it. We are glad of a faith that is invincible. None can successfully assail our position. It is good to be in such a case, to feel secure from every assault, that our position is impregnable to every foe.

But do we realize the truth which we profess? Are we sanctified through it? Does it have the effect upon our lives it ought to have? Does its divine reality enter into our very being, controlling our thoughts, words, and deeds? This is the important point to us. We may have a theory in our head that does not affect our heart. We may help to publish the truth to others while it does not have its sanctifying, saving influence upon ourselves. We may, like Noah's carpenters, help build the ark to save others, and not get on board ourselves.

Let all take heed, and beware. Let us examine ourselves, our thoughts, our motives. Where is our heart's interest? Let us weigh our thoughts. Which way do they tend? Is the cause of truth and the salvation of men first in our thoughts? Is this our first and highest interest? Or are worldly thoughts and schemes first and most continual in our minds?

God knows how it is. Angels know it. How often are they grieved, and in sorrow turn from us! To know ourselves and be right before God is the all-important point. How easy to deceive ourselves; but God is not deceived.

Come, let us prove where our affections are. Let us get a deeper interest in the cause of God. Let us bring in all our tithes and offerings, and prove the Lord therewith. He invites us to do so. His promise cannot fail. He is waiting and desirous to pour us out a blessing such as we have not received. Let us be in readiness to receive it.

### "IF YE LOVE ME."

ROBERT HARE.

THE life of the divine Master, in its perfect subjection and obedience to the will of God, and its justice and sympathy with humanity, was the life that God required, and still requires, of his subjects. True, he had sent to his people prophets and teachers, commissioned to reveal the great things of his law and to unfold the deep counsels of the infinite mind; "but they were counted as a strange thing." Divine mercy then proposed placing before the world a perfect model, or copy, of what he required in man. This was accomplished in the mission of Him of whom the psalmist wrote: "I delight to do thy will, O my God; yea, thy law is within my heart." Having presented before man a perfect standard of character in his law, and also presenting through the life of Christ the result of perfect conformity to that standard, God calls to the careless and hesitating millions of men, "If ye love me, keep my commandments."

The world does not want for professed lovers of God. Hundreds, yea, thousands, present themselves as loving the divine Father; but how few of the many do we find whose love will endure the crucial test of implicit obedience to every jot and tittle of God's law. Many flatter themselves in the possession of a perfect love, while at the same time they ignore commandments which present a cross or demand self-sacrifice. There may be something of love in such lives; but it is evidently not of a genuine character; for "this is the love of God, that we keep his commandments."

It is the carnal mind alone that would ever lead us to rebel against the legislation of Heaven. This mind "is not subject to the law of God, neither indeed can be;" so when we refuse to obey God's every mandate, we are registering before angels and men the awful fact that we are yet carnal. "Let this mind be in you," says the apostle, "that was also in Christ Jesus." If we have the mind of Christ, we must with him exclaim, "My meat is to do the will of Him that sent me, and to finish his work."

God does not present himself before men as a mighty tyrant, demanding their allegiance; but in the hallowed associations of Bethlehem, Gethsemane, and Calvary he has sought to place before a race of rebels the measureless magnitude of his own love; and now that all has been done, the divine voice calls, "If ye love me." Oh! how can we refrain from loving Him who loves us so well? How can we revolt against even one requirement of Heaven? "His commandments," says John, "are not grievous," but the carnal element in our nature makes the yoke sit heavily.

It is a mistake for us to flatter ourselves that we love God, or that we are anxious to do his will, unless we are living up to every known point of duty. God designs that we shall "walk in the light;" and if we refuse to follow the light, it must be that we "love darkness, because our deeds are evil." God is now gathering out a people that he will be able to trust with immortality, eternal life. One characteristic of this people will be that they keep the commandments. They are not mere professors, but have the assurance within their souls, "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Reader, do you love him!—"not in word, neither in tongue, but in deed and in truth"? Is that mind in you that was in Christ? He loved with a love that was all self-sacrifice. How much have you given up for God?

"Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my life, demands my all."

New Zealand.

## FORTY-FIVE YEARS OF TELEGRAPHY.

It was forty-five years in May since Professor Morse, from the room of the United States Supreme Court in Washington, flashed over his experimental wire to Baltimore the message, "What hath God wrought," and received back a reply almost instantaneously.

The progress in the art of telegraphy since that eventful hour has been marvellous. . . . Within the memory of many people of this generation, the news from the far islands of the Pacific, from the coffee plantations of Java, the rice fields of India, and the tea gardens of China and Japan, was brought to America in sailing ships, was months old when it reached here, and consequently almost valueless. Now, the broker or merchant of New York or Boston, when he goes to his office in the morning after breakfast, may find lying on his desk a message informing him of the condition of the crops in the preceding twenty-four hours in Java, India, China, and Japan, and whether it was sunny or rained the day before in Australia or New Zealand.

The growth of telegraphy is best illustrated by a glance at its development in New York City. Every day from the main building of the Western Union at Dey Street and Broadway, there are sent out, to the four quarters of the world, an average of three million words, while as many more are received. Not less than two thousand operators are employed by this company, of whom more than one-half work in the main office, and the rest are scattered about the city in branch offices.

Wonderful as has been the development of the land lines, the progress of ocean telegraphy has been more so. It was only as late as 1866, after several ineffectual efforts and years of discouraging exertion, that Cyrus W. Field laid a successful ocean cable in the bed of the North Atlantic. The latest great step in the conquering march of the electric giant was taken a year ago in the successful completion of the Trans-Andine Telegraph, establishing communication between Buenos Ayres and Valparaiso, and thus putting two great cities of South America within a few minutes' communication with London. The wires of this latest of the trans-continental lines are strung upon iron poles, and for forty miles are buried under the perpetual snows of the Andes.

Between the two great achievements mentioned in the last two paragraphs such vast development has taken place, that the brain whirls in contemplating it. In the limited space of this article only the briefest reference can be made to the wonders performed, giving promise of greater wonders yet to be in ocean telegraphy. No less than eleven ocean cables now stretch across the North Atlantic, and they are insufficient for the ever-growing business between the Old and the New World.

Often a single cable will convey as many as one hundred and sixty messages an hour. It is a common sight in a cable office in New York City to see a broker rush in, send an order to London, and within a few minutes get back word that his order has been executed.

England is the heart of the submarine electric system. Numerous lines crossing under the stormy waters of the North Sea and the Bay of Biscay connect Great Britain with all the countries of Europe, and the islands of the Channel. They tap the continent at Christiania, Emden, Havre, Bilbao, Vigo, and elsewhere.

But the giant of them all is the great Indo-European system, which under the management of Mr. John Pender spreads out over the antipodes, and consists of more than thirty-seven thousand miles of submarine cable, and four thousand miles of land wires.

This vast system reaches from London to Auckland, New Zealand. It is a great web, one strand of which almost encircles the dark continent of

Africa. Three cables of this giant corporation disappear under the waves at Falmouth in the south of England, reach across the Bay of Biscay, and reappear at Lisbon, where branch lines run, one down the west coast of Africa to St. Paul de Loando near the mouth of the Congo, and one away under the broad Atlantic to the shore of Brazil, connecting South America and Europe.

The main lines bend to the east after leaving Lisbon, and, passing through the Straits of Gibraltar, run along under the tideless Mediterranean to Alexandria, Egypt, touching at Malta on the way. Thence they go through the great gateway to the East, the Suez Canal, and so on through Pharaoh's Red Sea to Aden, where there is a station. At this point the lines separate. One strikes out southward after rounding Cape Guardafui, and follows the east coast of Africa, touching at Zanzibar, Mozambique, Delagoa, and Port Natal, where it leaves its watery bed, and rounding the southern point of Africa on land, it heads northward again, reaching to the Kalahari Desert across the Great Orange River, almost connecting with the line from Lisbon that ends at Loando, in which case it would have completed the circuit of the continent. The other two cables after leaving Aden cross the Indian Ocean in a bee-line to Bombay; thence there is a land span to Madras; thence a submarine cable to Singapore on the Malay Peninsula, touching at Penang on the way.

At Singapore the route forks again. One cable runs northward connecting with land wires at Bien Hoa in Anam; at Hong Kong, Shanghai, and Peking in China, and across the Japan Sea to Nagasaki, one of the chief cities of the Mikado. Branch lines from this main stem tap the rich islands of the Philippine Group and Hainan and Tonquin at Haiphong.

The other cable from Singapore goes southeast through the Java Sea with a station at Bungoewangi on the Island of Java, thence onward along innumerable small islands of Palmerston on the north coast of Australia, linking the great cities of this island-continent to the greater world of the West.

From Sydney a cable crosses to New Zealand, while two wires are laid from Melbourne to Tasmania, the Van Diemen's Land of the old geographies.

It is impossible to name all the branch lines that spring out from this great route of telegraphic communication; for the list would fill a small volume. There are lines that stretch through forests so dense that the trouble experienced from monkeys and savage natives renders it hardly possible to keep the wires strung. Such a line is that from Bien Hoa, through Cambodia to Tavoy in Burmah. The destruction caused to this particular wire by mischievous monkeys, is an incessant annoyance to the company.

Again the bottom of the Ægean Sea among the islands of the Greek Archipelago is crossed by many cables, which are often being dragged up by the anchors of the Greek and Turkish fishermen. This complaint is common on all coasts, however, and the cables are made exceptionally strong where laid in shallow water.

All the companies have a standing offer, that when a vessel's anchor fouls a cable, if the captain will cut his anchor chain and not disturb the cable, his bill of damages, with a handsome sum besides, will be paid in full at the company's offices. Few captains, however, do this. They want their anchors, and usually cut the cable instead of the anchor chain.

In addition to the lines named, a long route is that traversed by the cable which is laid down along the west coast of Mexico, Central America, and South America from Tehuantepec to Valparaiso.

Of the practical working of this vast system of telegraphy, it is enough to say that it has been reduced to as near perfection as the human brain can make it. Seven languages are used in cabling, and the rules forbid the use of any word which is not a

good dictionary word. Thus on the land wires an economical patron will write "s'evening" for "this evening," and a multitude of other combinations are in use to secure brevity and save money. No such scheme can be worked on the cable companies. As the rates on the cable lines are necessarily high, their patrons use dictionary words which are ciphers. One common, every-day word when "unpacked," will often convey a whole sentence to the receiver.

"It looks like a mighty mystery," said a high official of a cable corporation to the writer, "but it's only a little copper and iron and common-sense."—*L. C. Bradford.*

## WHICH IS THE MORE VALUABLE?

"For they loved the praise of men more than the praise of God." John 12:43. For this reason, many of the chief rulers did not confess their faith in Christ. For the same reason, in all ages the greater part of all who have had knowledge of Christ have failed to confess him in their lives. One of two things must be true: either the religion of Christ is overestimated, or these persons made a fatal mistake. Christ has promised that those who serve him shall be honored by his Father. John 12:26. But he has also informed us that if we serve him, we shall have our names cast out as evil, and shall suffer shame for his sake, even as he suffered it for us. Matt. 10:25. Those who seek the honor that comes from men, must expect at the last day to come short of that honor which God shall bestow upon those that honor the Saviour. We cannot have the praise of men and that which comes from God also. We must choose which we will have. What are the grounds of choice?

1. The praise that comes from men is often bestowed upon those whose conduct is prompted by motives that are base, unworthy, and selfish; while actions that are truly generous, noble, and self-sacrificing are only derided and despised. Moreover, the praise of men is only fleeting, and may at any time turn to reproach and scorn.

2. But the praise that comes from God is given only to those who are worthy in his pure and all-discerning sight. The honor that God bestows will elevate those who receive it to the throne of Christ, and will endure forever. Surely there can be no question but that this is of infinite value.

Now God tests us by giving us to suffer reproach for his truth. But he promises that this reproach shall turn to glory and honor when he vindicates his cause and manifests his people, as he will at the last day. It is best to believe God. And if it be necessary to have our names cast out as evil, let us only be anxious to know that they are in the book of life, and we may leave all the rest to him.—*J. N. Andrews.*

## BOASTING.

A VERY significant Russian proverb says, "Boast of the day in the evening." This is similar to the declaration of the king of Israel to Ben-hadad, king of Syria, "Let not him that girdeth on his harness boast himself as he that putteth it off." A man, if he must boast, can always do it more gracefully after he has accomplished something than when he only proposes to do it. The evening is a far better time to boast of the day's work than the morning. But when the evening comes, but few sensible men are disposed to boast. They generally regard their work as imperfect, and are more disposed to regret their inefficiency than to boast of their success. The boasting is generally done in the morning, before the difficulties of the day have been encountered and its arduous labors performed. Let the beginners of the day's toil boast if they will; if they are faithful to the evening, while they may have greater cause, they will have less disposition to boast.—*Methodist Recorder.*

"A NATIONAL RELIGION."

THE above was the subject of a discourse by the Rev. E. H. Sawyer, of Denver, Colorado, U. S. A. The discourse was mainly in opposition to the Blair Educational Amendment Bill, especially the clause which provides for the education of children in the public schools, "in the common branches of education, and in virtue, morality, and the *principles of the Christian religion.*" The portion of the sermon which follows, we clip from the *Rocky Mountain News*; and we think our readers will join us in commending the editorial statement in the *News*, that the sermon was thoughtful and logical:—

"This bill is now pending before Congress, and we are told that Senator Blair is supported in his advocacy of his amendment by petitions already aggregating about one-quarter of our entire population. I challenge the churchman and the statesman to beware of the danger to which he exposes the institutions bequeathed us by our fathers. I exhort you, my people, 'Take heed that no man deceive you!' To provide liberally and intelligently for the education and culture of our children is the constitutional prerogative and duty of our Government; but to 'educate our children in the principles of the Christian religion,' is the right and duty reserved by the divine Lawgiver, and assigned solely to the church of Jesus Christ.

"It was while pursuing the great object of his ambition through the dark and bloody paths of war and policy, that Constantine is said to have beheld the sign of a cross in the heavens, inscribed, 'By this conquer'; and henceforth he assumed the relation of terrestrial father to Christianity, that 'daughter of the skies.' Having acquired political dominion over the states of Europe, he conceived the idea of forming an alliance between the civil and the religious organizations in the empire. From this unholy alliance, consummated in the fourth century, has issued a progeny of evil which during many centuries has afflicted both church and state.

"A national religion often becomes to the State, in times of special awakening, burdensome and even revolutionary; be the zeal of a religionist the ambition of a Becket, a Hildebrand, or a Wolsey, or be it the flaming love for souls that burned in a Whitefield, a Wesley, or a Bunyan, or be it the heroic attachment for truth which actuated a Wycliffe, a Luther, or a Calvin, a fervid state of the church causes more or less uneasiness to the worldly ruler who must deal with it. To the church, on the other hand, such alliance becomes an influence to secularize, to pervert, and to cripple, while nominally subsidizing, assuming, and patronizing her. Persecution becomes almost an inevitable sequent.

