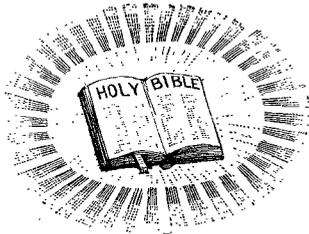


Bible



Echo

AND SIGNS OF THE TIMES

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

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

"THE MORNING COMETH."

Lo! FROM his Eastern heights sublime,
I hear the herald's joyous warning;
Day's glory deepens; far upclimb
The rosy splendors of the morning;
See yon triumphant steeds of light
Chase the retreating hosts of night;
The valleys sing, the hills rejoice,
And sounds aloft one cheering voice,
" 'Tis coming! Yes, 'tis coming."
'Tis coming! Yes, our night of tears
Shall fade before Immanuel's glory,
Which now to gild our earth appears,
Foretold in ancient song and story;
Foretold in that seraphic strain,
With notes which haunt our world again;
For, travelling through the shadowy years
The Just, the Merciful, appears,
Behold! the Lord is coming.

—Zion's Herald.

General Articles.

THE CHRISTIAN'S PRIVILEGE.

MRS. E. G. WHITE.

MANY who are sincerely seeking for holiness of heart and purity of life seem perplexed and discouraged. They are constantly looking to themselves and lamenting their lack of faith; and because they have no faith, they feel that they cannot claim the blessing of God. These persons mistake feeling for faith. They look above the simplicity of true faith, and thus bring great darkness upon their souls. They should turn the mind from self, to dwell upon the mercy and goodness of God and to recount his promises, and then simply believe that he will fulfill his word. We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of his law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins.

Darkness and discouragement will sometimes come upon the soul and threaten to overwhelm us; but we should not cast away our confidence. We must keep the eye fixed on Jesus, feeling or no feeling. We should seek to faithfully perform every known duty, and then calmly rest in the promises of God.

At times a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward God. No effort should be made to rein the mind up to a certain intensity of emotion. We may

not feel to-day the peace and joy which we felt yesterday; but we should by faith grasp the hand of Christ, and trust him as fully in the darkness as in the light.

Satan may whisper, "You are too great a sinner for Christ to save." While you acknowledge that you are indeed sinful and unworthy, you may meet the tempter with the cry, "By virtue of the atonement, I claim Christ as my Saviour. I trust not to my own merits, but to the precious blood of Jesus, which cleanses me. This moment I hang my helpless soul on Christ." The Christian life must be a life of constant, living faith. An unyielding trust, a firm reliance upon Christ, will bring peace and assurance to the soul.

Be not discouraged because your heart seems hard. Every obstacle, every internal foe, only increases your need of Christ. He came to take away the heart of stone, and give you a heart of flesh. Look to him for special grace to overcome your peculiar faults. When assailed by temptation, steadfastly resist the evil promptings; say to your soul, "How can I dishonor my Redeemer? I have given myself to Christ; I cannot do the works of Satan." Cry to the dear Saviour for help to sacrifice every idol and to put away every darling sin. Let the eye of faith see Jesus standing before the Father's throne, presenting his wounded hands as he pleads for you. Believe that strength comes to you through your precious Saviour.

By faith look upon the crowns laid up for those who shall overcome; listen to the exultant song of the redeemed, "Worthy, worthy is the Lamb that was slain and has redeemed us to God!" Endeavor to regard these scenes as real. Stephen, the first Christian martyr, in his terrible conflict with principalities and powers, and spiritual wickedness in high places, exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." The Saviour of the world was revealed to him as looking down from heaven upon him with the deepest interest; and the glorious light of Christ's countenance shone upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel.

If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord. Pride and love of the world will lose their power as we contemplate the glories of that better land so soon to be our home. Beside the loveliness of Christ, all earthly attractions will seem of little worth.

Let none imagine that without earnest effort on their part they can obtain the assurance of God's love. When the mind has been long permitted to dwell only on earthly things, it is a difficult matter to change the habits of thought. That which the eye sees and the ear hears, too often attracts the attention and absorbs the interest. But if we would enter the city of God, and look upon Jesus in his glory, we must become accustomed to beholding him

with the eye of faith here. The words and the character of Christ should be often the subject of our thoughts and of our conversation; and each day some time should be especially devoted to prayerful meditation upon these sacred themes.

Sanctification is a daily work. Let none deceive themselves with the belief that God will pardon and bless them while they are trampling upon one of his requirements. The willful commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. Whatever may be the ecstasies of religious feeling, Jesus cannot abide in the heart that disregards the divine law. God will honor those only who honor him.

"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." If we indulge anger, lust, covetousness, hatred, selfishness, or any other sin, we become servants of sin. "No man can serve two masters." If we serve sin, we cannot serve Christ. The Christian will feel the promptings of sin, for the flesh lusts against the Spirit; but the Spirit strives against the flesh, keeping up a constant warfare. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ!"

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have his presence to attend us at every step, but only by observing the conditions which he has himself laid down.

Religion must be made the great business of life. Everything else should be held subordinate to this. All our powers of soul, body, and spirit must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us.

We must come nearer to the cross of Christ. Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus—who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob him of his own by withholding from him our affections and our service! Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers,—“to sit with

me in my throne, even as I also overcame, and am set down with my Father in his throne"?

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: "Giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge, temperance, and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Peter addresses those who have obtained like precious faith: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." By divine grace, all who will may climb the shining steps from earth to heaven, and at last, "with songs and everlasting joy," enter through the gates into the city of God.

THE CHANGE OF THE SABBATH IN CHAMBER'S ENCYCLOPEDIA.

WE present herewith extracts from Chamber's Encyclopedia, on the subject of the Sabbath. The article itself is an extended one; and these extracts begin at the point where the author takes up the consideration of the observance of the first day of the week. We do not quote this writer because he purposely favors the observance of the true Sabbath, for it is evident that he does not. But it is that our readers may have, from a source which observers of the Sunday cannot reject, a candid statement of various steps by which the place of the Sabbath was usurped by a day, the observance of which never received divine sanction. We present this testimony the more confidently, because it is standard authority with all English-speaking people, and the book itself will be accessible to nearly all our readers. We do not approve of the term "Jewish" which this author applies to the Sabbath and the decalogue. But his statement of the successive steps by which Sunday-keeping was foisted upon the church is no doubt written in candor and truth; the first "undoubted mention" of Sunday meetings being by Justin in the middle of the second century, and the final act, the edict of Leo in the ninth century.

"Hitherto we have spoken of the observance of *Saturday*, the day of rest prescribed to the Jews, and to which exclusively the name of the Sabbath day was anciently applied, and still continues to be given by every nation but the English and its offshoots. At what date the Sunday, or first day of the week, began to be generally used by Christians as a stated time for religious meetings, we have no definite information either in the New Testament or in the writings of the Fathers of the church. By none of the Fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment, or on the precept or example of Jesus or his apostles, or on an ante-Mosaic Sabbath law promulgated to mankind at the creation and continuing in force after the coming of Christ.

"On what grounds, then, did the Christians observe the first day of the week as a time for religious assemblies? and how and when did the custom of so distinguishing it begin? To these questions, very different answers have been given. According to some theologians, apostolic precept or example is

the only conceivable origin of a custom apparently so general as well as early; and of such *example* at least, they find evidence in John 20:19, 26; Acts 2:1; 20:6, 7; 1 Cor. 16:1, 2; and Rev. 1:10. But others, doubting or denying the conclusiveness of this scriptural proof, conceive that an adequate explanation may be found in the circumstances of the primitive church. That the desire which naturally actuates the members of every new and unpopular religious sect to meet frequently for worship, instruction, and mutual encouragement, might very soon lead to the fixing of stated days for that purpose, may be assumed as self-evident; that a weekly day should be chosen, would be a natural result of the Jewish habits of the earliest Christians; and that the day on which their Lord had risen victorious from the grave should be thought fittest for this weekly festival, is precisely what was to be expected in their circumstances. But the resurrection of Jesus is by no means the only reason assigned by the Fathers for the honor which they paid to the Sunday. By Justin, in whose *Apology for the Christians to Antoninus Pius*, written between 138 and 150 A. D., the earliest undoubted mention of Sunday meetings in the works of the Fathers occurs, several reasons for holding them *then* are assigned; the first being, that on this day of the week the world and light were created, and the second being the resurrection of Christ. 'We all of us,' says he, 'assemble together on Sunday, because it is the first day in which God changed darkness and matter, and made the world. On the same day, also, Jesus Christ our Saviour rose from the dead; for he was crucified on the day before that of Saturn, and on the day after that of Saturn, which is that of the sun, he appeared to his apostles and disciples, and taught them what we now submit to your consideration.' To these reasons, Origen adds the fact that manna was first given to the Israelites on a Sunday; while subsequent writers adduce various other events, either recorded, or by them imagined, to have occurred on that day. In arguing with Trypho, Justin opposes Sabbath-keeping by Christians on grounds which would have been retorted by the Jew as condemning equally the observance of a first-day Sabbath, had the Sunday at that time been regarded as the Sabbath; from which fact, and the circumstance that in his *Apology*, already mentioned, where he professes to give the Emperor Antoninus a full account of the observance of the day, no mention is made of rest from labor as a part of that observance, the inference has been drawn, that, except during the time of divine service, the Christians in this Father's age thought it lawful to follow, and actually did follow, their worldly pursuits on the Sunday. It is true that by Tertullian, who wrote in the latter half of the second century, the Christians are described as 'putting off even their business on the Lord's day, lest they might give place to the devil;' an indication, in Neander's opinion, that now the Jewish law of the Sabbath had begun to be applied to the Lord's day. But the soundness of this interpretation has been questioned, Dr. Hesse, for instance, stating that he can find in it 'nothing Sabbatarian—nothing, in fact, more than I should have expected, considering that the church had now become somewhat settled—that, rather than that the duties peculiar to the Lord's day should be neglected, worldly business was put off to another day.' But whatever may have been the opinion and practice of these early Christians in regard to cessation from labor on the Sunday, unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A. D., of which the following is a translation: 'Let all judges, inhabitants of the cities, and artificers, rest on the venerable Sunday. But in the country, husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and planting o-

vines cannot be so advantageously performed on any other day; lest, by neglecting the opportunity, they should lose the benefits which the divine bounty bestows on us.'

"It was a natural result of Constantine's law, backed by such interpretations of the Old Testament as these, that, in the words of Dr. Hesse, 'a new era in the history of the Lord's day now commenced; tendencies toward Sabbatarianism, or confusion of the Christian with the Jewish institution, beginning to manifest themselves. These, however, were slight, until the end of the fifth century, and are traceable chiefly to and in the civil legislation of the period.' But it was not till the year 538 that abstinence from agricultural labor on Sunday was recommended, rather than enjoined, by an ecclesiastical authority (the third council of Orleans), and this expressly 'that the people might have more leisure to go to church, and say their prayers;' nor was it till about the end of the ninth century, that the Emperor Leo, 'the Philosopher,' repealed the exemption which it enjoyed under the edict of Constantine. And now, the Lord's day being thoroughly established by law as a Sabbath, the fourth commandment would more than ever be employed by the clergy as a means of persuading to its observance."

HANDLING THE WORD OF GOD HUMOROUSLY.

THERE may be doubt about the "prosperity" of a jest under ordinary conditions, but a joke about a Bible verse or character is sure to raise a laugh. The poorest joker, the dullest laborer in the field of fun, can count on success if he takes the Word of God for his material. Generations of irreverence have covered the ground quite thoroughly, but there is left enough text and personality for generations to come to handle humorously. The future as well as the past is secure, if irreverence of this sort is to continue.

Judgment in this matter must begin at the house of God. Amateur and professional scoffers have their account to render for ridicule and sneers; but I wish to deal now with the unconscious and undesigned irreverence alike of persons set apart to preach and teach, and of persons who have set themselves apart to hear, not forgetting the average theological seminary student. The "funny column" of religious newspapers, likewise, must not be slighted.

The traditional jest naturally comes first in the series. A person often merely hands down to his children an amusing story of misused or abused Scripture, which he, in turn, heard his grandfather tell with glee. Certain passages of the Bible have a humorous "annex," built generations ago; and the noble outlines and fair colors of the text-structure which the Holy Ghost planned, are sometimes overshadowed by the building of which Humor was the architect. Mistaken emphasis, grotesque combinations of verses, fanciful interpretations, comparisons which impair rather than compare,—these and many other helps to absurd associations are reported, and transferred by father to son. There is an invincible life-spirit in these traditions which imperils the proper reception of the Word of God. Much that our grandfathers did is our joy and pride, but their bequest of Bible jokes is a costly inheritance.

We contribute fresh material for fun at the expense of the Bible, furthermore, by repeating the laughable and often extraordinary comments of young children on Bible stories. The child's strange views about the sacraments, for example, are frequently quoted with the inevitable result of causing listeners to associate what is diverting with these inestimable treasures. Even more harmful and offensive is the perpetuation of childish sayings about the person and work of God. The praise which is perfected "out of the mouth of babes and sucklings" God delights in; but it nowhere appears that childish humor

about his being and doing is looked upon by the Almighty as a religious vehicle.

It is not necessary to mention the various ways in which disciples of Christ help his adversaries by this heedless indulgence in a humorous use of the Scriptures. What offender cannot easily catalogue the variations on the fundamental and irreverent note? One argument used by opposers of an unrestrained liberty of handling the Scriptures would have less weight if men and women who profess to love the Word of God set the example of frowning upon the joking habit, whose victim goes to the Bible hopefully and constantly, as Bible people went to Jacob's well.

A minister recently preached in one of our cities a "Let go" series of sermons, which included, it is said, an admonition to "let go" of your neighbor's umbrella. A "Let go" organization formed to stop jests on and about the Bible would have its hands full, and ought to date from this month. If all joined it who need to reform in this regard, what expert could easily take the census of the membership? What an impressive company of ministers, Sabbath-school teachers, and other Bible students, might swell the array!

It is much to have an unchained Bible; it would be more to have a Bible handled with a reverence which believes that God gave his Word, not that its text might make men laugh, but to move them to live as his sons.—*Rev. Geo. T. Packard.*

DAMASCUS.

DAMASCUS is sometimes called the oldest city in the world. Whether or not this be true, a city that can trace a continuous existence from the time of Abraham, has, at least, some claim to antiquity. While Babylon, and Nineveh, and Seleucia have fallen into decay, and tempt the scholar only with cuneiform inscriptions and buried relics, Damascus still throbs with the life of 120,000 souls. To me it is the most fascinating city of the East. Beyrout, Alexandria, and even Cairo are too much tinged with Europe; Jerusalem's pauperism and superstition are repulsive; Smyrna and Constantinople with their steamer-crowded harbors are too accessible to the outside world. Damascus, lying seventy miles from the sea, beyond the two ranges of Lebanon, forms a little world in itself. To the minds of Arabic poets it has always presented an ideal of paradise, this city of green; and after the drought and heat of the desert, it is not strange. They always speak of it as a "white ship in an ocean of verdure," and so it did seem to us from the summit of Mount Hermon and from the nearer spurs of Anti-Lebanon.

The Moslems delight to tell how their prophet, Mohammed, once came to visit Damascus; but as he looked upon the fair city, he paused, saying, "As I can enter but one paradise, I choose to take mine in the next world," and so he turned away.

Beyrout is connected with Damascus by a fine mountain road, built by a French company, on which coaches run daily, the journey requiring fourteen hours with ten changes of horses.

Our three strong horses whirled the coach swiftly down the eastern slope of Anti-Lebanon, and about 7 A. M. we reached the Barada, the Abana of the Bible.

The Abana makes Damascus. For usefulness it is a little Nile, but so different in character. At Ain Fijj, four hours up in the mountains, it comes with a great burst from the rock, and dashes down the gorge with the swiftness of an Alpine stream. It is always in a hurry, whirling, tossing, and swaying the willow boughs. By an elaborate system of water-works, every large house is supplied with a running fountain in the central court, and the vast acreage of orchards and gardens is intersected every-

where with canals for irrigation. Without it, the splendid groves of apple, and pear, and apricot, and walnut would be impossible. Cut off the fountain of the Abana, and Damascus would dwindle away into a desert village.

