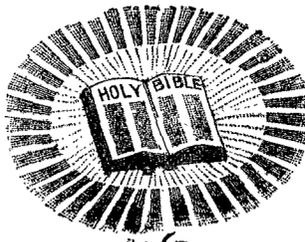


# Bible Echo



# 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.

ISSUED SEMI-MONTHLY

for the

AUSTRALIAN BRANCH

of the

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

### JUDGE NOT.

How do we know what hearts have vilest sin?

How do we know?

Many, like sepulchers, are foul within

Whose outward garb is spotless as the snow,

And many may be pure we think not so.

How near to God the souls of such have been,

What mercy secret penitence may win—

How do we know?

How can we tell who have sinned more than we?

How can we tell?

We think our brother has walked guiltily,

Judging him in self-righteousness. Ah, well!

Perhaps had we been driven through the hell

Of his untold temptations, we might be

Less upright in our daily walk than he—

How can we tell?

Dare we condemn the ills that others do?

Dare we condemn?

Their strength is small, their trials not a few,

The tide of wrong is difficult to stem;

And if to us more clearly than to them

Is given knowledge of the good and true,

More do they need our help, and pity, too—

Dare we condemn?

God help us all, and lead us day by day!

God help us all!

We cannot walk alone the perfect way;

Evil allures us, tempts us, and we fall.

We are but human, and our power is small;

Not one of us may boast, and not a day

Rolls o'er our heads but each hath need to say,

God bless us all!

—Selected.

## General Articles.

### IMPRISONMENT OF PAUL AND SILAS.

MRS. E. G. WHITE.

AFTER a time Paul again visited Lystra, where he had been greeted as a god by the heathen; where the opposing Jews had followed on his track, and by falsehood and misrepresentation had turned the reverence of the people into insult, abuse, and a determination to kill him. He found that the converts to Christ had not been intimidated by the violent persecution of the apostles; but, on the contrary, were confirmed in the faith, believing that the kingdom of Christ would be reached through trial and suffering.

Here Paul again met Timothy, who had been instructed in the Holy Scriptures from his childhood, and educated for a strictly religious life. He had

witnessed the sufferings of Paul upon his former visit to Lystra, and the bonds of Christian sympathy had knit his heart firmly to that of the apostle. Paul accordingly thought best to take Timothy with him to assist in his labors. With his usual good judgment, he caused Timothy to be circumcised; not that God required it, but in order to remove from the minds of the Jews an obstacle to Timothy's ministrations. Paul was to labor from place to place in the synagogues. If his companion should be known as an uncircumcised heathen, the work of both would be greatly hindered.

At Philippi, Lydia, of the city of Thyatira, heard the apostles, and her heart was open to receive the truth. She and her household were converted and baptized, and she entreated the apostles to make her house their home.

Day after day, as they went to their devotions, a woman with the spirit of divination followed them, crying, "These men are the servants of the most high God, which show unto us the way of salvation." This woman was a special agent of Satan; and, as the devils were troubled by the presence of Christ, so the evil spirit which possessed her was ill at ease in the presence of the apostles. The words of recommendation uttered by this woman distracted the minds of the people from the truths presented to them, and threw disrepute upon the work by causing people to believe that the men who spoke with the Spirit and power of God were actuated by the same spirit as this emissary of Satan.

The apostles endured this opposition for several days; then Paul, guided by the Spirit of God, commanded the evil spirit to leave the woman. Satan was thus met and rebuked. The immediate and continued silence of the woman testified that the apostles were the servants of God, and that the demon had acknowledged them to be such, and had obeyed their command. When the woman was restored to herself, her masters were alarmed for their craft. They saw that all hope of receiving money from her divinations and soothsayings was at an end. A mighty cry was therefore raised against the servants of God; for many were interested in gaining money by Satanic delusions. They brought the apostles before the magistrates with the charge that "these men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans."

A mob spirit prevailed, and was sanctioned by the authorities, who tore the clothes from the apostles, and commanded them to be scourged. "And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."

The apostles were left in a very painful condition. Their lacerated and bleeding backs were in contact with the rough stone floor, while their feet were elevated and bound fast in the stocks. In this unnatural position they suffered extreme torture; yet they

did not groan nor complain. There in the pitchy darkness and desolation of the dungeon, Paul and Silas prayed, and sung songs of praise to God. The other prisoners heard with astonishment the voice of prayer and praise issuing from the inner prison. They had been accustomed to hear shrieks and moans, cursing and swearing, breaking at night upon the silence of the prison; but they had never before heard the words of prayer and praise ascending from that gloomy cell, and the guards and prisoners marvelled who were these men who could still rejoice, though cold, hungry, and tortured.

God did not forget to be gracious to his suffering servants. An angel was sent from heaven to release the apostles. As he neared the Roman prison, the earth trembled beneath his feet, the whole city was shaken by the earthquake, and the prison walls reeled like a reed in the wind. The heavily bolted doors flew open; the chains and fetters fell from the hands and feet of every prisoner.

The keeper of the gaol had heard with amazement the prayers and singing of the imprisoned apostles. When they were led in, he had seen their swollen and bleeding wounds, and he had himself caused their feet to be fastened in the instruments of torture. He had expected to hear bitter wailing, groans, and imprecations; but lo! his ears were greeted with joyful praise. He fell asleep with these sounds in his ears; but was awakened by the earthquake, and the shaking of the prison walls.

Upon awakening, he saw all the prison doors open, and his first thought was that the prisoners had escaped. He remembered with what an explicit charge the prisoners had been intrusted to his care the night before, and he felt sure that death would be the penalty for his apparent unfaithfulness. He was about to kill himself, when Paul cried out with a loud voice, "Do thyself no harm; for we are all here." The gaoler dropped his sword, and called for a light. He hastened into the inner dungeon, and fell down before Paul and Silas, begging their forgiveness. He then brought them into the open court, and inquired of them, "Sirs, what must I do to be saved?"

He saw his own deplorable condition, and with deep humility and reverence asked them to show him the way of life. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house." The gaoler then washed the wounds of the apostles, and ministered unto them; and was baptized by them. A sanctifying influence spread among the inmates of the prison, and the hearts of all were opened to receive the truths uttered by the apostles. They were convinced also that the living God, whom these men served, had miraculously released them from their bonds.

When the officers informed the magistrates in the morning of what had occurred at the prison, they were alarmed, and sent the sergeants to liberate the apostles from prison. "But Paul said unto them, They have beaten us openly, uncondemned, being

Romans, and have cast us into prison; and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out."

Paul and Silas felt that to maintain the dignity of Christ's church, they must not submit to the illegal course proposed by the Roman magistrates. The apostles were Roman citizens, and it was unlawful to scourge a Roman, save for the most flagrant crime, or to deprive him of his liberty without a fair trial and condemnation. They had been publicly thrust into prison, and now refused to be privately released, without proper acknowledgments on the part of the magistrates.

When this word was brought to the authorities, they were alarmed for fear the apostles would make complaint of their unlawful treatment to the emperor, and cause the magistrates to lose their positions. They accordingly visited the prison, apologized to the apostles for their injustice and cruelty, and themselves conducted them out of the prison, and entreated them to depart out of the city. Thus the Lord wrought for his servants in their extremity.

Acting upon the principles given them by Christ, the apostles would not urge their presence where it was not desired. They complied with the request of the magistrates, but did not hasten their departure precipitately. They went rejoicing from the prison to the house of Lydia, where they met the new converts to the faith of Christ, and related all the wonderful dealings of God with them, and the conversion of the keeper of the prison and of the prisoners.

This church did not escape persecution. Says Paul, in his Epistle to the Philippians: "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me." Yet such was their steadfastness in the faith that he declares: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now."

#### THE RELIGION DANIEL HAD.

DANIEL must have been fully ninety years old when his jealous rivals concocted their diabolical plot against his life. Failing to find any flaw in his administration of public affairs, they attacked him through his religious convictions. The issue they made was a sharp one,—either renounce God or face the lions! The issue was as clean-cut as Martin Luther had to meet when he entered the Diet of Worms, and old General Von Froudsberg, tapping him on the shoulder, said, "My dear little monk, you are taking a step such as I or no other commander has had to encounter on the field of battle." If Daniel had been willing to play the coward, there were plenty of plausible pretexts and side-doors of escape. He might have said, "My life is of great value, and prudence requires that I should not throw it away to please my enemies." He might have refrained from prayer—as too many sleepy and tired-out Christians do—and relied on the efficacy of prayers already made. He might have closed the lattice and locked the door, and prayed to his Heavenly Father in secret. When a man wants to dodge his duty, the devil will always show him a door of escape.

There are some things about Daniel's course that we wish young men to notice. First, the "grand old man" did not send any apology to the king. Apologies are dangerous and belittling procedures; they take off the grace from the best actions. The fewer of them you have to make in life, the better. Secondly, he did not bluster about what he was going to do. I am always rather distrustful of people who unite with the church with very loud professions; they remind me of poor Peter's boastful, "Though all men forsake Thee, yet will not I." Daniel never apologized nor played the braggart.

He knew all about the ferocious lions out in the royal park, and had made up his mind to face them when the time came. So he quietly went up to the chamber on the roof of his house, threw open his lattice, and *faced his God* "just as he did aforetime." Actions speak louder than words. There the old hero is, on his knees, three times in a day; and the very sight of him is as eloquent as Martin Luther's immortal, "Here I stand; I cannot do otherwise; God help me. Amen!" Daniel did not ask God to muzzle the lions, nor was there any intimation given him that such a miracle would be wrought. Martyrs, when they make up their minds to die for the right, expect that lions will bite and fire will burn.

There are two roads for every young man in the journey of life. He must decide which he will take. The one is a smooth, easy path of connivance and compromise, with no lions to encounter. The other is by God's hair-line of everlasting right; whoever treads that path must expect to be battered, and to have his name bespattered with ridicule and reproach. There are two kinds of church-membership. In the one case Brother "Facing-both-ways" stands with one foot over the world, and the other in the church; he is secretly despised by both. The other type of religion is that of him who comes out squarely and "separate from sinners," not as pleasing men, but God, who trieth the heart. This latter sort of religion is at a premium in these days, for there is no superabundance of it.—*Theodore L. Cuyler, D. D., in New York Evangelist.*

#### AN OBJECTION.

H. P. H.

"You have so much to say about the prophecies and the Sabbath; why don't you talk more about Jesus?" This objection is often raised, as though the prophecies and the Sabbath have no connection with the Saviour, and form no part of the gospel. Where are the prophecies of the Bible, and to what do they chiefly relate?

A portion of the Old Testament writers are called prophets, the most of whom lived in the latter part of the old-covenant dispensation. Their writings are placed in the latter part of the Old Testament, but all the prophecies are not found in their writings. To find the first, we must go to the first book of the Bible: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. Here are the first prophetic words. They are spoken by Jehovah himself, and contain the first promise of a Saviour. The same verse contains the first prophecy and the first gospel sermon. Thus at the beginning we find the Saviour and prophecy in the same text, the one directly related to the other.

The next prophecy of note is that of Enoch, the seventh from Adam. Here are his words: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all." Jude 14, 15. Again it is the Saviour. The first prophecy contains a promise of a Saviour, and the second announces his coming to execute judgment.

Coming to the prophetic books, what do we find?—Again and again, the coming of the Saviour. How many thrilling gospel sermons have been preached from Isaiah's touching and pathetic prophecy in the fifty-third chapter! The book of Daniel is pre-eminently a prophetic book. In the second, seventh, eighth, and ninth chapters are most important prophetic chains. The great objective point in each is the coming of Christ and the establishment of his everlasting kingdom. The universal kingdoms of this world are taken as stepping-stones to lead us down the ages to the grandest scene in the annals of eternity,—the glorious establishment of the kingdom which the Son of God died to redeem. Likewise,

the burden of the minor prophets is the same great event.

Passing from the Old Testament to the New, in the Gospels of Matthew, Mark, and Luke we find many prophecies of the coming of the Son of man. By parables, the nature and experience of the great day of his coming are set forth; and by signs, the time of its approach is indicated.

In the closing book of the Bible are many lines of prophecy. The focal point in these is the coming of Christ and his kingdom of glory. Thus from Genesis to Revelation, the prophecies are filled with Christ. "They are they that testify of me." No one can preach the prophecies without preaching Christ. He is the focal point in which all the important lines of prophecy center.

But what relation can there be between Christ and the Sabbath? Is not the Sabbath an old Jewish institution that Jesus came to destroy with meats, drinks, and divers ordinances? That the coming of Christ was the end of the divers ordinances of the ceremonial system, we most heartily admit. They were but the shadow which pointed forward to Christ, and as soon as he, the substance came, the shadows ceased. But the Sabbath is no part of the shadowy system. It is a part of the moral law and existed before the fall of man, and hence before the necessity of the ceremonial law. Instead of being of those shadows which pointed forward to the sacrifice of Christ on the cross, it is a memorial, pointing backward to the great work of Christ as Creator.

In Col. 1:16, we read that the Son of God is the Creator of all things. In Gen. 2:1-3, we read that when the Creator had finished his work, he rested the seventh day, and established it the Sabbath day. In Mark 2:28, Jesus expressly declares that he is the Lord of the Sabbath day. Hence the Sabbath of the Lord is the Sabbath of Jesus. Therefore when we preach the prophecies, we look forward and depict with the aid of inspiration the coming of Jesus in glory; and when we preach the Sabbath, we look back through inspired history to the great work of the same Lord in creation. By the prophecies we are also assured of his divinity, and prove to the skeptic that Jesus of Nazareth is the Son of God.

In what more exalted and comprehensive way, then, can we honor Christ than by preaching the prophecies and the Sabbath? How narrow are those that are content to preach Christ without reference to these fundamental parts of the gospel! His great work as Creator, and his glorious reign as King and Redeemer, the beginning and end of his work, are ignored by such, while those who give due attention to these exalting truths are stigmatized as narrow! Was man ever farther from the facts, or the truth ever more perverted? Let us preach the prophecies and the Sabbath, and thereby exalt and glorify the blessed Redeemer!

#### THE LAW OF THE SABBATH.

THE origin of the Sabbath is thus recorded: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made."

Before entering upon the main subject of this passage, a parenthesis is called for, to meet a somewhat frivolous objection which has been put forward by opponents of the Sabbath, that in the words, "on the seventh day God ended his work," we have the statement that God worked on that day. To say nothing of the immediately succeeding *pluperfect*, a justifiable rendering of the original, "which he had made," it is simply the most ridiculous stretch of literary purism to insist that the day on which a work is said to "end," or "be ended," must itself

share some portion of that work. The nearer we bring the English into touch with the original, the less color is left for the cavil. "On the seventh day God *let go* his work" would be a strictly faithful rendering; and with this rendering the objection founded on the clause would never have been heard of.

The passage demands a somewhat careful examination. First, for the word "rested." In what sense did God rest? Three ideas lie within the allowable range of the word: (1) A cessation of some particular activity; (2) Satisfaction in the completion of the work; (3) Sanctity. Binding these three ideas in one, we have a Sabbath which could be kept by a Being who can know no fatigue. For the first element, we have to observe that the Creator's rest did not include a cessation from all work; he still upheld by his omnipotent arm that which he had before made. It implied, then, a ceasing only from that special work which had occupied him during the six previous days. The third element, sanctity, will be dealt with at a later stage in our inquiry. The second calls for a brief pause. At the close of each day's activity, it is recorded that the Creator surveyed his handiwork and pronounced it worthy of himself. This verdict of approval appears intensified at the close of the whole work: "Behold, it was very good." v. 31. The fresh young world was a true cosmos, in which no flaw was detected. Ineffable pleasure filled the bosom of the Eternal when he looked forth upon creation and saw nothing amiss; not the faintest unhallowed wish or thought in an angel's heart, not an ill-formed insect's wing. Divine love and divine power were attested in all. Perfect work done supplied its own proper bliss to that hallowed seventh day. In the beautiful expression of Ex. 31:17, "He rested, and *was refreshed*."