"State-craft and priestcraft, each evil when alone, become more vicious by their mutual aid and emulation, and plague together the country which in common they drain of its resources, and in common they circumscribe and fetter in its development. Revenue and rank and wealth tempt evil men into high places of the church. Simon Maguses are more easily fostered than Simon Peters, and when, if ever, God withdraws his hand of restraint, the national church sees rising within her nominal bounds, men like Dunstan and Wolsey and Richelieu and Mazarin and Dubois, trampling on truth and right, and aiming at power won by the worst means and used for the basest purposes. Our own favored land has for many years enjoyed the distinction and blessedness of seeing the Christian churches left alike unendowed and unfettered by the state, and yet largely influential, widely enterprising, and greatly prospered.

"The 'danger clause' in the proposed amendment to our national Constitution would require for its appropriate execution the assembling by executive authority of a council similar to the Council of Nice, ordered by Constantine, of the most learned and dis-

tinguished divines and statesmen, to frame a creed embracing the principles of the Christian religion, contemplated in the bill. The diversity of belief hitherto allowed and fostered by our free Constitution, would necessarily require the adoption of the vaguest and laxest type of Christian doctrine, and the loosest and most secular type of Christian practice consistent with the retention of the Christian name. Thus would we repeat the folly and crime of the Old World. In the name of religion, and appealing to the Bible for support, we would confiscate Christ's own golden crown of Godhead, to beat it into the thin and flexible gold-leaf bands of a perilous and unwarranted brotherhood. The pulpit in a national church would reflect the will of the Cabinet, and be the mouth-piece of the court. Such has been the experience in Europe. In the wars of the league in France, it trumpeted sedition and revolt; in the days of the Stuarts of England, it sought to graft passive obedience in the interests of despotism on the gospel of Paul and of Paul's Master. The God of the Bible would thus be compelled to share his throne with mammon, and the system sweeping on into the dim and misty realms of pantheism would ultimate in the prince of this world branding all truth as lies, and approving all lies as truth."

—♦—  
 LET it not be so, my neighbor,  
 Look up as you love and labor,  
 Not for one alone woe's vials,  
 Every one has cares and trials.  
 Joy and pain are linked together,  
 Like the fair and cloudy weather;  
 May we have—oh, let us pray—  
 Faith and patience for to-day.

PETITIONS AGAINST SUNDAY LAWS  
 PRESENTED TO U. S. CONGRESS.

A. S. BOWEN.

Two or three States sent their petitions direct to Washington, but most of them were sent to the International Society secretary. The names were carefully counted, and the petitions from each State were put into two separate files, one for the Senate and one for the House of Representatives. Each file consists of two pieces of pulp board, about eleven inches wide by twenty-six long, perforated at the sides for the fastenings, which were of narrow worsted braid tied in neat knots, the one at the head being red, that in the centre white, and the lower one blue. A short petition blank for the Senate was pasted on the upper side of the set to the Senate, and one for the House on the set to the House. Thus each State had two files of petitions. Beneath the printed heading of the blank, the name of the State from which the petitions within had come, was put in large ornamental letters, and below this the number of signatures from that State. Michigan led the van, with over 55,000 names; California followed, with over 31,000; and so they came down to those of a few hundreds.

When arranged ready for boxing, there were two piles nearly three feet high; and quite a patriotic appearance they made, with their fastenings of red, white, and blue. They were shipped to Elder Corliss, who remained in Washington while there was a probability that the Blair bill might come before Congress. During the last week before the adjournment, he and Bro. Saxby went with the petitions he had received—about 260,000 in all—to Mr. O'Donnell, representative from Michigan, telling him what they had, and asking that they be presented to Congress. "What!" said he in astonishment, "petitions against the Sunday-rest bill?" Emphasis was put upon the fact that every name of these thousands was subscribed by the individual bearing it; also that they are all citizens of the United States, and over twenty-one years of age. A contrast was drawn between this, and the fact that out of the fourteen or fifteen millions of signatures claimed in favor of the

bill, only 407 of them were actual signatures like these; while the thousands and millions were merely numbers added by votes of churches, associations, corporations, etc.; and, worse still, many of those counted were minors, and the great majority of them knew nothing whatever of the bill or the petition. Mr. O'Donnell said that the bundles should be carried each to its place, one to the Senate, the other to the House; that he would present one, and Senator Stockbridge would present the other. Several pages took them in, as directed, and the scene in the House became quite interesting. Representative O'Donnell's head barely appeared above the files on his desk, and naturally the attraction to that desk was considerable.

Much comment was elicited, and confusion reigned for a time. The Chairman rapped for order. Again and again he insisted on silence, and finally succeeded. It was perfectly quiet while Mr. O'Donnell stated that he had a petition, with about 260,000 signers, protesting against the passage of the Sunday-rest bill. He then read from the card placed on the pile, the names of the States, with the number of signatures from each.

It seems worthy of note that there was such complete silence and attention to the presentation of this petition, while when other questions were before the House there was so much confusion it was almost impossible to hear what was being said. A contrast between the work of the parties in favor of the Blair bill, and our work, is also noticeable. Their petitions were especially devoted to that bill and its object, and may be of no use when the question comes before the public again. But in whatever form it comes next time, the petition we have been using will be in place, because it is not framed to combat any particular movement or bill of the Sunday-rest party. It is as broad as are the principles of our Constitution "as it is." Then let none think they have labored in vain if they have been securing signatures since Congress adjourned, nor that they will labor in vain if they continue the work. We know not how soon another crisis will come, but we do know that it *will come*. We know the Sunday people are not discouraged nor idle, and that we ought to be a great deal busier and more earnest than they, because we know that we work on the *Lord's* side.

—♦—  
 AN ORTHODOX VIEW OF SPIRITUALISM.

SOME utterances concerning modern Spiritualism made in the *New York Herald* by a prominent orthodox clergyman, R. Heber Newton, are worthy of mention. In answer to a request to furnish "an outside view of Spiritualism," he is reported to have said, among other things, the following:—

I have been a somewhat careful reader in the voluminous literature of Spiritualism. Spiritualism is here, whatever we make of it, in the broad daylight of this nineteenth century of the Christian era, and this hard fact, when we ponder it well, is certainly significant. . . . Spiritualism is here, not as having come yesterday, and therefore being likely to go away to-morrow. It is no latest Boston craze. It is already, in its modern form, nearly half a century old. One cannot inquire among his friends and acquaintances without finding on every hand those who have not only been looking into it, but have become silent converts to it. Where it is still unaccepted, a decided change of tone has taken place concerning it. Societies for psychical research are verily a sign of the times which would make Hume, were he back among us, rub his eyes in sheer bewilderment. Is this a case of the insistence of fact, or of the persistence of fable? Spiritualism is, further, vastly more than fifty years of age. Two thousand years ago the Roman civilization was familiar with our modern phenomena. Pliny's famous ghost acted like our modern ghosts. The oracles were ancient mediums, the mysteries were sacred séances; knocks, voices, lights, flying around the room, reading of sealed letters, the use of music to induce manifestations, materialization of spirits,—



these and other kindred phenomena the ancients knew quite as well as we know them. Our familiar tricks of mediums were venerable in the days of Cæsar. Despite the bad repute into which Mme. Blavatsky has brought occultism, the sacred books of India show that Hindoo adepts had systematized the art of mediumship ages ago. Spiritualism has been as wide-spread geographically as it is old historically. It peeps up in widely separated ancient lands, in the far east of China as well as in Rome. It is to be traced among peoples on as widely different planes of development as our American Indians and the Hindoos. . . .

Spiritualism claims, insistently or persistently, to be a purposeful effort on the part of spirits to discharge a mission in the inspiration of a new religious revival upon earth. Spiritualism does, as a matter of fact, seem to substantiate the claims of its priests. It goes without saying that if it be accepted as what it claims to be, a system of communication between spirits and men, it is a demonstration of the reality of immortality, out of which must issue the mightiest revival of this basic faith of religion known to history. Spiritualism seems to bear out this claim of a mission in religion by the contents of its communications. The sneer that naturally rises to the lips of the reader, familiar only with the senile maunderings of the conventional message, does not conclude the case. As already hinted, there appears to be a higher Spiritualism, in whose circles, if found, a candid student ought fairly to look for the real secrets of this mysterious movement. This higher Spiritualism seems to manifest the characteristics that ought to be found in a systematic movement, such as this claims to be. . . . In short, the higher Spiritualism appears to be liberalism in religion. It seems to be in most points one with progressive theology. . . . Spiritualism, in its modern form, has come at the time when, if it be what it claims to be, it is most imperatively needed. A tidal wave of materialism has been setting in upon civilization through our generation, threatening to submerge all the old faiths by which man has lived. If there be any spirit spheres enviroing our earthly life out from whose mysterious depths mighty influences can come in upon the mind of man, if ever those spirit spheres have brooded low above our world, surely the time has come for such blessed inspirations.

All of which shows how Spiritualism is working its way into the strongholds of orthodoxy and turning the minds of prominent ecclesiastics in its favor. Such words can scarcely be construed as other than eulogistic, and they are made the more significant by the source from whence they come.

BE PERFECT.

THE new covenant runs thus: "I will put my law in their inward part." The Lord here engages to take away the heart of stone, and to give us a heart of flesh, upon which he will write the ten commandments. The love of God will open the contracted heart, enlarge the selfish, warm the cold, and bring liberality out of the covetous. When the Holy Spirit teaches brotherly love, he overcomes all opposition to it among Christians; he writes upon their hearts the two commandments on which hang all the law and the prophets. Thus he engages the soul to the holy law, and inclines the heart to love obedience. It ceases to be a yoke and a burden. How easy it is to do what one loves! Let love rule in the heart to God and man, his law will then become delightful, and obedience to it will be pleasantness. The soul will run; yea, inspired by love, it will mount up with wings as eagles, in the way of God's commandments. Happy are the people that are in such a state.—*Romaine.*

THERE is a state of heart which makes truth credible the moment it is uttered. It is credible to some men because of what they are. Love is credible to a loving heart; purity is credible to a pure mind; life is credible to a spirit in which life ever beats strongly; it is incredible to other men. Because of that, such men believe. It is of such a state—a state of love and hope, which makes the divine truth credible and natural at once—that Jesus speaks, "Blessed are they that have not seen, and yet have believed."—*Sel.*

Timely Topics.

NOTWITHSTANDING the efforts put forth to Christianize the world and convert the heathen, the most shocking crimes are continually coming to light; crimes which for the sake of decency and a regard for the senses of respectable people are better hushed than published. A formerly respected physician of one of the suburbs of Melbourne, was lately tried for performing an illegal operation; but the fact that the patient's life was, as by a miracle, preserved, and that he had hitherto borne a good character, and probably some other considerations, enabled him to escape the penalties he had evidently incurred. The same man has been accused of being the death of another victim, who was about to be buried surreptitiously with a false certificate from this agent of iniquity. If these charges are proven against him, he will not so easily escape. How much of this vile work goes on, God only knows. Murder and incest are becoming, we may say, almost common, and extremely devilish in conception and detail. But some are still looking for the conversion of the world to Christ. Their eyes are anywhere but on the scenes about them. Were all Asia and Africa, and the islands of the sea as far Christianized as Christendom is to-day, and no farther, there would still be a dreadful sight presented to the view of the holy Judge of all the earth.

VICTORIAN POSTAGE.

THIS is a matter which concerns a vital interest of our communities at large. At present the postage rates which publishers have to pay are heavy, and a grievous burden absolutely insupportable in many instances. For each newspaper mailed in Victoria, a half-penny postage is required; for a magazine one penny, and if it exceeds four ounces twopence. The neighboring colony of New South Wales allows all periodicals to pass through the mails free. The result is that journalism in Melbourne must contend against serious odds, and some publishers are taking advantage of the situation by removing their offices to that colony. Those who remain must pay a heavy tax for doing so, while driving the work out of the colony serves to throw our printers out of employment.

We have been informed by the postal authorities that the legal rate on *Good Health* at its present size is twopence, which actually absorbs every penny of profit there is in its publication at present, after agents' commissions are paid; and all religious papers, which are rarely self-supporting, are called upon to struggle for an existence under this unjust and unwise taxation.

We do not plead for free postage, but a class of mail matter could be created which would embrace all periodicals, and which could be posted at pound rates cheap enough to allow the press of this colony to do its work without fetters. It is to be hoped that the present Parliament will see its way clear to remove this incubus upon the civilization and education of our people.

FOR some months past, the sky of European politics has been unusually serene and peaceful, while Emperors, Czar, and princes have indulged in fraternal kisses and crocodile tears of friendship. Now, the muttering thunders of national strife are heard in the land. Russia, the dark, overspreading shadow which disturbs the universal tranquillity, and is an element of trouble in the situation of nearly every earthly potentate, is again moving her tentacles in the direction of Persia and Servia.

Lately the former government, it is said, entered into some treaty relations with Great Britain without the knowledge of Russia. These arrangements were of a commercial nature, and quite advantageous to our mother country. Immediately upon discovering the compact, Russia gave vent to a growl of protest, and formally notified the Shah that if Russia's interests were in any way interfered with or

impaired, an invasion of his territory by Russian troops would follow. It is now announced that Russia has made solid friends with the Shah on one side, and with France on the other. But what troubles the Czar the most is that while on every side he strengthens his hands, there is trouble in the middle which he cannot eradicate or meet. Plots and bombs abound, and even the military and police are honeycombed with Nihilistic sympathies and sentiments of revolt, till the very throne tottles, and the crown sits uncomfortably on the brow of the despot.

The miserable tyranny and intolerance which everywhere crush the aspirations of liberty are a disgrace to humanity and an ill savor to God. The suffering Christian endures in silence, and pleads in tears for light and truth. "How long, Lord; how long?" But under the shadow of this dark monster, the light of truth is penetrating, and honest souls are preparing for the coming of Him whose right it is to reign.

CALAMITIES IN AMERICA.

THE head is sick and the heart is faint at the contemplation of the awful scenes of devastation presented in Connemaugh valley in western Pennsylvania on the first of June.

Up to that time, there was the thriving city of Johnstown and surrounding hamlets and farmhouses, forming a population of over 50,000. A mountainous stream ran down the valley, which a few miles above the city had been obstructed by an embankment forming a reservoir of water three miles wide and eight miles long, where water was stored, presumably for the use of factories at dry seasons. The walls were insecure, and not sufficiently watched, and under the extra pressure of a heavy rain suddenly gave way and precipitated the immense flood upon the city and valley below. The most complete desolation and destruction followed. It was not an inundation, but a besom of devastation which involved life and property in total loss.

The wreckage and debris accumulated at a certain point in a vast pile, and became a place of refuge for many who thus escaped a watery grave. But in some unaccountable way this wreckage was fired, and it is stated that 3000 people perished in the flames. The extent of the loss cannot be ascertained at present; but it has been said that of 54,000 inhabitants of the valley, but 13,000 have reported. The actual count, it may be hoped, will lessen the appalling figures from 40,000 now missing; but this calamity stands alone in its dreadful magnitude. The property loss is also very great, being estimated at \$10,000,000 dollars, or £8,000,000.