The vast majority of the Damascenes are Moslems, intensely bigoted, and jealous of everything that looks like progress. Here they are in their stronghold. They wear a self-conscious air of proprietorship, and as we pass along the bazaars, they look upon us with a dogged sufferance, as though a nod from the authorities might cause a repetition of the scenes of 1860, when the streets ran red with the blood of 6000 Christians. But the breaking down of bigotry has gained much since that time. The French post-road, with its daily mails from the seaboard; the recollection of a French army, and the watchful eye of European powers; the influence of missionaries, and the existence of mission schools, have all helped to keep fanaticism within bounds.

The great mosque is the most wonderful antiquity of the city. Built on the site of an old heathen temple, which, in turn, became a Christian church, it is now one of the famous mosques of the world.

Everything of Christian significance was of course destroyed when the building was taken by the Moslems, under Abd el Melik, but on an old portal is still found a well-preserved Greek inscription. We obtained leave to climb upon the roof of the silver bazaar to see it; it reads thus: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations."

So engrossing were the bazaars and manners of the modern Damascenes, that we found it difficult to appreciate the fact that we were walking on such historic ground. Of course, the house of Naaman and Ananias, and the place where Paul was let down in a basket over the wall, are all shown to the credulous; but the only Biblical site with any reasonable authenticity is the "Street called Straight." Certain old pillars and archways show this to be very old, and from its position it was, no doubt, the main street of Damascus in the time of St. Paul. It is still "straight," covered for most of its length with an arched roof of wood, under which the sleepy traffic of the great city surges to and fro. It was somewhere here that the scales fell from the eyes of Saul of Tarsus; and from these old streets, Paul the apostle went out, a chosen vessel in God's hand to bear his name "before the Gentiles, and kings, and the children of Israel." Out of the darkness and corruption of modern Damascus speaks the prophetic text on the old Christian church, "Thy dominion endureth throughout all generations."—*Prof. F. S. Woodruff.*

THE UNFAIRNESS OF INFIDELITY.

INFIDELS make special pretensions to fair dealing and fair play. Now, would it be a fair way of investigating the character of any man, to go among his bitterest enemies, and hunt up every sneer and scoff and story, whether true or false, and then, without further ado, pronounce judgment upon him, and refuse to have any intercourse with him? Would it not be reasonable to consult his friends also, and see what they have to say, and especially to become personally acquainted with him, and to investigate the character and accusations of his enemies, before giving credence to them, and see whether they were not prompted by envy, malice, or revenge, in the charges which they brought against him? But how do skeptics investigate the Bible? Not one in a hundred of them has ever read it through since he came to the years of understanding. They do not make it a study; they do not understand it; they cannot fairly represent it. It is a rare thing that an infidel quotes a passage of Scripture correctly.—*Gospel Sickle.*

SATISFIED. PS. 17:15.

ROBERT HARE.

I SHALL be satisfied, oh, wondrous thought!
Somewhere, sometime, I know not how,
The cloud-wreaths shadowing all the years
Will pass as morning's dewy tears,
Or mists from mountain brow.

I shall be satisfied; but no, not here,
Where tempests rise and storms o'ercast;
Where twilight shades eclipse the dawn,
And restless moments hurry on,
Till all of day is past.

I shall be satisfied; then, spirit, wait;
The furnace flame's refining power
Must cleanse thy temple of its dross,
Till all below appears but loss,
And vict'ry fills each hour.

I shall be satisfied, yes, all complete;
Each fancy changed, each want supplied,
When bursting from earth's gloomy night
Into the dawn of heaven's light,
I shall be satisfied.

I shall be satisfied! O tired soul!
No waning moon, no stars decline;
Nor autumn leaves, nor fading flowers,
To mark the tread of wintry hours,
Or mar thy joys divine.

Somewhere, sometime, all satisfied; and then
No more the heart its peace denied;
The shattered hopes, the cankering care,
The heavy cross too great to bear,
Forever cast aside.

New Zealand.

SIN ITS OWN DESTRUCTION.

M. C. WILCOX.

AN all-wise Creator made sin its own destruction. "Sin, when it is finished, bringeth forth death." James 1:15. Or, as the Revised Version reads, "And the sin, when it is full-grown, bringeth forth death."

We know that this is true in the mechanical world. If in a machine a cog is broken, an arbor bent, or a pulley out of line, the machine runs contrary to the law of its existence and nature, and it soon breaks down. The broken cog or the bent shaft is the *sin*, or the transgression of the law of its nature; and it soon ruins, or destroys, the machine. The defect in the machine proves the destruction of the machine. We plant a tree in a fertile soil, under favorable conditions, and it grows strong and vigorous. But if we place a heavy iron band about the trunk of the tree, it soon dies. The law of its growth and nature has been transgressed, and the transgression proves the destruction of the tree. The drunkard, the tobacco-user, the fashion devotee, are sinners against physical law, and the sin, if continued, proves their destruction.

It is even so with the whole man. "Sin, when it is finished, bringeth forth death." "In the day that thou eatest thereof, thou shalt surely die," was the warning given our first parents. They ate. The seeds of death were sown by sin, and when finished, Adam died. Thus God, in his wisdom, has made sin to destroy itself. Yet to all of Adam's race he offers the "unspeakable gift" of immortality, or eternal life, through our Lord Jesus Christ. From the Adamic death he redeems all, irrespective of character. But those who are Christ's rise to immortality, those who have rejected the gift, rise to die the second death. From this there is no resurrection. Rev. 20:14. The universe of God is once more clean, sin and death are swallowed up in their own destruction, the purifying fires of the day of wrath sweep away forever the foul blot, and "there shall be no more curse." Rev. 22:3. The conflict is over, the victory is worthy of God.

IMPUDENCE and ignorance, like modesty and virtue, are inseparable.

THE LOGIC OF FACTS.

U. SMITH.

LET it be once admitted that the fourth commandment has to do with the weekly cycle, and there can be no possible room for any confusion as to what seventh day the commandment means; and it must be admitted by every candid mind that the fourth commandment does have to do with the weekly cycle, and with that alone. It was six days of labor and one of rest that gave rise to that division of time. The labor was the labor of God, and the rest was the rest of God, in the very beginning of this world's history. Those seven days having elapsed, a halt was made, and the Sabbath memorial was erected, to be observed on every seventh day thenceforth.

The week, an absolute and independent division of time, owing its existence to no other circumstances than these, was now completed, and given to the world as a model for all coming time. Days and seasons and months and years were to be governed by the heavenly bodies; the week was to be governed by the Sabbath; for the week sprung from the great events which make the Sabbath, and grew out of the appropriation which God made of the first seven days of time, devoting six of them to labor, the seventh to rest. The week thus constituted has come down from that day to this. Which day of this weekly cycle it was that was set apart as the Sabbath, is not a point of any uncertainty at all. There is no question concerning it whatever. It was the last day of this series of seven, the seventh day of this week.

Now the fourth commandment has to do with this period of time, and with this only—the six days of labor and the one of rest, which constitute the week. Moreover, it refers directly back to the work of creation, which brought the week into existence. It speaks of the very day on which God rested, and which he blessed. This it designates as the seventh day, and says that this seventh day is the Sabbath. The Sabbath, then, is the seventh day of what? The only answer that can be given is that it is the seventh day of this weekly cycle ordained from the beginning.

But the objection is urged frequently of late by religious teachers, that the commandment does not say the seventh day "of the week," and therefore the Sabbath may be any other day in the week; and more and more such an objection to the Sabbath seems to us a direct affront to the testimony of the Scriptures, and every principle of sound and candid reasoning.

But we are told that the determination of the question which day is the seventh day, all depends upon where we begin to count. Yes; but where should a person begin to count? Isn't it usual to begin with "one"? On once asking a little child to count seven, it responded something like this: "Three, five, four, six, two, one, seven." This was excusable because it was a baby; it is not so excusable in a Doctor of Divinity.

These days in the weekly cycle are all numbered for us from one to seven, and what right have we to change the count which God has given us, and call the day which he names the first anything but the first, and the one which he calls the seventh anything but the seventh? In a series of seven all numbered, what could we think of a person who would take the second, fourth, or fifth, and call it "one," and begin to count from that? Of such an act are they guilty who try to make the seventh day, the day of the commandment, come on any other than the seventh day of the week to which God has fixed it. The attempt is too transparent a piece of sophistry to mislead for any great length of time any who will give the subject its due measure of honest and careful study.

WHAT IS DUE TO GOD, AND WHAT TO CÆSAR?

"RENDER therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."—CHRIST.

In these words Christ has established a clear distinction between Cæsar and God. As the word "Cæsar" refers to civil government, it is apparent at once that the duties which we owe to Cæsar are civil duties, while the duties which we owe to God are wholly moral or religious duties. Webster's definition of *religion* is, "The recognition of God as an object of worship, love, and obedience." Another definition, equally good, is as follows: "Man's personal relation of faith and obedience to God."

It is evident, therefore, that religion and religious duties pertain solely to God; and as that which is God's is to be rendered to him, and not to Cæsar, it follows inevitably that according to the words of Christ, civil government can never of right have anything to do with religion,—with a man's personal relation of faith and obedience to God.

Another definition which may help in making the distinction appear, is that of *morality*, as follows: "*Morality*: The relation of conformity or non-conformity to the true moral standard, or rule. . . . The conformity of an act to the divine law." As morality, therefore, is the conformity of an act to the divine law, it is plain that morality also pertains solely to God, and with that, civil government can have nothing to do. This may appear at first sight to be an extreme position, if not a false one; but it is not. Again: moral law is defined as "The will of God, as the supreme moral ruler, concerning the character and conduct of all responsible beings; the rule of action as obligatory on the conscience or moral nature." "The moral law is summarily contained in the decalogue, written by the finger of God on two tables of stone, and delivered to Moses on Mount Sinai."

These definitions are evidently according to Scripture. The Scriptures show that the ten commandments are the law of God; that they express the will of God; that they pertain to the conscience, and take cognizance of the thoughts and intents of the heart; and that obedience to these commandments is the duty that man owes to God. Says the Scripture, "Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13.

Many illustrations might be given to show that obedience to the moral law is morality; that it pertains to the thoughts and intents of the heart, and therefore, in the very nature of the case, lies beyond the reach or control of the civil power. To hate is murder; to covet is idolatry; to think impurely of a woman is adultery; these are all equally immoral, and violations of the moral law, but no civil government seeks to punish for them. A man may indulge these sinful thoughts all his days; but so long as they are confined to his thought, the civil power cannot touch him.

But let that man's hatred lead him, either by word or sign, to attempt an injury to his neighbor, and the state will punish him; only let his covetousness lead him to lay hands on what is not his own in an attempt to steal, and the state will punish him; only let his impure thought lead him to attempt violence, and the state will punish him. Yet bear in mind that even then the state does not punish him for his immorality, but for his incivility. The immorality lies in the heart, and can be measured by God only. The state punishes no man because he is immoral. If it did, it would have to punish as a murderer the man who hates another, because, according to the true standard of morality, hatred is murder.

This distinction is shown in the very term by which is designated state or national government; it is called *civil* government. No person ever thinks of calling it moral government. The government of

God is the only moral government. God is the only moral governor. The law of God is the only moral law. To God alone pertains the punishment of immorality, which is the transgression of the moral law. Governments of men are civil governments, not moral. Governors of men are civil governors, not moral. The laws of states and nations are civil laws, not moral. To the authorities of civil government pertains the punishment of incivility, that is, the transgression of civil law. It is not theirs to punish immorality; that pertains solely to the Author of the moral law and of the moral sense, who is the sole judge of man's moral relations. All this must be manifest to every one who will think fairly upon the subject, and it is confirmed by the definition of the word "civil," which is as follows: "*Civil*: Pertaining to a city or state, or to a citizen in his relations to his fellow-citizens or to the state."

By all these things it is made clear that we owe to Cæsar (civil government) only that which is civil, and that we owe to God that which is moral or religious. Other definitions show the same thing. For instance, sin, as defined by Webster, is "any violation of God's will;" and as defined by the Scriptures, "is the transgression of the law." That the law here referred to is the moral law, the ten commandments, is shown by Rom. 7:7: "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet."

Thus the Scriptures show that sin is a transgression of the law which says, "Thou shalt not covet," and that is the moral law. But crime is an offense against the laws of the state. The definition is as follows: "Crime is strictly a violation of law either human or divine; but in present usage the term is commonly applied to actions contrary to the laws of the state." Thus civil statutes define crime, and deal with crime, but not with sin; while the divine statutes define sin, and deal with sin.—A. T. Jones, in *Civil Government and Religion*.

PRAYER.

E. G.

THE greatest want of our time seems to be real, earnest prayer. Jesus said, "Have faith in God," before he gave the promise, "Whatsoever ye ask, believe that ye receive;" so there must first be faith in God as a life habit. The prayer of faith will depend on the life of faith; asking all in the name of Jesus runs parallel with doing all in that name. The full power to use the name depends on the relationship in which we stand to it. It is to men and women who forsake all for his name's sake, who count not their lives dear, who are ready to die for him (Matt. 19:29; Acts 15:26; 21:13), that the full power of the name will be committed, so the praying depends on the living; for believing prayer has its root in a holy life. To live according to the will of God, is the only way to know how to pray according to his will.

Now let us see what the Word of God says concerning prevailing prayer. The conditions are threefold: 1. Living and abiding union with Jesus: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. 2. Systematic obedience to the teachings of the Word and the Holy Spirit: "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:21, 22. 3. Unwavering faith in the veracity and faithfulness of God: "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." James 1:6, 7.

There are many other passages of similar bearing and of equal weight; but I regard these as clearly

Timely Topics.

PREPARE WAR.

THE prophet Joel in writing of the last days says: "Proclaim ye this among the Gentiles [literally, nations]; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; heat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." Joel 3: 9, 10. How strikingly this is being fulfilled in our day, none can fail to observe. The most destructive implements and agencies are eagerly sought by nations for the purpose of annihilating as effectually as possible any foes they may engage.

The following is from a late paper:—

"Lieutenant James Weir Graydon, of the United States Navy, has been inventing a new engine of war, that can slay and destroy as rapidly as an earthquake. It is a pneumatic gun which can hurl dynamite in lumps. He has a small one which would throw six-pound shells just to destroy a house or two, or such a trifle as a dozen human beings. And he has plans for a larger one which would throw, with accuracy, half a ton of dynamite at a mark three miles off, and destroy at one blow the fruit of the diligence and savings of a town for a whole generation, and hurl its inhabitants into eternity, causing a thousand mothers and widows to sit in hopeless tears."

RELIGIOUS EDUCATION IN PUBLIC SCHOOLS.

THE introduction of the Educational Amendment Act in the Victorian Parliament was made the occasion of some remarks bearing upon the subject of religious instruction in State schools. This is a subject in which all classes of society feel deeply interested, though public sentiment is very diverse relating to it, the extremes of sentiment being as wide apart as the poles. And each party believes itself to be working for the real good of the people. Upon this question we find ourselves compelled to take a position different from that occupied by a large portion of the religious people of the colony. We fully believe in the importance of religious training and instruction for children and youth; and for that purpose we as a people have established numerous schools and classes where the Bible and its truths form a prominent feature of the instruction, and where they are taught in harmony with the views we hold. But we could not expect that the State would undertake to teach the views of S. D. Adventists; and we should emphatically object to our children being taught the very things we have been called upon to unlearn. We do not mention this because the situation is peculiarly applicable to our people, but because of the injustice which would result to all classes who did not coincide with the ideas taught. A Catholic would not wish his children to be taught by a Baptist, nor would a Presbyterian enjoy having the errors of Unitarianism taught at public expense, and he being compelled to have his children in attendance.