We now pass to the second historic statement of Gen. 2:3: "God blessed the seventh day." This is the third act of blessing we encounter in the course of creation. Jehovah is the source of all blessing, and every act of human blessing involves a direct reference to him, and is meaningless without this reference.

The statement, then, implies that the Almighty bestowed in a special manner his own benediction upon the day. Now, the divine blessing must always be a *fruitful* one. A barren blessing is a mockery. To bless a day—that is, a portion of fleeting time—is, after all, a metaphorical expression. The truth that underlies the metaphor is the potential bestowal of blessing, in connection with the day, upon some being or beings capable of receiving a blessing. Superstition alone finds solace in the contemplation of inanimate recipients of a blessing. So the only conclusion we can draw from this record is that the day henceforth was intended to be a means and occasion of peculiar blessing to man.

The sanctification of the seventh day is the third statement. Few more important words are to be met in the Scriptures than this word "sanctify." The Hebrew word *kadash* corresponds generally to the Greek *agíatho*. In the Piel conjugation, which occurs in the text, the verb is found in *three* connections: *First*, to hold sacred or hallowed; "e. g., Deut. 32:51: "Ye sanctified me not in the midst of the children of Israel" (so Lev. 21:8). *Secondly*, "to consecrate;" e. g., priests, as in Ex. 28:41; 29:1; or an altar, as Ex. 29:36; or the temple, as 1 Kings 8:64; or the people of Israel, as Josh. 7:13; or a mountain, as Ex. 19:23. *Thirdly*, "to declare holy." It is this third meaning that we must attach to the verb in Gen. 2. To this passage may be added Deut. 5:12; 2 Kings 10:20. The root idea is not, as some hold, *separation*, though this is a secondary element, but *purity, clearness*. The word is applied to *times* in several places of the Old Testament (see Joel 1:14; Lev. 25:10). This in itself is a sufficient answer to those who contend that this primeval institution of the Sabbath contains no *command* to rest on it. If this com-

mand is not distinctly implied in the verb *kadash*, what is the practical force of the verb? And it is surely a singular accident that at each place where the sanctifying of *times* by the Almighty is mentioned, abeyance of secular work is one of the direct results of that sanctification.

We have next to observe how the divine Son is associated with the Father in the work of creation. Space will not permit more than a reference to the following passages from the New Testament: John 1:3; 1 Cor. 8:6; Col. 1:16; Heb. 1:2. Bearing in mind, then, the association of the second person with the first in the creation, we learn to attach a deep meaning to the solemn appropriation of the seventh day by our blessed Lord: "The Son of man is Lord [even] of the Sabbath day."

Our way is now fairly opened to the consideration of the fourth commandment. This brings us into contact with the most voluble opponents of Sabbath observance. We are met with the assertion that this command is distinctively Jewish; that it is part of the Jewish ceremonial law, which was done away in Christ, and is therefore in no way binding upon Christians. If it be distinctly Jewish, it is somewhat singular that it should have been incorporated into the decalogue, which is *not* distinctly Jewish. Granting that it belongs to the class of enactments called ceremonial, we may ask, How is it that it alone of all the ceremonial laws is removed from its own proper class and placed among those laws which are known as moral? The moral law, it is allowed on all hands, was not transitory; instead of being cancelled by Christ, it owes to his very first ministerial utterances its expansion and the furthest possible reach of practical application. The fourth commandment is found among these perpetually binding moral laws. All moral law is irrevocable, inasmuch as it is based upon the unchangeable verities of the divine character. To all eternity this will abide the same; and so will the law, which is but a rescript of its changeless lineaments. Moral laws, therefore, are of eternal obligation. And among these moral laws we find this command, to keep holy one day in seven.

Now, apart from the promulgation, this law would have no ground on which to claim our allegiance. It is one of those laws which are known as *positive*, owing its binding force to the mere fact that divine authority has imposed it. Further, as Hooker points out: "Although no laws but positive be mutable, yet all are not mutable which be positive. Positive laws are either permanent or changeable, according as the matter itself is concerning which they were first made, whether God or man be the maker of them; alteration they so far forth admit as the matter doth exact." We may not, therefore, conclude that because this fourth commandment is a positive law, it was not intended to be permanent; for not all which are positive are mutable. Is it not, let it be asked, perfectly legitimate to infer from the incorporation of this particular law in the decalogue that, notwithstanding its peculiar character, it was intended, in its essential requirements, to be immutable? Unless this inference be accepted, what reasonable account can be given of its presence here at all? Supposing, then, that this command is to be regarded as *solely* ceremonial—as not in any way partaking of a moral enactment, we join issue with our opponents, nevertheless, when they demand its elimination from the existing moral code. Its very presence in that code is a plea for its perpetuity, which we leave with them the onus of silencing.

But we have betrayed our reluctance to concede the moral element in the command. That it is not to be classed amongst those which are anticipated by the consciences of men, and based upon the essential attributes of God, has been shown. Yet is it simply ceremonial? Can it be justly reckoned among such laws as were abrogated by Christ "for the weakness and unprofitableness thereof"? And

if it be urged that the spirit of the law is binding, but not the letter, are we prepared to say as much of the other parts of the decalogue? For example, when the Lord teaches that the sixth commandment forbids the harboring of causeless resentment, does he make actual murder permissible? Spiritualizing these laws, he does not weaken, but rather ratifies, their literal cogency. Is, then, the law nothing more than a ceremonial one? We think it is much more. It possesses a character distinctly moral in its applications to human conduct.—*Alfred Pearson, in Churchman. (To be continued.)*

#### CHILLING RECEPTIONS.

THE public speaker who is sure of a cordial reception from his audience may consider half the battle won, but he who is either received with coolness, or compelled to bear ruthless comment on his intentions, may be excused for stage fright.

A young man who had returned to his native town, after an absence of years, as the advocate of certain theories which the village fathers pronounced "shaller and sinful," was somewhat taken aback by the speech of a worthy deacon, who had volunteered to introduce him to the audience before whom he proposed lecturing.

"This is little Johnnie Wyatt," said the deacon, rising. "You all knew him when he wa'n't knee-high to a quart bottle. He's come down here to tell us old folks how to live. And when he's finished what he's got to say, we'll take advantage of havin' met together to talk over that matter o' the new town pump."

Such ruthless underestimate of his mission quite unnerved the young man, and he hurried through his lecture, feeling, at the end, as if he knew no more about it than his hearers, and that only the prospective town pump was worthy to be an object of universal interest.

One can imagine that Mrs. Livermore was so amused that her lecture by no means suffered, at the introduction afforded her, not long ago, in a country town.

"You have heard of Mr. Gladstone, the grand old man. Let me now introduce to you the grand old woman."

A younger woman, not long ago, when lecturing on "Woman's Rights," was accorded a more grudging reception.

"This lady's come to talk about her rights," said a bluff farmer, who boasted of his ability to look on all sides. "She's hired the hall, and so she's got a right to be here, and if any of you don't like what she's got to say, you've got an equal right to walk out in the middle on't."—*Youth's Companion.*

#### RIGHT OR WRONG, WHICH?

E. S. EBDALÉ.

AMID all the confusion that prevails in the theological world, with all its creeds and dogmas, how can one decide what is right? A general quibble is in regard to the standard of right, the claim being made that what was once the standard has given place to a new one. There must be some standard of perfection, which man can reverence as superior to himself; and how is this standard made, defined, and settled? Some look to conscience for this standard; but what dictates to me the rule by which I allow my conscience to be influenced? A takes an opposite view to B on a most important subject; yet both have good consciences. And again C differs from both A and B. Now which of these men's consciences could we take as the rule of right?—Evidently none of them; hence we see the necessity of a universal law of right, that shall remain forever unquestioned and forever the same.

The permanency we desire is an attribute of all God's laws, both natural and moral. He declares

that while the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease. Gen. 8:22. Here is something that we can rest upon with confidence. So with the one standard of morality. The psalmist says: "Forever, O Lord, thy word is settled in heaven." Ps. 119:89. Again: "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Verse 160. When Christ was on earth, he not only lived in accordance with God's standard of right, so that he could challenge any one to accuse him of breaking it, but he taught it to his disciples. In John 17:14, Christ says, "I have given them thy word." The importance of this standard of morality is so great that God has declared it is magnified even above his holy and reverend name. Ps. 138:2.

That his law is his declared word is evident from Ex. 20:1, 2: "And God spake all these words, saying, I am the Lord thy God." Then follow the ten precepts of his law; and in Deut. 5:22, Moses says that he "added no more." It is true that the Bible is all centred upon that law, as it teaches the principles of the law and records the results of acting in accordance with, or in opposition to, these principles.

Christ linked the law and the prophecies together. Did he not fulfill and teach both? One is so connected with the other that they must agree. We are led to do the will of God by the prophecies as much as by the law. They point out, as the stream of time flows on, the waymarks (Jer. 31:21; 6:16), showing us our true position in the world's history.

As the generations pass away, the inquiry is from time to time raised, What is truth? The answers are various and confusing. Some leave out God's law as an integral part of his truth; others, as mystical, leave out prophecy; still others leave out prophecy and law too as things of the past, given for Jewish convenience, and accept only the teachings of Christ. This is indeed perplexity. Jews were never named, if I read correctly, when the law of God as man's rule first existed. If only Jews have the plummet (Isa. 28:17), alas for us! If the prophets spoke only to and for them, our case is deplorable.

But in these days, we are told, God speaks to us by his Son. True; but does the Son contradict prophecy? Does he not rather commend it? Does he not declare that the law and the prophecies shall remain unchanged till heaven and earth pass away? Matt. 5:17, 18. And this is fitting; for they extend through this life, and foretell and influence that which is to come.

We read in Isa. 42:21: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Previous to the giving on Sinai, the law existed; for death, the penalty of its violation, existed. And on Sinai, God, in mercy, majesty, and power, opened out each precept, thus clearly making known his character and mind. When Christ visited the earth, he once more magnified the law,—applied it to the heart; and so we read (Heb. 8:10) that under the new covenant the law is written, not on tables of stone, but in the heart, for the law is spiritual. Rom. 7:14.

God deals with us as his handiwork, created to dwell forever in his presence, partake of his likeness, and share his glory. Our high privilege it is to have a sure foundation, that we may lay hold on eternal life. 1 Tim. 6:19. The conflicting, unsettled, and doubtful positions taken on the Word are not due to any lack on the part of its Author. The early church were at no loss to build upon the teachings of the apostles; for they corresponded with the prophets and the law. Paul declares this, and his own Scripture study was the Old Testament, so much overlooked to-day. Timothy's faith in the blood of Christ came through its teaching; therefore Timothy must have accepted God's law as his

rule of life. To separate the law and the Spirit of prophecy is as easy as for your watch to work out the hour of the day without a mainspring. What the spring is to the watch, the law is to the prophecy. Prophecy and the law are mutually dependent; where there is no law, prophecy ceases. Lam. 2:9. And does not Jeremiah declare the position of those that reject the law, when he asks, "How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men [teachers] are ashamed; they are [in consequence] dismayed and taken. Lo, they have rejected the word of the Lord; and what wisdom is in them?" Jer. 8:8, 9.

In Prov. 3:1-6, God's law is spoken of as indispensable to the knowledge of the right path. If by the fear of God we gain understanding, and only he who obeys God's commandments has a good understanding, does not this answer the question of all questions, Which is the true way? and how can we know that we are walking in it in a manner well pleasing to God? Thus we may, if we desire it, have an un failing test through all time, which will be the means of bringing us into God's rest; for "great peace have they which love thy law; and nothing shall offend them." Ps. 119:165.

#### WESLEY ON FAITH AND WORKS.

E. C.

THERE are many who object to the idea of being justified by works, when the Bible, they say, speaks of being justified by faith only. We cannot do better than look at Wesley's remarks on being justified by faith and works, as brought out in the Scriptures. He says, in reference to James 2:21, "Was not Abraham justified by works?" Paul says he was justified by faith. Rom. 4:2. Yet James does not contradict him; for he does not speak of the same justification. Paul speaks of that which he received many years before Isaac was born. Gen. 15:6. James, of that which he did not receive till he had offered up Isaac on the altar. He was justified therefore in Paul's sense, that is, accounted righteous by faith, antecedent to his works. He was justified in James's sense, that is, made righteous by works, consequent to his faith; so that James's justification by works is the fruit of Paul's justification by faith. The energy and operation of faith are before works, and together with them. Works do not give life to faith, but faith begets works and then is perfected by them. Faith without works is a mere dead, empty notion, no more profit to him that hath it than the bidding the naked be clothed and giving them not the needful things. In the Gospel by John, 15th chapter and 14th verse, the Saviour says, "Ye are my friends, if ye do whatsoever I command you"—on this condition, not otherwise. A thunderbolt for Antinomianism. Who, then, dares assert, that God's love does not at all depend on man's works?"—*Wesley's Notes on the New Testament.*

#### WHAT IS MY MOTIVE IN RELIGION?

E. C. M.

"AND if a man also strive for masteries, yet is he not crowned, except he strive lawfully." 2 Tim. 2:5. This is a subject of more importance than a casual view of it would suggest. It is generally supposed that if there is honesty of purpose, it does not so much matter what the course of action may be. But man may worship in blindness; he may be very devoted, and "bow down to wood and stone;" be very self-sacrificing, and voluntarily perish under the wheels of Juggernaut's car. He may even worship the true God, and yet his worship not meet with the divine acceptance. John 4:23, 24. He may worship Christ, and still his worship be in vain. Matt. 15:9. He may say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful

works?" and yet receive for an answer, "I never knew you; depart from me, ye that work iniquity." Matt. 7:22, 23.

And further, our religion may be so mixed up with worldliness and selfishness as to be abominable to God; for he has said, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. I often hear people say the decalogue should not be obeyed "*as commandments*;" that is, they are not to keep the things contained in them *because commanded*, but because they love to do them. To obey a commandment is, in their estimation, too low for a Christian; is not consistent with the freedom of the gospel. Christian service, they say, should be that of love only. Every act should be voluntary—a free-will offering—and not from any feeling of compulsion. This position is erroneous, as a few scriptures will show.

"For this is the love of God, that we keep his commandments." 1 John 5:3.

"If ye love me, keep my commandments." John 14:15.

"If ye keep my commandments, ye shall abide in my love." John 15:10.

"Why do ye also transgress the commandment of God by your tradition?" Matt. 15:3.

"If thou wilt enter into life, keep the commandments." Matt. 19:17.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:19.

"And why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46.

"Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

There are no "optional" duties in the service of God. All good works are plainly delineated in the Holy Scriptures. "To the law and to the testimony" is the constant and only appeal in the Christian life. That which is done, as a matter of choice, and not as a commandment, may be omitted without sin. This fact no one can contradict. "By the law is the knowledge of sin," and I would ask, Can a Christian omit the duties enjoined in nine of the ten commandments, and not be guilty? Every one will answer, "No, he cannot;" but "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10.

Why do you love to do the things contained in nine of the commandments? The only answer is, "Because we love to do that which is pleasing to God." But how do you know it is pleasing to God? Where may we learn that God is pleased to have us do those things? The only answer is, We know, because we find it in his Word. He has spoken it, and left it on record; and so, after all, we must come to the commandment to learn our duty, and that God will accept it as service to himself.

One more question, Why do you not love to keep the Sabbath commandment also? What is the ground of your being thus "partial in the law"? Mal. 2:9. God spake *this one* as well as the other nine; it is left upon the same record. Christ gave it the same sanction in his life and teachings. Are you sure your motive is pure, that it is not alloyed with selfish or worldly considerations? Every conscientious person may easily determine this matter for himself by careful self-examination. I think we shall be sustained in the position we have taken by every god-fearing, considerate person, who will see that the reasons for not keeping the Sabbath are inexcusably faulty; so much so that they vitiate the religion of the person who accepts them, and must

endanger his acceptance (Jas. 2:12) with "the Judge of all" in the great day. If it is true that they do the great moral duties of life because they choose to do them,—they love to do them,—and not because God requires them, then it is true that their service, which does not recognize the obligation of a commandment, is not that of obedience. The religion of such is faulty; it has no true foundation to rest upon; it is not service done to God. If it is done of choice, and not by virtue of God's commandments, *then their service centres in self, and not in God.* It is will worship, and will worship the Scriptures strongly and justly condemn.

"Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:13, 14. The question should be duly considered by all, "Will my actions, my faith and practice, stand the test of the Judgment?" Let us not trust to our own feelings or our hearts to guide us in our religion; for this is worse than folly (Jer. 17:9; Prov. 28:26), but rather submit our faith and practice to the Bible, and adhere strictly to that.

### Timely Topics.

#### TIMELY TALK TO CORRESPONDENTS.

WE are glad to acknowledge the receipt of quite a number of very acceptable articles on various subjects, from various writers. For these, we make room as soon as we can consistently do so. And we take this opportunity to thank those who are willing thus to aid the object to which our journal is devoted.

And in this connection, we wish to speak a few words to our correspondents—those whose articles appear, and those whose productions are not accepted, and to the public generally. The BIBLE ECHO has a good many readers, and but very few editors. Sometimes a correspondent gets the idea that he is the editor, or one of them. It is a mistake. Correspondents are very apt to think that the paper is run for the purpose of furnishing an outlet for all the whims and theories which they conjure up, and that their whims have the same claims for recognition in our paper as have the views of the managers. This also is a mistake; for the paper is not published for the benefit of its writers, but for the good of its readers. The editor is under no obligation to the voluntary contributor whatever, at least until such time as his article is accepted; but he is under a solemn obligation to his readers to make his paper the very best and most helpful that lies in his power to do. And with all respect to the great majority of our correspondents, we say that to publish some of our communications would be to add insult to injury to the feelings of our kind readers. It is with deep regret that we take a course that wounds the feelings of any writer; but we should be most unworthy of our calling if we preferred the feelings of a writer to the welfare of our readers.

Here are some classes of articles which we cannot undertake to publish: 1. Those which are indifferent in style, point, or arrangement. Good people with good hearts and heads often write incoherently and illogically. 2. Those which are opposed to sound doctrine or practice. Here we are charged with being "one-sided." Well, we are one-sided. A two-sided man is no man at all; and a two-sided paper is no better. Every religious paper professes to be a teacher. How, then, can we blow hot and cold on the same great question? How can we consistently set forth what we earnestly believe to be truth, and let others, through the same medium, set forth what we know to be error? Some papers say, "Not responsible for what appears in these columns."

We say nothing of the kind. We are responsible, and God will hold us so; and hence we shall try to be careful what we say either for ourselves or for others. 3. Those articles which are intended to advocate the truth, but are so written as to wound the cause, and needlessly injure the feelings of those who think differently.

Writers of the first class may improve, and should not be discouraged with a few failures. Writers of the third class should put themselves in their reader's places. They should learn to esteem others better than themselves, and with the spirit of meekness tell the truths they feel. Writers of the second class will take notice that we make no promises, and place ourselves under no obligation to offend our readers and our own sense of truth by publishing what we think to be error.

#### THE SUNDAY-SCHOOL QUESTION.

FOR some time the question, "Are Sunday-schools a failure?" has been discussed through the papers from every available standpoint. Some writer has answered the question with a positive affirmation, declaring that Sunday-school pupils are found among the larrikin classes, and that the instructions there received are of no account in the formation of character; and that the principal or only inducement in the mind of the average boy and girl to attend the school, is the reward of cards, books, picnics, etc., which is held out. There may be, and probably is, some truth in all this; but it does not settle the question of the utility of the Sabbath-school as applied to the system. Where such failures appear, they are attributable largely to the local management as it exists, and not to the designs of the system. There are thousands of Christians who can look back to the instruction received in their classes from godly teachers, as being, next to the influence of their homes, instrumental in leading their feet to the paths of wisdom.

In our opinion, the success or failure of the Sabbath-school work depends upon two considerations: First, home influences; Second, the management of the school and the work of the teacher. It will be vain to expect that the good influences which the Sabbath-school may exert, can counteract and prevail against pernicious influences at home. To be successful, the teacher's efforts must be supplementary to the efforts of parents. So far as the Sabbath-school takes responsibility off from parents, so far it is not only a failure, but a calamity. If parents relinquish the religious training of their pupils into the hands of others, they sin against God, against their children, and against their own souls. But right here, we apprehend, is where much of the disappointment caused by the waywardness of Sabbath-school pupils arises. Parents expect others to do what God requires of them, and what none others can do for their children.

When the child is dealt faithfully with at home, the Sabbath-school teacher, imbued with wisdom and earnestness, becomes a powerful ally of the parents to lead the children to Christ.

#### THE LEGAL STATUS OF TRUSTS.

THIS is a day of combinations, labor against capital, capital against labor. But the most iniquitous form is probably that of capital against the people. The formation of trusts and syndicates for the purpose of controlling the production and prices of the necessities of life becomes a cruel burden to those who have to strive for these necessities even under the most favorable circumstances.

We have been much interested in the case of the North River Sugar Trust, a gigantic combination of the sugar refineries of the eastern United States. Suit was brought against the Trust by the Attorney-

General of New York to annul its charter. The suit went against the Trust, and was appealed to the State Supreme Court. In November, the decision of that tribunal was handed down, and was still adverse to the scheme. A paper says: "The Supreme Court's decision holds, in the first place, that it is clear that the purpose of the Trust was to make money by avoiding competition, controlling the product, and regulating the price—language which will be endorsed by the people at large. The Court declares that a jury would be justified in concluding that the Trust was intended to promote its interests 'by limiting its supply when that could be profitably done, and by advancing prices for consumers, and to conclude otherwise would be to violate all the observations and experiences of practical life.' Having thus frankly met the main point, the Court declares that a combination intended to remove competition and raise the cost of the necessities of life 'is subjected to the condemnation of the law, by which it is denounced as a criminal enterprise.' Legal decisions are quoted by which similar combinations have been held to be misdemeanors, and as the North River Company became a party to the Trust and renounced its own duties, it has rendered itself liable to the judgment against it. 'The defendant disabled itself for exercising its functions and employing its franchises as it was intended it should by the act under which it was incorporated, and it placed itself in complete subordination to enter a different organization to be used for an unlawful purpose, detrimental and injurious to the public, instead of manufacturing its product and disposing of it to the public on what might be fair competitor's prices.'"

This decision is of great interest as indicating the future of such combinations. It will be a great relief to find them under the ban of the law in every country. This decision is to be made the signal for a universal attack on similar trusts. The great Standard Oil Company, a vast monopoly, is to be made a party in a similar suit.

#### TALMAGE'S TEMERITY.

THE world has heard of the burning of Talmage's Tabernacle, in Brooklyn; and most people have read the pathetic appeal of the verbose doctor of divinity, directed to all tongues and nations, to help him rebuild. This is what the boys would call a good display of cheek; but it excites no wonder coming from T. D. Talmage, who is well known to possess a good supply of that presumptive article. The *Christian Inquirer* of New York illustrates the matter in about its true light, we apprehend. The Tabernacle fund received 129,450 dollars from the insurance companies, and its land is worth 40,000 more. Total assets 169,000 dollars. It pays a mortgage of 61,000, and purchases a new site for 95,000, and pays a floating debt of 3000, leaving 10,000 dollars on hand to begin anew with. They propose to lay out 150,000 dollars more, which they ask the world at large to pay. After twenty years, a church which boasts of four thousand members presents a financial condition bordering on zero. And yet this congregation embraces hundreds of wealthy and popular people. Its pastor enjoys a fat salary, which, with other remunerations, gives him an income of £6000 a year—double that of any other man of his denomination. How he can, with such a church, appeal to strangers to raise the funds necessary to rebuild a house for his wealthy nabobs on a lot which costs 95,000 dollars, would test the presumption of a life-insurance agent. It is explained by the fact that the people of the Tabernacle gave last year 151 dollars, or £30, to home missions, and less than that to foreign missions. It is well said that this shows that they are "suitable objects for missionary charity."

## The Home Circle.

### HARVEST SONG.

Is any season so blithe and merry,  
So gay with flowers, or so sweet with song,  
As that of the rose and the ripened cherry,  
When nights are tranquil and days are long?  
The earth has forgotten her time of sadness,  
The silence and shadows have passed away;  
There is nothing but universal gladness  
Among the hay.

This is the season when lads and lasses  
Are up betimes in the sunny field;  
When the swish of the scythe lays low the grasses,  
And the passing hours new pleasures yield;  
The time of the festive, sweet hay-making,  
When the ringing laugh and the joyous word,  
And the song of grateful love, awaking,  
Are all day heard.

Why should we squander the hours in sighing  
That things which are lovely do not stay,  
That the dancing grasses so soon are dying?  
Let us be merry amid the hay.  
There is time enough for the coming sorrow,  
There is wealth of beauty around us yet;  
Let us use to-day and leave to-morrow,  
Nor God forget.

Blue and bright is the sky above us,  
Sweet with flowers is the scented air;  
All things whisper that God doth love us,  
All sounds woo us to happy prayer;  
The forest glades are with joy-songs ringing,  
From morn to night of the happy day;  
Let human voices to him be singing  
From fields of hay.

Nothing is coming that need oppress us—  
Let us raise in triumph a trustful song;  
God is our Father, and he will bless us,  
His love makes summer the whole year long.  
Though skies should darken and flowers be failing,  
Though life be stormy and days grow dim,  
God's power and mercy are aye prevailing;  
We trust in him.

—Marianne Farningham.

### WORK THAT WILL LAST.

"THERE, now! There is something done that will last, I hope," said Mrs. Henderson, as she carefully tightened the covers of some fine jars of fruit. "I like house-work well enough; but I do think it is discouraging, sometimes, to have your work eaten up before you can turn around."

"You have been doing several things besides that which will last," said Aunt Abbie, quietly.

"I don't see how you can prove that, Auntie," was the reply, as Mrs. Henderson seated herself in a low rocker, and laid a caressing hand on the old lady's knee.

The bright gray eyes regarded her kindly.

"When Abbie broke that dish just in the most trying time of your hurried morning, I knew you well enough to dread a sharp word that was not allowed to come. Abbie is not a careless child; she will remember your forbearance longer than you think. When you took time last evening to read that scientific article to Rob, I thought it was beyond his depth; but I soon found you must have laid the foundation before for the eager interest which he showed. Such a taste will be a great safeguard. Depend upon it, that is work that will last. When Mrs. Vale called to ask a contribution to Home Missions, I was glad to see you respond so willingly. I have lived in the West. I know better than you do the far-reaching possibilities of what you would call a small gift."

"There are people whom a word of praise will send down into the valley of humiliation quicker than a volume of reproofs," Mrs. Henderson exclaimed, vehemently. "Aunt Abbie, you don't know anything about it! You are not here always. I'm cross ten times where I'm patient once, and I think I must be always missing opportunities to do the kind of work you mean."

"Well, my dear, perhaps there is some truth in your self-reproaches. I was sorry, when your pastor was here last week, to have you so quick and decided in refusing his request. It did not seem to me unreasonable."

"Oh, but I can't do *that*; there is no question about that. I can't go calling on new people in the church. I told Mr. Kent I wasn't the one at all for that."

"Who is to do it, Hattie?"

"Well, I don't know—Mrs. Lovell and Mrs. Peterson. They're always making calls."

"And because they do their utmost, therefore they should be asked to do more? Is that your doctrine?" Hattie blushed a little.

"Let them ask Miss Arnold."

But she laughed as she said it.

"It is best to send some one who is acceptable," said Aunt Abbie. "I may be wrong, but I think that you would be. You are naturally cordial, and I think you would not let your conversation be altogether of the earth, as some do."

"I like calling well enough, but the time, Auntie, the time! I'm well and strong; but I won't answer for the consequences if I try to get anything more into the working hours."

"Is there nothing that could be omitted?"

"No, indeed! Why, I see hosts of things every day that I am obliged to neglect."

"Was your Wednesday's work all necessary, my child?"

"Now, Aunt Abbie, I just think that's too bad! I will have my children dressed prettily, and of course I must do my own sewing. I can't afford to put it out."

"You will have your children well dressed whether the Lord's work is done or not. Did you mean to say that?"

"Oh, dear, no!" said Mrs. Henderson, desperately; "but sewing is my recreation. Some women can paint or embroider. I just love to make things to suit me. Isn't Helen's new suit lovely? Now, you know it is. And as to the Lord's work; didn't the Lord give me my family, I'd like to know? What would become of them if I should take to running the streets? I never expected to hear such advice from *you*, Aunt Abbie."

"Fair and softly, my dear. I don't believe in extremes. Do you honestly think there would be danger of neglecting your family if you went out a little more? It seems to me that a more social life would react favorably on your home. The Lord gave you a family to care for, that is true. Did he ever tell you that he had nothing more for you to do? Is there anything in the Bible to justify excessive care? Now, Hattie, though I seem to be laying down the law, I believe from my heart that every Christian must decide these matters for herself. I only want to beg you not to decide carelessly, willfully. Give the question prayerful consideration, and no one will rest more satisfied with your judgment than I. The most useful members of Christian society that I have ever known have been very busy women. They did not neglect their homes, but I noticed they usually gave up superfluous things. Don't you remember what Mrs. Whitney says? '*Something* always gets crowded out.' Would you rather it were your own work or the Master's?"

Mrs. Henderson was silent for some time over her mending. Then she said, decidedly, "I don't see my way clear to do anything of the kind."

Aunt Abbie said no more. But about a month later, when she was once more in her own quiet home, she received a letter from her niece, which contained the following frank confession:—

"Well, Aunt Abbie, I've taken your advice. I always was like the man in the parable who said, 'I will not,' and afterwards repented and went. The very day after you left, I asked Mr. Kent

for some names, and I went in and out of people's houses feeling a good deal like a book agent. But I must say they were all very nice to me, that is, except Mrs. Dudgeon, and I think she meant to be, only—well, she was so peculiar that when I left her house I said to myself, 'I'll go straight home! But I only had two names left on my list, and one of them, a Mrs. Hartwell, lived so near that I thought I'd just go there; and I am very glad I did, for the poor woman is in great trouble. She has lost two children with diphtheria, and she hasn't any one left, Auntie, for she is a widow. Not a soul had been near her except the minister, and she a perfect stranger! To think that I might have hugged my ruffles and tucks, and never gone near her, if it hadn't been for you! We had a long talk, and she asked if there was a ladies' prayer-meeting. I promised to take her to it. Now you see how one thing leads to another. How am I ever to find time for that?"

"I must tell you about Mrs. Smith. I had met her before, and she is just charming. She returned my call quite soon, so then I thought I'd try an experiment. I coaxed Howard to go there with me in the evening. Well, Mrs. Smith was as nice as ever, but her husband is a very quiet man. He hardly said a word at first, and the gentlemen were so stiff with each other that I began to wish we hadn't come; but presently it came out that Mr. Smith was in the army with Arthur, and you know how much Howard thinks of *him*. Indeed, we've always heard a great deal about Mr. Smith, but of course we never dreamed this was the man. How could we be expected to identify a Smith? I do believe we shall be good friends, and I'm so glad; for I've been downright lonely since Mary Bright moved away, though I wouldn't own it before. Aunt Abbie, what do you think Howard said to me last Sabbath? He asked if I would have any *objections* to his taking a class in Sabbath-school. I declare, I could have cried! To be sure, I've always said a great deal about having Sabbath to ourselves, but I never meant to hinder him from anything he felt to be a duty. I am so penitent about it that I don't know but I shall go into the Sabbath-school myself when baby gets older. You are responsible for the whole of it. If I get to be a regular Mrs. Jellaby, you'll please to remember whose fault it is. No, I don't mean that, Auntie dear; I'll tell you what I really think, and that is, that Mrs. Charles was right when she said,—

"The Master's work may make weary feet,  
But it leaves the spirit glad."