The coroner's jury hold the proprietors of the reservoir responsible for the loss through criminal neglect. No one can envy them their notoriety, nor the feelings of self-reproach they must experience. Many will attribute to our merciful God this calamity, which was brought about by human greed on one hand, and a lack of proper caution on the other. Cities and villages built beneath a flood must take the chances of the flood coming upon them. A man who builds his house on the crater's brink must not complain of Providence if the volcanic fires burst forth. Nevertheless, the world stands in awe-stricken sorrow, sympathizing with the mourning nation.

CLOSE on the above calamity comes the news of a great fire in the young and thriving city of Seattle, on Puget Sound, in the northwest corner of the United States. The dispatches state that sixty acres have been devastated, and a loss of 7,000,000 dollars inflicted.

This city formed the terminus of one of the transcontinental lines of railway, the Northern Pacific, and was being rapidly built up, with the prospect of large growth and prosperity. But meager details have reached us of this visitation; but considered apart from the other greater loss at Johnstown, it is one of great magnitude.

## The Home Circle.

### ANSWER HIM SOFTLY.

ANSWER him softly. You cannot know,  
In the depths below,  
How sharp was the struggle, the fight he made,  
Ere the price he paid,  
And yielded his soul to the tempter's power  
In a hasty hour.

Answer him softly; for it may be—  
Like the sturdy tree,  
Which tested in many a storm its strength,  
To be rent at length—  
He struggled full oft, and resisted well,  
Though at last he fell.

Answer him softly, lest you be tried  
On your weaker side,  
And fail, as before you so many have done,  
Who in thought had won;  
Failed, too, ere temptation had spent its force  
In its subtle course.

Answer him softly; for none can tell,  
When the storm-clouds swell,  
Whose bark shall weather the tempest, or whose  
Its venture shall lose.  
Speak gently; the weakest may stand the gale,  
The strongest may fail.

—Selected.

### KINDLINGS.

ONCE, at the Armenian convent of San Lazaro, in Venice, I tasted a delicious confection made of rose leaves preserved in a sweet and aromatic sirup.

I said to the monk who had served us,

"How do you make this most delicious sweet?"

"Ah, we do not make it ourselves," he answered; "it is made for us every year by Turkish ladies. It comes all the way from Constantinople."

"And what do you send them in return?" I thoughtlessly said.

The Father shrugged his shoulders with an easy, worldly laugh.

"Words, only words," he replied.

The disparaging adverb "only" was misplaced. Words are never "only words." They are signs, symbols, tokens, of all that a heart can crave or fear; of the dearest joy and of the deadliest hurt. They can enable us to renew our strength as the eagles. They can slay us by the torture of a "wounded spirit," of which even Christ says, "Who can bear it?"

Fitly spoken, lovingly spoken, sympathizingly spoken, they are the best of "kindlings." The fire they light of a morning does not need making over again the whole day long. In fact, it "keeps coals" over night; a good, warm, glowing bed all ready next morning. Who does not know the comfort of opening the ashes on the hearth, of a winter morning, and finding a bed of red coals to begin the day's work with? That is the way a kind, loving word lasts. The pressure of duties and hurry of things may seem to have obliterated it, as the ashes cover the hot coals; but it is there, all the same, and its warmth is there, and neither the room nor the heart can be quite at the mercy of the cold or of trouble and sorrow while it is there.

Why do we not speak such words oftener? Why do we not remember to praise the faithful, painstaking servants? to say, "in so many words," that we like this or that or the other which has been done, and well done, for our comfort? to tell them, "in so many words," that we perceive that they are endeavoring to do their best? to make them, "in so many words," feel that we consider them of the same flesh and blood with ourselves, and that we know that they can be tired, discouraged, out of sorts, glad or sorry or lonely, just as we are? Such words make good kindlings.

Why do we not, to our nearest and dearest—husbands to wives, wives to husbands, parents to

children, and children to parents—why do we not oftener speak words of affection, assurances of love? say, "in so many words," what, to be sure, they know already, but which no human heart is ever tired of hearing, ever leaves off longing to be reassured of, that they are dear to us, precious in our eyes and in our deepest souls? Such words make good "kindlings." And if we only furnish the kindlings, the fire will come of itself; and it will warm the whole house, this kind of fire. One such will suffice.

Whose business is it to cut the kindlings? is always a troublesome question in households where service is scanty or lacking; and the question, being a troublesome one, is often left unanswered; it is everybody's business, therefore nobody's business; and never or irregularly done.

But the preparing of kindlings of the other kind, the kindlings for the sweet, sacred inner fires in hearts and souls, fires of happiness, trust, sympathy, assistance, this is, indeed, everybody's business; the business of everybody who loves or is loved; who wishes to love or to be loved, to help or to be helped, to give or to receive; to have or to hold the best of life. In no household can it be especially assigned to one or to another. All must do it, do it equally, do it regularly. If one fails, all suffer.

It sometimes happens that by degrees, nobody knows just when, how, or why, the furnishing of these "kindlings" comes to be considered the work of, or falls into the hands of, one member of a family; oftener it is the mother. She it is who speaks the soothing word to the one with the hasty temper, the cheering word to the weary, the laughter-bringing word to the despondent. She it is who plans the small pleasures and surprises that break up the monotony of living, the gifts for birthdays and Christmas, the friends to dine, the trip to the seashore. Yet, in all families where the conditions of life press at all heavily, the heaviest pressure must come on the mother. She it is who must have the brunt of care in times of illness; the brunt of all troubles in matters of service; the brunt of planning, foreseeing, and providing; last, but not least, in all families but those of the rich the brunt of making a dollar do its utmost of buying. All this is the mother's work. Ought she not to have plenty of "kindlings" always ready to her hand, lovingly prepared, unfailingly offered by every member of the family for whom she spends her whole strength, body, and soul?

I once heard a young lady speaking of a family in which she had been governess for a year. It was one of the exceptional houses in which the father furnished the "kindlings."

"It was truly wonderful," she said, "to see how the whole family changed the minute Mr. ——— came home. He used to come straight home from his bank as soon as it was closed, and the minute his voice was heard in the hall everybody felt cheery. He took his wife out to drive, made the girls go out to walk or ride if they had been in the house all day, and was always bringing home something to read or to look at. He was just the sunshine of that house. I never saw such a man." This was a home where money was abundant; but it was not the money that made the sunshine.

I knew, in my own youth another home, in which money was just as abundant, where the wife, an invalid, needed just such sunshine, but none came to her; the husband, generous enough when the opportunity was distinctly stated to him, never refusing any reasonable request which was formally made, yet never of his own accord suggesting or providing any recreation, any change, any cheer, in the daily life. At last, when the wife became so feeble she could no longer keep up the brave face and front she had shown to the world for a quarter of a century, and a physician was called in, who said to her, "Mrs. ———, you need a change of scene; your husband

must take you on a journey," she replied, "I know it; and Mr. ——— is very kind. He will do whatever must be done; but he never proposes anything. I have often wished he would."

She had no intention of making a complaint. There was no fault-finding in her heart. But the involuntary remark told a story. Fires were low in that house, and hearts chillier than they knew, all for want of "kindlings."

There is a text in the Christian Scriptures which is usually quoted as bearing upon evil-speaking, gossiping, and tale-bearing; but it appears to me to be equally pertinent to this subject of fire-making, literal and metaphorical, the warming up of hearts as well as hearths. And why should not the end of a sermon be as good a place for the text as the beginning? A better one, for one reason; for can it not be far more clearly seen then whether or not it suits the sermon? This is the text:—

"Behold, how great a matter a little fire kindleth!"  
—Helen Hunt Jackson.

### SELF-MADE?

A WEALTHY business man not long ago made a short visit to his native town, a thriving little place, and while there was asked to address the Sunday-school on the general subject of success in life.

"But I don't know that I have anything to say, except that industry and honesty win the race," he answered.

"Your very example would be inspiring, if you would tell the story of your life," said the superintendent. "Are you not a self-made man?"

"I don't know about that."

"Why, I've heard all about your early struggles! You went into Mr. Wheelwright's office when you were only ten—"

"So I did! So I did! But my mother got me the place; and while I was there, she did all my washing and mending, saw that I had something to eat, and when I got discouraged, told me to cheer up and remember tears were for babies."

"While you were there, you studied by yourself—"

"Oh, no, bless you, no! Not by myself! Mother heard my lessons every night, and made me spell long words while she beat up cakes for breakfast. I remember one night I got so discouraged I dashed my writing-book, ugly with pot-hooks and trammels, into the fire, and she burned her hand pulling it out."

"Well, it was certainly true, wasn't it, that as soon as you had saved a little money, you invested in fruit, and began to peddle it out on the evening train?"

The rich man's eyes twinkled, and then grew moist over the fun and pathos of some old recollections.

"Yes," he said, slowly, "and I should like to tell you a story connected with that time. Perhaps that might do the Sunday-school good. The second lot of apples I bought for peddling were specked and wormy. I had been cheated by the man of whom I bought them, and I could not afford the loss. The night after I discovered they were unfit to eat, I crept down cellar and filled my basket as usual.

"They look very well on the outside," I thought, "and perhaps none of the people who buy them will ever come this way again. I'll sell them, and just as soon as they're gone, I'll get some sound ones." Mother was singing about the kitchen, as I came up the cellar stairs. I hoped to get out of the house without discussing the subject of unsound fruit, but in the twinkling of an eye she had seen and was upon me.

"Ned," said she, in her clear voice, "what are you going to do with those specked apples?"

"Se—sell them," stammered I, ashamed in advance.

"Then you'll be a cheat, and I shall be ashamed to call you my son," she said, promptly. "Oh, to think you could dream of such a sneaking thing as

that! Then she cried and I cried, and—I've never been tempted to cheat since. No, sir, I haven't anything to say in public about my early struggles; but I wish you'd remind your boys and girls every Sunday that their mothers are probably doing far more for them than they do for themselves. Tell them, too, to pray that those dear women may live long enough to enjoy some of the prosperity they have won for their children, for mine didn't."—*Selected.*

#### TRUTH THE FOUNDATION.

If any mother, no matter what her moral condition, were asked what she desired her child to be, she would answer, "Better, nobler, than I am. I would have him truthful, honest, noble in thought and sentiment." Yet how frequently the very opening of a child's mind to facts and faces introduces him to deceit and falsehood in the very persons who are examples to him, because of their love and tenderness! Mothers with high moral ambition give their children their first lessons in deceit. In order to save a few minutes' crying, they will do a deceitful thing, or tell a lie. Even the crying might be avoided by a wise course of training. *Babyhood* in the current number contains an article by C. C. Fowler on "Deceiving Our Children." The article starts off with the declaration, whose truth we all acknowledge: "Of necessity the mother, in nine cases out of ten, forms the character of her children." One sees, when looking at the subject from this standpoint, the force of Junot's famous sentence in protesting against the exclusiveness of the old French nobility, when he said, "The only difference between them and me is that they are descendants, while I am an ancestor." What a difference it would make in our attitude toward life if we always viewed ourselves in the light of ancestors! How careful would be every word or act in the presence of our children if we realized that they carry to their graves the moral impulse we give them in infancy! With our children, as with many other important relations in life, we sacrifice future power to immediate ease and peace; too often we forget the link of days that can never be broken. "Day unto day uttereth speech, night unto night showeth knowledge," is as true of the mother's influence on her child as of the unchangeableness of God's firmament. She stands their polar star on life's sea. She is the mirror reflecting life into the nursery. Perfect faith keeps the mirror untarnished; but the slightest breath of deceit or falsehood dims its surface, and can never be removed.

The writer in *Babyhood* asks, "Can any motive in deceiving—apparent necessity, convenience, or even a desire to increase pleasure or spare pain—compensate for the injury done a child by loss of perfect faith in his mother? He is sure to discover a deception sooner or later."

Can a mother ever compensate a child for this loss? It saps the very foundations of life. Truth is the foundation of life, of every relation in life; it is the cornerstone of every friendship. Does any relation, any friendship, hold as important a relation in life as that between a mother and her children?—*Christian Union.*

THE sunlight falls upon a clod, and the clod drinks it in, is itself warmed by it, but lies as black as ever, and sheds no light. But the sun touches a diamond, and the diamond almost chills itself as it sends out in radiance on every side the light that has fallen on it. So God helps one man to bear his pain, and nobody but that one man is a whit the richer. God comes to another sufferer,—reverent, unselfish, humble,—and the lame leap, and the dumb speak, and the wretched all around are comforted by the radiated comfort of that happy soul.

#### Useful and Curious.

##### COMPLETION OF THE EIFFEL TOWER.

THIS wonderfully high structure of iron pillars and girders is erected opposite the Trocadéro, three hundred yards from the south bank of the Seine, near the pont de Iéna, in front of the International Exhibition at Paris; its base forming a vast semi-circular archway over the main road from the bridge to the Exhibition. It is named after M. Gustav Eiffel, the eminent French engineer, by whom it was designed and constructed; a native of Dijon, born in 1832, who has built some of the greatest railway bridges and viaducts in France, Portugal, and Hungary. The tower is nearly 1000 ft. high; while the height of the Washington Monument, in America, a stone obelisk, is only 555 ft.; Strasburg Cathedral, 465 ft.; Cologne Cathedral, 521 ft.; the Great Pyramid of Egypt, 478 ft.; St. Peter's at Rome, 435 ft.; and St. Paul's, London, 404 ft. In the construction of the Eiffel Tower, which consists of more than five thousand pieces of iron, the quantity of that metal used is 6500 tons, and the cost has been about five million francs, being certainly more than £200,000 sterling. It is expected to be made useful for meteorological and astronomical observations.—*Illustrated London News.*

##### THE WORLD'S HOUSES.

UNDER the shadow of the great Eiffel Tower in Paris, there now stands a series of most interesting structures, called by the people of Paris the "Street of Habitations," and illustrating with a great number of houses the history of the habitations of men.

In order to imitate the oldest form of habitation which man is known to have built for himself, a little lake has been excavated, and in it, upon piles, several "lake dwellings," like those occupied by prehistoric races, and such as have been found in Switzerland and elsewhere, have been erected. The prehistoric men who are supposed to have built these earliest dwellings will be imitated, as nearly as possible, by people who will occupy the houses during the Exhibition.

Near by, in a rocky ledge, some dwellings like those of the troglodytes, or cave-dwellers, have been dug out. Everything about these very primitive dwellings suggests the flint and polished stone age. It is a curious fact, however, that not all the races of men have yet progressed out of the cave-dwelling epoch. Several races of savages still prefer to dwell in caves or clefts of rocks, and in Apulia, a province of Southern Italy, civilized people still live in dwellings carved out of the rocky ledges at the bottoms of valleys, which have been occupied in this way from time immemorial.

More attractive than these dwellings are the earliest stone and wood houses like those built by the ancestors of all the Indo-European races in Central Asia before the great migrations of the parent Aryan race. And still more attractive are the Persian and Assyrian houses, plain and solid, but well adapted to the needs of their occupants.

One accustomed to reading and hearing in his childhood about the houses of the children of Israel, would linger long at the early Hebrew habitation, with its three-cornered door and its garden upon the roof.