But it is suggested that only such instruction be given as can be accepted by all Christian people. That, it must be confessed, would be rather shallow. We cannot agree on the first principles of Bible religion. Even the ten commandments are a subject of dispute, some accept them as they are, some want them changed, and some totally discard them. And the elementary principles of the gospel are as diversely held. In a leading article, the *Melbourne Age* speaks right to the point on this subject in its issue of June 27. Here is an extract:—

"The State must either teach religion and compel all children to be so taught, or it must leave the matter alone altogether. In every free community speculation on matters spiritual is so rife that no general agreement on theological doctrines can be arrived at. How, under such circumstances, is religion to be taught to a mixed population in the

setting forth the conditions of prevailing prayer, constituting, as it were, the three steps of successful approach to the mercy seat. They are like three links of a golden chain connecting our souls with God; if one be missing or defective, the power to prevail in prayer is lost. Does not this explain the reason why there is so much ineffectual prayer in our day. We get hold of a promise, and try to work up faith in its fulfilment; but one of the conditions is wanting, one of the links is broken, our own hearts condemn us; then have we no confidence toward God, and whatsoever we ask we do not receive, because we keep not his commandments, and do not the things that are pleasing in his sight.

No matter what our creed or opinion, God has made it a law of our spiritual being that without submission and obedience there can be no confidence. Faith in Jesus is God's expedient for bringing us back to obedience, and not for saving us in disobedience; and all through the New Testament he refuses to accept any other proof of discipleship than that of obedience. No less than six times in John, chapters 14 and 15, is this criterion insisted upon. Faith without works (obedience) is dead, and therefore has no power to take hold of God or appropriate his promises. There is too much of that cry abroad, Faith, faith, only believe, while consecration and obedience, as indispensable conditions of faith, are entirely lost sight of. "How can ye believe," said the Lord to some in his day, "while ye receive honor one of another, and seek not the honor that cometh from God only?"

Oh, may it not be said of us, "How can ye believe who prefer self-indulgence, wealth, or worldly conformity to Christ and his cross and the extension of his kingdom."

Hobart.

DEVELOPMENT OF CHARACTER.

THAT which is most precious in character, and which is of most service to others as an outcome of character, is never made manifest except under pressure. The Arabs have a proverb: "Nothing will get oil out of an olive but crushing it." And this is only another phrasing of the thought of Bacon: "Virtue is like precious odors, most fragrant when they are incensed," *i. e.*, burned or crushed. Only when the alabaster vase of perfumed oil was crushed by Mary of Bethany did that possession of hers rightly honor her Master; and only then did its fragrance fill the house, and begin its filling of the air of all the world beyond. It is not pleasant, but it is good, to have one's character brought under that crushing pressure of adversity or of other trial, which shall force out its best influences, as a means of gain to one's self and to one's fellows. As wise Seneca said: "The good things which belong to prosperity are to be wished for; but the good things which belong to adversity are to be admired." Chastisement from God is a sure evidence of the love of God; but, at the first, God's loving chastisement seemeth not to be joyous, but grievous.—*Selected.*

PAUL taught that there was no hope of a future life except through the resurrection of the dead. Here are his words: "If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for to-morrow we die." 1 Cor. 15: 32. What did Paul mean by this?—Just what he said, that if the dead did not rise, they had better eat and drink; for to-morrow they would die, and there was no future life. All hinges, then, not on a man's natural immortality, but on God's power and promise to raise him from the dead.

As some rare perfume, in a vase of clay,
Pervades it with a fragrance not its own,
So when Christ dwelleth in a mortal soul,
All heaven's own sweetness seems round it thrown.

State schools? There is always the parrot cry raised that there can be no objection to the reading of the Bible without comment during school hours; but there is the very solid objection that the members of the Roman Catholic Church disapprove of Bible reading without authoritative interpretation. To introduce Bible reading into the schools would be, therefore, to make them denominational instead of national, and render unanswerable the claims of Roman Catholics, Jews, and all other sects which disapproved of the perfunctory character of the religious instruction imparted in the State schools, for grants for the maintenance of schools of their own."

MOLOKAI.

VERY much is being said to the credit of Father Damien, who recently ended his life, a leper, on the island of Molokai, one of the Hawaiian group, whither he had voluntarily gone to devote himself to the unfortunate victims of that dreadful disease, who are consigned to that lonely spot by the government. Leprosy has a strong hold upon the inhabitants of the Hawaiian kingdom, and each year becomes more deeply seated, and the number of its unhappy victims is on the increase.

At Honolulu there is a hospital which is cared for by sisters of charity, in which suspected cases are placed. When the nature of the disease has become established beyond doubt, the patients are removed to Molokai. They will never return; and many are the sad partings which take place at the wharf of the little boat that plies to the island. Even at this distance, the heart aches at the thought of the agony of such partings. A loved one, perhaps husband and father, or a wife and mother, a daughter, a son, is being transported from home and loved ones, never to behold them more. It is not to a peaceful rest in the grave, that were bliss compared to what inevitably awaits that dear one,—a desolate cabin on a rocky shore, a lingering and loathsome death, the association of only those as unclean as himself.

It is nearly twenty-five years since the leper settlement was opened there, and in the last fifteen years more than 2,500 lepers have been banished thither. The average death rate is about one hundred and fifty a year, and there are about 1000 on the island. The government provides for them to quite an extent, at the rate of perhaps £20,000 a year. The first to offer their services to care for these unfortunates were a Mr. Walsh and wife. Failing health soon compelled his withdrawal, and his place was supplied by Father Damien in 1873.

Our attention was first called to this unhappy community while passing from San Francisco to Honolulu, a little over a year since. For a fellow-passenger we had Father Conrady, who knew of the impending fate of Father Damien, who was drawing near death, stricken with this terrible blight, and was on his way to become an associate in his sufferings and probably his fate. He went with a full knowledge of the terrible experiences before him. A gentleman of culture and of the kindest of spirit, it seemed to us all a sad fate; for he knew well that when he bade farewell to Honolulu, he was saying good-bye to the world forever. It is indeed a lofty and noble spirit of unselfish love and devotion that can prompt to such a sacrifice. We honor the dead priest who has finished his work. We almost revere the memory of our friend, Father Conrady, who was being led to embrace a life of toil and privation, to a companionship with horrible death and suffering, and to death at last, by the same spirit which brought the Lord Jesus to earth to die for us.

It is estimated that the present population of the United States is 64,000,000. The increase is 100,000 a month, exclusive of immigration, and last year the increase by immigration was 518,000. At this rate the next census, which will be taken in July, 1890, will show a population of about 67,000,000.

The Home Circle.

WHO IS MY NEIGHBOR?

VENNA HARTMAN.

Thy neighbor? It is he whom thou
Hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
Whose eye with want is dim,
Whom hunger sends from door to door;
Go thou and succor him.

Thy neighbor? 'Tis that weary man
Whose years are at their brim,
Bent low with sickness, care, and pain;
Go thou and comfort him.

Thy neighbor? 'Tis the heart bereft
Of every earthly gem,
Widow and orphan helpless left;
Go thou and shelter them.

Thy neighbor? Yonder toiling slave,
Fettered in thought and limb,
Whose hopes are all beyond the grave;
Go thou and ransom him.

Oh! pass not, pass not, heedless by;
Perhaps thou canst redeem
The breaking heart from misery;
Oh, share thy lot with him!

HOW FRITZ FOUND THE PURSE OF GOLD.

SOMETHING was the matter with Fritz. No one knew exactly what to call his disorder, but every one knew that it was serious. His eyes were dull and heavy, his face was pale, and his head ached almost all the time. His shoulders were bent, his muscles weak and flabby, he had no appetite, and did not sleep well. His mother petted him and coaxed him to eat, and watched him for fear he should do any work; for work had never agreed with poor Fritz. And the neighbors sent every kind of herb tea they could think of, and he drank it every drop, but was no better. And they all shook their heads and sighed over him, wishing they could know the real name of his trouble. At last his mother, worn out with hard work and anxiety, died, thinking with her last breath, "Ah, me! What will become of my poor Fritz?"

And all the neighbors wondered so, too. She left a snug, tiny bit of a cottage, a large garden-patch, and an orchard, with a long lease and a low rental. But everything was ill-kept, poorly cultivated, forlorn, and neglected.

"Good evening to you, Fritz," said a voice, as Fritz sat by himself, wondering the same thing which his mother and all the neighbors had wondered.

It was the old, very old school-master who came up the little walk to the cottage door. His tottering steps were supported by a stout staff, and his long, white hair waved about his kindly face and fell to his shoulders.

Fritz was sitting on a bench outside the door, thinking over the suggestion of one of the good, sympathizing neighbors who had just left him, that he was probably not long for this world, and inclining to agree with her. He made room for the old man.

"I taught you to read, Fritz," he said, "and your father and his father before him. I'm an old, old man, you see! And I've come to tell you something you ought to know. There's a heavy purse of gold buried on this place of yours."

"A purse of gold!" exclaimed Fritz, in astonishment. "You must be mistaken, master. How did you come to know it?"

"Never mind that. I know it."

"Whereabouts?" asked Fritz, eagerly. "Show me, so that I can dig it up."

"No one can show it to you," said the master. "I only know that it is somewhere within these four

boundary lines, and that whoever seeks it faithfully is sure to find it."

"How did it happen, then," said Fritz, "that my mother never found it? She was always digging."

"She was not strong enough, poor soul! She could not dig deep enough."

"But I am not strong, either," said Fritz, mournfully. "I never could dig."

"That's true, poor lad!" said the master, compassionately. "How could I forget that? Ah, well! You are a good boy, Fritz, and will be able to rejoice in thinking that whoever comes after you here will find it. A lucky fellow he will be! I shall have to tell him what it is hardly worth while to tell you, that there is a kind of a charm about it. No one will find it who leaves any slack work behind him. The garden must be well cared for and well planted as he goes, and if a single tree of the orchard is injured, the charm will fail."

After a little more chat, he went on, leaving Fritz full of thought over the wonderful thing he had told him. He would have doubted the story had it come from any one else; but no one ever knew the old school-master to tell what was not exactly true. But the more he thought over it, the less was he inclined to rejoice in the idea of some one else finding the gold. A stranger, indeed, to step in and seize such a treasure hidden on the place which had belonged to his family for generations! Perhaps there were others who knew of it. Perhaps already greedy eyes were turning in that direction, and wondering how soon he might die and be out of the way.

Full of indignation at the thought, he sprang up the next morning with the first peep of day, mended an old spade, and began to dig. The cool, moist earth looked so inviting as he went on, that it seemed no hardship to carry out the old man's caution by stopping to plant in the neatly prepared beds the seeds his mother had stored. His limbs ached, his hands were blistered, and his back was lame as he stopped work to think of something to eat.

"If this kills me," he said to himself, "it will be the master's fault. My mother always told him I was not fit for work."

But he was amazed at finding how good his brown bread and water tasted, and made up his mind it was the first loaf of really good bread that rascally baker had ever furnished him. His aches and pains gradually disappeared as his work went on, and he sometimes found himself almost forgetting the purse of gold in the interest he began to take in his garden.

And before many weeks had passed, the neighbors raised their hands and eyes at beholding Fritz carrying his basket of green vegetables to market.

"What can have cured him?" they asked. "And what could have been the real name of that terrible disease he had?"

"Found the purse?" asked the old school-master, leaning over the fence one day in late autumn to speak to Fritz, who was busy banking up with his spade a fine crop of cabbages.

"Not yet, master," said Fritz, "in truth I've been too busy lately to look very sharply for it. I've spent all my time on the garden this season, you see, but there's the whole orchard yet. I shall begin early next spring, and go carefully over that."

"You'll find it," said the old man very positively. "How is your health?"

"My health, master? Why, bless your heart; I haven't had much time to think of that, either."

He slept as sound as a top, and ate with the appetite of an honest laborer; and the good gossips were no longer obliged to distress themselves as to what was to become of him, for he had a good provision for the winter ahead of him.

At the end of the second summer, the old school-master went in at Fritz's gate, taking quiet note of the evidences of care and pains bestowed upon every corner of the premises. The neatly-trimmed vines over the door were laden with ripe fruit, and he smiled

to himself as he walked between the borders of bright-colored flowers, remembering a whisper he had heard that the pretty little maid at the mill was coming before long to help Fritz keep house. He opened the door without knocking, and Fritz looked up from his seat at a table, upon which he was counting some money, to welcome him.

"You have found it at last, then?" asked the visitor.

"Found what, master?"

"The purse of gold."

"Ah, I remember. No, master, I haven't. Somebody else must look for your purse if they want it, for I have no time to look for gold. My garden and my orchard give me all the work I can do."

"Then what is all this?" He laid his forefinger on some of the gold pieces.

"This is the price of my fine crop of fruit. You must have noticed how many trees have been laden and borne almost down to the ground. They have produced as never before."

His eyes were bright, and his cheeks ruddy with the glow of health; his form was straight, and every limb round and strong. The master looked keenly at him and laughed, a laugh so full of thorough, hearty, genial enjoyment that Fritz could not forbear laughing with him.

"Ah, friend Fritz," he at length said, "I promised you only one purse; but if I had promised you a dozen, or perhaps a hundred, I should have been the nearer right."

Fritz stared at him with something of a perception of his true meaning dawning upon him.

"Then you were jesting with me?" he cried.

"No," said the old man; "it was every word truth."

And Fritz took his honest old hand in a tight clasp,

"Surely, master, if it was a jest, it was the best jest ever played."

And to this day the neighbors never learned the real name of the disorder which came so near being fatal to Fritz in his younger days.—*Sidney Dayre.*

WOMAN OR LADY?

WE are becoming so accustomed to the general use of the word lady as to have a sense of rudeness in applying the term woman, as if we were thereby withholding a prerogative common to all unless especially forfeited, and as if we were implying that she of whom we are now speaking is not a lady.

I am, of course, so accustomed to the general use of this title as to comprehend that the "Ladies' Waiting-Room" at railway stations is intended for women as distinguished from men, not for ladies as distinguished from other women. I know, when the "Ladies' Prayer-Meeting" is announced from the pulpit that our good pastor has no thought of inviting the most uncouth female member of his flock to stay away. I think I am even a little grateful that the consistency of his courtesy does not lead him to announce a series of discourses on "The Ladies of the Bible." I am sure that I rejoice that the Revisers of the Scriptures, even the American Committees, have not given us such texts as "The lady that feareth the Lord, she shall be praised," or, "The kingdom of heaven is like unto leaven which a lady took," etc. I am not deceived as to the manners or social standing of that worthy person, who, in spite of her imposing title, consents to be my laundress, when she is announced as "your washer-lady." I make no protest when a certain mission teacher throws over the rude girls in her class the rose color of the name "the class of young ladies." Yet, with all this, I was unprepared, until within a couple of days, for a certain application of this long-suffering name. A woman of a low class, who had assisted a ruffian to murder her husband and had then eloped with her fellow-murderer, upon escaping

from the penitentiary, was announced in a Western paper in the following headline, "A Lady Convict Escapes!" I was then ready to exclaim, "If to such complexion has it come at last, write me no more as lady!"

Indeed, it would seem, from the growing, though tacit, demand for the title on the part of certain classes, and from the willingness, on the part of those who might more reasonably claim it, to waive the ambiguous honor, as seen in the expressions, Colleges for Women, The Woman's Board of Missions, and the like, that it will not be long before the plain title (like plain dresses!) will only be worn by the best women.

I will be understood, I hope, as having no desire to steal away any true respect from any one, however humble, from whom I would take away this fine but meaningless title. The "washerlady" may be a far more worthy person than many a cultured and refined, but indolent and selfish, lady whose ruffles she flutes. The "saleslady" may be in many cases a real lady; but it is not in the character of a lady, but in that of a business woman, that she occupies her post. It is also, if looked at reasonably, more to the credit of her good sense, resolution, and true spirit of independence, that she should stand simply upon the merit of an honorable position honestly and ably filled, than that she should deck herself, and thinly disguise the matter-of-fact usefulness of her employment, by a title imported from another sphere in society. I would only rescue a good and honest old word from the decay of disuse and the mildew of an unjust, implied reflection by calling to mind that "woman" is a name that no woman should be ashamed of, and that it is honorably applicable to all, from the highest to the lowest in the social scale.—
Mary B. Dimond.