—Presbyterian.

### DAILY BREAD.

It's dreadful to live this way! I do wonder why God doesn't answer your prayers and send you some work, father."

"Are you hungry, mother? I'm sure I thought we had a very good breakfast. And what a nice pleasant house this is that we live in!"

"But we've nothing for dinner!"

"But it isn't dinner time."

"Well, I must confess I like to know what we are to have just a little while before dinner time."

"God has said our bread and water shall be sure, but he has not promised that we shall know beforehand where it's coming from."

"Father," said little Maggie, "do you s'pose God knows what time we have dinner?"

"Yes, dear, I suppose he knows exactly that. I've done my best to get work, and I'll go out now and look around, and you go to school and don't be the least mite afraid, Maggie. There'll be some dinner."

"But we're out of soap and starch and soda," said the mother.

"As for the soda, you couldn't use it if you had

it, unless you had some flour. I'm sure I had soap when I washed my hands this morning."

"Yes, a little bit. But it's not enough to do the washing."

"But the washing won't come till next Monday. As for the starch, it isn't one of the necessaries of life. I'm going out now to try to find some work. You just cast your care on the Lord, mother, and go about your housework as if you knew what was coming next, and don't go and take the burden up again. That's the trouble with you. You can't trust the Lord to take as good care of it as you think you would, and so you take it up again, and go around groaning under the burden."

"Well, I do wonder he lets such troubles come. Here you've been out of work these three months, and you've been a faithful, conscientious Christian ever since I knew you."

"I've been an unfaithful, unprofitable servant, and that's true, mother, whatever you may think of me," replied Mr. Wilson, humbly. "God is trying our faith now. After he's provided for us so long, what will he think of us if we distrust him now just because want seems to be near, before ever it has touched us?"

Mr. Wilson went away to seek work, and spent the forenoon seeking vainly. God saw that here was a diamond worth polishing. He subjected his servant's faith to a strain, but it bore the test. I will not say that no questioning or painful thoughts disturbed the man as he walked homeward at noon. Four eager, hungry little children, just home from school, to find the table unspread and no dinner ready for them; an aged and infirm parent, from whom he had concealed as far as possible all his perplexities, lest he should feel himself a burden in his old age,—these were not pleasant pictures to contemplate, and all through the long, weary forenoon Satan had been holding them up to his view, and it was only by clinging to the Lord, as drowning men cling to the rope that is thrown to them, that he was kept from utter despondency.

"Thou knowest, O Lord, that I've done my best to support my family. My abilities are small, but I've done my best. Now, Lord, I'm waiting to see thy salvation. Appear for me! Let me not be put to shame.

"Increase my faith, increase my hope,  
Or soon my strength will fail."

So he prayed in his own simple fashion, as he walked along.

It was true, as he had said. His abilities were not great. Some frivolous young people at the prayer-meeting smiled at the phraseology of his prayers. But there were educated men and earnest women who were helped and strengthened by those very prayers. Religion had raised above mediocrity a man to whom Nature had been niggardly. Without it he would have been a cipher in the community—or worse than a cipher.

He drew near to his own door with something of dread. But the children rushed out to meet him with joyous shouts.

"Come right in, father; quick! We've got a splendid dinner all ready. We've been waiting for you, and we're fearful hungry."

The tired steps quickened, and the strongly drawn lines in the weary face softened to a look of cheerful questioning, such as was oftenest seen there. He came in and stood beside his wife, who was leaning over the stove dipping soup out of the big dinner-pot.

"How is this, mother?" said he.

"Why father! Mr. Giddings has been over from Bristol. He came just after you went out. And he says a mistake was made in your account, which he has just found out by accident; he owed you three dollars more, and he paid it to me. So I—"

"I don't think it was by accident, though," said Mr. Wilson, interrupting her.

"Well, I thought as we had nothing for dinner I'd better buy some meat, and—"

"Do you think it was accident that sent us that money to-day, mother?" persisted the thankful man.

"No, I don't think so," said his wife, humbly. "I think it was Providence. And I'm thankful, I'm sure. I did try to trust; but I'll try harder next time. You haven't heard the whole, though. Mr. Giddings wants you next Monday for all the week, and he thinks for all summer."

The grace at table that day was a long one, full of thanks and praise; but not even the youngest child was impatient at its length.—*Selected.*

### Useful and Curious.

MANY of the huts which have been sent to the South African gold fields, and other places where portability is important, are made of wire-woven waterproof sheets. The sheets are less than half the weight of twenty-four gauge corrugated iron, for which they are mainly intended as a substitute; and, being composed of stout papier maché, with fine steel-wire foundations, they are excellent non-conductors of heat and cold. The weight of a settler's hut 14 feet by 10 feet, is thus brought down to a little over half a ton.

THE project of a steel bridge across the English Channel is being seriously discussed. Two gentlemen, M. Schneider, the famous iron-maker of Creuzot, and M. Hersent, ex-president of the French Civil Engineers' Society, have prepared an elaborate estimate of all branches of the undertaking. This was read on the 24th of September before the Iron and Steel Institute, Paris, and has attracted considerable attention. The route chosen commences at a point near Cape Gris Nez, passes over the Colbart and Varne banks, and terminates near Folkestone. The greatest depth of water encountered does not exceed fifty-five metres, and a series of soundings indicates that the bottom is sufficiently solid to support heavy foundations. The time given in the estimate was ten years. The cost would be enormous.

PRINCE BISMARCK, although not yet seventy-five years of age, is said to be in appearance a feeble old gentleman. His health is anything but robust, and he frets a good deal over the fear that he may not last much longer. His face is described as being waxen and flabby in appearance, and his hands as yellow and large at the joints. He is not able to take very much exercise, and this fact tends to depress him. He lives very simply on his estate at Friedrichsruhe. This estate was presented to the Chancellor by the old Emperor some fifteen years ago. There were then standing upon it two or three farm-houses and a hotel. The Chancellor took possession of the hotel for his own use and built a new hotel for the accommodation of travellers. He changed the old hotel very little. In fact, the painted numbers still remain on the bedroom doors of the mansion, just as they were when it was used as a hotel. The Prince is very enthusiastic in the cultivation of the many varieties of trees he has on his plantation. He has a number of trees of American origin, including the Colorado red-wood, the *magnifica*, and some of the giant cypresses. He watches over these young trees with great solicitude. He lives in Friedrichsruhe most of the year. When Parliament is in session or he has State business to transact, he removes to Berlin. He has a little place at Varzin which he goes to occasionally when he is residing at Berlin. The Prince, it is said, becomes more and more gloomy, and he has forebodings with regard to Germany's future. He looks eastward for the coming trouble, and believes that it will come through the advancement of Russia.

### CULTIVATION OF CORK.

CORKS are an article of convenience to which little attention is commonly given, and yet immense fortunes have been made in their production. Their cultivation and manufacture form an important item in the industries of Spain. An account of this from Mr. Day's work on that country is of interest.

The cork tree is an oak which grows best in poorest soil. It will not endure frost, and must have sea air, and also an altitude above the sea level. It is found only along the coast of Spain, the northern coast of Africa, and the northern shores of the Mediterranean.

There are two barks to the tree, the outer one being stripped for use. The cork is valuable according as it is soft and velvety.

The method of cultivating it is interesting. When the sapling is about ten years old, it is stripped of its outer bark for about two feet from the ground; the tree will then be about five inches in diameter, and say six feet up to the branches. This stripping is worthless. The inner bark appears blood-red, and if it is split or injured the tree dies.

After eight or ten years the outer bark has again grown in, and then the tree is again stripped four feet from the roots. This stripping is very coarse, and is used as floats for fishing nets. Every ten years thereafter it is stripped, and each year two feet higher up, until the tree is forty or fifty years old, when it is in its prime, and may then be stripped every ten years from the ground to the branches, and will last two hundred years. It is about twenty years before anything can be realized from the tree, and for this reason the Spaniards, who are not fond of looking after posterity, plant few new trees.

### THE BIGGEST EARTHQUAKES.

IN 365 A. D., the greater part of the Roman world was convulsed by an earthquake, which was followed by tidal waves. For a long time afterward the city of Alexandria annually commemorated the fatal day when 50,000 citizens lost their lives in an inundation. Two centuries later, the Roman Empire was again shaken, and credulity is staggered by the statement that 250,000 lives were lost.

One shrinks from enumerating many of the great earthquakes of history, for to attempt the task is to sup full of horrors. In the early history of America, the disappearance of whole cities was not unusual. In 1456, 60,000 persons were killed in Naples. In 1759 there were destructive shocks in Syria, and at Balbec 20,000 perished. In 1783 Guatemala, with all its riches and 8,000 families, was swallowed up. In Sicily and Calabria, from 1786 to 1788, the victims reached a total of 80,000. China's capital was destroyed in 1833, and multitudes were killed in a series of shocks that were distributed through ten years. And so on until the statistics become sickening.

The great Lisbon earthquake of 1755 will be remembered as the one in which the good Dr. Johnson refused to believe, although he pinned his faith to the story of the Cock Lane ghost. This shock extended over a surface of the globe four times greater than that of Europe, destroying the cities of Fez and Mesquinez in Morocco, with 15,000 persons; and affecting the coasts of Greenland, the Isle of Madeira, and the West Indies, nearly 4000 miles away. In Lisbon it was All-Saints' Day, the hour of high mass, and the churches were crowded. There were three shocks, and then the city was in ruins. The earthquake was followed by the horrors of a conflagration.

In the Caracas earthquake in 1812, the people were praying, like those of Lisbon, when desolation came upon them. It was Thursday of Holy Week, and great numbers were in the churches. At least 4000 persons perished in the downfall of the sacred edifices. One cathedral only held out.—*Bosewicz, on Earthquakes.*

## Bible Echo and Signs of the Times.

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

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Melbourne, Australia, February 15, 1890.

### SPEAK THOU THE THINGS WHICH BECOME SOUND DOCTRINE.

TRUTH in our day has no greater enemy than the foes which are in the house of its friends. It maintains an unequal fight against error, because of a weak-kneed policy which prevails among those who profess to be upholders of its banners. Positive religious convictions are giving way to a sickly sentiment which favors catholicity of creeds at the expense of positive statements of doctrinal truth. It is considered by many very narrow to entertain a well-defined outline of faith as regards religious forms or specific duties. It is magnanimous and broad, in the same minds, to ignore all distinctions of faith and practice, and to contend that one church is just as good as another. Dogmatism is spoken of with a contemptible emphasis on the "dog," as if it were canine to entertain a definite idea of Christian doctrine, and to believe those doctrines to be right and essential.

In the midst of this popular clamor for peace on any basis or no basis at all, we would respectfully raise the question, Must a man be considered a bigot because he cannot say that he believes that those who differ with him in important matters are as nearly right as himself? It would really seem that this is the case. And the consequence is a wishy-washy gush about "love," and "charity," and "only believe," which in its boneless folds encloses the pure and the impure in one grand fold, all being on an equal footing.

We declare that we are as much in favor of brotherhood as any of our contemporaries. But at the same time we claim that true Christian brotherhood has its distinctions which clearly mark between the true and the false. Its basis is truth. For truth it must seek and contend. Says Christ, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." It is the will of God that furnishes the Christian with the specifications of his duty. "My brethren are these which hear the word of God, and do it." Not those who say "Lord, Lord," but those who do the will of the Father, will at last enter heaven.

In the instructions of our Saviour, the Word of God was always held up as the standard of righteousness and of judgment, the means of sanctification, the embodiment of the truth. Its study is urged upon us; it is declared to be profitable for doctrine, for reproof, and for instruction in righteousness.

It is true that we have no right to sit in judgment on the characters of those about us. God will judge all things. But at the same time, no man with a trace of moral backbone can neutralize his own convictions of truth and duty by admitting that those who radically oppose those convictions are in as acceptable a position before God as he is. And if his convictions possess the same elements that those of Paul and all the good men of the past have possessed, he will feel it to be his duty, in the spirit of kindness and courtesy, to shed abroad the light of truth, and thus lead others to a knowledge of the truths he

loves. There is nothing inconsistent with pure Christianity in this, nothing that savors of bigotry.

This is the position which the BIBLE ECHO intends to occupy. We do not undertake to judge of the sincerity of others who differ with us, much less to impugn their motives. We recognize the fact that others honestly hold opinions which are opposed to what we hold to be the truth. We would regard the feelings and rights of such to be as sacred as our own; but at the same time we do not conceal our deep and solemn conviction that they are mistaken in their views, and that our own approach nearer to a correct interpretation of the divine will. We believe also that differences on these points are not non-essential, and therefore we persuade men to see the light of present truth.

Now in all candor we ask, Where is the wrong of such a course? We restrain no one from the free exercise of his own judgment and conscience. No one is asked to embrace what we believe to be the truth unless he is satisfied that he is thereby accepting a blessing.

There are, however, plenty of people about nowadays who are as ready to cry "pestilent fellow," "setter forth of strange doctrines," "turning the world upside down," as were the Pharisees in the days of Paul. To such we commend the wise counsel of Gamaliel, Acts 5:33-39, and the example of the noble Bereans. Acts 17:11.

It is very easy to raise the cry of heresy; it is natural to cleave to the things we have been taught; and it is dangerous to be drifting about with every wind of doctrine. But to grow in grace and in the knowledge of the truth should be the purpose of every one. Sound doctrine is necessary to a sound faith and stability of character. It is necessary to symmetry of character. Good, sound, and distinct doctrines and principles are to character what the skeleton is to the body. We shrink impulsively from contact with a creature that has no bones. The clammy, flabby folds of the jelly fish are repulsive, nor do we, on the other hand, really admire the arrangement of the shell fish, which wears its skeleton on its back. We rather admire the human form, which consists, in its perfect state, of a firm, unyielding skeleton, clothed, modified, and beautifully rounded with sinews, muscle, skin, and other tissues.

Do not let us wear our moral skeleton on the outside, lest we appear deformed and cause pain to ourselves and others. Rather let us "adorn the doctrine of God our Saviour in all things." But at the same time, when we clasp friendly moral hands with our fellow-men, let them feel beneath the warm grasp of Christian charity the impress of firm conviction. Let them know that we love them all, and that we love the truth, and we wish them to know it and love it too.

#### HOW THE TRUTH IS COMPROMISED.

THE tendency to ignore and even to deprecate distinctive points of religious faith, alluded to in the preceding article, leads to deplorable consequences. The Bible speaks positively in relation to facts. Its statements are made unequivocally, its requirements are imperative. To obey them, it requires that one must have faith in the Bible, not a kind of modified faith as we would have in a last year's almanac, but a supreme faith to which other influences must yield. An individual with such a faith will endeavor to obey the Word of God as it is given in the Scriptures. And he who does so will at once be marked as peculiar. He will be subject to inconvenience and will have to deny self in many ways.

There is one way out of this necessity, and this way has suggested itself to thousands of the

present day. It is to make a great profession of "love," "charity," "faith," "sanctification," of being "led by the Spirit," and so forth; and by virtue of these attainments claim to be lifted above, and freed from, obligation to the written Word. Sentimentalism becomes their monitor, and human speculation their guide.

To what this state of things leads may be seen in the forms which religious teaching is taking. For instance, here is a question and answer found in a late number of the *Christian Union*, a Congregationalist journal, and one of the leading religious papers of the United States:—

"As the world was not created in six days, how could the Sabbath have been instituted by God on the ground that he had rested on the seventh day, as stated in the Fourth Commandment? Do you believe that the commandments and all the laws in the Pentateuch were given by God, or written by Moses?"

