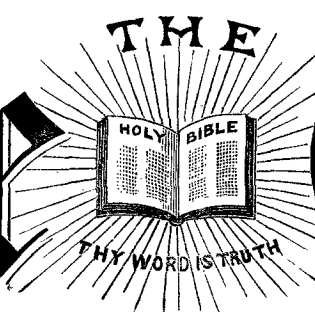


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ONE PENNY.

THE BIBLE ECHO,

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

MACAULAY, in one of his essays, has truly said, "It is easy enough, after the ramparts are carried, to find men to plant the flag on the highest tower. The difficulty is to find men who are ready to go first into the breach."

BUT this is just what God wants,—men who have the faith and the courage to be first to step into the breach and plant the standard of truth in the very citadel of error; or, if perchance a breach has been made in the fortifications of truth, to be the first to step in to repair this. This means moral heroism.

BUT many have not the courage of their convictions. They are moral cowards. They dare not stand for the right; not because they do not know what is right, but because they fear they will not be as well thought of should they do it. And to excuse themselves, they begin to ask why this and why that. They reason thus: If this be so, why do not the great men see it? why have not the large and popular ecclesiastical bodies, which have so much talent, scholarship, and learning among them,—why have not these found this out?

BUT what has this to do with determining what is right or wrong, what so-called great men and popular churches see or think? Have we never read the scripture which says, "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." 1 Cor. 1:26-28. The Saviour once prayed this prayer: "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

WHAT is right is right, whether anybody sees it, or believes it, or lives in accordance with it or not. That has nothing to do with settling the question. And what is right will end right. We never need fear about that.

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

A BREACH has been made in the law of God. Through the influence of the mystery of iniquity, while the church was wandering in the wilderness during the long night of the Dark Ages, like the Israelites in Egypt, the people of God nearly, if not quite, lost sight of the true Sabbath, coming out with an institution which the papacy had foisted into the place of the Sabbath of the fourth commandment. And many now, even of those who claim to have left Egypt, like the Israelites of old, are loth to leave off worshipping the gods they learned to worship in Egypt. They think they must have this Sunday-Sabbath, this child of the papacy.

BUT the breach is to be restored. God's people are going to cease to be guilty, ignorantly though it may have been in the past, of idolatrous worship. In Isaiah the prediction of the repairing of this breach is made, and the connection quite clearly shows in what the breach consists. Here it is: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, *The repairer of the breach*, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:12-14.

Who has the courage to step into the breach?
W. A. C.

THE CHURCH FOREWARNED AGAINST THE MYSTERY OF INIQUITY.

J. O. CORLISS.

OUR last paper closed with an introduction of the prophecy of Rev. 13, in which is brought forward the beast with seven heads and ten horns. It will be noticed that this beast is the recipient of great power and authority, which is used solely to persecute to death the saints of God in every tongue and nation. Indeed, so great and extended does his work in this direction become, that all the world, with few exceptions, look on with mingled wonder and esteem, saying, "Who is like unto the beast?"

But from whence comes this amazing power? Surely it cannot be from God; for no trace of his loving, pitiful nature is seen in the proceedings there described. Think of it. Here is portrayed a system of government by which the civil power is permitted to intermeddle with conscience; a system which demands and receives worship from nearly all the world, and which puts to the rack and the sword those who will not yield to its demands in this direction. Is not this a clear rival to the government of God? But we are not left to conjecture in this matter. The prophecy emphatically states that this beast receives its power and great authority from the dragon, that is to say, the devil. Verse 2. It is, moreover, identified by its ten horns, which are the same as those on the beast which supports the woman, or church, of Rev. 17:3. It is also significant that, while in Rev. 17:6 the venom against the saints is ascribed to the woman, in chap. 13:7 the blood-thirsty treatment given them is charged upon the beast itself. No better evidence is needed to show that the symbols of these two chapters refer to the same work, and were given to forewarn of a system of government which would unite in its administration, religion and the state; and that such union, when effected, would be the means by which Satan would attempt the overthrow of the church.

History reveals these very elements in all the governments of the Old World which have borne sway over God's people. Beginning with the Hebrews, we find them persecuted by order of the Egyptian king, who was also the head of a hierarchy of sun-worshippers. After the Israelites

were carried thence to Canaan, they were made to feel the enmity of the Assyrians, who combined their sun-worshipping religion with the state power. Babylon, Medo-Persia, and Grecia, whose civil rulers were also rulers of ecclesiastical establishments, each successively made religious laws for the people of God. Pagan Rome followed next, with its iron rule, made burdensome by the combination of civil and religious might.