The simple and often imposing residences of the Egyptians will be imitated, as well as the Hindoo architecture, and the Phœnician house with its tower, and other Oriental habitations. Then the first houses of the Greeks, Romans, and even the Scandinavians will be copied, and the gabled and timbered mansion of the Middle Ages, as well as the dwelling of the Renaissance, when the classic ideas of architecture began to prevail once more in Europe.

The Russian house, surmounted by a cupola in the

form of an inverted pear, will be a conspicuous object upon the street, and so will be the Arabian house, with its square, battlemented tower. Another group of structures interesting to the inhabitants of the civilized portions of the world, who are unaccustomed to seeing the dwellings of savages, will be the wigwams of the American Indians, and the huts of the Esquimaux, the Laplanders, and the savages of Africa.

Following these will be the houses of the Aztecs of Mexico and the Incas of Peru. It is not probable, however, that the directors of the Exhibition will attempt to duplicate the great houses of the Pueblo Indians of New Mexico and Arizona. These immense structures were built to accommodate the entire population of a town, and sometimes contained six hundred apartments, in which three thousand or four thousand people lived.

By no means all of the varieties of dwellings erected on this Street of Habitations have been mentioned here. The list would be too long.

In order to preserve as much as possible the similitude of the various houses to those in representation of which they are built, they will be occupied, as far as possible, by people of the races to whom they belong. Thus, the Egyptian house will be occupied by modern Egyptians, in costumes copied from lately discovered antiquities in Egypt.

Japanese and Chinese will occupy the houses of their countries, and will be busily engaged in making the products which they make at home. In the Indian wigwam will be an Indian family from Canada.—*Selected.*

##### THE VATICAN.

A WRITER in one of our contemporaries concludes that this word is often used by many who do not understand its import, and he proceeds to explain. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space 1,200 feet in length and 1000 feet in breadth. It is built on the spot once occupied by the garden of the cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected a humble residence on its site. About the year 1160, Pope Eugenius rebuilt it on a magnificent scale. Innocent II., a few years afterward, gave it up as a lodging to Peter II., King of Arragon. In 1305, Clement V., at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the Pontifical Court to Rome, an event which had been so earnestly prayed for by poor Petrarch, and which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it has since been considered as the regular palace and residence of the popes, who one after the other have added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures, and books, until it has become the richest depository in the world.

The library of the Vatican was commenced 1400 years ago. It contains 40,000 MSS., among which are some by Pliny, St. Thomas, St. Charles of Borromeo, and many Hebrew, Syrian, Arabian, and Armenian Bibles. The whole of the immense buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome, with paintings by the masters, and with curious medals and antiquities of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the richness of the Vatican. It will ever be held in veneration by the student, the artist, and the scholar. Raphael and Michael Angelo are enthroned there, and their throne will be as enduring as the love of beauty and genius in the hearts of their worshipers.—*Scientific American.*

## Bible Echo and Signs of the Times.

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

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### JEALOUSY.

JEALOUSY is of two kinds, godly and human. Human jealousy is a most undesirable trait of character, inflicting misery upon both its possessor and the object toward which it is directed. It exerts a most malign influence upon the heart, and it is justly regarded as despicable and satanic. The suspicion of jealousy fastens its clammy, death-like feelers upon friend or foe, and gathers into the maw of the "green-eyed monster" deeds of kindness and works of sympathy, together with every reprehensible action.

But it is not of this unhallowed principle that we are to speak. It is possible to degrade every virtue to the low level of a vice. That which in proper limits is pure and undefiled becomes loathsome with vileness outside of those limits. And human jealousy is but a malignant perversion of what in the divine character is a most necessary and important feature.

The second commandment says, "I the Lord thy God am a jealous God." And in Ex. 34:14 we read, "Thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God." The Lord is not careful to conceal this fact, and it has been taken by Ingersoll, and others of his class, to belittle the character of God. But their use of it is based upon its human manifestations. What, then, is the legitimate use of jealousy? What purpose does it serve in the divine economy? Jealousy implies close regard for principle, and a careful scrutiny of life and character in relation to these principles. God is jealous in regard to his service: "Thou shalt love the Lord thy God, and him only shalt thou serve." He is jealous of his glory: "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images." Isa. 42:8. The Lord will not go into partnership with idols and false gods. God is jealous of his law: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." He is jealous of character: "Thou art of purer eyes than to behold evil, and canst thou look upon iniquity;" and this principle will prevail in the Judgment; "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14. When this principle is exercised in reference to the different features of God's government, it becomes at once dignified, beneficent, and important. If we were to consider God in an opposite character, we could then begin to realize the nature of this divine jealousy. Suppose, if possible, for an instant, that God had assumed the opposite posture: "I am not a jealous God, not particular about the service of other gods, not careful about my law, capricious or partial in judgment, subject to influence in reference to my word and promises." How unhappy then would his service become; how unsatisfactory to all classes. We have much reason for gratitude that God never deviates from the principles he has avowed, from his promises or determinations, a single iota. The flight of years and generations does not alter God's Word, or impair the sacredness of his promises in the slightest degree. Sin never loses its sinfulness, and righteousness never fails of its rewards, no matter where they appear, in high places or humble, in rich or poor, in the powerful or the weak.

This fact that God is jealous becomes the surety of his service and the safeguard of those who put their trust in him. Regarded in its true character, it loses all traces of narrow conceit and envy, and becomes a beneficent guarantee to those who serve God; and at the same time the assurance of a close and impartial decision in the case of every individual in the Judgment of the great day. Each one of us may know just what the requirements of that day will be. And while it is a solemn thought that even our words and thoughts will have to pass the searching test, it is a thousand times better so, while we can realize that for all time and for every individual the principles which

compose the standard of judgment will be the same; and the only circumstance which will be considered as affecting our responsibility will be the amount of light and knowledge we have received or rejected.

But God has not assumed this attitude of jealousy for reasons that are simply arbitrary. They represent the highest good of mankind. It is our highest good to serve God only, to love him supremely, to wholly and thoroughly eradicate evil from our hearts, that our characters may appear unblemished in the Judgment; and that we may attain to the most perfect happiness, both in this world and the next.

From a want of consideration, this statement from the second commandment has confirmed many in the thought which is now altogether too prevalent, to the effect that God the Father is a being whose principal attributes are such as pertain to justice and sanguinary punishment, whose impulses are wrath and displeasure. That such an idea is very dishonoring to God, who has loved us with an everlasting love, no one will for a moment deny, and that such an impression prevails, perhaps in modified forms, is no less apparent to the careful student of the times.

It arises from an antagonism to the law of God, and, for a pretext for clothing the Father with such a character, adorns the Saviour with the garments of love and forgiveness, and with those soft and gentle graces which comfort the sinner and rob sin of its terrible nature. The Father is placed in the attitude of an angry parent, determined to visit summary punishment upon his wayward child; and Christ as an over-indulgent mother, who shelters the culprit from the purposes of the irate father. From many pulpits the sinner is urged to flee from the wrath of God and from his law, with the assurance that all there is to do is to believe in Christ; that in Christ there is freedom both from wrath and obedience.

But all will surely learn that Christ and his Father are one; that in their love for the human family they are equal; and that in maintaining the dignity of God's government, and in securing a careful and impartial judgment, they equally share the attribute of divine jealousy. Of the Son it is said that he "hath his eyes like a flame of fire." "Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19:15. He comes the second time not only to save his people, but to take "vengeance on them that know not God and obey not the gospel." In that day "the wrath of the Lamb" becomes a terror to the ungodly. Those who presume upon the mercy of Christ, while disregarding the will of the Father, will certainly be reminded of those words faithfully spoken many years ago, "Not every one that saith unto me [Christ], Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

### THE CAUSE OF TRUTH IN TASMANIA.

SINCE present truth was first preached in Tasmania, about fifteen months ago, active opposition has been waged upon the part of various religious teachers. The appearance of our laborers appears to have been a signal at which all parties simultaneously dropped their bones of contention to pay their united respects to this innovation upon the common and popular errors of the day. Ministers and parties who had held no friendly relations "were made friends together; for before they were at enmity between themselves." Luke 23:12. These opposers of the truth have drawn their inspiration largely from the writings of one who in America recently apostatized from the faith. Various discourses have been preached in Hobart, and sundry articles have appeared in the papers, which were calculated to oppose and generally to misrepresent the Seventh-day Adventists and their work. On our late visit to that colony, we arrived at Bismarek in time to hear an address of this character from Pastor M'Cullough, of the Tabernacle Church in Hobart. The discourse was of a rambling nature, aimed at our work in general, and the law of God in particular. We shall not attempt to reproduce it, although from short-hand notes it could be very nearly done. A few of the points adduced we have thought to bring to the notice of our readers, because they are typical of the style of opposition which is being waged throughout this colony and other colonies as well.

The attention of the congregation was called to the fact that in all past time similar sects had arisen, and instances were given in the case of Swedenborg, Joanna Southcote, Ann Lee, and Joseph Smith and the Mormons. It was distinctly stated that the followers of Joanna Southcote were the Seventh-day Adventists of their times. By comparison with these worst forms of error and fanaticism, it is easy to discern the impression which the speaker designed to convey concerning our work. The offense of Seventh-day Adventists consists chiefly, if not solely, in their adherence to the ten commandments, and by the parallel thus drawn the speaker places the law of God upon a level with the vagaries and fanaticisms and immoralities of the various errors of the past. An historical sketch of the rise of the advent faith was given, as drawn from the writings of its opponents. An aspersion was cast upon the character and names of James White and Mrs. E. G. White, who were among the pioneers of this cause, by the statement that they travelled in company before they were married. It was also stated that Mrs. White had repeatedly set the time for the advent to occur, that she was incapable of writing a grammatical sentence, was becoming rich, etc. It was further said in reference to our people in America that they are a discontented and unhappy people, groaning under a yoke of bondage both disagreeable and oppressive. In support of these groundless assertions, Mr. M'Cullough declared that he was better acquainted with the true nature of the Seventh-day Adventist work than any of the leaders of that work at present in Tasmania. He excused the work of those who had been presenting the truth in Bismarek upon the ground of their ignorance of the true nature of the deceptions which they were foisting upon the people. In all the opposition which we have met in these colonies, this idea has been made prominent that the originators of this work in America are working under a covert design, insidiously presenting only the plausible features of our work, while in the rear there will be sure to fall a long train of bitter and grievous bondage to selfish and designing men and schemes.

It hardly seems proper in this place to condescend to a denial of these vicious insinuations. Concerning the statements in regard to the work in America, and of Sister White, we are prepared personally to declare a most emphatic denial of their truthfulness, as well also as in regard to the statement concerning the happiness or unhappiness of our people. Those in the Australian colonies who have experienced the effect of present truth for three or four years in the past will universally bear evidence to the nature of this slander upon the cause which we believe to be of God.

Alluding to the subject of the sanctuary, it was said, "If anybody is so stupid as to believe that there is a tabernacle in heaven covered with the skins of animals, we shall have to leave them to their stupidity." The designed effect of this speech was to cast ridicule upon one of the most solemn truths of revelation connected with the work of redemption, that of the ministry of the Saviour in his Father's presence. That there is a tabernacle in heaven, of which the earthly was a pattern, and that Christ is the High Priest of that sanctuary, is clearly revealed by many scriptures, especially in Paul's letter to the Hebrews. That that tabernacle is covered with "skins of animals," no one has ever asserted. Whether, therefore, the effort was to deny the truth entirely, or to cover it with reproach, it does not appear to the candid mind to the credit of its author.

This minister betrayed his lack of knowledge of the law of God by stating that there was nothing in the ten commandments which forbade lying, and also that the same law was silent in regard to defrauding. It seems difficult to account for such statements on the part of one who professes to be a teacher of the morality of the Bible, of which the ten commandments is the confessed standard, inasmuch as the ninth commandment is everywhere regarded as a principle which enforces truthfulness, and the eighth and tenth as those which guard the rights of property. It was stated in this discourse that the ten commandments were given only to the Jews, and for proof the fifth commandment was referred to, and the fact that we do not live in the land "which the Lord thy God giveth thee," and also that children who obey their parents are not notoriously longer of life than those who do not. But all candid seekers for truth will remember that Paul exhorts in Eph. 6:2, "Honor thy father and mother; which is



the first commandment with promise; that it may be well with thee, *and thou mayest live long on the earth,*" and even Mr. McCullough would hardly confine this language to the Jews and to the land of Israel. In fact, this promise, like all other promises of similar nature, contemplates not this existence, but a life to come, in the earth made new. Among other reckless statements was a defiance of anybody to prove the Sabbath was kept before Moses; it was said that Jesus said not a single word about keeping the Sabbath; that in the New Testament there was no account of meetings upon the seventh day; and that "sabbath days" in Col. 2:16 should have been translated "seventh day."

It is needless to state what the effect of such arguments (?) was upon the people, who had studied the Bible for themselves, and had a sincere reverence for that sacred Word.

Many similar positions were taken which we have not space to notice, nor is it necessary that we should. These sample statements will indicate to all candid minds the nature of the opposition which is waged against the truth of God. There is a spirit of bitterness manifested toward the observance of the ten commandments which is wholly unaccountable if it proceeds from a Christian heart. And yet in looking over the ten commandments for the cause of offense to our brethren of other denominations, it is not easy to discern at first sight what there can be so purely offensive in their observance. We look at them one by one. The first commandment, "Thou shalt have no other gods before me," is a correct and necessary principle, and a very practical one in this day and age of the world. So also with each one: the second, which forbids the worship of graven images; the third, which commands reverence for the name of God and sacred things; the fifth, which requires obedience to parents and respect to old age from children; the sixth, which forbids murder and the whole brood of malignant and angry feelings which lead to that crime; the seventh, which is intended to secure purity of act, word, and thought; the eighth, which guards the property and rights of others; the ninth, which enforces veracity; and the tenth, which forbids an undue love for the things of this world, and thus enjoins love for that which is true and sacred; and even the fourth commandment is most acceptable to all classes of Christians if we only read, "Remember the Sabbath day to keep it holy." All believe practically if not theoretically in the importance of the day of rest, in its necessity to a knowledge of Christian religion and the God of the Bible. Whence, then, all this spirit of opposition to this perfect law? Upon what point or part of the law is based this animosity, this bitter prejudice, which causes such an unreasonable war to be waged on those who conscientiously observe these precepts? We answer, The objectionable feature, and the only objectionable feature, in connection with the ten commandments, consists in one word, "seventh," which is twice repeated in the fourth commandment. If the word "first" could be substituted for "seventh," we venture the assertion that not one word would be heard concerning the abolition of the ten commandments.