"Many of them proceeded from Moses's successors, building on to his work, and so were only involved in, or developed from, what 'the Lord said to Moses.' What God said to Moses, he probably communicated, as now to us, inwardly, by enlightening the mind and conscience to see truth and feel its imperativeness. The Sabbath is of divine appointment, 'made for man,' as Jesus says, required by the physical and moral nature which God made. That Moses should see this law written in our nature, and assign a fanciful reason for it, only shows that he was like the rest of us in being better able to see what is right than to give the reason for it."

The questioner finds it inconvenient to believe that God could or did create the world in the six days, as the Bible says he did. This of course falsifies the reason for which the Sabbath was given; hence a grave doubt as to the validity of the ten commandments. Hence, of course, Moses is an impostor, hence the Old Testament is a failure, and hence— Notice how his fainting faith is bolstered up! God spoke to Moses only as he speaks to us. See Num. 12:8; Ex. 33:11; Deut. 34:10. These texts, and many others, declare that God spoke to him face to face as friend talks with friend. And Moses is charged with having given a "fanciful reason" for the Sabbath law written in our nature, "being better able to see what is right than to give the reason for it." Now it is sad to say that such God-dishonoring talk as that from leading religious lights, finds a large place in the religious heart. Men love to be put to slumber with such soothing words.

Not all who accept those words, however, are prepared to approve of the following from W. E. Addis, who occupies a professedly Christian pulpit in Melbourne. Speaking of miracles, and particularly of the resurrection of Christ, he says:—

"For the bodily resurrection of Jesus there is no evidence worthy of a name. The witnesses contradict each other to the utmost, and here, almost more conspicuously than in any other instance, we see the wonders growing and multiplying, as the documents which attest them recede farther and farther from the date of Christ's death. . . . One disciple after another believed in an ecstatic moment that he had actually seen the Lord. On one occasion a whole congregation felt the same electric thrill pass through them. The belief was easy in an age when nobody doubted the reality of ghostly apparitions."

Many Christian hearts will feel an appropriate horror at such a sacrilegious handling of one of the most sacred truths which the Bible contains. The resurrection of Jesus a myth! His reappearances only manifestations of his ghost! Such words would be expected from Ingersoll, but not from a Christian minister. But we ask, How much greater is the sacrilege committed by Mr. Addis than that of the *Christian Union*? They are ilk. They are prompted by the same tendency of the mind. One is thrust at the authenticity of the Bible, the other stabs at its

fundamental facts. But how else can the erratic and loose interpretations of Scripture be excused, except by cutting away the very foundations of many generations? To depart from God is to walk in darkness. To walk in the light is to reverence the Sacred Word.

#### HOW SHALL WE STUDY THE BIBLE?

S. N. H.

1. WE should realize that we cannot obtain an understanding of the Scriptures by simple study or by strength of intellect; therefore our first duty is to begin with prayer. Entreat the Lord to enable you to rightly understand his Word. There is no other interpreter of the Word but its Author himself, even as he has said, "They shall all be taught of God." Hope nothing simply from study and strength of intellect; but put your trust in God and in the guidance of his Holy Spirit. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wrestling truths difficult of comprehension. It is the work of the Holy Spirit and the angels to prepare the heart so to comprehend God's truth that we may be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should say with the psalmist: "Open thou mine eyes, that I may behold wondrous things out of thy law."

Temptations often appear irresistible, because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with these Scriptural weapons. But the angels are round about those who are willing to be taught in Scriptural and divine things, and in the time of dire necessity will bring to their mind the very truths which are needed. It is thus "when the enemy shall come in like a flood," that "the Spirit of God shall lift up a standard against him." Jesus also promised his disciples: "The Comforter, which is the Holy Ghost, whom my Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." But the teachings of Christ must have been previously stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. David said, "Thy Word have I hid in my heart, that I might not sin against thee."

2. We should humble our hearts before God, and oftentimes with fasting and prayer, that we may meditate on his Word, especially on the scenes of the Judgment. We should seek a deep and living experience in the things of God. We should task the understanding as far as mortals can to understand the deep things of God. And yet we should never forget the simplicity and submission of a child in its study, ever remembering that we are learners and that the Spirit of God by his word is the teacher. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. Therefore we should never enter on the study of the Word with self-confidence, but with a realizing sense of our dependence on God and a desire to do his will. We should open the Bible with reverence, it is the Word of the Most High; with gratitude, it is the charter of liberty and peace; with humility, for what are we that God should be mindful of us? with affection, for it is the language of our Heavenly Father; and with prayer, for how can we understand unless we are taught?

3. Time should be taken each day to read the Scriptures by course. It should be a careful and prayerful reading, shut away from every worldly care. We should weigh every expression, and

oftentimes stop to meditate upon what we read, that the Spirit of God may impress the mind with the true thought. It will be found that in many expressions there is special light that we have never seen before, which will give food for thought during the entire day. We would not recommend that in reading by course, we stop and bring other parallel texts to bear on the question; for although they might give more light, they might at the same time tend to destroy the impressions made by the particular passage that dawned so brightly on the mind. A half-hour thus spent alone with God in prayer and meditation, will accomplish much in leading the soul heavenward and preparing the individual for active service for the Master.

4. Time should also be taken to study the Word by subjects, bringing out and laying side by side what the different inspired writers have said on the same subject. The period in which the Word was written covers about two thousand years, and yet the Word itself covers the period of time from creation to the close of the seven thousand years when man enters upon the earth made new. About forty writers have taken part in giving the Word to mankind; and almost every one of them has something to say on every subject pertaining to human salvation. Therefore the truth will be found by comparing spiritual things with spiritual, here a little and there a little, as no one writer tells all that is revealed on any one particular subject. While thus studying the Scriptures, those texts which emitted such light while reading by course will often come to the mind. In this manner the memory may be strengthened, and the mind become familiar with the Sacred Volume.

We are aware that it will be argued by many that they have no time; that they cannot thus study the Word of God. We have only to say to this that we have twenty-four hours each day, and time should be taken from our labor or our sleeping hours, if not more than an hour a day.

The Bible was given for common people as well as for those of education and giant intellect. We are to answer for ourselves before God in the day of Judgment. None can plead want of time as any excuse then. We should therefore know for ourselves what is truth, and, with the divine help, seek to conform our lives to this standard as much as in us lies. We should simply take the Bible as it reads. If there were no false teachers to confuse the mind or to mislead it, and if individuals would read and study for themselves, what a work would be accomplished in bringing into the fold of Christ thousands upon thousands who are now wandering in error. Trying times are before us. Perplexities and trials are thickening on every hand. Everything that can be shaken will be shaken, and that which cannot be shaken will remain forever. Each individual's soul will be tested to see if he has built upon the Rock. An abstract faith in Christ, without an understanding of his revealed Word and a special interest in it, will save no one; for it is the Word that reveals Christ, and teaches us how we can have a saving faith in him.

We are in the time of character-building. As brick is laid upon brick to form the wall, so correct habits and customs must be formed, which will go to make up the character, while evil habits and customs must be laid aside. The mind must be trained to think of heaven and heavenly things. The Bible is a light, the Spirit of God causes it to shine in the heart, and it is in this manner that we shall behold with clearness those truths that will fit us for the kingdom of God. "Thy word is a lamp to my feet, and a light unto my path."

#### THE SABBATH NOT CHANGED.

(Continued.)

WE state what we believe to be an undeniable fact when we say that the change in the custom of God's people in regard to the observance of the Sabbath, took place this side of the close of the Sacred Volume. Paul, in his defense before the chief of the Jews, in Rome, stated that he had "committed nothing against the people or customs of our fathers," Acts 28:17, which he could not have said had he observed the first day of the week instead of the Sabbath. This is supposed to have been as late as the year 63 A.D. Reference to the following texts will show that the Sabbath was observed through the apostolic days: Luke 23:56; Acts 13:42, 44; 16:13; 17:2; 18:4.

But there are many who discriminate between the Sabbath and the first day by admitting that the former term applies to the seventh day, while to its rival the term "Lord's day" is given. Those who take this position do not stand upon consistent ground; for though they claim that the two institutions are distinct, they have discontinued to observe the Sabbath, while the reason for its observance is as good as ever; and the practice of calling Sunday "the Lord's day" has no divine sanction or example. An expression found in Rev. 1:10, "I was in the Spirit on the Lord's day," is taken to indicate the first day of the week; but the conclusion is a gratuitous assumption. This day is mentioned in each of the four Gospels, and in the Acts as the "first day of the week" simply. According to Bloomfield, Olshausen, Dr. Hales, Horne, Cottage Bible, Union Bible Dictionary, Comprehensive Bible, and many others, the writer of Rev. 1:10 wrote his Gospel after he had written the Revelation; still, in his later writing, he does not so designate the first day of the week.

The Sacred Book closes without recording any change of the Sabbath. And as it is our present purpose to try to discover how the change in the practice of the church was brought about, we must leave the precincts of the inspired Word, and consider the subsequent actions of those whose course represents the times in which they lived.

Although the Bible affords no record of the transition for the history of which we purpose to search, it is not altogether silent in its prophetic statements regarding this extraordinary action. Through the prophet Daniel, the Lord points out that great anti-Christian power, the papacy, and delineates fully, yet concisely, its blasphemous and devastating work. Concerning this power, we read: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws [the law, R. V.]; and they shall be given into his hand until a time and times and the dividing of time." Dan. 7:25. For the fulfillment of this prediction, we must turn to post-Scriptural history.

That period of the church covered by the lives of the apostles is called the "apostolic church." Succeeding that time is a period of indefinite beginning or close, during which "the Fathers" are regarded as directing religious thought and church affairs. These men and their writings have been held in great veneration by those ecclesiastical bodies of subsequent centuries who have been driven to their authority to support doctrines and practices found in the church without the wedding garment of divine sanction.

Into the period of "the Fathers," then, we must trace the history of the Sabbath to discover, if possible, by what means its observance gave place to the observance of Sunday, the first day of the week.

As Paul the apostle looked forward into the near future, he spoke forebodingly of the influences to which the church would be subjected. To the elders of Ephesus he said :—

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” Acts 20 : 29, 30.

The mystery of iniquity, which was to result in the development of the man of sin, Paul declared to be already at work. 2 Thess. 2 : 7. And the historians of those days have many times told us of the corrupting influences which encircled the cause of true religion, and gradually became woven into its fabric. The celebrated Dr. Adam Clarke, in his comments on Prov. 8, says of these illustrious “Fathers” :—

“But of these we may safely state that there is not a *truth* in the most orthodox creed that cannot be proved by their authority ; nor a *heresy* that has disgraced the Romish church that may not challenge them as its abettors. In points of *doctrine*, their authority is, *with me*, nothing. The Word of God alone contains my creed. On a number of points I can go to the Greek and Latin Fathers of the church to know what *they believed*, and what the people of their respective communions believed ; but after all this, I must return to God’s Word to know what he would have *me* to believe.”

Much more testimony of similar import might be adduced were it necessary, the result of which would be to show that whatever may have been their action in reference to changing God’s ordinances, it would be unwise and unsafe to follow their tradition against the command of God. Notwithstanding this undeniable and most Protestant truth, the observance of Sunday rests with many people solely on what it is claimed that the early churchmen did and wrote. But it is a remarkable fact that even these claims are almost without any foundation in truth. Not one of these so-called fathers ever alluded to the change of the Sabbath. Not one of them ever called the first day of the week the Sabbath, nor do they even represent it as a day on which ordinary labor was sinful. Not one of them informs us as to the time, reason, or manner of the substitution of the first day for the seventh day as a day of rest.

The facts, as they will appear, will show that the change was introduced by a very gradual process through influences which prevailed in the church at an early date ; and that it was consummated by the power indicated by the prophecy of Daniel already referred to.

(To be continued.)

#### EAST AND EAST-CENTRAL AFRICA.

S. N. H.

SOUTH of the Barbary States, and to the west of Egypt, lies the great Sahara Desert, and it is in the region directly south of this, on the west coast, and on the Congo, that God has so greatly blessed the missionary efforts that have been put forth by those who have sacrificed the pleasures of home and friends, and gone to this unhealthy clime to labor to uprear the cross of Calvary.

Abyssinia, in East Africa, has a population of between three and four millions. The prevailing religion is a corrupted form of Christianity. The Abyssinians are a fine, strong race, of a copper hue, more or less dark, and altogether different from the negroes, with whom, however, they have frequently been confounded, because they are called a black people. Their noses are nearly straight, their eyes clear yet languishing, and their hair is black and crisp, but not woolly. They are, on the whole, a barbarous people addicted to the grossest sensual pleasures ; and their

priests, among whom marriage is customary, are little better than the common herd of the people. They live in huts, a large assemblage of which forms a so-called town. Notwithstanding the low state of their religion, the Christians in Abyssinia are not allowed to keep slaves, although they may purchase them for the purpose of selling them again.

Sensuality is characteristic of nearly all the barbarous tribes. Their characters are faithfully delineated in the first chapter of Romans. In the early centuries they had the light of the gospel, and the legitimate fruit of its rejection is now made manifest. Slave dealing is common. Commander Cameron, in “African Traveller,” states that there are about half a million on the continent that are taken and sold every year. Certain tribes among the Arabs make it a business to hunt and trade in them. Captives taken in war, and their children, are slaves. Such are some of the evils found with these tribes, with which the missionary is obliged to contend. They are also superstitious to a degree, believing in witchcraft.

There are missions in the countries south of the equator, such as Zanzibar and Mozambique on the east coast, bordering on the Indian Ocean, southward from the Gulf of Aden. Some of these tribes are more tractable than others. Many schools are established among them, and many converts to Christianity are claimed. The University Mission has been chiefly educational, and has rendered efficient aid in the suppression of the slave trade. Their principal stations are on the island of Zanzibar, and on the bordering coast of the mainland. They have a bishop, archbishop, priests, and European and native deacons ; in all, their staff consists of eighty workers. The English Church Missionary Society commenced labor at the Eastern Equatorial African Mission, at Mobassain, 1844, and they have since increased their stations. The United Methodist Free Church of Great Britain, the London Missionary Society, the Established Churches of Scotland, the Free Church of Scotland, and the American Board, have missions at different points in all these countries, with a large staff of ministers, teachers, and European artisans. With some of the schools an industrial department is connected. The English Church Missionary Society began their mission in Eastern Equatorial Africa in 1844, and have increased their stations at different places in 1846, 1875, 1879, 1883, 1885, and 1887. This shows the rapid increase of the mission work of one society alone, while many others have also increased proportionately.

But there is no field opened, of recent date, that presents greater advantages for the harvest of souls than the Congo Mission. The river Congo is in the western part of Africa, south of the equator ; together with its tributaries, it waters some 6000 miles of territory. This imperial stream is navigable from its mouths a distance of 125 miles, and this to the largest vessels. Then come 185 miles of rapids and cataracts ; but beyond this is one grand stretch of navigable water, running over 1000 miles, with tributaries on either side, penetrating from 100 to 800 miles into the heart of a rich and beautiful country. Mr. H. M. Stanley, the explorer, estimates the area at 1,056,000 square miles, with a population of 27,000,000. The State is under the sovereignty of King Leopold II., of Belgium, who grants a liberal subsidy towards its maintenance. The exports amount to £250,000. It is divided into the Upper and Lower Congo, and the inhabitants of these two places differ widely in their habits. In the Upper Congo cannibalism was formerly quite common, but at present it is on the decrease.

In the Lower Congo it is not so. The Arabs ravage the district of the Upper Congo after slaves. They were formerly sent by the Sultan to Zanzibar to conquer the country.

A great deal of ivory is found in the Upper Congo. Beautiful forests abound in these lands ; the rubber tree is found in abundance, and in many places the red-wood, which is valued at £30 a ton in England. It is stated that in the Upper Congo Valley there are about 10,000,000 inhabitants. They are called the Balolo. These are more intelligent and more readily take to civilization than those in some other parts of the continent. Although the Lower Congo is quite thickly populated, the people know nothing of morality or immorality. The mission is an extension of Livingstone’s inland mission. They have many mission stations, and great hope is entertained for the people and the country. Trade and commerce are on the increase since the State came under the Universal Postal Union in 1886.