All these were pagan governments—worshippers of the sun; each had the elements of power ascribed by the Revelator to the beast. But still another more terrible experience in persecution awaited the people of God, under a head which had to receive a deadly wound in order to check its appalling work. This head finds special mention in the prophecy, because it is more than a single nation fighting against the saints; it is a combination of at least ten, which have agreed to give their supreme power to the beast for a time, to do this very work. These are not pagan nations either; for, having been rescued from paganism, they are professed Christians, and are united under the lead of one who professes to have the care of all Christendom intrusted to his spiritual guidance. Being counted their sole dictator in spiritual things, he assumes guardianship of their consciences, and then secures laws through the civil power for their regulation.

As might be expected, with the civil power of so many nations behind him, this self-assumed spiritual head of the church carries matters to the bitter end against all who dare to question his doctrine or authority, and the victims of his bigotry are therefore counted by millions. But this head, which is none other than the system of papacy, received a deadly wound at the hands of the French, in the year 1798, when the pope was made prisoner, and his civil power curtailed. No territory passed away with that act, but the church-and-state system of government, by which the world had been so long terrorised into abject slavery of conscience, was there simply stunned to inactivity. It was the partial dissolution of that union of the church with the state which had allowed such full play to the work of the mystery of iniquity. The discipline of the Reformation prepared the people to dispute the right of the church to use "the civil power for the furtherance of its aims," and the result was the disenthralment of conscience by the disenthronement of the assumed head of the church, who, it was conceived, was responsible for all the mischief of the past.

But this was by no means the *destruction* of the beast, or that form of government which it represented. That was only disabled for the time by the deadly stroke, the wound of which was in due process to be healed by a reunion of religion with the state, as foretold in the prophecy under consideration.

PARTIAL IN THE LAW.

W. A. COLCORD.

It is strange that with some so long as the teaching of the Bible is confined to telling men that they ought not to steal, or kill, or lie, or commit adultery, or dishonour their parents, or bow down to idols, or blaspheme, or worship other than the true God, no fault is found; but that just as soon as the teaching turns upon the fourth of the ten commandments, and men are told that they ought not to break God's Sabbath, the seventh day, then all is wrong; then men are being brought into "bondage," and a terrible stir is made to rescue the people from a "yoke" which no one has ever been able to bear. Nine of the commandments seem to be all right, but somehow all the "bondage" centres in the fourth! How is this? Is this consistent? Is this the way the Lord looks at the Sabbath He made for man? Listen to what He says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a *delight, the holy of the Lord, honourable*; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

Now the Lord intends that the Sabbath shall be a delight to mankind. That which is a delight cannot be a yoke of bondage, or something which cannot be borne. It must therefore be evident that the Sabbath of the Lord is not the "yoke of bondage" referred to in the Scriptures; for the Lord has expressly told us to call it a delight. Therefore those who insist that by keeping the Sabbath of the Lord, the seventh day, people get back into bondage, are teaching something contrary to the Bible. The difficulty lies with them rather than the Sabbath.

No, reader; there is no more bondage in keeping the Sabbath commandment than there is in keeping any other of the ten. To teach so is to wrest the Scriptures. The Bible speaks of those who have "caused many to stumble at the law," and "have been partial in the law." Mal. 2:8, 9. Such teaching as this is indeed showing partiality in the law, calling one commandment good and another a yoke of bondage.

The keeping of the commandments does not bring one into bondage. Says the psalmist, "I will walk at liberty; for I seek thy precepts." Ps. 119:45. And again: "Great peace have they which love thy law." Ps. 119:165. And in the passage quoted from Isaiah, to those who turn away their feet from the Sabbath it is said, "Then shalt thou delight thyself in the Lord." Men do not delight in bondage.

God intends that we shall keep all of his commandments,—not in our own strength, for that is impossible, but through Christ and the strength which He gives. This is possible; for "I can do all things

through Christ which strengtheneth me." Phil. 4:13. If the keeping of the commandments were an impossibility or a yoke of bondage, God would never have made such statements and promises as these: "If thou wilt enter into life, keep the commandments." Matt. 19:17. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. "The law of the Lord is perfect, converting the soul. . . . Moreover by them is thy servant warned; and in keeping of them there is great reward." Ps. 19:7, 11.

It is evident, therefore, that neither the keeping of the law of the Lord nor the keeping of the Sabbath of the Lord brings bondage. On the other hand, these, through faith in our Lord Jesus Christ, bring liberty, peace, and great reward.

There are many who profess to have faith in Jesus who know nothing of it. A faith which will not yield obedience to the commandments of God, is not the faith of Jesus. It is a spurious faith. It is the carnal mind, and not the new, spiritual mind, that is not subject to the law of God. Rom. 8:7. Paul said, "I delight in the law of God after the inward man," and he was talking about the ten-commandment law too. See Rom. 7:7, 22.

Take your feet off from the Sabbath of the Lord, friends, and know what it is to delight yourself in the Lord and receive a Sabbath blessing.

NO EXCUSE FOR SPIRITUAL WEAKNESS.