The law is holy, just, and good; but in this particular instance it is found to cut across the practices of a large majority, and rather than acknowledge the perfection of the law, and recognize its authority in this one instance, even professed ministers of the Word of God prefer to sacrifice the whole code. God will certainly judge those who deal thus with his Word. We say this not with any vindictive feeling toward those who have so bitterly opposed the truth, but with a solemn feeling of the responsibility which those assume who thus break one of the least of these commandments, and teach men so. Here are in this community two teachers of the Word, one of whom professedly violates the commandments, and teaches men to do the same; the other keeps them all, and is teaching men so. Now, if the reader will turn to Matthew, fifth chapter and nineteenth verse, he will obtain the Saviour's opinion of these two individuals and their work. That the ten commandments are here referred to is evident from the fact that the Saviour alludes to different portions of this code in his succeeding comments, and gives to these principles a spiritual application, reaching to the thoughts and intents of the heart. May God help us all to discern between truth and error, and, as we respect his Word, choose his counsels.

### THE PROPHECY OF REVELATION, CHAPTER THIRTEEN.

S. N. H.

UPON the subject of the beast of Rev. 13, there is seldom any difference of opinion among Protestant commentators. They nearly all apply it to the papacy; but for the benefit of those who may never have given the subject much thought, we will call attention to a few points which we think will make it clear to every Bible student. In Rev. 13:2, we learn that the dragon gave his seat and power and great authority to the beast. In the twelfth chapter, the power represented by the dragon is so clearly described that there can be no mistake. In the first verse a woman is described as being clothed with the sun, with the moon under her feet, and upon her head a crown of twelve stars. The woman brought to view here is the church of Christ, clothed with all the light of the gospel at his first advent; and the crown of twelve stars represents the twelve apostles.

The second verse speaks of this woman being with child, and about to be delivered. Then in the fourth verse the dragon is described as standing before the woman, ready to devour her child as soon as it should be born. The woman, or the church, brought forth a man child, who was to rule all nations with a rod of iron, and the child was caught up to God and to his throne. This power represented by the dragon could be none other than pagan Rome, issuing a decree through Herod to put to death all the male children under two years of age, in order that he might destroy Jesus; for he feared that Jesus would be a rival king.

But did pagan Rome ever give up its seat to another power? Let history answer. It was Constantine who moved the seat of the empire to Constantinople; while Justinian, an emperor of the sixth century, established the bishop of Rome as the supreme head over all the churches, and he took his seat in Rome. The civil power lent its aid in the establishment of the papacy, known as the church of Rome. In this respect the papacy meets the fulfillment of the prophecy.

Whence came the name Roman Catholic Church? Is it not from the fact that Rome is the acknowledged seat of this power? This fact none will deny. It absorbed the political power of Rome, and received the aid of Rome in executing its laws against those whose religion it opposed. What could the church have done without the aid of this power?—Nothing. The church of Rome has been the corrector of heretics, and has then turned them over to the civil power to be punished according to laws which the church had suggested and even made. It was her union with the state that protected her in the inquisition; and by aid of that power she could hunt for the saints, and put them to death in any manner she chose. The record shows that from sixty to one hundred million Christians were put to death by this cruel church.

Daniel describes this power as a little horn on the fourth beast. See Dan. 7. It came up among the ten horns, and plucked up three by the roots, to make way for itself. The points of similarity between these two powers are many. The first beast in Revelation had a mouth given it (Rev. 13:5); so did the little horn of Daniel 7:8. The beast in Rev. 13 spoke great things and blasphemies; so also did the little horn of Dan. 7:25. The beast of Rev. 13 made war with the saints, and prevailed against them (Rev. 13:7); so also did the little horn of Dan. 7:21. The beast of Rev. 13 was to continue forty and two months, which, according to Jewish reckoning, would make 1260 days; and days in prophecy represent years. The little horn of Dan. 7 was to continue for a time, times, and the dividing of time, which is the same period. Dan. 7:25. Compare the margin of Dan. 11:13 with Rev. 12:14, 6. At the end of this time, the beast of Rev. 13 goes into captivity. Rev. 13:10. Daniel says that his dominion was taken away. Dan. 7:26. The beast had his deadly wound healed, so that he existed until the end. Rev. 13:3. The little horn of Daniel is spoken of as making war with the saints until the Ancient of days came, and dominion was given to the saints of the Most High. Dan. 7:21, 22.

We might, however, conclude this argument by calling the pope himself upon the stand, and letting him testify concerning some of the characteristics that the Scriptures apply to him.

First, Daniel said that he would pluck up three kingdoms to make way for himself. The pope of Rome

wears a triple crown, representing that he destroyed three kings that stood in his way, and prevented his being the supreme Roman pontiff. The Scriptures say that he will open his mouth in blasphemy against God, to blaspheme his name, his tabernacle, and them that dwell in heaven. His arrogant titles, such as Lord God the Pope, and Christ's Vicegerent on the earth, fully justify this application. And he claims to do what God has never done, and never can do from the character he possesses, viz., to forgive sins before they are committed. He also acknowledges that he is in captivity. Every one knows how prominently, for almost twenty years, the pope has stood before the world as the prisoner of the Vatican. His civil power has been taken away, so that he does not now rule over the kings of the earth as he did formerly. The blood of the millions of Christians who have died for their faith in obedience to papal edicts, will testify in the Judgment to the persecuting character of this arrogant power.

Finally, the restoration of the papal influence and power in the Old World, according to the testimony of the prophecy, is unmistakable evidence that not only are we right in the application of the prophecy, but that the pope of Rome acknowledges the principal characteristics which the Scriptures give to him. Said the "holy Father," on the occasion of his Jubilee in 1888, "It is not our humble person to whom this homage is paid; it is the *papacy* which receives it. *The whole world bows* in acknowledgment of this elevated dignity, and in the most general adoration to the bearer of the same. Even those are not excluded who do not acknowledge the divine origin of the papacy." All Europe, except Italy and Sweden, sent him presents on this occasion.

Having fully identified this power, now let us establish the chronology. The pope of Rome was made corrector of heretics, and head over all the churches, in the year 538 A. D. The prophecy said that he was to continue 1260 years. Twelve hundred and sixty added to 538 will bring us down to 1798. And what happened to papal predominance at that time? Berthier, a French general, entered Rome, changed its government into a republic, and cast the pope into prison, where he died the next year. Upon this point historical testimony is abundant. Now we are prepared, in a few words, to locate the two-horned beast. As the prophet beheld the ten-horned beast going into captivity, he saw another beast coming up out of the earth, and he had two horns like a lamb, but he spake as a dragon. Thus the going into captivity of the one beast and the coming up of the other must be simultaneous acts. And the manner of its coming up was like a plant growing out of the earth,—mild and peaceable, not building itself upon the ruins of other nations, as the beasts before it had done, which came up out of the sea, but increasing in power and glory in a comparatively quiet and peaceful manner. His character is described by the "two horns like a lamb." The two horns represent the two characteristics of this power. Applying these specifications to the United States, Republicanism and Protestantism would be indicated. That this power does not have a monarchical form of government is proved from the fact that these horns have no crowns upon them. To make that idea more sure, the prophet tells us that this beast says to them that *dwell upon the earth* that they should make an image to the beast, etc. It is the people who are called upon to make the image, which shows that the ruling power is in the hands of the people.

It is a Christian government; for its character is lamblike.

It will speak like a dragon, and the dragonic voice will be heard in its laws. It will be a government independent of the countries of the Old World; for the prophet saw "another beast coming up."

Each of these characteristics, referring to the time of its rise and the peculiar characteristics of its government, will apply to the United States of America, and to no other nation on the face of the earth. It was in 1776 that this country declared itself free from the mother country, and it could fairly be said to be coming up in the year 1798, when the prophet saw the first beast going into captivity.

We therefore conclude, without a chance of contradiction, that the power referred to as the two-horned beast is none other than the United States of America, and it is this power which is to make the image to the beast which had a wound by the sword, and did live.

## THE TRUE ISRAEL.—NO. 3.

G. I. B.

WE have taken a brief glance at the rise of the Jewish nation and the reasons which entered into the selection of Abraham and Israel as the heirs of God's promises, and have seen that it was character alone that decided their being chosen; and after glancing at their descendants, we observe many reasons which prove that the same principle continued to have force. It seems to us that God's people stood much on the same ground as now. In this dispensation, multitudes unite themselves to the organized church, and call themselves, and are called by others, Christians, when it is evident God does not own them as his people; while at the same time through these bodies are scattered souls whom Christ recognizes as his true people. So in the old dispensation, the nation, and those who united with it according to the established laws of that dispensation, were known as Israel; while the great mass of them God did not acknowledge. Yet he had a chosen few who walked in the steps of faithful Abraham, whom he did acknowledge as the "true Israel" of God.

We now come to the special light of the writers of the gospel dispensation. On this and many other subjects all will admit that there is a degree of doubt and uncertainty in the Old Testament writings, and that we need the comments of the New. These writers were inspired by the same Spirit as were the writers of the Old Testament; and as the Spirit was given them in greater measure, we should welcome their expositions with gladness. Let us, then, examine their testimony.

Matt. 3:7-9: "But when he [John the Baptist] saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance, and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." We observe that the two classes here spoken of were the special religionists of that age, and that they evidently felt much exalted that they were descended from Abraham according to the flesh, thinking, as many do now, that that fact would be of great benefit to them, and that their possessing an evil character would not affect their title to blessings by virtue of their descent. But John strikes at the very root of their notions, and shows that true repentance is necessary, and that their lives must be right, or their descent would not benefit them; and as far as being children of Abraham is concerned, God, who made man originally from dust, could take the stones before them and make children unto Abraham. Had God done this, which John says he could do, these newly created children of Abraham would certainly not be descended from him according to the flesh; so we conclude that lineal descent is not necessary to make a man a child of Abraham in the Bible sense. And observe further that this was before those special laws were abolished which made them a separate people; and if such was the case then, how much more so would it be when those peculiar barriers were broken down!

John 1:47: "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" Here we see Christ recognizes the distinction we have already noticed. Some are called Israelites in name; while there are some, like Nathanael, who are such "*indeed*." And this one was without "guile," showing that the character decides the question of the genuine article.

John 8:33, 37-41, 44: "They [the Jews] answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free?" Says the Saviour, "I know that ye are Abraham's seed [*i. e.*, literally descended from him]; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, *If ye were Abraham's children, ye would do the works of Abraham.* But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, Ye are of your father the devil."

We call this decisive testimony, and it comes from the Son of God, the light of both dispensations. Here

were the literal Jews, proud of their ancestor Abraham, and trusting in that fact. As far as literal descent was concerned, their genealogy was untarnished. They were not born of fornication. Jesus himself says, "I know that ye are Abraham's seed." They had their family records preserved, through which they proved their ancestry. But the Saviour tells them plainly that they were not the children of Abraham in the true sense. The children of Abraham would do as he did. In order, then, to belong to his seed, according to the Saviour, we must possess the same character. Their actions were the test which determined where they belonged. They were children of the devil. Their literal descent did not make them true Israelites at all. And this, we observe, was before the middle wall of partition was broken down in the Jewish dispensation. Take with this the testimony of John the Baptist, which we have noticed, and we have these two facts: Real children of Abraham could be "raised up" who never had any fleshly descent from him, and those who have the clearest claims to such descent were not reckoned as his children at all, unless possessing the requisite character.

## THE REST THAT REMAINS.

E. J. W.

THE promise to the Israelites included not only possession of land, but rest. Thus when Moses allowed two tribes and a half to settle in the country across the Jordan, he said to them: "The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all that are meet for the war, . . . until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan." Deut. 3:18-20.

Again just a little while before they reached the land of Canaan, Moses said to them: "For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety, then there shall be a place which the Lord your God shall choose to cause his name to dwell there," etc. Deut. 12:9-11. Thus we find that rest from their enemies was as much a part of the promise as was the inheritance of the land.

Joshua was the one to lead the people over Jordan into the land of promise; and the record expressly states that before he died the land was divided among the people, "and the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand." Josh. 21:44.

Yet in the face of this record, the apostle declares that Joshua did not give them rest. For some reason, we know not what, the translators of the common version sometimes gave an incorrect translation in the body of the text, and placed the correct rendering in the margin. So it is in Heb. 4:8. We quote the correct marginal reading: "For if Joshua had given them rest, then would he not afterward have spoken of another day." The "another day" of this text is the "to-day" of Ps. 95:7-11, where the Lord said, through his servant: "To-day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways; unto whom I swore in my wrath that they should not enter into my rest."

Now although a very few of those who came out from Egypt did enter into the land of Canaan, and the Lord gave them rest, it is certain that that was not the fulfillment of the promise made to Abraham, because (1) Abraham had no part in it (Acts 7:5), neither did Isaac and Jacob, to whom the promise was made as well as to Abraham; and (2) the apostle speaks of "Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets" (Heb. 11:32), all of whom lived after the days of Joshua; and of them he says: "And these all, having obtained a good report through faith, received not the promise; God having provided some better

thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

Here we learn that the promise will not be fulfilled to them until we share it with them; and so the apostle says, "There remaineth therefore a rest to the people of God." Heb. 4:9. At the same time, however, he utters a word of caution, saying: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:1, 2.

From this we learn that the promise of rest was made known to the ancient Jews through the preaching of the gospel. We have already read the statement of Paul, that the gospel was preached to Abraham, in the promise, "In thee shall all nations be blessed," and that only those that had faith in the gospel are the children of Abraham. Gal. 3:7, 8. But the Jews, as a nation, did not have faith, and so they were debarred from the real rest which the Lord promised to Abraham. The same promise is left to us; but we, like them, shall come short of it, unless we have the faith of Abraham.

That the rest here referred to is the rest in the earth when it shall be freed from the curse, is manifest from verses 3-8 of Hebrews 4. The apostle says: "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, If they shall enter [that is, "they shall not enter"] into my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest."

The apostle is not making any argument here concerning the Sabbath. He simply refers to the record in Gen. 2:3 in proof of his statement that "the works were finished from the foundation of the world." The earth was designed to be inhabited by man. Isa. 45:18. The dominion of the earth, as it came pure and undefiled from the hand of the Creator, was given to man. Gen. 1:28. And so, on the seventh day, when God rested from all his works, the rest was prepared for his people. That rest, which was simply the possession of the whole earth as a kingdom, was lost through transgression; yet it is certain that some must enter in (Heb. 4:6); and so a "day of salvation" (2 Cor. 6:2) is granted. This is the day that is spoken of in Ps. 95:7, the day secured to us through the grace of our Lord Jesus Christ, as spoken of in Ps. 118:19-24; the day which Abraham saw, and which caused him to rejoice. John 8:56. In this day of grace all who will may become enrolled as children of Abraham through faith, becoming "heirs of God, and joint-heirs with Christ;" and to them the Lord will say when he comes sitting upon the throne of his glory, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Compare Heb. 4:3 and the comments already made upon it.

Thus we learn that "the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance;" and that "the long-suffering of our Lord is salvation." 2 Peter 3:9, 15. But though the Lord is long-suffering, he will not always delay judgment. Of the antediluvians he said, "My Spirit shall not always strive with man." For one hundred and twenty years his Spirit was seeking to draw them away from sin; and not until it was useless to strive longer did God withdraw his Spirit. His grace that was bestowed upon them proved to be in vain, because the delay in the execution of the sentence upon their evil works only made them the more determined to do evil. Let us learn a lesson from their fate, and seek the Lord while he may be found.