Another prosperous mission field is on the river Niger, which enters the Gulf of Guinea north of the equator. Mr. Thompson says that in all the wide range of tropical Africa there is no more promising field for commerce than this semi-civilized region, which occupies the central area of the Niger basin, not on the ground that the soil is more fertile than other portions, but on account of its dense population and good government. Life and property are almost as safe as in civilized countries. The people are more advanced in civilization, and their manufactures are famed for their excellence throughout all northern Africa. The necessary machinery for inland traders is at hand, and the people possess much enterprise. The horse, donkey, camel, and bullock flourish by the thousand. The river presents an uninterrupted water-way into the very heart of the region.

In view of all these inducements, France, Germany, and other countries are turning their attention to this country. The Niger River is one of the longest in Africa ; it rises in the Congo mountains, and its head-waters are 17,000 feet above the level of the sea. There are many large towns on the river, and they are continually increasing in size. The English have sent quite a number of persons up the river, and have now a large station and fort at Elmina. At Dixcove the English have a strong fortification, with extensive dwellings and warehouses. There are mission stations at different points along the river, and the towns are described as having a prosperous and thrifty appearance. The printing press is employed to scatter the seeds of divine truth. The Wesleyan Mission alone has 42 missionaries, 519 native preachers, and more than 13,000 members. Other missionary societies have also prosperous missions in this district. It should be remembered that the mission work in this locality is less than twenty-five years old.

No one can read an account of the work of the missions in all of these places without feeling that the providence of God has been over them. During the last half century there have been men and women who have gone to all these places, and given up their lives to the cause of spreading the gospel. And we ask, Why is this ? Is it not that God may be glorified in gathering a people from each nation, kindred, tongue, and people, to shine as stars throughout eternity to the glory of the world’s Redeemer ? It would seem that God designs in this, the most wicked age that has ever been, to show the triumphs of his grace as never before. He is placing his sentinels everywhere, that when the latter rain is poured out there will be no portion of the earth that will not be represented in the triumphs of the gospel.

## Bible Student.

To the Editor:—

Would you, through the medium of the *ECHO*, kindly let me know, Was it known by God that Judas would betray our Lord? If so, there was no hope for him. Then what about his free agency? A full explanation will greatly oblige.

J. L.

OUR correspondent requires more of us than he is probably aware of. A full explanation would involve not simply the case of Judas, but the whole principle involved in Calvinistic theology. There are points in this controversy which we can never settle satisfactorily to ourselves, until we see things from God's standpoint. The facts are before us. God's love, mercy, and justice are blended in infinite perfection and fulness. "Will not the Judge of all the earth do right?" We believe he will, and that each man will be held to account only for those sins which he has voluntarily committed. We believe that no man was ever placed in a position where both good and evil were not before him, and where he was deprived of the power to choose which he would. Of course, circumstances always exert their influences and often control. Inherited and other tendencies frequently decide the course to be taken. From these things even the human mind might forecast the future of an individual. If we were to choose an agent for a special work, we should take these into consideration in order to select a fit person. Certainly we may credit the Lord with an equal sagacity. He chooses men, and gives them special work to do, whom he sees are adapted to that work.

It is not too much to say that Paul was a "chosen vessel," and yet he voluntarily accepted the Lord Jesus with his cross. He says it was the "love of Christ" constraining him. But Judas was an altogether different man. He had a devil. He embraced the cause voluntarily, perhaps with some good motives, probably from selfishness. He simply followed out his own inclinations. Doubtless the Lord knew he would do so, and chose him accordingly; but that does not, to our mind, take away his freedom in acting his own will. In the same way there is no doubt but that God knows our future destiny; but at the same time it rests with us to make it what we will.

THE following question has been handed to us:—

"How can the translation of Enoch and Elijah, and the statement of our Saviour in John 3:13, 'that no man hath ascended up to heaven,' be reconciled?"

We answer, By understanding our Saviour's words in their evident meaning. The reliability of Christ's testimony concerning heavenly things was the question being discussed. He affirmed that it was true because he had "come down from heaven," and consequently knew whereof he spoke. Not so with the testimony of man; for no man had ever yet been to heaven to see for himself the things of which Christ spoke. He had reference to the men then living, who might assume to contradict his testimony.

It is as if the first man should return from some newly discovered country. If his words were disputed, he could reply that he was the only one who knew whereof he spoke; for no other man had ever been to that country, though perhaps it would be true that others had gone who had not returned.

## EPISTLE TO THE HEBREWS.

## CHAPTER 4.

AFTER alluding in the former chapter to the failure of Israel to enter the land of Canaan on account of their stubborn unbelief, the apostle addresses to his readers an earnest exhortation not to fall after the same example. He emphasizes this word by saying, "Let us fear." There was not only a possibility, but an absolute danger, that that people would reject the work of God in their day, and come short of entering, not simply an earthly rest, but that rest which remaineth to the people of God.

The word preached did not profit them, because it was not mixed with faith in the hearers.

So it is with us. There is the same necessity of our mixing faith with our knowledge of the truth. We are living in an age of wonderful light. The truth is elucidated, and in the fulfilling prophecies the nature of our times is fully set forth. There are very many who discern the signs of the times and have a knowledge of the truth; but having no living faith, they receive the truth in a passive manner or rebel against it. Let such fear lest they shall come short of entering the rest of God.

The Sabbath instituted at creation is emblematic of the rest remaining. The rest to which Joshua (Jesus, verse 8) led them was not the promised rest. The perfect rest is still future. But before it there is a season of labor. Those who enter into rest must first enter into toil. "Let us therefore labor to enter into rest."

The nature of the work before us is indicated in verse 12, where the word of God is said to be "quick [living] and powerful." It discerns the thoughts and intents of the heart. And there is nothing that is not open and known to the great Inspector of our work. But again we are comforted with the thought of our merciful and faithful High Priest. He can be touched with the feeling of our infirmities. He stands in the presence of God for us. We may through him approach the throne of grace with boldness, and obtain the necessary help and grace. The work before us is great, it is close and searching, and it will require earnest application. But Jesus lives. He is our helper, and through him we may succeed.

## CHAPTER 5.

Having considered the work and character of Christ in his glory and humiliation, his sympathy and grace, and having admonished his readers upon the danger of rejecting his work through unbelief, the apostle now proceeds to consider the priestly office of Christ.

The Hebrews held the priesthood in high veneration. The honors with which God endowed Aaron and his descendants were still in their minds attached to the sacred office. How natural, then, that one in trying to convince them of the Messiahship of Jesus should show his calling as a High Priest after an order which was even superior to the Levitical. At this point the argument is turned to this great theme. Not only to the Hebrews is this subject of vast interest; but the priesthood of Christ challenges the deep consideration of every one who trusts in his mediation.

The apostle suggests that it is appropriate and even essential that an high priest should be able to have a compassionate regard for those for whom he ministers. Earthly priests were compassed with infirmities, and needed to offer for their own sins as well as for those of others. Christ himself partook of our infirmities; and even "though he were a Son, yet learned he obedience through the things which he suffered." In undertaking this work, Christ glorified not himself, but his Father.

The author of this epistle would also draw a contrast between the priesthood of Aaron and that of Christ. Christ was a priest after the order of Melchisedec, not after Aaron. We first meet the name Melchisedec in Gen. 14. At the time there referred to, Abraham, returning from the slaughter of the kings, was met by Melchisedec, "priest of the most high God." This was prior to the institution of the Levitical order, and from what we learn in other places represents a permanent, abiding order, while the sons of Levi represent only a temporary order.

The writer stops abruptly when speaking of Melchisedec, saying, "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." He says more about this remarkable personage in chapter 7, which we shall reach in due course. But even there he speaks under the cover

of deductive reasoning rather than in positive statements. It is evident that the Jewish people were not prepared to hear the whole truth in respect to Jesus and his relation to Melchisedec. The reason was because they had been unwilling to receive the word of truth. They were babes in understanding. They could only receive the elementary food of babes, and not the strong meat which pertained to those of strength and development.

An unwillingness to receive the truth, to receive instruction, prevents growth and development. It hinders the work of grace. God can do nothing for a man whose heart is full of bigotry and prejudice, so that nothing good or fresh can enter.

## BIBLE-READING.

## GOSSIPING.

1. WHAT does the ninth commandment forbid? "Thou shalt not bear false witness against thy neighbor." Ex. 20:16. The evident object of this commandment is to guard our conversation.

2. What promise is given to those who fulfill its requirements? "To him that ordereth his conversation aright, will I show the salvation of God." Ps. 50:23.

3. How is such a man regarded? "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2.

4. To what double use is the tongue put? "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." Verse 10.

5. Can the tongue ever be brought where it will not need watching?

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." Verses 7, 8.

6. What is one's duty under the circumstances? "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God." Rom. 6:13.

7. Through whom may we find deliverance from this law of sin in our members?

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Rom. 7:23-25.

8. Of what are one's words the index? "Out of the abundance of the heart the mouth speaketh." Matt. 12:34.

9. What will our words have to do with our standing in the Judgment?

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Verse 37.

10. What special sin is covered by the ninth commandment?

"Thou shalt not go up and down as a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbor: I am the Lord." Lev. 19:16.

11. What are the words of a tale-bearer like? "The words of a tale-bearer are as wounds." Prov. 26:22.

12. What is their effect? "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends." Prov. 17:9.

13. What would follow if each attended to his own affairs only?

"Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth." Prov. 26:20.

14. What is that word like which is fitly spoken? "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

15. To whom are our words all known? "For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." Ps. 139:4.

16. In view of the shortness of time, what should our conversation be?

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." 2 Peter 3:11, 12.

## Missionary.

### IMPORTANCE OF THE SHIP MISSIONARY WORK.

THE tenth chapter of Revelation contains a most striking prophecy proclaiming the second coming of our Lord Jesus Christ. Its character is vividly portrayed in the first verse, while in the second verse we are told that the angel "had in his hand a little book, and he set his right foot upon the sea, and his left foot on the earth." The expression, "his right foot upon the sea, and his left foot on the earth," no doubt refers to the fact that the message would go by land and by sea.

The message was found in a book that is now open, implying that it had been shut, or sealed, at some previous time. There is but one such book referred to in the Bible, viz., the prophecy of Daniel; and when the seal should be removed, the age of the world is indicated by the words, "Many shall run to and fro, and knowledge shall be increased." The particular message in this book is the same as that of Rev. 10:5, 6: "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer." The parallel to this is found in Daniel 12:7: "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth forever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." These texts at least suggest that before the second coming of our Lord, there will be a proclamation of his near advent.

There is not a civilized nation on the face of the earth to whom the doctrine of the second coming of the Lord has not been carried in a most emphatic manner during the nineteenth century. Joseph Wolff, a missionary in Asia, proclaimed the doctrine among the extreme nations of the East, also in Egypt, India, New York City, and Washington. The same glad tidings were proclaimed in England by three hundred voices, and many of them were those of clergymen in the Church of England. The great apostle of the near coming of Christ was William Miller, one of the leading spirits to herald his near advent in the United States.

The message truly went by land and by sea; there was not a mission station on the earth but that heard its sound. But as yet the Lord has not come, and the work is not yet over. In the closing portion of Rev. 10, we have another message brought to view, and concerning it we read: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." This third message was to follow the two preceding ones, and all of them together were to constitute the grand warning concerning the second coming of our Lord and Saviour Jesus Christ.

The importance of the ship-work and its magnitude is not fully realized. We wish to refer to it, not merely in a general sense, showing that by placing our publications on board of vessels an effect has already been produced; that individuals have been led to embrace the truth; and that the message is being taken to the various islands of the sea, and is creating an interest. But there is still one other feature of ship-work that should never be forgotten. The American and the British men-of-war often visit islands that are not touched at by any other vessels. We should not conclude that the merchant ships, passenger boats, or sailing craft, are the only ones on which our publications should be placed; but we urge upon our brethren the importance of placing on these

men-of-war reading matter of every description. Boxes or packages that can be transferred to the various islands which they may visit, should be placed on board. We wish to call attention to one island in particular to illustrate the importance of this. We might mention Pitcairn Island, where one hundred souls, the entire population of the place, have embraced the truth, and long to be more closely connected with the people of God by baptism. And now there is another place of interest.

The following is a letter written by the governor of a small island lying midway between the southern points of South Africa and South America. In October, 1888, Elder Ira Hankins of Cape Town saw an advertisement in the daily paper that a British man-of-war was going to visit this island by way of Saint Helena. A box of publications was prepared, containing a sufficient number of periodicals to supply every family on the island, of which there are some thirty. There was also an assortment of our tracts and pamphlets. The box was addressed to the governor, and by the courtesy of the managers of the vessel it was taken free of cost.

It was not till November, 1889, that this letter in reply was received by Elder Hankins. It speaks for itself:—

"Dear Sir: I received your box and the godly books, tracts, etc., and I have read them too. Your written explanations interested me very much. I have oftentimes thought about the Sabbath, and how it could differ from the Hebrew Sabbath. I left it to be decided by wiser men than myself. I showed the box to our minister, the Rev. Dodgson. He did not take any of the papers, but he took the two Bibles for his school; so the rest are all left to me and my "confrères" to read. One thing is certain that your society would not spend time and money if you did not think that you were on the right track. Our people on the island can only read English. As I am a native of Holland, I can read the Dutch, and a good deal of German. I am eighty-one years old, and left Holland sixty years ago.

"It is very hard times at our island; the rats have taken charge of it. No ships lately. That means no flour, no coffee, no tobacco, no salt, no soap, no clothing. Soap and salt we can make, but the salt has a bitter taste. Potatoes three times a day, but the rats have partially charge of them too. We had plenty as long as the American whale ships came here to trade with us. But the whales have left, and it is not likely that the whale ships will come where there are no whales to catch.

"I thank your society for your godly help. We are going to have a mail about October, 1889. We have many friends and relatives in South Africa. Twelve of our people have left the island in H. M. S. *Curacoa*, the ship which brought your box to me. Many more will leave at the first opportunity. I am rather too old to leave.

"My good friends, I hope you will prosper. You will have to go through great difficulties. It will be the most powerful that will be against you. You are fighting a great battle; may God defend the right.

"I hope you will let me know if you receive this note; for I wish to have a little more correspondence with you. I want you to tell me if your seed has taken root in Cape Colony. You will find it rather stony ground. I presume the people at the Cape are reading more about the diamond and gold fields than they are about the Bible."

We can only say to our brethren, Watch your opportunities, and go and do likewise. S. N. H.

### AUSTRALIAN CONFERENCE PROCEEDINGS.

THE second annual session of the Australian Conference of Seventh-day Adventists was held in Federal Hall, North Fitzroy, Melbourne, Jan. 17-23, 1890, the President, G. C. Tenney, in the chair. The meeting was opened with prayer by W. D. Curtis, after which twenty-five delegates presented their credentials, representing Adelaide, S. A.; Bismarck and Hobart, Tasmania; Melbourne and Ballarat, Victoria; and Sydney, N. S. W.

It was voted that E. M. Morrison, and all

S. D. Adventists in good standing, be invited to take part in the proceedings.

The usual committees were appointed by the chair, as follows: On credentials and licenses, W. D. Curtis, Wm. Bell, D. Steed; on resolutions, M. C. Israel, A. Ballingall, A. M. Graham; on nominations, Henry Scott, Jas. Smith, W. E. Wainman; on auditing, to act with the Executive Committee, W. E. Large, H. Muckersy, Jos. Steed, N. D. Faulkhead, Jos. James, Carl Ulrich.

The Committee on Resolutions reported during the session as follows:—

*Resolved*, That we are grateful for the blessing of God which evidently attended the late session of the General Conference, and that as a Conference we express our hearty concurrence in the steps and plans adopted for the furtherance of the work.