HINTS TO REDUCE DISCOMFORT.

Do not carry your umbrella or cane so that the person behind you is threatened with the loss of an eye, or must dodge to avoid a thrust in the face or ribs. Be especially careful not to carry it under the arm at an angle of forty-five degrees going up stairways.

Do not wait until in front of a railroad ticket window to consult the time-table. Do not wait until in front of the ticket-seller before your pocket-book is found. Try to have the money ready, the exact change if possible, and remember that, while you may have plenty of time, every one following you is not so fortunate.

When entering a pew in church, do not sit down in the aisle end, and compel each person to crowd past you. Go through to the end, and remember that to be polite requires that the least discomfort and excitement shall be caused by your acts. Brigands, robbers, or Indians are not likely to make descents on public places of worship or amusement in our day, and women may be trusted to sit in the aisle end of the pews and seats.

In leaving church or any public hall, do not stop to talk in the aisles or in the aisle-ends of seats, preventing other people from leaving the building who may have no time to spend that way.

To remember that there are other people who have their own affairs that need immediate attention, who make engagements for certain times which they expect to keep, is to be simply just. To clog as little as possible the currents of travel is the part of every considerate man and woman.

A GUEST chamber should suggest something more than a room at a hotel. There should be many little conveniences for the comfort of the guest, such as pins, matches, thimble, thread, needles, scissors, etc., which are often forgotten in the packing of one's trunk, and which one dislikes to be obliged to ask for.

Useful and Curious.

A GENTLEMAN in New England was called on to address a Sunday-school, and during his remarks he seemed much moved, but no one else appeared to experience the slightest emotion. The speaker continued to wipe away the tears which chased each other down his manly cheeks, when a boy in one class said to his neighbor, "Say, Charlie, do you know what he is crying about?" "Well," said Charlie, "if you had to make a speech, and hadn't anything more to say than he has, you'd feel bad too."

THE Empress Dowager of China, who, notwithstanding the boy Emperor has ascended the throne, still remains Empress Regent, is one of the most remarkable women in Chinese history. She has ruled China for twenty-five years, and she became Empress Regent in connection with the Eastern Empress in 1861, when the Emperor Hien Feng died, leaving two wives. The Eastern Empress died six years ago, and there was at this time a great excitement in Peking because it was thought that the Western Empress, or this noted lady (who was the real ruler of China), was sick. The most noted doctors of China were called to court. Their medicines availed nothing, and they visited Dr. Dudgeon, an eminent Scottish practitioner, of Peking, and asked him for some medicine and advice. Dr. Dudgeon replied that if the Empress wanted his services, she could call him in, but that he did not intend to risk advice and medicine at second hand. The result was that the Eastern Empress died, and the present Empress Dowager ruled. The present Empress Regent is now over fifty, and she is said to be well formed and dignified. She combs her hair in the butterfly fashion common to the Manchus, having horns six inches long at the back of her head, and she fastens it with a gold hairpin. She is rather independent in thought, and does as she pleases, regardless of Chinese etiquette. She is said to practice archery inside the walls of the palace, and she is reported as having taken lessons in boxing from an old eunuch. Minister Denby says that she studies and understands all subjects committed to her, and that she is very industrious. He thinks she will go down to history as one of the great rulers of the world, and says that through her China has attained its present high position among the nations.

MONKEYS ON AN INDIAN RAILROAD.

BETWEEN a place called Niddivunda and Herebully there is a large tope which is well known to be infested with a host of monkeys. Having no other mode of occupying their dull hours, they are bent upon trying to destroy the railroad track on the Tambur line. It would appear that these animals, about fifty or sixty, form themselves into two companies; they range themselves systematically, one-half on one rail and the other half on the other. They begin by first removing the earth from the sides of the rails. Then they arrive at the difficulty of nuts and bolts, which, though they examine them very minutely, they cannot get over. On the approach of the up or down train, they will wait till the engine is within a few yards, when, with the utmost coolness, they simply jump on one side till the train has passed, and then resume their work. A remarkable instance occurred on one of these occasions. As the engine was approaching, the monkeys made their usual jumps, with the exception of one, who persisted in remaining on the line, the engine by this time being very near. Five or six monkeys, seeing the danger one of their number was in, made a sudden rush and dragged him off, some laying hold of him by the tail, others by the legs; they saved him. They are now styled the Niddivunda gangmen by the guards and drivers.

FIVE WEEKS ON A BURNING SHIP.

THE Inman liner *City of New York*, from New York, arrived at Queenstown on May 8 with particulars of the arrival at Rio de Janeiro on April 28 of the London steamer *Parkhurst*, 1538 tons, with her cargo on fire, and her commander and several of the crew disabled from the severe burns received in endeavoring to extinguish the fire, which raged during the greater part of the voyage from Hull to Rio de Janeiro.

The fire was first discovered on March 23, and in a short time had such a hold of the vessel that Captain Robertson believed she was doomed to destruction, and had the life-boats got out and provisioned. Everything that could be done to extinguish the fire was done; but, despite the best efforts of the crew, the fire spread through the cargo, and soon the sides of the vessel above the water became red-hot, and the decks could only be walked on by spreading wet sails on them, and keeping them continually saturated. Holes were made in the deck, and high-pressure steam from the donkey boiler was injected on the blazing cargo with good results. Water was also pumped in in large quantities; but on the 25th the fire again increased, and reached the coal-bunkers. For two days and nights the crew worked hard to remove the coal; but several of the men being rendered insensible by the suffocating smoke and intense heat, had to be carried on deck. For three days the cabin was rendered uninhabitable, and four of the crew had a narrow escape from suffocation in the fore-castle. Several times the crew thought they would be driven to abandon the vessel; but, encouraged by the commander, who was foremost in fighting the flames, they managed to stand by the ship, and succeeded in taking her into Rio de Janeiro, the cargo then still being in flames. Captain Robertson and seven of the crew were badly burned and almost blinded. The Brazilian Government have decided to present a gold medal to Captain Robertson, in recognition of his bravery and skill.

THE SENSE OF TASTE.

STRICTLY speaking, with the tip of the tongue one can't really taste at all. If you put a small drop of honey or of oil of bitter almonds on that part of the mouth, you will find, no doubt to your great surprise, that it produces no effect of any sort; you only taste it when it begins slowly to diffuse itself, and reaches the true tasting region in the middle distance. But if you put a little cayenne or mustard on the same part, you will find that it bites you immediately (the experiment should be tried sparingly); while if you put it lower down in the mouth, you will swallow it almost without noticing the pungency of the stimulant. The reason is that the tip of the tongue is supplied only with nerves which are really nerves of touch, not nerves of taste, proper; they belong to a totally different main branch, and they go to a different centre in the brain, together with the very similar threads which supply the nerves of smell for mustard and pepper. That is why the smell and taste of these pungent substances are so much alike, as everybody must have noticed; a good sniff at a mustard pot producing almost the same irritating effects as an incautious mouthful.

THE Suwarow or Suworoff Islands, which have just been annexed to the British Empire, are simply a few uninhabited reefs, although a wharf was built on the main islet some time ago by an Auckland firm. The group is composed of three low, wooded islands connected by a reef, on which are a number of hummocks and rocks. The whole group, including its encircling reef, is only twelve miles long by nine miles broad. The eastern island has coconut trees. There is an entrance for ships into the lagoon, but no drinking water in the islands.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, July 1, 1889.

BEING DECEIVED.

"TAKE heed that no man deceive you," and similar expressions are of very common recurrence in the teachings of the New Testament. And these warnings seem to become intensified in their admonitory nature as the sacred teachers spoke or wrote of the last days. Surely these admonitions would not have been given, had there been no occasion for them; and as we are undoubtedly living near the close of the dispensation, we shall do well to take heed that we be not deceived.

The most successful and dangerous deceptions come from an unexpected quarter. They do not come labelled in their true character, but wearing the garb of truth. And that which adds to their dangerous character is that they are attended with a good show of truth. A scheme that was purely fictitious would not be likely to impose itself on very many people, but the cruel nature of the deception is concealed by the velvety mufflers of some popular and apparent truths. Truth is not deceptive, error is always so; but truths mixed with error form the most dangerous compounds to deceive the human race. To distinguish closely and wisely between the two, and to choose one and reject the other, has become in our day a work requiring greater sagacity than human intellect produces, and greater moral strength than many possess.

But the necessary help is not unattainable by any one who wishes truly to know the truth and do it. Every principle should be tried by God's infallible Word. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for *instruction in righteousness*; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Prejudice, however, often closes the mind to a candid investigation of the truth. It was said of those of Berea that "these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11. Prejudice and the fear of being deceived lead many to close their eyes to the truth, while the spirit of candid investigation is as "noble" now as ever it was.

"Prove all things; hold fast that which is good." Those who refuse to do this are the most liable to become the victims of their own gullibility. The man whose eyes are blinded by bigotry and prejudice is already under the spell of a dangerous deception. For "the path of the just is as a shining light, that shineth more and more unto the perfect day." Jesus bids his disciples to "walk in the light," not simply to stand where their fathers and forefathers have stood for generations past. God leads his people onward and upward, both in their experiences and knowledge. Hence those who refuse to advance beyond the limits of what their fathers knew and believed, are being deceived in their self-complacency. While they are comforting themselves on the light which Luther, Wesley, Whitefield, and other great reformers have enjoyed because they walked in the advancing light of God's truth, these are being left in darkness, because they re-

fuse to advance in knowledge. God always blesses those who seek to know the truth, and who receive it in the love of it. And in this our day, when knowledge increases and investigation is free and unrestrained, and an educated intelligence is the portion of every individual who chooses it, there is no need that any one should be led astray. The Spirit of God still leads "into all truth." And "If any man do his will, he shall know of the doctrine." The Word of God, both the written Word and the living Word in Christ, should be our guide. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. There is no danger of being deceived to those who press toward God and the light. There is danger in the rear. Let us press on.

A CHRISTIAN NATION.

THE leading nations of civilization are almost without exception proud to claim the high honor which is, in the minds of Christendom, attached to this title. It is certain that the Christian religion has been and is one of the principal factors in modern enlightenment and liberty. The land of the Bible is a land of freedom and progress. And the Spirit of God moves upon the heart of the state, as it affects the hearts of the individual citizens who compose the state and direct its affairs.

The highest privileges which citizenship can confer upon any man are to be found under a government where the spirit and principles of Christianity prevail and actuate those who direct the public welfare; and where, in private life, each one is governed by that grand precept which forms the root of every obligation between man and man, "All things whatsoever ye would that men should do to you, do ye even so unto them."

What is a Christian nation, then? We answer, It is a nation whose laws and institutions are favorable to the development of a Christian character, and where the principles taught by Christ prevail in the lives and in all the relations of its citizens. A Christian nation is such in a true sense only when its people are distinctively Christian. It is not possible for a government to be Christian in the same sense in which an individual is. Foremost among the Christian principles are those of forgiveness, forbearance, longsuffering, and meekness. But it would only result in the encouragement of crime for a state to exhibit these qualities toward its criminals. Paul tells us that the government is a "terror" to evil-doers.

But many expect that the Christian character of a nation will be expressed in its laws; and that these laws shall be of a nature to promulgate and enforce usages and institutions which are peculiar to the Christian religion. There have been many attempts in the past to conduct national affairs on this plan; but every such attempt has proved an utter failure as far as the securing of Christian privileges and the development of Christian character are concerned; and the nation itself has invariably performed a work to the credit of his Satanic majesty, and directly against those principles of liberty and love which it professedly espoused.

Such was the case when Rome became the servant of the so-called Christian church, to do her bidding and enforce her tenets. Such a part is that "Most Christian" ruler, the Czar, strengthened by the civil power of one of earth's most mighty nations, playing to-day. The Russian Government complacently regards itself as the "defender of the faith," as the great bulwark of Christ's cause on earth, while the

civilized world looks with commiseration upon her oppressed and persecuted people, and the darkness and folly which render the rulers blind to their own interests and to the highest good of their subjects.

All this long train of trouble and suffering has been entailed upon humanity in the name of the religion of Jesus Christ, because nations have, in endeavoring to exemplify their Christian character and faith, usurped powers which do not belong to them. They have attempted to do that which no power, human or divine, can do—compel the acquirement of a moral character by physical force. Whenever a nation attempts such a work, it jeopardizes its standing as a Christian nation; and at each step in this direction forfeits its claim to such a name, and acquires a place among those who have persecuted the truth of God. The true basis of a religious life is moral character; and where this is wanting, religion is a farce and a curse. But moral character cannot be developed by physical constraint. It must be by voluntary choice and action. It is the prerogative and duty of the government to protect the rights of its citizens by restraining crime and violence expressed in actions; but moral obligations reach the thoughts and intents of the heart, which divine law only can regulate, and which human laws cannot discern.

THE PAST, PRESENT, AND FUTURE OF THE UNITED STATES.

S. N. H.

It was about two hundred and sixty-nine years ago that the pilgrim fathers landed on the shores of what is now known as the United States of America. They left the Old World in view of religious oppression, and sought a place where they could found "a state without a king, and a church without a pope." They desired liberty to worship God according to the dictates of their own conscience. They had seen the evils arising from a union of church and state, by which the state enforced the rules of the church without regard to the consciences of its subjects who happened to be in the minority. They had examined the Word of God, and by it were led to embrace doctrines contrary to the dogmas of the established church. Therefore they were compelled to sail away to the wilds of America, that they might secure religious freedom for themselves and their children, and be permitted to study the Word of God without restriction.

Strange as it might seem, they brought with them the same spirit of persecution towards those who did not accept *their* views. Their experience in the old country had taught them this, and it seemed to be implanted in their very nature; for when the Quakers fled from England for protection in America, they met the same spirit of persecution from which they fled. Some were beaten, some were thrown into prison, and others sacrificed their lives to the tyranny of those who had fled to this country to enjoy religious liberty. Roger Williams, a man who differed with them on the subject of baptism, was banished to the western part of what is now known as Massachusetts. It being a very cold winter, he fled to Narragansett Bay; and there, in view of God's providence which had been over him and his associates in all their wanderings, he named the place Providence. This place has since become a flourishing city, and is the capital of the State of Rhode Island. It still bears the name that Roger Williams gave it when he sought there a place in which to worship God according to the teachings of his Word. We might go a step further, and mention American slavery, which

existed for so many years, fostered by the sympathy of Christian churches.

In these things it was evident that the dragonic voice was continually heard, and its effects seen on those who chose to differ on points of faith. But the free distribution of the Holy Scriptures wrought a change in public sentiment, so that religious toleration was finally granted to all who came to these shores. In view of the political and religious freedom existing in the United States, the oppressed of every nation have flocked to America, and have enjoyed the same freedom as American citizens. The nation has grown in territory, population, and in every blessing which attends civilization, until at the present time it ranks among the most powerful nations of the world. It is the freedom of its institutions, its broad and extensive plains, bidding a hearty welcome to those who were willing to earn their bread by honest labor, that has procured for this country such rapid growth and development, and such unparalleled prosperity. This country has afforded opportunities and blessings which existed in no other land.

If we go back to the source of all this blessing, we shall find it in the freedom that has existed in the hearts of its people, being stirred by the blessing of the gospel, and by the free study of the sacred Word of God. Bible and missionary societies have been so successful in their work that scarcely a family can be found that has not a copy of the Bible. Compulsory education has also been brought to bear upon the people, until it is seldom that a man or woman can be found who cannot read and write.

It would be a blessing to all nations could this country remain thus. But the prophecy not only speaks of the dragonic voice, but goes further. In Rev. 13 : 12, we read that he shall exercise all the power of the first beast before him, and shall cause the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. The first beast we have found to be the Roman Catholic power. The power represented by the two-horned beast will so change its Constitution that it will enforce the worship of the first beast upon those who dwell on the earth. To accomplish this, they say to the inhabitants of the earth that they should make an image to the first beast; that is, they will so change the Constitution of the government that they engrave into it religious laws similar in nature to the laws of the papacy. And when the people have responded, and the image is made, he does, in reality, enforce the worship of the first beast.