## WHO ARE THE FANATICS?

A PAPER in the United States quotes a brief paragraph from a city daily, and comments upon it in the following sensible manner:—

"SEVENTH-DAY FANATICS.

"Representative O'Donnell, of Michigan, presented in the House to-day an enormous petition against the Sunday-rest bill, which bears the signatures of 230,000 Seventh-day Adventists in all parts of the country."

"That heading, we presume, was put to it by the telegraph editor. He certainly could not have reflected

upon what he was doing, when he stigmatized 230,000 members of a single denomination as fanatics, for petitioning for the rights guaranteed them by the Constitution. The Seventh-day Adventists are a large and growing denomination, composed of honest, loyal, law-abiding people. They believe that when God created the world in six days, and rested on the seventh, and in commemoration of the event decreed that the seventh day should be forever observed as a day of rest, he did not mean the first day. There is a numerous branch of the Baptist Church that holds the same belief. Why are these people fanatics because they accept the language of the Bible just as it reads, while people are not fanatics who contend that it means something else? It may be contended that in the great lapse of time, days have become changed, so that the present first day was really the original seventh day. Who can know this to be so with sufficient certainty to demand its enactment into law?

"There is another denomination, or race, in this country still more numerous than the Adventists, who observe the same day that they do. We mean the Jews. Theirs is a faith older than any other religion in this country, and older than the founding of Christianity. If there is any authority better than any other as to which is the original day of rest, it is the Jews; for they bring their records down from the foundation, and claim to have it correct. According to this authority, the seventh day is the divinely ordained day of rest. But neither the Seventh-day Adventists, the Seventh-day Baptists, nor the Jews demand that other people shall be forced by law to observe their Sabbath. They ask only to be permitted to have their day of rest without being compelled by law to observe other people's day besides. As it is an honest difference of opinion, each denomination is entitled to equal rights. It is the other churches, the ones that believe in the first day, that are attempting to force everybody to keep their day sacred. Which are the fanatics?"

**Bible Student.**

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

To the Editor.

Would you be kind enough to explain through the *ECHO* how you reconcile the statement made in your books that the meteoric shower of 13th Nov., 1833, was what Christ referred to in Matt. 24: 29, with the statements made in the accompanying paper?

The "accompanying paper" gives a lengthy and interesting account of the star shower of 1866, which the writer witnessed; also alludes to the great shower of 1833, and, in closing, states that it has been ascertained that these showers have occurred periodically, once in thirty-three years, for all past ages.

It would have been more satisfactory, had the writer given any authority for his last statement. The fact that these showers may be looked for periodically, does not militate against their occurrence being a signal of the last days. But that they have from antiquity thus occurred, may be seriously questioned in the absence of any good authority for the assertion. For had it been a usual thing to witness this phenomenon, it would not have escaped the notice of historians and astronomers. And Christ would certainly not have given an ordinary occurrence as one of the signs of his coming. We distinctly remember that on the occasion of the 1866 shower, astronomers announced that the earth had entered the region of these meteors, and that the showers would recur at intervals of thirty-three years until the earth should pass beyond their region. And it is said to be a fact that meteors are more common each year at this time, the middle of November, than at any other. But all this is no evidence against the significance of the shower of 1833 in connection with the words of the Saviour. The event of 1866 bore no comparison with that of 1833 in magnitude and splendor. This we have from the testimony of many eye-witnesses. The wonderful display of Nov. 13, 1833, stands alone as by far the grandest ever seen. Certainly nothing approaching it has occurred since. And had such scenes been of usual and periodical occurrence, they would surely not have escaped the notice of chroniclers of the past. Nor would the event have occasioned the general alarm which it did; for certainly there would have been many who would have distinctly remembered one or two similar events.

**OLD TESTAMENT HISTORY.—NOTES ON THE SABBATH-SCHOOL LESSONS.**

(Lesson for June 22.)

**THE TABERNACLE.**

THE idea and practice of worship so universal among men is as universally associated with places of worship, which assume a more or less sacred character. This is in harmony with an imperative demand of the mind. So when Israel sang the song of Moses in praise to God, they pledged themselves to prepare him a habitation. Ex. 15: 2. God recognized this demand, and very soon met it by communicating through Moses his will in reference to the building of a sanctuary. The object of this building, the Lord said, was "that I may dwell among them."

It was not enough for this poor people to be told that Jehovah was with them, and that he was everywhere present, and all-powerful to save them; they needed a

**VISIBLE MANIFESTATION**

of the Divine presence. They required for their weak faith a sacred place, within the precincts of which their God should dwell, and from the awful chambers of which the manifestations of his power and mercy might proceed. Doubtless God saw that it would be necessary that a tangible representation of the nature and consequences of sin should ever be before their eyes, and that faith in a Redeemer to come might be assisted by beholding the blood and death of innocent victims, to whom, by confession, their sins were to be transferred.

But as they were destined to a nomadic life for a time, it was necessary that the building should be portable, and so it was constructed. In its construction even the smallest details were directed by the Lord. This was that this earthly habitation might, as nearly as possible, be a representation of the true tabernacle, "which the Lord pitched, and not man." The tabernacle, or literally "tent" in some places, "dwelling-place" in others, was also called a "Sanctuary," which means

"A PLACE SET APART,"

or a holy place. It was in form a parallelogram.

The sanctuary was about, in our measurement, forty-five feet in length by fifteen in breadth and in height. Three of the sides were of upright boards, while the east end was closed by a curtain, or veil, suspended by five pillars, and the whole was covered with three separate coverings. The inner one was of fine-twined linen, beautifully wrought in images of cherubs. The boards were overlaid with fine gold, upon which images of heavenly beings were engraven; this no doubt represented the angels round about the throne of God in heaven.

The boards were kept in an upright position by being set in sockets of silver, and also were provided with rings through which transverse bars were passed. The tabernacle was divided into two apartments by a very rich, beautifully wrought curtain, called the second veil. The first apartment was called the holy place, and the second the most holy. Within this second place was situated the ark, before which there continually rested a bright cloud of glory, known as the shekinah, or visible glory of God's presence. In the first apartment were, on the south side, the seven-branched candlestick, on the north side, the table of showbread, and just before the second veil the altar of incense.

"One fact, among others, is made prominent in this lesson,—a fact which always ought to be borne in mind, and that is, God is very particular. All things were to be made like the divine pattern showed to Moses (Ex. 25: 9), and this injunction was twice repeated (verse 40, and chap. 23: 30). It manifested in type God's wisdom, glory, goodness, and mercy in the plan of salvation. It was connected with his holy law, the transgression of which is sin. While the thought of how particular the

Lord is concerning his precepts may well cause us to tremble, we can gain equal courage in knowing that He whose precepts fail not, will not fail in his promises."

(Lesson for June 29.)

**THE ARK—ITS USE AND SIGNIFICANCE.**

THE articles of furniture in the sanctuary consisted of the candlestick, table, and incense altar in the first apartment, and the ark in the second. These were all made according to patterns of heavenly things. That their counterparts are really in heaven may seem to be a singular thought to some who believe that heaven is not a material place. But when John had views of that place, it is worthy of remark that he saw these very articles. See Rev. 1: 12; 8: 3; and 11: 19.

Of all the articles of furniture, none were so important as the ark. Concerning this, we quote from the *Signs of the Times* the following:—

"The very center of all the Hebrew worship was the ark of God. It was an oblong chest three feet and nine inches long, two feet and three inches wide and the same in height. The ark was made of acacia wood, overlaid with gold within and without. Its cover, called the mercy-seat, was of pure gold, upon each end of which were figures of angels, representing the cherubs who are near the throne of God in heaven.

"But what is there in this little box that should make it of so much interest? First, it contained the constitution of God's government for all time and all places,—the decalogue. The glory of a government lies in the perfection and justice of its laws, and so this law shed forth God's glory, manifested in the glorious shekinah. That law covers all human duty. In connection with this ark also shone forth, not only the glory of God's righteousness and justice, but the glory of his goodness and mercy in the sprinkled blood upon the mercy-seat. Mercy and truth here met together. The ark was thus a symbol of God's love.

"It was what the ark contained that made it the center of all worship, gave it a place in the holy of holies, and veiled it in the glory of the Infinite. Everything connected with it was designed to show, not the holiness of the ark, but the holiness of the law it contained. The ark was holy only because the law was holy. Holiness was inherent in the law; rather, the law was holiness itself; but the holiness of the ark was derived. The holiness of the law was absolute and eternal; the holiness of the ark was relative and temporal. The commands and injunctions of God concerning the ark were to impress upon his people the holiness of his law.

"Special ones were selected to carry the ark. These were the sons of Kohath, one of the sons of Levi. But they were not to touch it. It was first to be covered by the priests, and then the Kohathites were to bear it on their shoulders. Num. 4: 4-15. A neglect to do this in the days of David resulted in the death of Uzzah. For if they had not put it upon a cart and drawn it by oxen, the ark would not have shaken. One disregard of a commandment of God led to another, and Uzzah was slain for his presumption. 2 Sam. 6: 3-7.

"Finally it was taken to Jerusalem, on which occasion Uzzah was slain, to which we have already reverted. Solomon, with great rejoicing, placed it in the holy of holies in the magnificent temple which was built for God's worship. 2 Chron. 5: 1-10. Here it remained till Jerusalem was destroyed by Nebuchadnezzar.

"May a sense of the holiness of God's law abide with us; may our heart be made a dwelling-place for its holy principles, inwrought through the grace of our Lord Jesus Christ, that God's blessing may rest upon us, as it did of old upon the household of Obed-edom."

## Missionary.

### THE TRIUMPHAL ENTRY.

DAY of rapture, past comparing !  
Done, the desert's long wayfaring !  
Past the Jordan, banners bearing !

On sweet Salem fondly gazing—  
Bulwarks, towers, and walls amazing—  
Burst, O heart, with song and praising !

Oh ! how passing fair she lieth,  
City where no sufferer sigheth,  
In whose homes no child e'er crieth ;  
No one wearieth, no one dieth.

Oh ! ecstatic, swift transition !  
From the waste to fields Elysian !  
Up from faith to perfect vision !  
Doubt is slain, and vanquished sighing !  
Chained, Captivity is lying ;  
Tyrant Death himself is dying !

Sword and mail from strife laborious,  
Gleaming in the pageant glorious,  
Pass the jewelled gates victorious !

Kings and priests from every nation  
Celebrate Christ's exaltation,  
Hail him Captain of Salvation !

He, by death and hell once wounded,  
Now, by loyal hosts surrounded,  
Hears the triumph-anthem sounded.

Million-voiced the mighty chorus :  
" Worthy Jesus to reign o'er us !  
He hath paid the ransom for us !  
He doth endless life restore us ! "

Oh ! thou song of bliss eternal !  
Oh ! thou land forever vernal !  
Oh ! thou day of light supernal !  
As the hart, athirst and panting,  
So our weary souls are fainting,  
Quick to taste thy joys enchanting.

Sound, O trump, thy note of thunder !  
Rend the clouds of night asunder !  
Bring the day of blissful wonder !

—Illustrated Christian Weekly.

### NEW ZEALAND.

THE readers of the ECHO will be interested to learn of the progress of the work in this colony. I left Hobart, Tasmania, April 4, on the Union S. S. Co's Steamer *Wairarapa* and had an opportunity of visiting the principal cities in that colony,—Invercargill, Dunedin, Christchurch, Wellington, Napier, Gisborne, and Auckland, the steamer stopping generally a day at each of these places, or the ports connected with them. I met one Sabbath-keeper at Christchurch who embraced the truth through the efforts of Brn. Arnold and Wainman while canvassing there for Thoughts on Daniel and the Revelation. On arriving at Wellington, the capital of the colony, I was unexpectedly called upon by seven of our brethren and sisters who were on their way to new places to canvass for our publications on present truth. We all met together, and had an excellent prayer-meeting, when all our souls were refreshed.

I next came to Napier, where I was met by Bro. Daniells, who had been laboring there for about five months, assisted part of the time by Bro. Robert Hare. Fifty-five had embraced the views presented. We remained here two weeks, and assisted in the organization of a church. The people have manifested a very good interest to listen to the truth, and also to bear the expenses of the meetings. Up to the time he left, Bro. D. had to engage the largest hall in the city for Sunday evenings, the attendance being from five to seven hundred persons.

On April 27, after the Sabbath, Bro. Daniells and myself sailed for Auckland on our way to visit the church at Kaeo, one hundred and sixty miles north of Auckland, where we arrived April 30. We remained here two weeks, holding meetings with the church, assisted by Bro. Robert Hare, who had arrived here two weeks before us.

The burden resting upon us was to show that we are living on the verge of the close of human probation, and that those who expect to welcome the Lord when he comes in his glory must be pure in heart and life, free from malice, selfishness, and all impurity, and zealous and earnest workers in the cause of God, or they will not hear the " Well done, good and faithful servant." Some had let the cares of this world, and *other things*, crowd out the love of God and their neighbor from their hearts to a great extent ; but before our meetings closed, confessions were made, and earnest resolves to do better in the future. This brought the Spirit of God into our meetings and into our hearts, so that we had some precious seasons together. The ordinances were administered before we left, and we all felt that our spiritual strength had been renewed, and that we could go forward with courage in the Lord. May the Lord continue to bless these brethren, and help them to be faithful to the end. M. C. ISRAEL.

Auckland, May 24, 1889.

### BISMARCK, TASMANIA.

ABOUT twelve miles from Hobart, among the hills and mountains, is a settlement composed largely of Germans, and a few Danish and English settlers. In honor of the great premier, it has been called Bismarck. There is no village, and even the houses are scattered at intervals in the different valleys and upon the hill-sides. Bro. David Steed entered this neighborhood about three months ago with the message of present truth. At first he found but little sympathy. The state of religion was cold, personal and national prejudices were high, and religious animosities were encouraged by Wesleyans, Baptists, and infidels. Meetings were begun in a small chapel, from which, however, the truth was excluded after one discourse. The state school room was then employed for a few services, and prejudice soon scored another victory. The meetings were taken to a private house, where they have since been conducted almost uninterruptedly. The attendance has been from fifty to seventy, and the deepest interest has been manifested on the part of a large portion of the community, and even those who were not favorably affected were as deeply interested in opposing and hindering the progress of the meetings. The results, however, have been that a large portion of the community have listened to the truth, and are earnestly seeking to walk in the same. Thirty-eight names of adults have been subscribed to the covenant, nearly all of whom seem to be earnest in the profession they make.

The spirit and work of opposition, strengthened by unreasonable prejudices, has been very bitter ; but in spite of this the Lord has been working, and in many instances old grudges and difficulties have been laid aside, and neighbors who have been widely separated by these differences have been brought into close union and sympathy. Some who were infidel in their belief have been deeply affected by the truth. One man who had occupied this position for many years, and who has successfully resisted all attempts at his conversion, was reached by the truth and observed two or three Sabbaths. But through the influence of professed Christians, he was induced to forsake his new-found faith in God, and return to his dark unbelief. It is surprising that members of popular churches should prefer to see their fellow-men wandering in the dark mazes of infidelity rather than embrace present truth. This case, however, is not an isolated one. Numerous such instances have come under our personal observation, where infidels have been converted to the truth, and afterwards persuaded and cajoled out of it by those who profess to believe the Bible, but were prompted by their narrow prejudices.