*WHEREAS*, The Lord has signally blessed us as a church in the past year, in adding to our number and strength as a people, therefore—

*Resolved*, That we tender our heartfelt thanks to God; and that this year we renew our efforts to do his will with greater zeal, and strive to have more of his presence; so that, while growing in numbers, we may not diminish in spirituality, which has been too often the case with the church of God in the past.

*WHEREAS*, Sydney, N. S. W., is an important town, especially so through its geographical position as a seaport; and that only a few souls are there who are struggling to spread rays of light; therefore—

*Resolved*, That we consider it of the utmost importance that steps be taken as soon as possible to send laborers to this important field; that the cause may be built up, and that it may become a centre from which the light of truth may be radiated through the colony of which it is the metropolis, and to different parts of the earth.

*Resolved*, That we express our gratitude to God for the success of the canvassing work during the past year.

*WHEREAS*, We believe the present truth must reach the people of every kindred, tongue, and nation, and find its way to the homes of the people in city and country; and—

*WHEREAS*, The canvassing work is one of the best means by which this may be accomplished; therefore—

*Resolved*, That we recommend that our ministers encourage suitable persons, after having received necessary instruction, to devote their lives to this branch of the work; and also—

*Resolved*, That we return thanks to the General Conference for sending Bro. E. M. Morrison to this field to assist in this branch of the work.

*WHEREAS*, There still remains a large amount of stock unsubscribed in the Echo Publishing Co., Limited, which should be in the possession of those interested in the progress of present truth, thereby enabling the institution to the more effectually carry forward its noble mission; therefore—

*Resolved*, That we extend an earnest invitation to all who are interested in the advancement of the last message of mercy and warning to the world, to assist in this branch of the work, by taking stock (shares of which are £1 each); also that we request persons having money on hand to assist this institution by making it a place of deposit, with a low rate of interest, or without interest, if so disposed.

*WHEREAS*, We recognize the importance of the gift bestowed upon the church through the labors of Sister E. G. White, and that there is a strong desire upon the part of our people in these colonies to enjoy the benefit of her personal labor and acquaintance; therefore—

*Resolved*, That this Conference extend to Sister White a hearty invitation to visit the Australian field as soon as practicable.

*WHEREAS*, There are persons in this Conference who are laboring in the ministry, or in other capacity, or would like to do so, and who have not had the advantage of systematic Bible study to prepare them to labor as acceptably as they might; therefore—

*Resolved*, That an institute be held, in which these persons can have the benefit of the instruction of experienced workers.

*Resolved*, That it is the duty of the members of the churches to pay their tithes to the treasurer of the church to which they belong, and for the treasurer to send it directly to the treasurer of the Conference.

The Committee on Nominations recommended, for President, G. C. Tenney; Secretary, S. McCullagh; Treasurer, Echo Publishing Company; Executive Committee, G. C. Tenney, W. D. Curtis, G. Foster, Wm. Bell, W. L. H. Baker. The report was considered by item, and adopted.

The Committee on Credentials and Licenses made the following report, which was adopted without alteration: For credentials, G. C. Tenney, M. C. Israel, and Will D. Curtis; for licenses, D. Steed, S. McCullagh, H. Scott, W. L. H. Baker, Wm. Vercoe, G. Foster, Alex. Ballingall, John Bell, jr., Alex. Stewart, T. W. Philips; for ship missionary license, C. J. Robertson.

During the session, the President, G. C. Tenney,

gave an interesting address, recapitulating the important moves made during the past year, and suggesting plans for more extensive labors the coming year.

The devotional meetings held each day in connection with the Conference, were a source of rich blessing. The deep moving of God's Spirit was realized, and a desire to consecrate themselves to God was expressed by all. The blessing of God was very noticeable in all the deliberations, and harmony was one of the most conspicuous features of the session.

G. C. TENNEY, *President.*

STEPHEN McCULLAGH, *Secretary.*

MEETING OF THE AUSTRALIAN TRACT SOCIETY.

THE second annual session of the Australian Tract and Missionary Society was called on the morning of January 19, 1890, in Federal Hall, North Fitzroy. The minutes of the last session were read and accepted. An invitation was then given for reports from individuals representing different colonies. Bro. Curtis gave an encouraging report of the work in South Australia, Brn. Steed and Smith of the Tasmanian field, and Bro. Stockton reported the cause in Victoria.

On motion, the chair was empowered to appoint the usual committees, and named the following: On nominations, Wm. Large, J. Steed, and A. Ballingall; on resolutions, W. D. Curtis, S. McCullagh, and H. Scott.

At a subsequent meeting, the Nominating Committee gave the following as their choice of officers for the ensuing year: President, G. C. Tenney; Vice-president, E. M. Morrison; Secretary, Josie L. Baker; Directors: W. L. H. Baker, Victoria; T. Whittle, South Australia; James Smith, Tasmania. It was moved to adopt this report by considering each name separately. Bro. Tenney moved, Bro. Large seconded, that the name of E. M. Morrison be substituted for that of G. C. Tenney. Carried. It was voted that G. C. Tenney act as Vice-president of the society. With these exceptions, the report as presented by the Nominating Committee was adopted.

The Committee on Resolutions, being called upon, presented the following:—

*Resolved*, That we hereby express our gratitude to God for the measure of his Spirit that has attended the tract work the past year, as shown by reports given.

WHEREAS, God has, in the BIBLE ECHO, placed a most effectual means in our hands for disseminating the precious light of truth; and—

WHEREAS, We shall have to give an account for the use we make of this means; therefore—

*Resolved*, That we will take hold of the work of canvassing for the ECHO and press it with a zeal and energy proportionate to its importance and the demands of the times, and thus place it in every home possible.

WHEREAS, The *Good Health* has long since become a valuable factor in the missionary work, and is largely used by our people with the most satisfactory results, therefore—

*Resolved*, That we urge all our people to become its patrons; and that we pledge ourselves to extend its circulation as far as possible.

WHEREAS, We recognize in the actions now being taken by the Lord's Day Observance Society and other bodies, the same spirit that actuates the National Reform Party in America, and which is sure to lead to persecution for conscience' sake; therefore—

*Resolved*, That we improve every opportunity that offers itself to place reading matter before the people that will enlighten them on the subject of the relation of church and state.

WHEREAS, Our canvassers are afforded unsurpassed facilities for gathering names for use by our societies; and—

WHEREAS, We believe our societies would accomplish a greater amount of good by using names selected in this way than those gathered in other ways; therefore—

*Resolved*, That we earnestly request that our canvassers carefully prepare lists of names, and send them to the general secretary, to be distributed among the societies as called for.

WHEREAS, The practice of reporting labor done by individuals has been adopted by our societies everywhere; and—

WHEREAS, We recognize that great good is the result of such reporting, and that it is only through the faithfulness of each individual member that a correct idea of the progress of the message can be gained; therefore—

*Resolved*, That we deplore the fact that only about fifty per cent. of our tract society members send in regular and accurate reports; and further—

*Resolved*, That we urge upon our members the great importance of reporting, and exhort them to faithfulness in this direction.

WHEREAS, We read in the Bible of the acts of the apostles, and not resolutions; and—

WHEREAS, We believe it is of little use to resolve without acting, but that great success would follow the faithful carrying out of the foregoing resolutions; therefore—

*Resolved*, That we provide ourselves with a printed copy of these resolutions, and try more faithfully to carry them out than we have former ones; and further—

*Resolved*, That we request the President of this association to write articles from time to time during the year, for the ECHO, using as his text the resolutions passed by this meeting.

M. C. ISRAEL, *President.*

JOSIE L. BAKER, *Secretary.*

THE NEW ZEALAND TRACT SOCIETY.

REPORT FOR QUARTER ENDING DEC. 31, 1889.			
No. of Members	...	...	117
" " reports returned	...	...	70
" " members added	...	...	6
" " members dismissed	...	...	3
" " letters written	...	...	93
" " letters received	...	...	38
" " missionary visits	...	...	1325
" " Bible-readings held	...	...	156
" " attending readings	...	...	617
" " subscriptions obtained	...	...	10
" " periodicals distributed	...	...	215
" " pages of books and tracts sold	...	...	8155
" " " " " loaned	...	...	184,848
" " " " " given away	...	...	13,941
Cash received on books, tracts, and periodicals, £88 14s. 4d.; cash received on sales of subscription books, £343 3s.			
M. H. TUXFORD, <i>Sec.</i>			

News Summary.

The Australian Federation Conference met in Melbourne on February 6.

Seven million persons are employed in the cultivation of the vine in France.

The number of fishermen always afloat around the British coast is about 120,000.

The Federation League of Canada approve the system of an Imperial penny postage.

The new Brazilian Government is making itself unpopular by its military despotism.

The population of Europe has doubled since 1800. Then, it was 175,000,000; in 1888, 350,000,000.

The sale of weekly parts of the illustrated Bible published in Milan, Italy, has reached 90,000 copies.

Mr. Parnell has withdrawn his libel action against the *Times*, in consideration of the payment of £5000.

There are 100,000,000 sheep in Australia, only 80,000,000 less than are owned in the whole of Europe.

A professor in the medical schools of Austria claims to have discovered an effective cure for hydrophobia.

The Czar has refused to recognize the Brazilian republic during the lifetime of the Emperor Dom Pedro.

The statement is made that M. Pasteur's anti-rabic method has saved a thousand persons from a horrible death.

It is said that the Argentine Republic is receiving immigrants from Southern Europe at the rate of 1000 a day.

Lord Carrington's term of office as Governor of New South Wales expires this year. He intends to return to England.

Russia is said to have completed arrangements for the floating of a loan of 90,000,000 roubles, about £14,000,000.

The arrests for drunkenness in Great Britain during the past ten years are said to have reached a total of nearly 2,000,000.

At the instance of Emperor William of Germany, an international conference is to be held to consider the labor question.

THE *Holyhead*, valued, with her cargo, at £100,000, was wrecked off Point Lonsdale in Port Phillip Bay, on the 12th inst. No lives lost.

Moussa Bey, the Kurdish chief who was accused of shocking atrocities against Christians in Armenia, has had his trial, and has been acquitted.

The 'Great Powers have warned Greece that if she takes measures to establish authority over Crete, Greece alone will be held answerable for the results.

Russia is increasing her Pacific squadron, and fortifying her frontier in Russian Turkestan, with the avowed object of preventing any Chinese advance.

There is said to be a spot in Siberia about thirty miles square, which, to the depth of sixty feet, has been continuously frozen for the last hundred years.

A serious famine resulting from a failure in the crops is prevailing in Galicia, a province of Austria. Thousands of people are said to be absolutely starving.

Three hundred miners were entombed by a colliery explosion near Newport, Wales, on the 6th inst. It is not known how many were killed, but 175 bodies have been recovered.

The Imperial Federation League recommend that England adopt a discriminating tariff, favoring her colonies; and unless this is done in her case, Canada declines to be taxed for Imperial purposes.

Eleven of the bishops and suffragans of England and Wales are total abstainers. It would seem, therefore, that the proportion which the total abstainers bear to their unpledged brethren is something like one to four.

Chas. R. Allpress, accountant, who, over a year ago, robbed the Collingwood branch of the Commercial Bank of £7000, and has since been masquerading in Europe and America as Lord Armitage, has been arrested in London.

The Spanish Government is disturbed over the "persistent presence" of a British squadron at the Canary Islands off the west coast of Africa. These islands have been in the possession of Spain since 1493.

During the last five years, the average annual loss from fires in the United States has been £22,000,000. This is £6,000,000 less than the combined loss of France, Great Britain and Ireland, and Russia from the same cause.

A plot to murder Prince Ferdinand of Bulgaria and several members of the Bulgarian Ministry, has been discovered. Among the many prisoners arrested are a prefect of police and several leading military officers at Sofia.

Spain has, in addition to her regular parochial priesthood, 221 monasteries with 4000 inmates, and 1100 nunneries containing 25,000 nuns. During the last twelve years, about 200 new convents have been established.

In the region of the mouth of the Rio de la Plata River, in South America, the Atlantic Ocean has been ascertained to be 40,236 feet, or eight and three-fourths miles, in depth. This is its greatest known depth. The average depth of all the oceans is from 2,000 to 2,500 fathoms, or from 12,000 to 15,000 feet.

It is said that in the report which will be submitted to Parliament early in its present session, the Parnell Commission will blame the *Times* for publishing the letters forged by Pigott without taking more pains to ascertain their authenticity, and will censure Mr. Parnell for carelessness in co-operating with the promoters of outrages.

Portugal has not yielded gracefully to the demands of England in reference to the South African difficulty. An appeal has been made for a conference of the Powers; and the Emperor of Germany has volunteered his word of counsel in the case. So great is the ill feeling, that British residents in Portugal find their position extremely unpleasant.

The Comte de Paris, who for more than forty years has represented the French Bourbons, and maintained their claim to the throne, has, it is said, transferred his claim to the Duke of Orleans, his eldest son, who has just come of age, and will now represent the legitimist party. The Duke, on asking to be permitted to serve as a private soldier in the French army, was arrested and imprisoned.

Commander Cameron estimates that each year 500,000 Africans are torn from their homes, and sold in the slave markets of the Soudan, Mozambique, and Zanzibar, or of the Barbary States, Egypt, Turkey, and Persia; and to secure these, not less than 2,000,000 lives are sacrificed in war or on the long and terrible marches. In this way, parts of Africa are becoming rapidly depopulated. One country in the valley of the Upper Congo, which ten years ago contained 5,000,000 inhabitants, has now only a few thousands hidden in the jungles.

## Health and Temperance.

### THE BATTLE OF LIFE.

Go forth to the battle of life, my boy—  
Go while it is called to-day ;  
For the years go out and the years come in,  
Regardless of those who may lose or win,  
Of those who may work or play.

And the troops march steadily on, my boy,  
To the army gone before ;  
You may hear the sound of their falling feet  
Going down to the river where two worlds meet ;  
They go to return no more.

There's a place in the ranks for you, my boy,  
And duty, too, assigned ;  
Step into the front with a cheerful face ;  
Be quick, or another may take your place,  
And you may be left behind.

There's work to be done by the way, my boy,  
That you never can tread again ;  
Work for the loftiest, lowliest men ;  
Work for the plow, plane, spindle, and pen ;  
Work for the hands and brain.

Temptations will wait by the way, my boy,  
Temptations without and within ;  
And spirits of evil, with robes as fair  
As those which the angels of heaven might wear,  
Will lure you to deadly sin.

Then put on the armor of God, my boy,  
In the beautiful days of youth ;  
Put on the helmet, and breastplate, and shield,  
And the sword that the feeblest arm may wield,  
In the cause of right and truth.

And go to the battle of life, my boy,  
With the peace of the gospel shod ;  
And before high Heaven do the best you can  
For the great reward and the good of man,  
For the kingdom and crown of God.

—Selected.

### THE BONES.

ALTHOUGH the bones are the firmest parts of the system, they are not, as many suppose, possessed of a very small degree of life. Mere lifeless sticks would come far short of performing the functions of bones. While not as highly vitalized as some of the more rapidly changing tissues, they possess sufficient vital activity to enable them to perform their functions and to repair injuries which may occur.

The osseous tissue proper is covered over with a tough membrane called the *periosteum*, and commonly known as whit-leather. This membrane supplies blood-vessels to the bone, and it is from it that the bone grows. Bones are classified according to their form into long, short, flat, and irregular. Long bones are hollow, having a canal running through a greater or lesser portion of their length, which is called the *medullary canal*. This canal is lined with a membrane similar to the periosteum, called the *endosteum*, and is filled with medullary substance, which consists of blood-vessels, nerves, fat, and connective tissue. The shaft of long bones is composed of a dense, firm structure, called *compact tissue*, while the expanded ends are chiefly made up of a looser structure, known as *cancellous tissue*. Short, flat, and irregular bones are composed of a shell of compact tissue, the interior being spongy in character.