The early settlers of America carried with them the principles of the papacy. Papists have also flocked to this country; and in union with the Protestants who first settled the American continent, they are willing to enforce the observance of religious dogmas which were brought into the church by the children of the Dark Ages. Then will come tyrannical laws; for "he causeth all to worship the beast," and he will so enforce them, that "no man might buy or sell, save he that hath the mark of the beast, or the number of his name." But this is not all; for this government which makes the image to the beast shall "cause that as many as would not worship the image of the beast should be killed." This spirit slumbered during the revival of Christian liberty and civilization; and yet a time does come when the country takes a step back towards Rome, unites with this power which protested against its rise and progress, and together they carry forward a work of religious persecution similar to that of Rome in its supremacy.

The prophecy which speaks of these things would be enough, had we no facts to present. It is now over a hundred years since the independ-

ence of this country was declared; and we have lived to see the time when honorable persons have been thrown into prisons for their religious faith. The history of this, and the present outlook, we will give in another article.

THE THRONE OF DAVID.

E. J. W.

AGAIN we return to the children of Israel in the land of Canaan. We pass by the time of the judges, of their apostasies and consequent afflictions, and come to the time when the kingdom had been established and given to David. The record says that "when the king sat in his house, and the Lord had given him rest round about from all his enemies" (2 Sam. 7:1), the king proposed to build a house for the Lord. The prophet Nathan approved of his project; but afterwards, at the command of the Lord, he told him that he should not build the house. After briefly rehearsing his dealings with the children of Israel, the Lord said: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." 2 Sam. 7:10.

Note this text carefully. When these words were spoken to David, the children of Israel had been in the land of Canaan four hundred years, and at that very time David, as king of all Israel, was in quiet possession of the land, for "the Lord had given him rest round about from all his enemies;" and yet, ignoring all this, the Lord promised to plant his people in a land of *their own*, and to give them rest from their enemies. What could the Lord have meant by that? Simply this, that the possession of the small territory of the land of Canaan was not the rest that God designed for his people. Not yet had the promise to Abraham been fulfilled, and the Lord had not forgotten it.

At this time the Lord identified David with the promise, almost as closely as was Abraham. The Lord said to him: "And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." 2 Sam. 7:16. And in praising God for the largeness of his promise, David said: "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. . . . Wherefore thou art great, O Lord God; for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee forever; and thou, Lord, art become their God." 2 Sam. 7:18-24.

Starting with this specific promise that David's kingdom should be established forever, and that Israel should be a people forever, we shall very briefly trace the history of that kingdom. We find that it continued prosperous and undivided only through the remainder of his reign, and through the reign of his son Solomon. When Solomon died, his son Rehoboam succeeded to the throne. 1 Kings 11:43. No sooner was Rehoboam seated upon the throne, than the people came to him to learn what would be the policy of his reign, and asking that he would

lighten the burdens imposed on them by his father. Following the council of the young men, Rehoboam replied, "My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions." 1 Kings 12:14.

"So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel; now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. . . . So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel; there was none that followed the house of David, but the tribe of Judah only." Verses 16-20.

This division of the kingdom was effected in the year 975 B. C. It was in fulfillment of a prophecy made to Jeroboam by Ahijah, which is recorded in the eleventh chapter of 1 Kings. The reason why the greater part of the kingdom was to be taken away from the house of Solomon, was thus stated by the prophet: "Thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel); because that they have forsaken me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father." Verses 31-33.

Thus the kingdom, with the exception of one tribe, was taken from the house of David on account of Solomon's terrible idolatry; and to Jeroboam the Lord said: "And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee." Verses 37, 38.

But Jeroboam did not heed the words of the Lord. As soon as he came to the throne, he made two calves for the people to worship, so as to keep them from going to Jerusalem to worship the Lord (1 Kings 12:26-30); and although he was reproved by the prophet of the Lord, he "returned not from his evil way," but "made Israel to sin," for which reason the Lord cut him off. Read 1 Kings 13 and 14.

The succeeding kings were no better; for among all the kings of Israel we find not one good man. They were all idolaters, and some of them were men of the vilest character, without a single redeeming trait. The children of Israel sinned against the Lord, "and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel. . . . And they set them up images and groves in every high hill, and under every green tree; and there they burned incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger. . . . And they caused their sons and their daughters to pass through the fire, and used divination and enchantments,

and sold themselves to do evil in the sight of the Lord, to provoke him to anger." 2 Kings 17:7-23.

So in the year 721 B. C., after the kingdom of Israel had continued two hundred and fifty-four years, and had made a record of wickedness which has probably never been exceeded by any nation, the Lord removed them "out of his sight." In that year the king of Assyria took Samaria, the capital of the kingdom, "and carried Israel away into Assyria," and filled their places with "men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim." 2 Kings 17:6, 24. From this date the kingdom of Israel has no more a place in history.

THE TRUE ISRAEL.—NO. 4.

G. I. B.

SAYS the apostle Paul, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Gal. 6:15, 16. Whiting renders it "*even* on the Israel of God," instead of "and upon the Israel of God." The Greek conjunction *kai*, according to Greenfield, may be rendered "even" as well as "and," and it is very evident that Whiting has given the true idea of the apostle. Circumcision, he tells us, is of no consequence whatever. Heretofore, those who practised it, and were separated from others by it, and known by name as Israel, might be excused for thinking it gave them an apparent right to the title, although we have seen that in that dispensation it did not constitute them the "true Israel;" but now, since it is of no consequence at all, what excuse can there be for those who still tell us it makes a man an Israelite? How plainly the apostle recognizes the great principle we have been noticing: "As many as walk according to this rule [doubtless referring back to what he says in verse 10: "Let us do good unto all men, especially unto them who are of the household of faith,"] peace be on them, and mercy, *even* on the Israel of God." It is such as these, then, who walk by this rule, who are the real "Israel of God," and no others.

In this same epistle, we read again: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed; and heirs according to the promise." Gal. 3:27-29. We inquire in what sense these different classes were "one in Christ Jesus." In the minds of men, national, social, and sexual distinctions have ever been maintained. But God is no more a respecter of persons or nations. Any one may come to him through Jesus our Lord, and one will be just as freely accepted as another. And especially is this true in reference to the future promises of God which were given to Abraham's seed; every one who is Christ's will share in these promises. And if to be Christ's entitles a person to be considered of the true seed, evidently not to be his will shut us away from them.

And yet, in plain view of this testimony it is claimed that those distinctions continue in full force, and that the fleshly seed, with eighteen hundred years of concentrated detestation of Christ culminating on them in this generation, are soon to take exclusive possession of these promises made to Abraham.

Eph. 2:12-15, 19; 3:6: "That at that time ye were without Christ, being aliens from the

commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made *both one*, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." "That the Gentiles should be fellow-heirs, and of the same body," etc. We here have two classes brought to view: 1. "The commonwealth of Israel," explained in the same connection by the apostle to be "saints," and the "household of God;" and 2. Those who are called "aliens," "strangers," and "foreigners." These are said to be separated from each other by a "middle wall of partition," or certain "commandments contained in ordinances." The first class have some very precious things, certain "covenants of promise," a "hope," and a "God," and a "Christ;" while the second class are shut out of these by this "wall of partition." Christ comes and dies, and as a consequence, what follows? Let us illustrate: There are two flocks of sheep, one in a beautiful pasture of clover, where they can thrive; the other in a barren waste, trampled and burned. The fence between them is taken away, and the consequence, of course, is, that those in the poor pasture at once go in where there is food to be obtained. So those who are "made nigh by the blood of Christ," enter into all the blessings "promised" to the "commonwealth of Israel."

The only barrier, then, that ever existed between Israelites and Gentiles has been broken down by the death of Christ. Who is he that shall rise up and declare that this wall is still keeping the two apart, when the great apostle says "*both*" parties are made "*one*"? It is folly. There is not the slightest intimation in the scripture that this "broken wall" is ever to be erected again, and no one attempts to find any. There were never two walls separating these two parties. Then if a person denies that these classes have become one, does he not deny the apostle's declaration? Let us notice what the apostle calls the first class. He calls them "saints," and the "household of God." This is strong evidence that our position is correct, and that in the old dispensation, before the breaking down of this "wall" between the two, the only ones *ever* recognized as the "true Israel" were the children of God. What is the meaning of the word "saint"?—"A holy or godly person; one eminent for piety."—*Webster*. This term never could embrace wicked Jews, such as the majority of that nation have always been. Only the righteous portion, then, are recognized by the apostle as the "commonwealth of Israel." With these, those Gentiles who are true Christians become "fellow-heirs," that is, heirs to the same promise.

FALLEN ASLEEP.

S. N. H.

DEATH has again entered the circle of our laborers, and our beloved brother, Elder J. H. Waggoner, is now laid to rest. The circumstances of his death, as nearly as we can learn at present, are the following:—

On the morning of the 17th April, Brother Waggoner arose very early, as was his custom, and without awakening his wife, went into an adjoining room, evidently with the intention of

taking a glass of hot water, his usual morning drink. Some time afterward, his wife awoke, and not seeing him, and receiving no response to her call, she passed into the next room and found him lying upon the floor dead. Friends were at once called, and a physician was summoned, but only to confirm the conclusion of his friends that he was lifeless. The cause of his death was declared to be an affection of the heart.

He was intending to start in a few days for London to meet with a number of our friends in council regarding the interests of the work, and had been working hard to get his business in Basle in such a condition that he could leave it. He was happy in the thought that he had completed a book, "From Eden to Eden," upon which he has been working for some time, and his last labors were devoted to preparing the manuscript for the edition in English, so that it might be all ready to submit for publication when he arrived in London.

Elder Waggoner embraced the seventh-day Sabbath in 1851. He was at that time the editor of a newspaper in the State of Wisconsin. Previous to this time his religious views were antinomian. He soon disposed of his paper, and began to labor both by pen and voice in behalf of the truths which he recognized as of such great importance. He was a clear and logical writer and speaker, and has been one of the foremost workers in the cause from the time of his conversion to the Seventh-day Adventist faith. He was ever ready to espouse the cause of the weaker side if it had the truth, irrespective of its popularity or unpopularity. He had a keen sense of truth and justice, and a high regard for God's Word, and was never found fluctuating, or even questioning the policy of pursuing any course which was a just and righteous one.

About two years ago he went to Basle, Switzerland, to assist in our publishing house at that place, where his long experience as an editor and practical printer, and his Biblical research, had qualified him to be of great value to the cause. He was chief editor of the French paper, *Les Signes des Temps*, and of the German paper, *Herold der Wahrheit*. In a meeting held only the Sunday evening before his death, he spoke of the great cause for gratitude which they had in the progress of the work in Central Europe, and expressed himself as feeling that his work at this place was done, and that duty called him to other fields, where he might labor in his native language. After remaining in England some time, he expected to return to the United States.

In his life he had many times expressed the wish that he might die in the midst of his work, if it should be his lot to fall asleep. His desire has been granted him, and he has fallen in the harness. Of him it can be truly said that though he is dead, yet he speaketh. His personal testimony for the truth, as also his published works, will live until the Lifegiver comes, while his influence in behalf of truth and righteousness will continue throughout eternity. He has fallen asleep in the blessed hope of a glorious immortality at the second coming of Christ, dying at the age of sixty-eight years and six months. His life has been an active one, and his rest will be sweet. To his death the words of John in the Apocalypse are applicable: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The funeral sermon was preached by Elder J. Ertzenberger of Germany, and he was buried at Basle.

Bible Student.

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

Editor BIBLE ECHO,—

Please explain Rom. 14:5, 6: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." And 1 Cor. 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

M. W.

In explanation of the first text, perhaps we cannot do better than to refer to the comments of Dr. Adam Clarke, which we believe express the truth in the case. As these may not be accessible to all, we copy them:—

"Reference is made here to the Jewish institutions, and especially their festivals; such as the passover, pentecost, feast of tabernacles, new moons, jubilee, etc. The converted Jew still thought these of moral obligation; the Gentile Christian not having been bred up in this way had no such prejudices. And as those who were the instruments of bringing him to the knowledge of God gave him no such injunctions, consequently he paid to these no religious regard.

"The converted Gentile esteemeth every day, considers that all time is the Lord's, and that each day should be devoted to the glory of God; and that those festivals are not binding on him.

"We add here 'alike,' and make the text say what I am sure was never intended, viz., that there is no distinction of days, not even of the Sabbath; and that every Christian is at liberty to consider even this day to be holy or not holy, as he happens to be persuaded in his own mind.

"That the Sabbath is of lasting obligation may be reasonably concluded from its institution and from its typical reference. All allow that the Sabbath is a type of that rest in glory which remains for the people of God. Now, all types are intended to continue in full force till the antitype, or thing signified, takes place; consequently the Sabbath will continue in force till the consummation of all things. The word 'alike' should not be added; nor is it acknowledged by any MS. or ancient version.

"With respect to the propriety or non-propriety of keeping the above festivals, let every man act from the plenary conviction of his own mind; there is a sufficient latitude allowed; all may be fully satisfied.

"But do not condemn the man for what is indifferent in itself; if he keeps these festivals, his purpose is to honor God by the religious observance of them. On the other hand, he who finds that he cannot observe them in honor of God, not believing that God has enjoined them, he does not observe them at all. In like manner, he that eateth any creature of God which is wholesome and proper food, gives thanks to God as the author of all good. And he who cannot eat of all indiscriminately, but is regulated by the precepts in the Mosaic law relative to clean and unclean meats, also gives God thanks. Both are sincere, both upright; both act according to their light; God accepts both; and they should bear with each other."

We are well aware that many at the present day argue from this text and a similar one in Col. 2, that all distinction of days is abrogated, that for this dispensation there is no sacred time, no Sabbath to be observed. But however plausible this may seem in theory, it is a principle which no Christian puts in practice. A minister of our acquaintance told some of his people, who inquired of him in reference to the

Sabbath question, "The fact is, that Jesus abolished the Sabbath entirely; but it will not do to preach it or say much about it; on account of the influence it would have on society."

The moral force of the Sabbath is of primary importance in maintaining Christian character; and remains to-day what it has ever been, a sign between God and his people. Men may be mistaken in reference to the day to be observed, and they may not rest that observation upon the right considerations; but the observance of a sacred rest-day is indelibly written in God's great moral code.

Paul in these texts therefore alludes to the observance of days once considered sacred, but whose sacredness passed away when Christ, whom they shadowed forth, came and fulfilled their object.

The second text referred to is not difficult to understand when the context is considered. The fifteenth of first Corinthians is an elaborate and eloquent argument for the resurrection of the dead, based on the resurrection of Christ. Everything is made to depend on the fact of Christ's resurrection. "If Christ be not raised, your faith is vain." In the verse under consideration, he is considering baptism, which is also an evidence of the resurrection of Christ; for by it we are buried in the likeness of his death, and raised in the likeness of his resurrection. But "if the dead rise not at all," then why are we baptized for a dead Christ? Our faith in a risen Redeemer is expressed by baptism; why express faith in a Redeemer which has not risen?

Please explain Rom. 2:12: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law."

T. W. P.

WHATEVER may be the precise significance of the language would perhaps be difficult to say or demonstrate. But it evidently teaches that a man's accountability to God will be in proportion to the light he has received. And this, we apprehend, will be the principal, if not the only circumstance, which will affect the strictness of the Judgment.

There can be no hope of salvation but through obedience and faith. Sin leads to death, although the sinner may not be fully aware of the consequence of his unholy course. The text is in harmony with the words of Christ: "And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Luke 12:47, 48. From the text first quoted, many argue that the heathen who have never known God will have no resurrection; they will not perish under the sentence of the law in the "second death;" that never having known good or evil, they will be left as neutral, while only those who have been wittingly evil will be so accounted.

But this is doubtful theology; for Paul in the context argues that the Gentiles show the works of the law written in their hearts, so that they are responsible for the light they have. And while they will not be held to the same degree of accountability as those who have received the direct revelation of God's will, they will be accountable for that degree of light which lightens every man that cometh into the world.