On Sunday, June 2, sixteen of this company were baptized at Hobart, and there are others who will probably follow. Quite a number have already been baptized in other churches. A church will shortly be organized there ; and we hope and trust that this people may now " grow in grace and in the knowledge of our Lord and Saviour." G. C. T.

### HOBART.

IT is about fifteen months since Brethren Israel and Baker went to Tasmania and began their work in Hobart, the principal city of the island. Previous to this, two families, those of Brn. Foster and Higgins, had come to a knowledge of the truth and begun the observance of the Sabbath. When Elder Israel returned to Melbourne at the close of the season's labor, there was a church of about twenty members. Bro. Baker remained a few months longer, and after a short interval Bro. Israel returned to that field, and has labored in Hobart and other places until recently. The church numbers over fifty at present, and enough are now waiting to be admitted to raise the number to about sixty.

It was a sincere pleasure to me to meet with this company of believers, and remain with them from May 26 to June 3. Meetings were held in Federal Hall nearly every evening. There was a good attendance of our people, accompanied by a few friends. The word spoken was well received, and seemed like seed sown on good ground. They seem to have received the truth in the love of it. A lively opposition is being waged by some, for which our people may even be thankful, since it reveals by contrast the beauty and harmony of present truth, and serves to confirm them in it.

On the last Sunday, the friends from Bismarck came down, and after a discourse, we all resorted to the shores of the beautiful bay, where sixteen from Bismarck and three from Hobart were buried by baptism in the likeness of Christ' death. It was a solemn and impressive occasion, though many were prevented from attending by the rain.

During the entire time of my sojourn in Tasmania, the weather was very unfavorable ; darkness, mud, and rain prevailed, quite to the chagrin of some of the good brethren, who were anxious that I should experience a better sample of their " glorious climate." I can readily believe that the weather was slightly out of order ; but the object of my visit was not defeated, nor scarcely interfered with. The people attended the meetings in spite of the rain, and under circumstances that would be a rebuke to some older churches I have seen. I feel grateful for the privileges of this visit, and trust and pray that its results may be for the good of all. G. C. T.

### THE WORK IN SCANDINAVIA.

OUR stay in these countries is now nearing its close. We reached Norway in company with Bro. Clausen and others on the last day of May, 1886. At the time of our coming here, the new building had just been taken into use. We had no stock of books on hand, and much necessary machinery was also lacking to carry out the work that was intended to be done. We had but very few colporters or canvassers, and these had nothing to sell but tracts, papers, and a very few smaller pamphlets. And many times we could not fill the orders even for those kinds, because we did not have them on hand. At the present time the situation is quite different. Our printing office is well stocked, not only with tracts and pamphlets, but also with many of our larger and important works, such as " Life of Christ," " Prophecies of Jesus," " Thoughts on Daniel and the Revelation," and others. We have also a good corps of canvassers in the field. The past year we have sold in Sweden to the amount of over 6,000



dollars, and in the other two countries, Denmark and Norway, nearly 3,000 dollars, making the whole amount nearly 10,000 dollars. This is quite an increase over any previous year, and yet this is only a beginning to what must be done. The prospect is that we shall be able to show a large increase in our work the present year. Our force of canvassers is increasing, and their courage never was better than at the present time.

Our mission school this winter has been much blessed of God. Besides the instruction in colportage and Bible work, we have connected with it a sort of an institute, taking up the organization of the tract and missionary and the Sabbath-school work, and giving instruction in each of these branches. We have also taken up different important doctrines held by our people, holding Bible-readings upon them. The Spirit of God has come very near to us, and on several occasions our hearts have been made very tender by its influence. Never before was the way so open in these Northern countries as it now appears to be in every direction.

The Conferences for these countries have now been held as follows: Sweden, March 28-31; Denmark, April 5-8; Norway, April 13-15. This closes my labors here. We intend to sail from Norway in a few days. On our way we shall stop a few days in England, and shall probably arrive at Battle Creek in May. As I contemplate returning to America in answer to the call of the General Conference, my feelings are beyond description. The position I have been called to fill is one of such great responsibility, and my inefficiency so great, that I feel as if I would fain sink beneath the earth. I have always trembled in view of the responsibility of a minister of Christ. For many years I resisted the call of the Spirit of God, because the calling seemed so sacred that I felt I could not take it upon me. It was not the care, labor, or privations connected therewith that I felt to shun. No, no; I believe I would be willing to be or to endure anything in the cause of the blessed Master. But the responsibility of standing as a spokesman for God to man looked so great that I drew back; I could not take it up. Now a much greater responsibility is placed upon me, and so much more is required, that I stop and ask tremblingly, How can I, the most unworthy of all his servants, take such responsibilities, and especially at such an important time as this, when so much is at stake? My hope is in God, that he will be very gracious, and that my brethren will assist by their counsel and their prayers.

O. A. OLSEN.

THE late Dean Stanley is the author of the following excellent advice: Leisure misused—an idle hour waiting to be employed, idle hands with no occupation, idle and empty minds with nothing to think—these are the main temptations to evil. Fill up that empty void, employ those vacant hours, occupy those listless hands; the evil will depart, because it has no place to enter in, because it is conquered by good. The best antidote against evils of all kinds, against the evil thoughts that haunt the soul, against the needless perplexities which distract the conscience, is to keep hold of the good we have. Impure thoughts will not stand against pure words and prayers and deeds. Little doubts will not avail against great certainties. Fix your attention on things above, and then you will be less and less troubled by the cares, the temptations, the troubles of things on earth.

If you wish to know whether you are a Christian, inquire of yourself whether, in and for the love of God, you seek to make happy those about you by smiles and pleasant sayings. . . . Are you a comfortable person to live with? Are you pleasant to have about?—*Gail Hamilton.*

## News Summary.

France and Russia are reported to be arranging the terms of a military alliance.

Mr. Gladstone is making a very successful political tour in the west of England.

Nearly one hundred workmen lost their lives during the erection of the Eiffel Tower.

It is proposed to utilize the waters of Niagara Falls for the production of electricity.

The sale of opium has increased 400 per cent. in England during the past twenty years.

A terrible volcanic explosion has taken place in Japan, by which 170 persons lost their lives.

Yellow fever has re-appeared in Florida; it is also raging in Rio Janeiro, the capital of Brazil.

Heavy rains have fallen in India, saving the wheat crop, which it was thought would prove a failure.

Sir Morrell Mackenzie is suing the *Times* for libel in connection with the case of the late Emperor Frederick.

An English paper declares that Russia is plotting with Montenegro to enable the latter to absorb Serbia.

There are five Central American republics, and there are Protestant missions in only two of them, Nicaragua and Guatemala.

Dr. Pierson estimates the money raised annually for carrying on Protestant foreign missions at about 11,000,000 dollars.

Through the influence of conservative nobles in China, railroad-building in that country has been stopped for the present.

One hundred members of the progressist party in Serbia have been arrested, as a result of the recent political disturbances there.

Japan is about to build thirty new men-of-war, and a commission has been sent out to inspect the navy-yards of different countries.

Paris is filled with visitors from every part of the world. On one day there were 400,000 admissions to the Exhibition.

The estate of the late Hon. John Bright is much smaller than was anticipated, his will having been proved at £86,000.

The loss of life by the recent floods in Pennsylvania is believed to be between 30,000 and 40,000; the property loss is estimated at £8,000,000.

Another letter has been received from Mr. H. M. Stanley, the well-known explorer, written from the south of Lake Nyanza on Dec. 2, 1888.

Cholera is prevalent in the Madras presidency, India. It is reported that the deaths have averaged a thousand a day since the epidemic broke out last month.

A plot to depose Alexander, son of ex-King Milan of Serbia, has been discovered in Belgrade. The persons concerned in the plot belong to the pro-Russian party.

The Austrian colony in Buenos Ayres, South America, has sent a golden wreath valued at 10,000 francs to be placed on the tomb of the suicidal Crown Prince Rudolph.

The inquest on the body of Dr. Cronin, murdered at Chicago, has resulted in a verdict of wilful murder against members of the Clan-na-gael, an Irish secret society.

The fees for ascending the Eiffel Tower at Paris are five francs to the top, three francs to the second platform, and two francs to the first. The three platforms will hold 10,000 persons.

Intemperance carries off 120,000 persons annually in Great Britain, 142,000 in France, and 80,000 in the United States—342,000 in the three countries, which aggregate a population of 112,000,000.

Work has commenced on the Nicaragua Canal. For nearly the 169 miles of the new waterway, the San Juan River and Lake Nicaragua will be utilized, and only 28 miles of cutting will be necessary.

It is seventeen years since Arbor Day was first observed in Nebraska, and in that State 605,000,000 trees are growing. Thirty four States now observe Arbor Day, and many millions of trees have been planted.

The rules and regulations of the new Catholic university at Washington are being printed in Latin at Rome. They will be sent to all the bishops in the United States, Canada, England, Ireland, Scotland, and Australia.

It is said that in Ceylon one of the greatest hindrances to the gospel is "the coquetting with Buddhism which has become fashionable among Europeans." In Ceylon, the birthday of Buddha is now a Government holiday.

The Evangelical Alliance of Canada has petitioned Queen Victoria to interpose in behalf of the Protestants in the matter of granting money to the Jesuits. They claim that the Dominion Government has failed to do its duty.

The United States Government has voted to spend 1,000,000 dollars in sanatory works at Johnstown, Pennsylvania, where the air has been made pestilential by the recent flood and the odor arising from the thousands of decaying bodies.

The Belgrade correspondent of the *London Standard* advances the novel, and perhaps not improbable, theory, that King Milan of Serbia was impelled to divorce his wife and abdicate his throne through mesmeric influence exerted by a woman.

The Chinese Minister to the United States spends on an average 1000 dollars a week in telegraphing to his Government. His messages go to Havre in France, thence to Aden, then across the Arabian Sea, through Hindostan and Siam, to Peking.

Archbishop Michael has been restored to his former position as Metropolitan of Serbia. Austria is indignant, as the Archbishop is a vigorous pan-slavist, and of course a friend of Russia and fears are entertained that serious complications will result.

The police of St. Petersburg continue to make discoveries which prove the vigilance and wide-spread character of the Nihilist organizations. The latest device of the revolutionary gentry is a bomb that so closely resembles an orange as not to be readily detected, except in the eating.

The new Constitution of Japan thus provides for religious freedom: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." Rome, in the Dark Ages, could hardly have objected to that clause.

The *Toronto Mail* having made charges against the Jesuits, the latter have brought suit for libel. The *Mail* Newspaper Company will contest the suit without regard to expense, and will send a commission to France and Belgium to arrange with eminent statesmen to go to Canada to give evidence.

The London papers consider the reception accorded the Irish delegates now visiting the colonies as proof that Australia does not favor the present agitation in Ireland. One of the chief objects of the delegates is to raise funds in aid of the Irish Home Rule movement; it is believed that this will be a partial failure.

The United States Government is dissatisfied with some of the terms of the Samoan treaty arranged by the Berlin conference; and it seems quite probable that the treaty will not be ratified. The points to which the United States objects are Germany's priority in the government of the islands, and the proposition to punish Mataafa, who rebelled against the king placed upon the throne by Germany.

A terrible railway accident occurred in Armagh, Ireland, on the 12th inst., to a train carrying one thousand excursionists belonging to a Wesleyan Methodist Sunday-school; 74 children and adults were killed, and one hundred injured, some of them so seriously that recovery is impossible. The accident is due to culpable neglect on the part of the driver and fireman, and they have been indicted.

The rebellion that broke out in the interior of Morocco several months ago, has assumed threatening proportions. The hatred against the present Sultan is intense. In the event of the revolution proving successful, an attack on the seaport towns for the purpose of plundering the foreign residents is certain to take place; and in view of this possibility, the European powers for some time past have maintained a strong naval force in those waters.

An American paper states that the African Methodist Church in that country, which has not a white man among its members, and has no organic relations with churches of the whites, reports a membership of 460,000, 15,000 Sunday-schools, 12,000 places of worship, and 10,000 ministers. This church supports its own denominational papers, has missions in the West Indies, Mexico, and Africa, and its annual church contributions average more than 2,000,000 dollars.

## Health and Temperance.

### THE WAGES OF WORK.

THAT path is the fairest our own hands have made  
To mountains of vision, or forests of shade.  
The gold is the brightest our labor has won  
Through beating of storm and through blinding of sun.  
The island we found in the ocean of thought  
Lies fruitful and fair as no other is wrought ;  
And never a palace so brilliantly shone  
As the two-storied house we moulded in stone.  
God cursed us in kindness, that we might know how  
The sweet of the bread was the sweat of the brow.  
To him who first hailed it, with rapture divine,  
The star will forever most splendidly shine ;  
And dearer than others the Shepherd will hold  
The lost sheep he found and brought home to the fold.  
Not the harvest of grain from the field of the Lord  
But the sheaf we have in it, will be our reward ;  
And the richest delight heaven's music can bring  
Will come from the voices we taught how to sing.  
Our part in the King's everlasting renown  
Is the light of the stars we set in his crown ;  
And all that the heavens will yield us of worth  
Is what we take into them out of the earth.  
—*New York Independent.*

### A NATION OF RICE-EATERS.

Of all the cereals, and indeed of all the food-products, there is none that can compare with rice, if we base its importance solely upon the number of people who are dependent upon it for their chief, and in most cases their only, staple of diet. For ages reaching back beyond the earliest records of history, the swarming millions of Southern and Eastern Asia have regarded the snow-white grains of the rice-plant as indispensable to the life and happiness of mankind. "Inquiring whether the western barbarians eat rice, and finding me slow to give an answer," says a writer who spent many years among the Hindus, Chinese, and other rice-eating nations, "they exclaimed, 'Oh! the sterile regions of the barbarians, which produce not the necessaries of life! Strange that the inhabitants have not long ago died of hunger!' I endeavored to convince them that there were substitutes for rice, which were equal if not superior to it, but all to no purpose; they still maintained that it is rice only which can properly sustain the life of a human being."

The natives of India, "the cradle of the arts and sciences," make the eating of rice almost a part of their religion, the eating of animal food being prohibited to the three higher castes. "Beef-eating Englishmen" is a term of bitter hatred and contempt often flung at their Anglo-Saxon conquerors, who have not yet learned the virtues of a strictly vegetable diet. This aversion to the use of meat arises from the belief of the Buddhists that the soul of man sometimes passes at death into the body of an animal. Thus a man who slew an ox might in reality be taking the life of his own grandfather. This belief, in a slightly different form, was also held by Pythagoras. The Hindus are often credited with being an effeminate class of men, but those who are temperate and virtuous, and not too much addicted to the use of the betel-nut, are far more powerful and active than the best of the European soldiers and sailors by whom they have been vanquished.