The periosteum and the medullary substance, or marrow of bone, are very important portions of these organs, since injury to either of these parts is quite certain to be followed by death of the bone on account of interference with its nutrition.

*The Joints.*—The points at which bones come together are called articulations, or joints. The parts which enter into the formation of joints, in addition to the bones, are cartilage, synovial membrane, and ligaments. Wherever bones come in contact with any degree of motion, the surfaces of contact are covered with a dense, elastic, non-sensitive substance known as cartilage. In order that

the bones shall be held together in proper position, they are bound by firm bands of fibrous tissue, called ligaments, which are so arranged as to secure firmness without interfering with the necessary movements of the joint. In order to provide for the maintenance of the joint in a healthy condition, a means is furnished for lubricating the articulating surfaces, and thus lessening friction. The lubricating material is known as *synovia*, and is furnished by the synovial membrane, with which every joint is provided for this purpose. A number of different kinds of joints are illustrated in the human body, the most important of which are, the *hinge* joint, illustrated by the knee, the elbow, the fingers, and the toes ; the *ball-and-socket* joint, of which the hip and shoulder joints are examples ; and the *gliding* or *planiform* joint, in which one flat surface glides over another, as in the short bones of the wrist and the ankle.

*Divisions of the Skeleton.*—The skeleton is divided into three parts ; viz., the head, the trunk, and the extremities. The number of bones contained in each of these portions is as follows : The head, 22 ; the trunk, 52 ; the extremities, upper and lower, 126 ; making 200, the whole number of bones in the body.

#### BONES OF THE HEAD.

Of the twenty-two bones forming the head, eight enter into the structure of the skull, or *cranium*, the remaining fourteen forming the face.

*The Skull.*—The cavity of the skull is designed for the reception and protection of the brain, a purpose to which it is most admirably adapted both by its general shape and its minute structure. The bones of the skull each consist of two plates of compact tissue connected together by a layer of very spongy tissue called *diploe*. This gives to the skull a degree of elasticity which it could not otherwise possess, thus protecting it from fracture, and also serving to deaden the effect of blows upon the head before the force has been transmitted to the delicate brain beneath. The bones of the skull are firmly joined together by means of *sutures*, which in infancy allow of some degree of motion ; but as the skull assumes its full size, the sutures become knit together so firmly as to preclude the possibility of motion. It is owing to this fact that different nations are enabled by different modes of dressing the head to cause it to assume different shapes. For example, certain Indian tribes, by applying a flat surface to the forehead and binding it firmly in place in early infancy, are enabled to produce a permanent flattening of the forehead. A class of the natives of India are noted for the peculiar cone-shaped form of the head, which they produce by a similar process.

The names and location of the eight bones forming the skull are, the *occipital*, which forms the whole posterior portion ; the two *parietal*, which chiefly form the sides and upper portion ; the two *temporal*, situated low down upon the sides ; the *frontal*, forming the whole front portion of the skull ; the *ethmoid*, which is placed in the lower part of the skull near the root of the nose ; and the *sphenoid*, which joins all the other bones together at the base.

*The Bones of the Face.*—The fourteen bones which form the face are named as follows : two *nasal*, two *lacrimal*, two *malar* or cheek-bones, two *upper maxillary*, two *palate*, two *turbinated* or spongy bones of the nose, the *vomer*, and the *lower maxillary* or under jaw-bone.

#### BONES OF THE TRUNK.

The bones of the trunk consist of the *vertebræ*, the *ribs*, the *sternum* and the *pelvis*.

*The Vertebrae.*—These bones are twenty-four in number, and are arranged one above the other, forming a bony column called the vertebral or spinal column, which is the central axis of the body. Each vertebra is an irregularly shaped bone, the larger portion of which, called the body, is concave behind, convex in front, and nearly flat on its upper and

lower surfaces. Projecting from the back side of the body is a bony arch which has at the centre behind a more or less distinct prominence known as the spine of the vertebra, or the spinous process. There are various other projections from the sides of the body and arch which serve as means for joining the vertebrae together and for the attachment of muscles. There is also noticeable a notch at the junction of the body and the arch on either side of the vertebrae, both above and below in most cases. When the vertebrae are arranged one above another in the spinal column, the bodies form a bony pillar, while the arches, being placed one above another, form a bony canal for the spinal cord. The notches before mentioned, being also superimposed one above another, form lateral openings through which the spinal nerves and blood-vessels may pass.

The skull itself may be considered as simply the expanded upper extremity of the spinal column, representing three or four vertebrae which have been consolidated and greatly modified.—*J. H. Kellogg.*

### THE INTERNATIONAL CONGRESS OF ALCOHOLISM.

THE International Congress of Alcoholism held its meeting in Paris from July 29 to August 1.

On the "Relations Existing between the Increase of the Use of Alcohol and the Increase of Insanity and Criminality," M. Ivernès, Chief of Statistics at the French Ministry of Justice, said :—

"Statistics very plainly show that there is an increase of crime in direct proportion to the increase of alcohol taken by each inhabitant. In France from 1873 to 1877, the average annual quantity of alcohol taken by each inhabitant was 2.72 quarts ; from 1878 to 1882, 3.53 quarts ; from 1883 to 1887, 3.83 quarts. During this time, the number of crimes and offenses increased from 172,000 to 195,000, and the number of insane people from 37,000 in 1872 to 52,000 in 1885.

"In Belgium, from 1868 to 1882, each inhabitant on an average took from 7 to 9 quarts of alcohol ; the number of crimes and offenses increased from 1868 to 1882 from 1900 for every 100,000 inhabitants to 2,877. The number of insane, which was 8,240 in 1868, has gone up to 10,020 in 1878.

"In Italy, from 1872 to 1885, the quantity of alcohol taken increased from 2.7 quarts to 5 quarts for each inhabitant. From 1879 to 1885 the number of criminals increased from 1400 to 1500 ; the number of insane from 15,000 to 22,000.

"These facts clearly show that there is a direct increase of crime and insanity with the increase in the use of alcohol ; on the other hand, an additional proof is the fact that a decrease of the use of alcohol in a country is accompanied by a corresponding decrease in insanity and the number of crimes. In Norway, as was stated by M. Cauderlier, in 1844, each inhabitant on an average took 10 quarts of alcohol ; in 1871, only 5 quarts ; in 1876, 4 quarts. During this same time, the criminal statistics came down from 249 per 100,000 inhabitants to 207 and 180 ; while the number of insane patients came down in the same proportion."

### USES OF THE LEMON.

LEMONADE from juice of the lemon is one of the best and safest drinks for any person, whether in health or not. It is suitable for all stomach diseases, gravel, liver complaint, inflammation of the bowels, and fever. It is a specific against worms and skin complaints. Lemon juice is the best antiscorbutic remedy known. It not only cures this disease, but prevents it. Sailors make daily use of it for this purpose. We advise every one to rub the gums with lemon juice to keep them in good condition. The hands and nails are kept clean, white, soft, and supple by the daily use of lemon instead of soap. It also prevents chilblains. Lemon is used in intermittent fever, mixed with strong, hot black coffee, without sugar. Neuralgia may be cured by rubbing the part affected with cut lemon. It is valuable also to cure warts and to destroy dandruff on the head

by rubbing the roots of the hair with it. It will alleviate and finally cure coughs and colds, and heal diseased lungs if taken hot on going to bed at night. Its uses are manifold, and the more we employ it externally, the better we shall find ourselves. Lemon juice is useful in removing tartar from the teeth, is anti-febrile, etc.

THE COST OF SMOKING TO ENGLAND.

THE cost price of tobacco annually imported into the United Kingdom is but £3,000,000, but taxation of one sort or another amounts to £9,000,000, and when we have included retail profits and cost of the apparatus required by smokers, we may put down cost of smoking to the British and Irish public at £16,000,000, being nearly £3 per head per annum of the adult male population of the United Kingdom.

WE have frequently referred in these columns to the practice of housekeepers' preserving their own fruit by the canning process. We can hardly forbear to mention the subject again. Now is the time. All kinds of fruits may be preserved to any length of time in a perfectly fresh state by scalding them, and while hot enclosing them in air-tight bottles, or cans. Glass jars manufactured for the purpose are the best, and may be procured at a reasonable cost. The process is exceedingly simple and easy, the essential consideration being that all the germs of fermentation are destroyed by thorough scalding; and that the air is rigidly excluded to prevent the entrance of others. No sugar is required until the fruit is used. If any of our readers wish further information in reference to this matter which pertains to health and economy, we will be glad to give it gratis.

Publishers' Department.

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## Bible Echo and Signs of the Times.

Melbourne, Australia, February 15, 1890.

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### APPOINTMENTS.

THE next session of the New Zealand Conference of Seventh-day Adventists is hereby appointed to be held at Napier, New Zealand, March 28 to April 6, 1890.

NEW ZEALAND CONFERENCE COMMITTEE.

THE next session of the New Zealand Tract Society will be held in connection with the annual meeting of the New Zealand Conference, at Napier, New Zealand, March 28 to April 6, 1890.

A. G. DANIELLS, *President.*

### NEW ZEALAND CONFERENCE.

THE friends of the cause in this colony will see by the appointments in this issue of the BIBLE ECHO, the time and place of the next annual meeting of our Conference. Last year, our meeting was held the latter part of May, and the weather was damp and chilly. We have appointed the meeting earlier this year, with the hope of having more favorable weather.

It will be observed also that this meeting is to be held in Napier. It was thought that there would be a more general attendance at this place, because it is the most central for those who have embraced the truth. We desire that all who can shall attend the meeting. The Napier church will cheerfully provide for you during the meeting. Pastor M. C. Israel and family, who are now on their way to New Zealand, will be with us. It is probable that Bro. Robert Hare also will be at the meeting.

We shall endeavor to consider the interests of all branches of the cause. Shall give instructions on the duties of church officers and members; missionary and Sabbath-school work; health and temperance work; and organize a colonial society. A part of each day will be devoted to the canvassing work. Thus we hope to make the occasion a profitable one to the cause. To this end, we invite all who can attend to do so, and solicit the prayers of all who are interested.

A. G. DANIELLS.

WE have received from the clerk of the church in Bismarck, Tasmania, a record of the proceedings at the organization of their church. From it we gather that Charles Fehlberg was chosen elder; E. Brandstater and H. Appeldorff, deacons; A. Tottenhafer, treasurer; and Peter Appeldorff, clerk. The membership of the church was 31, and subsequent additions have raised it to 43. They have erected a neat chapel, and are now enjoying its use for all their services.

WE give the first part of an excellent article on "The Law of the Sabbath," found in the *Churchman*, of London. The reasonings are cogent, and the statements sound. In one paragraph, which we omit, the author admits an element of weakness by stating that in Deut. 5 there is a second reason given for the sanctification of the Sabbath, and, being an advocate of Sunday sacredness, he draws an analogy to the present circumstances under which that day is kept, both as a memorial of creation and of the resurrection.

In the first place, no reason is given in Deut. 5 for the sanctification of the Sabbath. There is a reason given why Israel should resume its observance—because God had delivered them from their state of bondage, so that they could keep it. In the second place, the supposed analogy does not exist, since Sunday, nor any other day, can appropriately commemorate two events which occurred on different days. In this instance, the writer gives us chaff instead of wheat, but it is easy to distinguish between them.

### OUR CONVERSATION.

GOD has given us reason, to be used for a noble purpose. We are here as probationers for the next life. It is too solemn a period for any of us to be careless or to move in uncertainty. Our intercourse with others should be characterized by sobriety and heavenly-mindedness. Our conversation should be upon heavenly things. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

What is more worthy to engross the mind than the plan of redemption? It is a subject that is exhaustless. The love of Jesus, the salvation offered to fallen man through his infinite love, holiness of heart, the precious, saving truth for these last days, the grace of Christ,—these are subjects which may animate the soul, and cause the pure in heart to feel that joy which the disciples felt when Jesus came and walked with them as they travelled toward Emmaus. He who has centred his affections upon Christ will relish this kind of hallowed association, and will gather divine strength by such intercourse; but he who has no relish for this kind of conversation, and who is best pleased to talk sentimental nonsense, has wandered far away from God, and is becoming dead to holy and noble aspirations. The sensual, the earthly, is interpreted by such to be heavenly. When the conversation is of a frivolous character, and savors of a dissatisfied reaching out after human sympathy and appreciation, it springs from love-sick sentimentalism, and neither the youth nor the men with grey hairs are secure. When the truth of God is an abiding principle in the heart, it will be like a living spring. Attempts may be made to repress it, but it will gush forth in another place; it is there, and cannot be repressed. The truth in the heart is a well-spring of life. It refreshes the weary, and restrains vile thought and utterance.—*Mrs. E. G. White.*

THE extraordinary heat of the past month has been extremely trying to people who were well, and especially so to invalids. The harvest of death has been prolific, and has been gathered from all grades and classes. It stands us all in hand to exercise the utmost care of our habits and surroundings. The eating of unripe fruits, stale fruits, vegetables, or food of any kind, or abundance of flesh food, should be carefully avoided. Let the food be plain, cooling, and in moderate quantities. Keep the body clean with frequent bathing, and if you cannot keep cool, keep as cool as you can.

A WRITER in one of our exchanges, under the heading, "The Original Sabbath," invites consideration of the exploded fiction that Sunday is the original seventh day. This is based upon the supposition that in giving the Jews the Sabbath at the exode, another day than the seventh was given. The false nature of such a supposition is very apparent when the fourth commandment is read. Here the original Sabbath is enforced for the primary reason, that it was blessed and sanctified at creation. Then in order to complete this performance, another change is supposed at the resurrection of Christ. There is nothing new in this at all; but it is entirely without support in the Scriptures, and yet this writer supplements his suppositions with this exhortation: "The closer we follow the clear and direct teaching of God's Word, the safer we shall be." Exactly so. That is just what this writer does not do; and any one can see that. Where, we inquire, is the "clear and distinct teaching" of what this writer suggests? The Bible teaches directly the opposite. Therefore we advise him to abandon this worn-out fallacy, and adopt the plain and unmistakable statements of the decalogue.

WE notice among other resolutions adopted by the late meeting of the United Tasmanian and Victorian Wesleyan Conference, the following:—

That in view of the conscientious convictions of many of the members of the church, the Conference respectfully asks Sunday-school officers and teachers to discontinue as far as possible the practice of holding Sunday-school picnics on Good Friday.

A good conscience is a good thing to have. But we wonder why the consciences of these good people should trouble them in view of Sunday-school picnics held upon a day blessed only by the Catholic Church, while they are utterly regardless of the seventh day, which God has blessed and sanctified.

### ANOTHER STRIKE.

THIS time it is a church choir who have taken this modern method to protest against the dictation and oppression of the "bloated capitalist." In this case capital is represented by a minister who has the audacity to assert that he has some rights which the musicians should respect. Under the ministration of a former aged pastor, the music in St. Paul's pro cathedral in Melbourne, had, by agreement, passed entirely into the hands of the performers, who thereupon proceeded to expose their taste for "high" music without any regard to the devotional interests of the congregation. Upon the death of the pastor, the pulpit was taken by Mr. S. W. Chapman, who was not satisfied with the arrangement; and after gaining the assent of his committee, he claimed a voice in the selection of the music to be used in his services. This the choir resented by quitting in a body. We believe that all sensible people will uphold the position taken by the minister. When churches must be surrendered to opera performers, when singing, so called, becomes the leading feature, and the gospel becomes of no account, it is time for some one to protest. This piece of assumption on the part of these musical performers is going beyond anything we have heard of before; but there are plenty of people to sympathize with them, but not among those who esteem the sacredness of the sanctuary. The fantastic performances of the organist and choir can very readily dispel any sober reflections which a sermon might awaken. And there are in most congregations some godly worshippers upon whose ears the screeching flummery of Italian music does not fall acceptably, as they call to mind the spiritual hymns and tunes which have helped to express the praise of thousands in days of yore.

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