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

(Lesson for July 6.)

WHEN the Lord says, "For I desired mercy, and not sacrifice," and David says, "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering," we must understand it as meaning that God never had any delight in sacrifices and burnt-offerings unaccompanied by a contrite spirit;

for immediately after David said what we have just quoted from him, he added: "Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering." The meaning is that God is not pleased with mere form and soulless ceremony. He does not desire a person to do penance, and his favor cannot be bought by any amount of treasure, or affliction of one's body. See Micah 6:6-8. But he is pleased with a broken and contrite heart; and such a heart will say from the fullness of its sense of the divine mercy, "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Ps. 116:12-14.

(Lesson for July 13.)

The case of Aaron's sons has been placed upon record for the benefit of God's people, and should teach those especially who are preparing for the second coming of Christ, that the indulgence of a depraved appetite destroys the fine feelings of the soul, and so affects the reasoning powers which God has given to man that spiritual and holy things lose their sacredness. Disobedience looks pleasing, instead of exceedingly sinful. Satan rejoices to see men formed in the image of their Maker yield themselves as slaves to a depraved appetite; for he can then successfully control the powers of the mind, and lead those who are intemperate to act in a manner to debase themselves and dishonor God, by losing the high sense of his sacred requirements. It was the indulgence of the appetite which caused the sons of Aaron to use common, instead of sacred, fire for their offerings.

The sons of Aaron, departing from God's commands, represent those who transgress the fourth commandment of Jehovah, which is very plain: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," &c. Nearly all the professed followers of Christ do not keep the day God has sanctified and required them to keep sacred, to rest upon it because he has rested upon it himself. They labor upon God's holy time, and honor the first day of the week by resting upon it, which is a common working day, a day upon which God did not rest, and upon which he has placed no sacred honor.

A departure from the fourth commandment will not now be immediately visited with temporal death; yet God does not regard the violation of his commandments any more lightly than he did the transgression of Aaron's sons. Death is the final punishment of all who reject light, and continue in transgression. When God says, Keep holy the seventh day, he does not mean the sixth nor the first, but the very day he has specified. If men substitute a common day for the sacred, and say that will do just as well, they insult the Maker of the heavens and of the earth, who made the Sabbath to commemorate his resting upon the seventh day, after creating the world in six days. It is dangerous business in the service of God to deviate from his institutions. Those who have to do with God, who is infinite, and who explicitly directs in regard to his own worship, should follow the exact course he has prescribed, and not feel at liberty to deviate in the least particular because they think it will answer just as well. God will teach all his creatures that he means just what he says.—Mrs. E. G. White.

EACH night we seek a temporary death,
And are unhappy if it fails to come;
The morning dawns with life in every breath,
And the tongue speaks that for a while was dumb!
And when the longer death, which none escape,
Conquers our seventy years, or less or more,
Is it not sleep that takes another shape?
And shall we not awaken as before?

Missionary.

SOWING.

Go FORTH! though weeping, bearing precious seed;
Still sow in faith, though not a blade is seen.
Go forth! The Lamb himself the way will lead;
The Everlasting Arms are o'er thee spread,
And grains shall ripen where the tares have been.

Go forth! there is no shadow on thy brow,
No tear that rises, no swift cry to bless
The seed thou bearest, but He heedeth. Thou
Shalt soon rejoice—light breaketh even now;
On to the mark of thy high calling press.

Fret not for sheaves; a holy patience keep;
Look for the early and the latter rain,
For all that faith hath scattered love shall reap.
Gladness is sown; thy Lord may let thee weep,
But not one prayer of thine shall be in vain.

'Tis thy Beloved beckons on;
His love for thee illumines each passing cloud.
When yon fair land of light at last is won,
And seed-time o'er, and harvest work begun,
He'll own the fruit that shadows now enshroud.

—Selected.

KAEO, NEW ZEALAND.

OUR little church in Kaeo is still of good courage, and although we have not had an increase of members, yet we feel that the Lord is with us. Within the past month we have been greatly helped and encouraged by a visit from Elders Israel, Daniells, and Hare, who, while with us, conducted a number of religious meetings, which were well attended by the public. On these occasions, very solemn and impressive subjects were chosen, such as "The Judgment," "Footsteps of the Coming King," "Will the Dead be Raised?" etc. As the truths associated with these subjects were clearly unfolded, we felt deeply impressed by the fact that Christ's coming is near, and will not long be delayed. Then the important question arises, Are we prepared for that event? Oh, how necessary that we should "lay aside every weight," and see to it that our lives are in harmony with the teaching of the Master.

While our brethren were here, they favored us with much useful information as to the better management of our tract society, and we believe that the adoption of the improved method will, under God's blessing, be productive of increased good. Every month there are mailed from here fifty copies of the BIBLE ECHO, besides other papers and tracts bearing on present truth. May these silent messengers be the means of showing many the way of life and salvation. Although we are located in such a small and isolated spot, we may do much to help and encourage those who go forth to proclaim the truth for this time, which becomes increasingly interesting to us.

May the God of all grace enable us to prove faithful. And if we meet with trials and disappointments, let us bear them bravely, remembering that crosses prove footsteps to heaven, and losses eternal gain. True, our efforts are but feeble; yet we feel much encouraged in believing that we have the Divine approval; and we humbly trust that when the gathering time comes, we shall be found with those "who keep the commandments of God and the faith of Jesus," and with them enter in through the gates into the city.

JUDITH A. HARE.

CANVASSING IN MALDON.

MALDON is a little town in Victoria situated at the foot of Mount Tarrangower. Two brethren have canvassed this place for "Thoughts on Daniel and the Revelation," and have sold nearly seventy copies there. They also distributed some back numbers of the ECHO. These were gladly received by the people, who belong principally to the reading class. We trust the seed sown here will spring up, and bear an abundant harvest of commandment-keepers.

NEW ZEALAND.

WHEN our last report was written, Bro. Daniells and myself had just arrived in Auckland from Kaeo. We at once commenced a series of meetings for the benefit of the church. Some here had stepped aside from the path marked out by the Saviour for his followers to walk in. By the aid of the Holy Spirit, we tried to hold up the Lord's great moral looking-glass, that we might all see our true characters as reflected by it, and then we could seek the cleansing Fountain. The Lord blessed in this work; many personal confessions were made one to another of feelings that had existed in their hearts, and forgiveness was asked and freely granted. This move met the mind of the Spirit of God, and it filled with peace and joy the hearts of all who had participated in the work. True union, brotherly love, and harmony were brought into the church, and there were heard expressions of gratitude and praise to God for his forgiving love and the transforming influence of his Holy Spirit. If these brethren hold the victory they have gained, the Lord will use them in carrying forward his work. If any should fail, others will come forward and take their places, and wear their crowns. During the meetings, several were baptized, and a gentleman and his wife, formerly Baptists, united with the church.

At the close of our first week of meetings, Bro. Robert Hare and the delegates from Kaeo and Napier arrived, also Bro. E. M. Morrison and wife from Oakland, California. During the next week, the New Zealand Conference, Tract Society, and Sabbath-school Association were organized. Reports of these will be furnished the ECHO by the secretaries. Bro. and Sister Morrison rendered valuable assistance by giving instruction in the tract and missionary and Sabbath-school work. This Conference starts out with about two hundred Sabbath-keepers, and after paying the expenses of the laborers for the last year has about £40 in the treasury.

The tract society accepted the offer of our publishing houses in America and London to act as agent in New Zealand for all denominational and subscription books. It was also decided to locate the headquarters of the society at Wellington, the most central place in the colony. The sum of £140 was pledged, and partly paid, to form a nucleus for a reserve fund for the society. There are about ten canvassers already engaged in getting our publications before the people. Bro. Morrison expects to remain to manage the work until he can instruct the secretary and an agent to carry it on.

The prospects for the work in New Zealand are very encouraging. Calls for a preacher are coming in from the places where our publications have been sold. In one place one of the canvassers was invited to hold Bible-readings, and as a result, we learn that several have decided to obey the truth. While Bro. Daniells has been absent from Napier, Sister Daniells has held Bible-readings Sunday evenings in a hall, with an attendance of from two to three hundred, who have contributed over two pounds each evening to help in the work. Sister Robert Hare has been engaged in a similar way in Gisborne during the absence of her husband, who has now returned to finish up his work. Elder Daniell's health is improving, and he hopes to enter a new field in a few weeks.

We feel thankful for the blessing of God that has attended the work during our visit to the churches, and for the measure of his Spirit that we have felt in our own hearts. We have united with the brethren and sisters in pledging ourselves anew to be more consecrated to the Great Shepherd and his work, and pray that he will help us to be faithful, that we may all meet in the kingdom.

M. C. ISRAEL.

Steamship Mararoa near Hobart, June 17, 1889.

VISIT TO SCANDINAVIA.

BRIEF SKETCH OF THE RISE AND PROGRESS OF THE CAUSE OF SABBATH REFORM IN THESE COUNTRIES.

ON the 24th of March, we left London to visit the friends in Denmark, Norway, and Sweden, to be present with them at the time of their annual meetings, when the Conference of each of these countries met to transact business and elect officers for the ensuing year.

Twelve years ago, in 1877, J. G. Matteson, a native of Denmark, who had embraced the Sabbath in America, and labored in its behalf quite extensively and successfully in the United States, returned to his native land to carry to his countrymen those truths which he had found such a blessing to himself. Not meeting with great success in Denmark, he went to Christiania, Norway. Here the Lord in a wonderful manner blessed his efforts, and in process of time there was a church of over one hundred members in that city. Although from time to time many have gone to the United States who embraced the Sabbath here, yet the number has been more than kept good by fresh conversions.

In January, 1879, he began to publish a paper in the Danish language. From this time the cause received a new impetus, and the work seemed to prosper throughout the three kingdoms of Scandinavia. In 1886, only nine years from the time Bro. Matteson first began his work here, a large printing office was erected in Christiania, with a house of worship capable of seating about one thousand persons. There is a good interest to hear among the people, and at different times when series of meetings have been held, the house has been crowded to its utmost capacity, and many had to go away for lack of room.

As the result of the work in Denmark, a sufficient number had embraced the truth so that in 1880 a Conference was organized in that country. The following year the Swedish Conference was organized, and the Norwegian Conference in 1887. It was thus that the Sabbath reform progressed in these countries. An annual Conference was held this year in the capital of each of these kingdoms.

In Stockholm, Sweden, is a church of one hundred and thirty, and their house of worship is crowded with eager listeners at times of public services. There are twelve organized churches in the kingdom, with a membership of four hundred and forty-nine. Stockholm has a population of 250,000, and Sweden itself about 5,000,000, nearly the same number as in the police district of London. Only ten per cent. of the land in Sweden is under cultivation. The chief seaports are Stockholm, Gottenborg, Gefle, and Malmo. Some ship-missionary work has been done in the past, and plans are arranged to do more. The Lutheran Church is the State church in these countries, and the priests are magistrates. In Sweden all who remain in one place over a year are required to have their names enrolled as members of the State church, or pay a fine. They have the church tax to pay, however much they may dissent from the religion of the State. The religious laws are very rigid, although many of them have become of none effect, as they are seldom enforced. Other denominations, such as the Baptists, Methodists, etc., which exist by the sufferance of the State church, are often the most strenuous opposers of reforms in religious doctrine.

From Stockholm we went to Copenhagen, Denmark, which is also the city of a king. The city is a beautiful one, containing a population of 350,000. The population of the whole kingdom is about 2,900,000. Our church in Copenhagen numbers sixty-five earnest members. In Denmark there are ten churches with a membership of three hundred and ninety.

Our meetings in both of these places were of special interest. Union and Christian love prevailed in all

of the deliberations, and the people manifested a deep interest to learn as much as possible of the Bible teaching on all points that relate to the times in which we live. The temperance question from the Bible standpoint received attention. This means more in the Old World than it does in some parts of the New. Tea, coffee, and beer, with bread—and hard bread at that—is the principal living with many. But nearly all of our brethren and sisters signed the strong teetotal pledge, pledging themselves to abstain not only from the use of ardent spirits of any kind, but from tobacco, tea, coffee, or any other beverages which are injurious to health. It is true, and indeed marvellous when considered from a human standpoint, that our people, scattered among all people and nations of the globe, in many places where wine or beer is the common beverage, even more so than water, and tea, coffee, and tobacco everywhere commonly used, are so united in eschewing these things which are detrimental to man's physical and moral well-being. Among Seventh-day Adventists the odor of tobacco is not to be found in their assemblies throughout all the world.

Our next place of meeting was Christiania, the capital of Norway, where our publishing house for Scandinavia is located. The city has a population of 135,600, and, like Stockholm and Copenhagen, is a seaport town. The entire population of Norway is about two millions. The principal industry in Norway is fishing, only about three per cent. of the land being tillable. The export of fish is something enormous. The export of cod-liver oil alone amounts annually to nearly two million pounds sterling; but only a small proportion of the article sold as cod-liver oil is really extracted from the cod. Norway and Sweden are both under one king, Oscar II. The number of our churches in this kingdom is considerably less than in the other two, there being only four, while the entire membership is two hundred and fifty.

S. N. H.

(To be concluded.)

DIFFICULTIES OF MISSIONARY WORK IN EUROPE.

THE idea extensively prevails that there is some law, especially in Germany, that forbids preachers and others from saying anything against the Catholic Church or its doctrines. But this is a mistake. The law is far more general in its nature, but it amounts to that in its operation, because all laws are so administered as to favor the Catholics more than any others. The law forbids the publication or preaching of anything that is calculated to cause disturbance or to create undue excitement. But this is about the way it operates. The Catholics say and publish whatever they please; and if anybody complains, the complainers are prosecuted for raising disturbance. If the Protestants speak against the Catholics, they are prosecuted as the authors of disturbance. In whatever way it comes, the Catholics are privileged, and the Protestants are the disturbers of the peace. Since the conviction of Pastor Thummel, the Evangelical Alliance have made a collection of bitter things spoken against Luther and the Reformation, by the Catholics, such things as the Protestants would not dare to utter against the Catholics. But it is of no avail; since Bismarck's understanding with the Pope, since he has received a decoration of honor from "His Holiness," it is of no use to endeavor to turn the tide. Evangelical papers have declared confidently that no person can obtain or keep an office in Prussia unless he keeps in favor with the Catholic authorities. The Pope openly instructs his subordinates how to work for the interest of the church in political circles.

There are two things which cause us to hope that for a season we may be permitted to work with-

out hindrance. There is no doubt that Bismarck is not as popular as he was some years ago. He has an iron will, and thoroughly believes in the doctrine of what has been termed the "divine right of kings." He is very nearly an absolutist in principle. And the young Emperor William is not as favorable to the Pope as is the chancellor. His visit with King Humbert of Italy was very cordial, and he prevented the Pope's introducing the subject of his civil rule in his interview with him. Of course we cannot expect that help from such a source can be anything but partial and temporary; for what William may gain by an open course, he is sure to lose by the intrigues and wiles of the Pope's emissaries in the empire. Leo XIII. is one of the shrewdest men in Europe, and is fully determined to exalt the papal see to its old-time honor. Of this object he will never lose sight for a moment. And the favor shown the Catholic Church all over the world at the present time, gives the Jesuits abundant opportunity to perfect their plans and to insure their success.

But whatever may be the prospect, whatever may be the opposition, we expect the message will be given to the nations of Europe. Silently the truth will operate, and copies of our works will be called for in unexpected times and ways, and the people will learn of the truth. Our duty seems clear, to prepare the truth as it must be given, and trust that Providence may open the way for its circulation. It will be utterly impossible to prepare our publications so that they will not give offense to those who have a hatred to our work; and if we could, they would cease to be effective to warn the world against the worship of the beast and his image. Surely the people of God need wisdom and grace for the present and coming time. But we need not be discouraged, for in this work we must walk by faith and not by sight; and if we judge by sight, we can know but little of the influence the truth is having in the world.—

J. H. Waggoner.

News Summary.

A swallow has just built its nest on the tip-top of the Eiffel Tower.

Europe, it is said, boasts ten and a half millions of men under arms.