"There is a caste of Hindus," says a writer on the native Indian tribes, "called, on the western side of India, Pattamars, whose sole occupation is to carry letters and dispatches by land; and they perform journeys almost incredible in the time allotted, as is the small quantity of food which they subsist on during the journey. From Calcutta to Bombay, I think twenty-five days are allowed, about sixty-two miles a day. They are generally tall, being from

five feet ten inches to six feet high. They subsist on a little boiled rice." The marked resemblance in character and quantity between the food of these Hindu couriers and that of the Peruvian runners is an interesting coincidence. It must not be supposed, however, that rice is the only food eaten by these native athletes. Rice does not contain the elements of nutrition in proper proportion to sustain the wants of the body. Milk is usually taken quite freely by rice-eaters, although there are some East Indian tribes who look upon milk as an excretion, and would as soon think of eating the most loathsome thing as milk.—*Sunbeams of Health and Temperance.*

### DISEASE AND FOOD.

THE attention of the public has been drawn to the question of food reform by the fact that dyspepsia is proverbially the national disease in England. It might be said that in this respect, at least, the Manx [inhabitants of the Isle of Man] shared the nationality of the English. The attitude of the medical profession towards the position of food reformers was, in many cases, favorable. A hundred years ago the usual treatment in almost all cases of disease included what was called a "generous diet," by which was meant an abundance of animal food and wine. Now, the reverse was the case, and a spare diet, or a milk diet, with abstinence from alcohol and from heavy meals of meat, was ordered by the doctor in a great number of cases. Sir Henry Thompson spoke strongly against the use of too much animal food, especially by those advancing in years; while Dr. Milner Fothergill wrote in the *Lancet* and elsewhere to express his opinion that the major part of the populations of our large towns belonged to a type of constitution which was incapable of digesting meat food without serious consequences. It was to the medical profession, too, that we owed most of our knowledge regarding dietetics, a subject which had scarcely been studied until within the last twenty years.—*Miss Lindsay, in Vegetarian Messenger.*

### ALCOHOL AND DISEASE.

MANY persons think of the effects of alcoholic indulgences as temporary, as if the man were all right again as soon as he had slept off his intoxication. This is partly true, for in this, as in other cases, nature at once begins the work of eliminating the poison from the system; but certain disastrous effects are left behind.

Moreover, the recuperative force grows weaker and weaker under repeated potations, till at last it is lost altogether. There is not only a tendency to numerous diseases which are directly caused by the alcoholic poison, but at the same time the system is rendered susceptible to diseases of other sorts. In fact, the condition is one of physical deterioration.

What is worse, this deterioration tends to perpetuate itself in the man's posterity. Says Dr. Richardson, of London, "Not one of the transmitted wrongs, physical or mental, is more certainly passed on to those yet unborn than are the wrongs inflicted by alcohol."

Says Dr. Forbes Winslow, of London, "The human race is morally, mentally, and socially deteriorated by that poison," and the celebrated Dr. Anstie, of England, writes: "When drinking has been strong in both parents, it is a physical certainty that it will be traced in the children."

Among the inherited tendencies is that strange paroxysmal and irresistible craving for liquor which comes on at intervals, it may be of months, though in the meantime the man is absolutely free from it.

Dr. Huss, of Sweden, says that half his nation are annually consuming an average of forty gallons of liquor each; that new diseases have appeared, and old ones have increased fearfully in prevalence and intensity, and that in consequence the Swedes

have deteriorated in stature and physical strength. The testimony from France and other nations of Europe is similar.

Nor are these effects confined to inebriates and to those who indulge in the more fiery liquors. Sir Henry Thompson, after over twenty years devoted to hospital practice, as well as to private practice in every rank, testifies as follows:—

"I have no hesitation in attributing a very large proportion of some of the most painful and dangerous maladies that come under my notice to the ordinary use of fermented drink in quantities conventionally deemed moderate. There is no habit in this country which so much tends to deteriorate the quality of the race."

In view of such testimonies, and they might be greatly multiplied, is the war against the saloon one of fanaticism?—*Youth's Companion.*

### STRANGE SANITARY MEASURES IN INDIA.

THE European public are not aware of a ludicrous custom still followed in Hindoo households of Bengal, says a Calcutta writer. The last day of Falgoun, that fell on the 12th ult., was observed in worshipping Ghantoo, the god of itches and the diseases of the skin which afflict the natives. Very early on the morning of this day, the mistresses of the families, changing their nocturnal attire, put a useless black earthen vessel outside the threshold of their back doors, with a handful of rice and *masoor dal*, four cowries, and a piece of rag smeared with turmeric. Wild flowers appearing in this season, called *Ghantoo fool*, are offered in worship. The young boys of the families stand in a semicircle before the mistresses, with cudgels in their hands. When the conches are sounded by the female worshipers as the signal of the puojah being over, the boys break the vessels into atoms. The mirthful children, in their anxiety to strike the first blow, sometimes break the fingers and hands of the matrons. The piece of rag is preserved over the doors of the houses in the zenana. In the evening of the day, the boys of the lower order of the villages sing the songs of the occasion in chorus from door to door for pice.—*Pall Mall.*

### PAT FLANIGAN'S LOGIC.

"PATRICK FLANIGAN," said the District Attorney one day in court, "stand up and plead guilty or not guilty to the charge the Commonwealth hath preferred against you."

When Pat complied with the polite request thus made by the officer of the law, the attorney proceeded to read from a paper in his hand a very graphic description of a certain transaction in which Pat had been engaged a few days before.

"What say you? Are you guilty or not guilty?" asked the attorney.

"I'm not guilty of half thim things you've read to me," said Pat, looking at the court, "but I did have a bit of a row last Saturday was a week; an' I dunno jist what I did, for ye see I was stavin' drunk on the meanest corn whisky yer honor iver tasted."

"But, Patrick, we never taste it," said the judge, while a smile lurked in ambush behind the grave judicial countenance.

"Sure, now, don't ye, though?" said Pat, with a look of mingled surprise and incredulity—"don't ye, though? Well, thin, ye ought to, jist once, to know how it acts, and to know how to pity a poor fellow that does. Sure, yer honor grants licenses, an' how do ye know the mischief yer doin' to honest men like meself, unless ye take a drink now and thin, jist to see how it makes a man behave hisself."

"Who gave you the liquor, Patrick?" asked the court, on a voyage of discovery.

"Well, I dunno vat's his name," said Pat, too

honest to turn informant, while a gleam of true native humor twinkled in his eye. "But I know I seed a license hangin' behind the bar. Ye see, Judge, I was wroughtin' for the city, on the streets, jist close by, an' I was dry, an' it was so handy I wint in and took a drink that ortent to have hurt a baby, an' in tin seconds I was crazy drunk, an' I dreamt that I was at Donneybrook fair, an' that's all I remember till next mornin', whin I was boardin' at Sheriff Ryan's hotel."

"But," said the court, "you are charged with perpetrating an aggravated assault and battery on Mr. S., the hotel-keeper."

"Well, yer honor," said Pat, "if I did, I only gin him back jist wat's in his own whisky; an' if yer honor hadn't give him that license, I wouldn't've bin drunk; an' if I hadn't bin drunk, I wouldn't've got into the fight; an' if I hadn't've got into the fight, I wouldn't've been here this mornin', onyhow."  
—Selected.

You can only get the truth into some men through their stomachs. They can understand the gospel of kindness better than the gospel of metaphysics.

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Melbourne, Australia, June 17, 1889.

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

CERTIFICATES of stock in the Echo Publishing Company, Limited, have been prepared, and will very shortly be issued to all who have paid their subscriptions.

The shares in this Company are £1 each, and are fully paid up before the certificates are issued, so that the holder incurs no further liability. All dividends are assigned to the Company, and go to the building up and extending of the work. No person receives any of the profits which may arise. Each share entitles its holder to one vote in the meetings of the Association.

It has been by an extraordinary effort, and especially by the blessing of God, that we have been enabled to finish the buildings. Should any friends of the cause feel that they could assist by taking stock, even for small amounts, the favor would be greatly appreciated by the managers.

By letters just received from Auckland, we learn of the organization of the New Zealand Conference, Tract Society, and Sabbath-school Association of S. D. Adventists. The president of the two former societies is Elder A. G. Daniels, and of the S. S. Association, Elder Robt. Hare. Both of these officers are well sustained by effective committees and other officers. It is very pleasing to note this step in the advance of the cause of present truth.

OUR Tract Society, being desirous of acquainting those who make our laws with the work and principles of our denomination, propose to respectfully present to each member of our Parliament a few consecutive numbers of the BIBLE ECHO. During this series, we shall endeavor to publish articles which set forth our views on the relation of state and religion. This seems timely to us, in view of the prevailing agitation for Sunday laws, religious education, etc. Doubtless our readers generally will be interested in this topic.

WE are thankful for a kindly notice given the BIBLE ECHO by the *Review and Herald*, our pioneer church paper in America. We shall try the best we can, with God's help, to make this journal what it professes to be, a faithful exponent of Bible truth. The many kind words we receive show that these efforts are appreciated by a large class of our readers.

THE force of workers in this cause in Australasia has received a very welcome addition in the coming of Prof. E. M. Morrison and wife, who have reached New Zealand on their way hither. Bro. Morrison has had charge of the book business of the Pacific Press, in Oakland, California, for some years, and will act in the same capacity in connection with the Echo Publishing Company. Sister Morrison is one of the Healdsburg College faculty, and comes with the purpose of assisting in the establishment of a denominational school in these colonies. This is a step in which we all feel a deep interest, as we firmly believe that true education is an adjunct of pure religion. They will tarry a few weeks in New Zealand, and then proceed to Melbourne, where our people are waiting to give them a hearty welcome.

## OBEDIENCE BEFORE SACRIFICE.

KING SAUL was appointed to execute a righteous judgment upon the Amalekites. But instead of carrying out his explicit directions, he substituted his own plans. He thought to offer a sacrifice which God had not required and which cost him nothing; and in order to do so, set aside a plain command of God. For doing this, he received a severe rebuke, was rejected of God, and lost his throne. He made the mistake of transposing the relative importance of the two considerations of obedience and sacrifice. He placed sacrifice before obedience.

Now, this is "written for our admonition;" and it is as true to-day as ever it was that "to obey is better than sacrifice." And yet it appears that in the observance of the first day of the week instead of the Sabbath, people are doing just what Saul did, offering a sacrifice which God has never required, and which costs them nothing, and in so doing set aside an explicit command which says, "*The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.*" Saul pleaded in excuse that it was for the purpose of making a grand offering to God in Gilgal, that he had spared the best of the cattle. In like manner people now tell us that redemption is greater than creation; and they prefer to transfer their honor from creation and its author, to Christ and his offering. To such the rebuke rendered by Samuel through the Spirit, is entirely applicable. There are divinely-appointed memorials of redemption's work, which do not involve disobedience to the decalogue. These are found in baptism and the sacrament of the Lord's supper. Let us remember the words of the Lord Jesus, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15 : 9.

## "SEVENTH-DAY ADVENTISM RENOUNCED."

THE fact that Elder D. M. Canright has abandoned the faith of the Seventh-day Adventists has formed, and still continues to form, one of the most satisfactory topics with many of the religious papers and teachers of the day. And, like a balloon cut from its moorings, his fame as a man of extraordinary genius and abilities has sprung into the upper heavens of popular admiration, with a certain class, who evidently regard his defection as a very providential deliverance from a truth which they cannot meet and will not obey.

It was said of Paul, "That he which persecuted us in times past now preacheth the faith which once he destroyed;" but of this man the reverse is true, that he which preached the truth in times past now persecutes the faith he once proclaimed.

Heretofore we have purposely refrained from making any mention of the matter, even omitting to mention the name of Elder Canright. We have been repeatedly accused of attacking him personally,—a charge which as far as the BIBLE ECHO is concerned, is entirely untrue. Our church paper, the *Review and Herald*, has twice defended the truth from his attacks; but with this exception, among twenty other periodicals published by the Seventh-day Adventists, this present allusion to

him, or his course, is the first that we have seen. How has it been on the other hand? Nearly every religious paper in Christendom has heralded his apostasy, and become, to some extent, the medium through which he has vented his feelings toward a cause that has made him all that he is, and that he has not ceased to oppose with all his might since he forsook it. And yet there is a hue-and-cry about our persecuting this poor victim, who is endeavoring to escape from a dreadful thralldom!

We say *nearly* every religious paper, because there have been noble exceptions. There are some teachers who will not descend to the work of opposing a people who are laboring for the good of mankind, even if we do not follow them.

Elder Canright has written a book, as nearly everybody knows, which is directed against our work and people. We venture to say that no book published in the last decade, unless it be "*Robert Elsmere*," has received such extensive free advertisement as this production. We do not fear the introduction of his book in these colonies. It will open the minds of many to an investigation of our position, and that is all we require. But it seems to be duty to speak in our own behalf, and for what we regard the truth of God. Accordingly, we shall, in our next, begin a series of articles in review of the book, "*Seventh-day Adventism Renounced*," by D. M. Canright. We hope much pains will be taken to circulate these articles wherever the book goes. It is with reluctance that we come to this conclusion, but we fear that further silence will be misconstrued.

GOOD HEALTH for June goes out filled with interesting and valuable matter. We would be glad to have every reader of the ECHO become a subscriber to this journal, which is without a rival among magazines of its class. We wish this for the good it will be sure to convey. A specimen copy will be sent, on application, for a sixpence. Price per year, six shillings; or with premium, Health and Temperance Manual, for seven shillings. Address this office.

## AN OPEN LETTER.

EDITOR OF BIBLE ECHO, Dear Sir: I notice in the June number of the *Christian Standard*, that the editor has copied a portion of one of your last-page notes of the issue of May 15th, in which you refer to a series of articles from the pen of one Mr. Hammond, entitled "*The Sabbath Question—Both Sides*," upon which he comments as follows: "Regarding his not engaging with a *live* S. D. Adventist, that he has not done so is *no fault of his*, as in the hearing of the writer of this, Bro. Hammond challenged one of their leading lights (Mr. Curtis), to discuss the 'Sabbath question;' a challenge that was not then accepted, nor since, although Bro. Hammond stated his willingness to meet any of the S. D. Adventists at any time they chose."

Permit me to say, Mr. Editor, that the writer of the above comment is laboring under a great mistake. I emphatically deny that he, or any other person, ever heard Mr. Hammond challenge me to a public discussion of the Sabbath question. In fact, the editor's statement reveals his mistake to the thoughtful reader. He says, "Although Bro. Hammond stated his willingness to meet any of the S. D. Adventists at any time they chose." This, Mr. Editor, is no challenge, as any disinterested person will admit. To challenge is to call or summon to a contest (see Mr. Webster). Mr. H.'s language, as quoted by the *Standard*, is no call or summons to a contest of the Sabbath question; it is only an expression of his willingness to engage in such a contest.

I do not apprehend that Mr. Hammond would find it very difficult to arrange for a discussion with a S. D. Adventist, if he chooses to express, in a formal way, his "willingness to meet any of the S. D. Adventists, at any time they choose." WILL D. CURTIS.

*Parkside, Adelaide, June 12.*

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