The largest small-arms factory in the world is at Steyer, Upper Austria.

The Czar of Russia is to return the visit of the German Emperor in August.

There were 96,169 paupers in London on April 21st, about 9300 less than last year.

So now a whisky ring has been formed in England. The capital is about £1,000,000.

The Shah of Persia travels this year with one wife. In 1874 he was accompanied by six.

England imports annually £50,000,000 worth of meat, cheese, eggs, poultry, and fruit.

In France the birth rate is 23.8 per 1000, very little higher than the death rate, 22.7 per 1000.

In France there are 7,000,000 small cultivators whose holdings average seven and a half acres.

Two severe earthquake shocks were experienced at Gisborne, New Zealand, on the 24th ult.

The Turkish Government is gradually purchasing from the Germans the whole of the Mauser rifles and ammunition discarded by the latter.

The town of Luchow in the west of China has been almost entirely destroyed by fire. Over twelve hundred Chinese perished in the flames.

In view of the complicated state of European affairs, the British Government has given extensive orders for war material to Birmingham manufacturers.

Dr. J. E. Kenny, an M. P. for County Cork, Ireland, has admitted before the special Parnell commission that before its suppression the Land League received contributions amounting to £248,000, and that of this sum £117,000 was not accounted for on the books.

General Boulanger's military pension, which he has drawn till within a few days, has been stopped.

Novi-Bazar, in Herzegovina, has been the scene of serious riots, due, it is believed, to Russian influence. It was found necessary to call out the troops to suppress the disturbance. Herzegovina is under Austrian control.

The New Zealand financial statement, which has just been published, shows a surplus of £77,000 this year; of this sum £50,000 goes to lessen the public debt.

Sir Henry Loch has finally accepted the Cape Governorship. It is now stated that his successor as Governor of Victoria will be the Marquis of Lorne, a son-in-law of the Queen.

Communications have been established with H. M. Stanley in Central Africa, which show that the relief expedition of which he was in command has fully achieved its object.

A charge of manslaughter has been preferred against the driver, fireman, and guard of the excursion train which was recently wrecked near Armagh, Ireland, with great loss of life.

The Victorian Government owns 5000 acres of land in the You Yangs, which will be converted into a plantation of useful trees; 80 men are at work there, and 20,000 trees are to be planted this season.

Two States of the American Union, Massachusetts and Pennsylvania, have recently, by a popular vote, rejected a prohibitory liquor law. Rhode Island, which has had a prohibitory law, has voted for its repeal.

The *Cape Verde* from London was run down by the *Iolanthe* on the night of the 23d ult., while at anchor off Williamstown. The *Cape Verde* sank instantly, carrying down her entire valuable cargo. No lives were lost.

The statue of General Gordon near the Parliament buildings, Melbourne, was unveiled on June 26, by Sir William Robinson, the acting Governor. The address was by Major-General Downes, a companion in arms of General Gordon.

Information has been received that a committee of the Clan-na-Gael, an infamous secret organization, "tried" Dr. Cronin, on a charge of seeking to injure Mr. Parnell before the special commission appointed by the British Government. The committee reported against Dr. Cronin, and he was accordingly sentenced to death, and brutally murdered.

The report of the Suez Canal directors for 1888 shows that Great Britain continues to take the lead in traffic through that noted waterway. There was an increase in the tonnage passing through the canal of 737,810 tons, over that of the previous year. Of this increase, 716,532 tons was due to British enterprise.

The committee of the French Senate appointed to report on the indictment of General Boulanger for sedition, has decided that the accusation is fully warranted. Several of the General's friends have been tried, and have received sentences so light that the Government has resolved to appeal from the decisions of the magistrates. There was a lively scene in the Chamber of Deputies on the 25th ult. when this subject was up for discussion.

On the morning of the 22nd ult., the *Giebe*, a colliery pit near Newcastle, N. S. W., was the scene of a terrible disaster. There had been evidences that the supports of the mine were weakening, and on this morning the roof and sides fell in with a deafening roar, burying eleven men in the *debris*. Every effort is being made to rescue the prisoners; but the collapse has been so extensive that this is very slow work. No hopes are entertained of finding the men alive. Five women are thus rendered widows, and twenty children fatherless.

It is stated that the powers constituting the Central European alliance, Germany, Austria, and Italy, have concluded a treaty providing for the extension of their territory at the expense of France, in case France should make war on either of the parties to the treaty. The attitude of the allied powers is particularly irritating to the Czar, who has vented his ill feeling in a public snub to the Italian ambassador at St. Petersburg; while his eldest son, the Czarowitz, has treated the German Emperor to a marked slight. All this, with the persistent activity of the Nihilists and the continual ferment in the Balkan States, points warward.

Health and Temperance.

DETERMINATION.

I TELL you the future can hold no terrors
For any sad soul while the stars revolve,
If he will but stand firm on a grave of his errors,
And instead of regretting, resolve, resolve!
It is never too late to begin rebuilding,
Though all into ruins your life seems hurled;
For look! how the light of the spring-time is gilding
The worn, wan face of the bruised old world!

WHAT I KNOW ABOUT TOBACCO.

AND what I don't know is not worth knowing, and what I do know is not worth knowing, if the knowledge is to be paid for at the rates I gave.

When only twelve years old, sent away from home to school, and thrown in with boys ambitious to be men, and I no less ambitious than they, the indulgence at first was limited to extraordinary occasions,—high days, holidays, days of grand carousal,—when we gave ourselves up to wassail, but without the wine, the tobacco serving as a substitute.

Little by little the appetite grew, and what at first was occasional and exceptional, became common and habitual, until, by the time I had reached manhood, instead of being a free man I found myself bound in fetters of brass,—the most abject and inveterate of slaves. I say the most abject, because I hugged my fetters, nor cherished a single aspiration to be free; for it did not occur to me that I was enslaved, at least, it did not for many a year.

For a long time I had been in trouble on account of my tobacco. It was not domestic, because blessed with the most patient of wives. Nor was it physical, because blessed with a body of extraordinary toughness of fibre. But I had trouble of conscience, which, for a Christian, is of all trouble the very worst. First of all, there was a sense of personal defilement, of which I could not quite divest myself. And along with this came the conviction that tobacco using was against nature; and, seeing that God is the God of nature as well as grace, I could not help feeling that in running against nature I was running against not it, but Him; and this, I was persuaded, was not a thing to be safely done; for, however slowly God's mills do grind, "they grind exceeding small," and sooner or later, as sure as we live, they will grind exactly all. As a consequence, there were texts in the Bible, and not a few of them, which, while not difficult of themselves, perhaps, were very difficult for me; and I dared not preach from them, lest I should convict myself, and stand convicted in the presence of my people. I could not urge them to "lay aside all filthiness and superfluity of naughtiness," if the traces of such superfluity were discoverable in my breath and on my body. I could not insist that they should "keep the body under" if my body kept me under. I could not ring out a cry of conscious Christian freedom, if I myself was a slave to fleshly lust that was warring against the soul.

That I was such a slave was a thing beyond all contention. More and more inveterate grew the habit, more and more imperious the demands of an appetite which finally became impatient of almost any intermission in its accustomed gratification. Again and again, when bowed before the Lord, and striving after greater nearness of access and a higher measure of consecration, I would ask myself, "Is there anything on earth to which I am still sinfully clinging?" and there would come a whisper, "How is it about tobacco?" and I would be ready to wish that I had never raised the question. But having been raised, it was a Banquo's ghost, that would not "down."

I endeavored to persuade myself that the Lord did not concern himself about such a trivial matter, and said to myself, "Is it not a little one, and my soul

shall live?" But I had preached from that text too often, and to many just such sinners as myself, to extract much comfort out of it. I remembered that scripture, "He that eateth is damned, if he doubt;" and I more than doubted, and so was not only involved in doubt, but danger. I deliberately, solemnly, prayerfully determined, God helping me, to have done with tobacco at once and forever. And so I quit—not for a time to see if I would feel better (then I should have felt immediately worse)—but for all time.

My whole system having so long been accustomed to the use of a narcotic, my body having so long been saturated with it through and through, my brain having so long been dependent upon its artificial stimulation, it was just a question, and one of exceeding gravity, it seemed to me, as to the possible consequences of so sudden and complete a revolution in the whole habits of my life. But having first solemnly decided that it was the Christian thing, at least for me to do, then there was nothing left but to do it, trusting Him for whose sake I did it to take care of all the consequences. And he did, in the most surprising and beautiful way.

From the supreme moment of final decision, the spell of the appetite was utterly broken. And yet I suffered—not with any insatiable craving for the old gratification, but with a dazed, demented, bewildering feeling—a collapse, a consciousness of imbecility over which I could have wept; a sort of "*chimera bombinans in vacuo*," and devouring neither "*secundas intentions*," nor anything else; a sort of Samson shorn of his locks, only I never was otherwise like Samson before or since. I could no more have made a sermon than I could have built a locomotive; and my only resource was to turn up the barrel and fish out some of the old "Silurians."

And this continued for five whole weeks, in which I was wrapped in "an horror of great darkness, and the very hair of my flesh stood up." I would fain have run away from myself, and did run away from friends, fleeing to the far West, and skirmishing around in the hope of recovering my lost equilibrium.

Returning home, and seating myself in my well-worn arm-chair in my sanctum, with trembling solicitude I settled myself for work, but fearing I should never be myself again—when, lo! to my joy, my mind, long eclipsed, came out like the moon when it has swept past the shadow, and "Richard was himself again;" yea, more himself than ever, for, for the first time, there was the clear swing and sweep of natural faculty unobscured by narcotics. This week concludes the twelfth month, not of an experiment—for I am not experimenting—but of an experience, which to me has been a new life, full of joy and blessing. Like the three young Hebrews, "I am fairer and fatter in flesh;" and, if my whole life-work is not being better done and upon a higher plane, as I hope it is, I have a "comfort in my conscience," which is to me of incalculable value.—*R. P. Henson, D. D., in Sunday School Times.*

NATURAL BREAD.

UNDOUBTEDLY many of the tired housewives of the land have sometimes wished, as did a little girl of our acquaintance, "that bread grew on trees, and didn't have to be made every day." Such is indeed the case in many of the tropical islands in the Pacific, where is found a tree bearing a large fruit, about the size of a melon. This fruit occupies the important position that is held by cereals in temperate climates, and forms the chief food staple of the inhabitants. There are several varieties of the bread fruit, as it is called, which ripen at different periods, thus affording a nearly constant supply throughout the entire year. It is gathered for use just before it ripens, when it is found to be gorged with starchy matter, to which its esculent value is due. It is cooked in a variety of ways, the more common method being to

bake it entire in hot embers, and scrape out the interior, which, when well done, is of a soft, smooth consistency, with a taste which has been compared to that of boiled potatoes and sweet milk. Mr. A. R. Wallace, the celebrated traveller, says of the bread-fruit:—

"Here (in the island of Amboyna) I enjoyed a luxury I have never met with before or since—the true bread-fruit. I compared it to Yorkshire pudding; others thought it was like mashed potatoes and milk. It is generally about the size of a melon, a little fibrous at the center, but everywhere else quite smooth and much like pudding, something between yeast dumplings and batter pudding. With sugar, milk, butter, or treacle, it is a delicious pudding, having a very slight and delicate but characteristic flavor, of which, like that of good bread and potatoes, one never gets tired."—*Good Health.*

WHERE DOES THE SIN COMMENCE?

To drink deeply—to be drunk—is a sin; this is not denied. At what point does the taking of strong drink become a sin? The state in which the body is when not excited by intoxicating drink, is its proper and natural state; drunkenness is the state farthest removed from it. The state of drunkenness is a state of sin; at what stage does it become sin? We suppose a man perfectly sober who has not tasted anything which can intoxicate; one glass excites him, and to some extent disturbs the state of sobriety, and so far destroys it; another glass excites him still more; a third fires his eye, loosens his tongue, inflames his passions; a fourth increases all this, a fifth makes him foolish and partially insane; a sixth makes him savage; a seventh or an eighth makes him stupid—a senseless, degraded mass; his reason is quenched, his faculties are for the time destroyed. Every noble and generous and holy principle within him withers, and the image of God is polluted and defiled! This is sin, awful sin; for "drunkards shall not inherit the kingdom of God." But where does the sin begin? at the first glass, at the first step towards complete intoxication, or at the sixth, or seventh, or eighth? Is not every step from the natural state of the system towards the state of stupid intoxication an advance in sin, and a yielding to the unwearied tempter of the soul?—*John Bright.*

INTOXICATION BY NAPHTHA FUMES.

A Boston letter in the *Chicago Tribune* says: "The latest female vice is intoxication by naphtha. It is not swallowed. The fumes of it are simply inhaled, inducing, so the inebriates say, a particularly agreeable exhilaration. Not even hasheesh, it is understood, begets more fascinating dreams or more gorgeous visions of splendor. The girls in the rubber factories, of which there are a great number in Boston and its neighborhood, are greatly addicted to this novel form of drunkenness. In such establishments, naphtha is used in enormous quantities to cleanse the rubber, being kept in big boilers closed against the air. To the valves of these boilers the young women *employés* readily obtain access and breathe the exhilaration therefrom, some unlucky accident having betrayed to a chance experimenter the abominable secret. The notion is said to have been brought originally from Germany by emigrant laborers in petticoats. Now the manufacturers propose to put a stop to the evil by keeping the valves carefully locked."

HINDOO VEGETARIANS.—It may be noted as a fact worth remembering by those who are opposed to a vegetarian diet, that three-fourths of the stalwart, powerful native Indian officers who were seen in London on the occasion of the Jubilee festivities were vegetarians of the strictest kind.—*London Echo.*

“SEVENTH-DAY ADVENTISM RE-
NOUNCED.”

A REVIEW.

ACCORDING to an announcement in the last number of the BIBLE ECHO, we begin with this number a series of articles reviewing a book with the above title, the author of which is Elder D. M. Canright, of Otsego, Michigan, U. S. As is quite generally known, Elder Canright was for a good many years an advocate of the principles taught by our people. A little over two years ago, he abandoned this work, and has since stood as the champion of its opponents.

No one will for a moment deny that if he chose to change his relation to this cause, he had an unquestionable right to do so. Nor should his action be made the basis of personal ill feeling either upon one side or the other. If in leaving us he was actuated by conscientious considerations, he thereby betrayed no trust which he was bound to preserve. But it equally becomes the one who takes such a step, and those who are left, to look well into the considerations which lead to it; for it is evident that either he was wrong in abandoning a work to which he had devoted his life, or we who remain are wrong in maintaining our situation.

It is the motives and considerations which evidently actuated this extraordinary movement that we must examine. And these, we suppose, are expressed in the book; but whether they are adequate and sound, we must decide in the light of facts.

We have not been swift to take up this work, for several reasons. Among others was the fact that as a people we have not attacked or noticed the course of any who may have left our ranks, unless driven in self-defence thus to do. Such examinations often tend to personal animosities, which are contrary to the spirit of Christianity. Our personal relations with Elder Canright have been friendly, and are so still. The writer attended the last General Conference which he attended, and shared with him a room at the Sanitarium, and a place on some of the committees, about which we read in his book. But his persistent and virulent attacks upon the people, work, and doctrines of S. D. Adventists, accompanied by misrepresentations and misleading statements, compel us to endeavor to reply, briefly at least, to the book which some “Christians” are so ardently urging upon the people of these colonies. To make a full reply would require more time and space than we could devote; and in a land where our work is well known, such reckless statements need no refutation.

In this article we notice the introduction. “The Adventists have attacked me personally. This has compelled me to defend myself.” This, then, is the motive of his effort. The facts in the case are these: Elder Canright left this people and work finally in January, 1887, and on February 17, after making a statement of his feelings before the church in Otsego, he was, by his own request, disfellowshipped. In an article published March 1st, in the *Review and Herald*, he says:—

“Personally I have not one word of fault to find either with the church where I live or with those with whom I have labored. I have been treated justly, liberally, and tenderly. There is not one hard feeling between us as far as I know. It will always give me pleasure to regard our people and speak of them as an honest and devout people.”

Elder Canright afterwards complained in a letter to G. I. Butler, President of the General Conference, that he was troubled by receiving letters from various parties ascribing wrong motives and asking unpleasant questions. And a note was inserted in the *Review* of March 22, cautioning all persons to desist, and speaking kindly of Elder C. In the *Review* of April 12, the elder of the Otsego church writes as follows:—

“Since the sad departure of Elder Canright and family from the faith held so dear by our people, many inquiries have been made with reference to the condition of the church in this place. To the readers of the *REVIEW* we would say in reply that the interest never was better than at the present time.”

In the same paper occurs the following paragraph:—

“This was Elder Canright’s last work among us; and when the report of his apostasy was received, they were much shocked, but their confidence was not much shaken in the present truth; for they remembered that in Christ’s time there was one who saw the miracles he did, and heard his preaching, and yet apostatized from the present truth of that time. And as the Scriptures plainly state that ‘in the latter times some shall depart from the faith,’ we see in this only another sign that we are in the

last days.” “Last Sabbath I was with the church at Otsego. The report has gone out that this church is nearly torn to pieces by Eld. Canright’s change of faith; but we are happy to say that this is not the case.”

These mentions of his name are the only ones to be found in all the range of our literature, until some months after he had begun to attack us both in pulpit and through the press. All this time articles were being published by him in various religious papers, directed against our work and position. This is how he was ‘attacked personally.’

It would be interesting to follow some of this correspondence, but here we give only two brief samples. The first is to a Methodist paper, which advocates the perpetuity of the law; the second, to a Campbellite, or Disciple paper, which abolishes the law:—

“P. S. Lest my position should be misunderstood before I have time to explain it, I will say here that I believe as strongly as Sabbatharians do in the perpetuity of the holy, immutable law of God, and every moral precept taught in the Old Testament. The Methodist Discipline (Articles of Religion, sect. 6) exactly expresses my position on the law: ‘Although the law given from God by Moses, as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.’—*Advocate*, Sept. 24, 1887.

“The simple facts, I believe, are these: Paul [in Col. 2:14-17] refers to the entire Jewish system, the law of Moses as a whole, of which the decalogue was only a small part. Every word of the ten commandments, Sabbath included, was written by the hand of Moses, on parchment, right in with the rest of the law of Moses. (See Deut. 5, and other places.) As an entire system, as a law taken in all its parts, it was a burdensome system, a yoke of bondage, a school-master designed only to lead us to Christ. It was against us and contrary to us, and as such it was nailed to the cross. The decalogue being written on parchment in the book of the law, it would be proper to speak of it as *blotted out*, nailed to the cross, etc., with the rest of the law.”—*Christian Oracle*, June 9, 1887.

The readers will observe the adroitness with which the writer addresses himself to the good graces of the public; but they cannot but wonder how such statements could be dictated by a mind resting under a solemn conviction of truth.

As illustrating the persecution to which he has been subjected, Elder Canright gives a list of epithets which he states have been applied to him. But he has never been called any of the opprobrious names which he gives on p. 13 of his book, by S. D. Adventists in print. One or two articles appeared in the *Review and Herald*, our church paper, referring to cases of apostasy in Bible times. But they dealt only with general principles, and no personal allusions were made.

A PROPHECY BY ELDER CANRIGHT.

He does not despise prophesyings evidently, and the following is a sample:—

“WHAT WILL BE THEIR END? In 1856, 32 years ago, Mrs. White prophesied that some there would live till Jesus came. Testimonies, vol. 2, p. 132. So they argue that those who saw the stars fall in 1833, 55 years ago, will live to the end. When these limits are passed, all must know that they have been deceived. Then will come doubt, discouragement, divisions, apostasies, and ruin to souls. This end is inevitable. The wider their influence now, the more terrible the disaster then. These wild, enthusiastic, fanatical moves which end in failure are the delight of Satan, as they bring disgrace upon the cause of Christ and end in infidelity. That such will be the end of Adventism, I have not a doubt; but it will take another generation to see it.”

We reply in the language of Gamaliel, “If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it.” Acts 5:38, 39.

The lack of education among our people is made the most prominent point in the Introduction under notice, and hence may be considered a principal motive with the author in leaving and then attacking us. We know that God sets no premium on ignorance, nor yet on human wisdom. We have no claims to eminent erudition as a people, but principally rely on common sense, with such culture as we may be able to gain, and the wisdom which is from above. It provokes a smile, however, to be criticised upon the point of illiteracy by such an author. Take this Introduction, for instance, and we find such orthography as the following: “Propogate,” “apostacies,” etc. For specimens of grammar we have, “As is well known that Luther was a thorough scholar,” “have became,” etc. Of errors that may be typographical there are a score in these first two pages and a little more, where we should

expect the author would exercise his greatest care. How many such errors were expunged by the printers, the “copy” only would reveal; but of this those of us who have handled his manuscript can conjecture.

But are S. D. Adventists all ignoramuses, as he would have us believe? As he says in this very place, before bringing out this statement, we “have two colleges and one academy,” and numerous preparatory schools. These are conducted by qualified faculties, quite a good proportion of whom have graduated and taken degrees at colleges, in spite of Elder Canright’s statement to the contrary. Among our leading men we will mention Dr. J. H. Kellogg, who is not only a graduate, but stands eminent in his profession as a man of science and letters. This one case is sufficient to demonstrate the nature of his statement that “Not one of the leading men in that work ever graduated from college.” And this will afford us a measure which we may apply to many other statements.

He quotes a statement from A. A. Phelps, a first-day Adventist minister, and seeks to cast the impression that it is made in reference to our ministers; but there is a very wide difference between us and that people both in practices and doctrines, a difference of which the author was well aware. In our next we shall open and proceed with the book.

Publishers’ Department.

NOTICE!

PERSONS wishing to remit money to this office, in payment for books or for other purposes, should carefully note the following:—

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2. For amounts over 10s. send Money Orders or Bank Drafts, payable to ECHO PUBLISHING HOUSE.
3. When cheques are sent, the exchange will be charged to the sender.
4. If Postal Note or paper money be sent, register the letter; otherwise it is at your own risk.
5. State explicitly what the money is for.
6. Be careful to send name and full address, so that we can acknowledge receipt.

AGENTS.

ORDERS may be addressed to any agent in the following list:—

- Adelaide.—Pastor Will D. Curtis; Miss E. Semple Webb Street, Norwood.
- Ballarat.—Mrs. E. Booth, 146 Drummond Street S.; Miss A. Pearce, Bridge Street.
- Collingwood.—C. Robertson, 49 Islington Street.
- Daylesford.—Mrs. Eliza Lamplough.
- Geelong.—A. Carter, Little Myers Street W.
- Melbourne.—403 Little Collins St.
- New Zealand.—Pastor A. G. Daniells, Napier; Edward Hare, Turner Street, Auckland.
- Prahran.—E. S. Ebdale, 27 Commercial Road.
- Tasmania.—Pastor M. C. Israel, Hobart; G. Foster, Davenport Street, The Glebe, Hobart.
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Bible Echo and Signs of the Times.

Melbourne, Australia, July 1, 1889.

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PUBLISHERS' DEPARTMENT	

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

We present in this number what will doubtless be considered an improvement in our paper, an enlarged type in our editorial department. This will render the articles in this department more readable.

The next quarterly meeting of the Melbourne Church will be held July 13 and 14, at which time we expect to have the new building and hall completed and in use. The general meeting of the Echo Publishing Co. will be held at that time. We should be very glad to see many of our people, as the meeting will be one of importance and interest.

The first semi-annual ordinary meeting of the stockholders of the Echo Publishing Co., Limited, will be held in Federal Hall, at 14 and 16 Best Street, North Fitzroy on the 13th July, 1889, at 7:30 P. M.

Business, receiving the annual balance sheet and auditor's report, and statement of the standing of the Company. W. H. B. MILLER, Secretary.

We have received a supply of the pamphlet entitled, *The Tithing System*, by G. I. Butler. The subject is taken up and treated in a logical and practical way, and nearly every question which may arise in the mind of the investigator is considered. We shall be glad to supply these books to all our people. And we request our church officers and leaders to ascertain how many in their companies would be glad to read the book, and order of us a sufficient number to supply each family with one. The price of the book is sixpence. Those who are prepared to pay for them may do so, others will receive them gratis. We greatly desire our people to become intelligent on this subject and are willing to assist them in becoming so.

THE attention of our readers is invited to the article in this number from Chamber's Encyclopedia on the change of the Sabbath. We believe that the various steps by which the change was gradually brought about are indicated with a regard for the truth in the matter. Many will doubtless wish to preserve the article for future reference.

We are in receipt of a letter from Mr. W. Hammond, in reply to the "Open Letter" signed by W. D. Curtis, published in our last issue, and of one from Elder Curtis in reply to Mr. Hammond. For want of space, it has been necessary for us to abridge both letters somewhat. After stating that he had on a former occasion challenged Mr. Curtis, Mr. Hammond's letter proceeds as follows:—

"I not only challenged Mr. Curtis to a public debate of the Sabbath question, but also asked him to get their whole conference, that was then in session, to meet me on that question. I assured Mr. Curtis that my time was not occupied, and therefore I would be glad to meet him, or them, at any place, and on any day or hour he or they might name.

"Mr. Curtis in the last paragraph of his letter says: 'I do not apprehend that he (Mr. Hammond) will find it very difficult to arrange for a discussion with some S. D. Adventist if he chooses to express, in a formal public challenge, his willingness to meet any of the S. D. Adventists at any time they choose.' That paragraph sounds big in print, but why have they not met me? Mr. C. received the challenge and through him their conference, else he failed to deliver my challenge to them. I will, however, now repeat my challenge to Mr. Curtis, or the whole body of S. D. Adventists, to meet me at their headquarters in Auckland, for any number of nights between the 5th and 22nd of July, 1889. (I am now on my way to Auckland, leave Melbourne 25th inst., and leave the colonies on the 25th prox. for the Fiji Islands.) Subject for discussion, 'Resolved, That the fourth commandment is binding upon Christians.' Adventists affirm, I deny. Is that sufficient, Mr. Curtis? If so, I will expect to hear from you. W. HAMMOND.

"Melbourne, June 20, 1889."

REPLY.

"MR. W. HAMMOND, Dear Sir: I have just received a copy of your letter to the BIBLE ECHO dated the 20th inst. in which you comment on my 'Open Letter' to that paper, and also challenge me to meet you in a public discussion of the Sabbath question. I will, however, repeat my former statement, that I have not, until yesterday, received a challenge from you; and if you understand the nature of a challenge, you know that you have never, until the 20th inst., given me one.

"As regards the resolution you now submit for discussion, I hereby offer the following amendment: *i. e.*, that the phrase, 'That the Scriptures teach' be inserted immediately after the word 'Resolved.' The proposition would then read as follows: 'Resolved, That the Scriptures teach that the fourth commandment is binding upon Christians.' You certainly can have no objection to the proposed change.

"Such a chain of circumstances as your letter brings to view, to wit, a gentleman challenging another to a discussion, and then leaving the colony five days afterwards, and before the challenged party could, in the ordinary course of publication, know anything of it, is, to say the least, *very suggestive*, and must be rather mortifying to the people among whom you stand as one of the chief leaders. Had the challenged party nothing to do but to set out on his journey immediately after reading your letter in the paper, and should the vessel on which he sailed make exceptionally good time, Auckland might possibly be reached by the last date you mention. But you must bear in mind, Mr. H., that all men, unless you are an exception, have duties and responsibilities which will not admit of being cast aside at a moment's notice, even when the privilege of pursuing a person across the sea to get an opportunity to debate with him, presents itself.

"You seem to have forgotten that in your so-called challenge you said you 'would be glad to meet' me 'at any place and on any day or hour I might name.' I will therefore make you glad [?] by naming Melbourne as the place, and as soon after your return to Victoria as can mutually be arranged as the time, for the discussion. The people of Melbourne are already interested in, and anxious to listen to, the debate; hence I do not intend to go either to the Fiji Islands or Auckland to meet you; but with the change of time and place as above stated, I *hereby accept your challenge*, and await your reply.

"We are, and ever have been, ready to defend what we believe and practice. Trusting that you occupy the same position, I will suggest a proposition which is necessarily connected with, and should immediately follow, the discussion of the resolution you have already proposed; *i. e.*, 'Resolved, that the Scriptures teach that the first day of the week, commonly called Sunday, should be set apart by Christians for religious worship.' W. Hammond affirm, W. D. Curtis deny.

"Hoping to hear from you soon, I am very respectfully, yours, &c., W. D. CURTIS.
"Glen Osmond Rd., Parkside, Adelaide, June 26, 1889."

We are pleased to see in one of our exchanges the following note in relation to our little S. D. Adventist world on Pitcairn Island:—

"Captain Smith, of the barque *Firth of Clyde*, which has arrived from San Francisco, makes the following report of a visit to Pitcairn's Island: 'On Feb. 9, twenty-eight days out from the Golden Gate, I laid to off Adamstown, Pitcairn Islands, and Mr. M'Coy, chief magistrate and five men came off in their whale-boat. They brought pumpkins, coconuts, pineapples, bananas, eggs, and a beautiful bunch of flowers. Mrs. M'Coy also sent half a tooked fowl and a piece of pudding made from sweet potatoes and Indian corn for the Captain's dinner, whoever he might be. I had the greatest difficulty to get them to accept of anything, it being their Sabbath day. They hold the seventh day of the week instead of the first. Their reason for so doing is in obedience to the fourth commandment. The only thing Mr. M'Coy would accept was some wine for communion purposes and some medicine. I supplied them with all the latest newspapers, both American and English, which were thankfully received. Religious books were eagerly sought after, also the *Christian Herald*. Mr. M'Coy held divine service on board, and a number of Moody and Sankey's hymns were sung. There were 117 souls on the island—45 males and 72 females; 38 of this number are children. They were all in good health. They take a lively interest in the doings of the outer world, and were well posted in American politics. After remaining for about two hours, the islanders took their leave, and we bade adieu to one of the brightest spots in this dreary waste of waters.'

THE following letter has come to hand and "speaks for itself":—

"Sir: It is with surprise and grief that I find in your otherwise excellent paper, the BIBLE ECHO, such a gross libel on the Salvation Army as that headed 'Persecution for Notoriety's Sake.' As a blood-and-fire soldier, and one who from the simple, rough, but gloriously inspiring services of the Army has got fresh courage to fight the battle of life under what I am sure you would allow to be most disheartening conditions, I cannot allow the body to which I am proud to belong to be so misrepresented. Why, sir, one of the best articles of your columns is by a J. H. Waggoner. What are the things insisted on therein, in order to obtain blessing, freedom, and joy? Precisely those to which we are constantly exhorted at every holiness meeting (three weekly), at every barracks on the globe, viz., a clean heart and unconditional surrender!

"Suffer the word of reproof: *It is written* that 'it is the glory of God to conceal a thing,' and in the adaptability of the Army to the weakness and characteristics of these days, I see the hand of Him 'in whom are hid all the treasures of wisdom and knowledge.' Such slanders as you are party to are the result of ignorance. Pardon my plainness, come to know us better, my honored brother, and you will cease to publish them.

"Very respectfully yours, A. S."

Now really, brother, you had better keep such shots for your enemies. For while we do not feel to join in the din and clamor of your blood-and-fire battles, we do not intend to slander any one; much less those who, though by mistaken methods, are trying to save men from sin and its consequences. And such, we have no doubt, are the purposes which actuate the "Army." We honor your zeal, and often feel to regret that zeal and a good understanding of God's Word and ways are not more frequently associated together.

But in reference to the article, the object of it was to show that to be fined or confined for persistently parading streets, contrary to police regulations, was not persecution for Christ's sake, but for oddities' or notoriety's sake. When there is not a principle involved in observing the laws of the land which requires the violation of God's law, it is every Christian's duty to be subject "to the powers that be." But if from eccentricity the course of any individual brings him in contact with the law, the consequences should not be charged to true religion, nor credited to your experience as successors to the martyrs.

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