MRS. E. G. WHITE.

ONE of the first things to be considered, is the preaching of the word. The truth should be preached in simplicity, and ministers should try, as far as possible, to imitate the manner of Christ's teaching. If the truth is spoken in simplicity, and received in simplicity, Christ will be presented as a perfect Saviour, and the Spirit will witness to the truth, and move upon hearts to accept the free gift of the righteousness of Christ. The words spoken under the influence of the Spirit of God, if accepted, are a savour of life unto life; if rejected, they are a savour of death unto death.

We cannot plead temptation as an excuse for spiritual weakness; for God has provided that we shall not be tempted above that we are able to bear, but that with every temptation He will make a way of escape. If we live wholly for Him, we shall not allow the mind to indulge in selfish imaginings, thus giving place to the tempter, and in no case can Satan obtain control over the thoughts, words, and actions, unless we voluntarily open the door and invite him to enter. He will then come in, and, by catching away the good seed sown in the heart, make the truth of none effect. He will sow his tares, and cause them to grow until they yield an abundant harvest.

We cannot plead that we have less light than had God's ancient people; for we have the truth and the light that was given to them; it has come down to us as an hereditary trust, to be given to all peoples and tongues. Because they were not doers of the word, and knew not the time of their visitation, they became an astonishment and a reproach before the world. Can we expect that the Lord will favour us more than He favoured them, and will establish us as a praise in the earth, if we are not obedient to his law? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Though Chorazin, Bethsaida, and Capernaum felt that they were rich and increased with goods, and had need of nothing, Jesus sets before them their poverty-stricken condition. In this portrayal He has presented before all that claim to believe the law of God, that they need to buy of Him gold tried in the fire, and white raiment that they may be clothed, and that the shame of their nakedness may not appear. If those to whom light has come, had received, appreciated, and acted upon it, they would have been placed in connection with God, and would have been channels through which his blessings could flow to the world. We know not how much more tolerable it will be on the day of judgment for those who have been prevented from hearing the truth of God, and from working for Him, because of the unfaithfulness of his people, than for the unfaithful ones to whom great light has been given. They have failed to manifest the spirit of self-denial, and have not acted their part in their sphere, as Christ acted his part in his sphere, to save the perishing souls of men. Could such persons be expected to have a vigorous spiritual life?

God is testing his people. He will see whether their spiritual life is weak and languishing, or vigorous and abounding. All who bear the proving will be counted worthy to be members of the royal family, children of the heavenly King.

But "let him that thinketh he standeth take heed lest he fall." Many are blinded to their true condition. They believe that they are in favour with God, that they are rich and increased in goods, and have need of nothing. But when the judgment shall sit, and the books shall be opened, and every man shall receive according as his works have been, will they venture to plead that they have done many good works, that should balance the past in the golden scales of the sanctuary?—No; for they are spiritually wretched and miserable and poor and blind and naked. The True Witness says to such, "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou

mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

Let us heed the message of the True Witness, given to us in warning. If we have sinned, "we have an Advocate with the Father, Jesus Christ the righteous." He, our substitute and surety, stands before the mercy-seat, pleading our cause in the courts of God. And in sympathy with their loved Commander, all the heavenly intelligences have an intense interest in all that concerns us. Will it not work us good to comprehend this fact, that the angels are commissioned to minister to all who shall be heirs of salvation, who are lawfully striving to win the crown of life?

Why are the chosen of God, his elect people, so silent upon the wondrous theme of redeeming love? Why is man's gratitude so little toward Him who has given his life to save the lost race from eternal ruin? Heaven views the plan of salvation with amazement, and cherubim and seraphim continually cry, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Why should not man arouse, and manifest enthusiasm concerning the wonderful condescension of God to a fallen race? O, may our sluggish energies be quickened, that we may reveal to a perishing world the matchless depths of a Saviour's love.

ROME'S CHALLENGE.

Why do Protestants Keep Sunday?

THE CHRISTIAN SABBATH.

*The Genuine Offspring of the Union of the Holy Spirit and the Catholic Church, His Spouse. The Claims of Protestantism to any Part Therein Proved to be Groundless, Self-Contradictory, and Suicidal.*¹

CONCLUSION.

WE have in this series of articles taken much pains for the instruction of our readers to prepare them, by presenting a number of *undeniable facts* found in the word of God, to arrive at a conclusion absolutely irrefragable. When the Biblical system put in an appearance in the sixteenth century, it not only seized on the temporal possessions of the church, but in its Vandalic crusade stripped Christianity, as far as it could, of all the sacraments instituted by its founder, of the holy sacrifice, etc., etc., retaining nothing but the Bible, which its exponents pronounced *their sole teacher* in Christian doctrine and morals. Chief among their articles of belief was, and is to-day, the permanent necessity of keeping the Sabbath holy. In fact, it has been for the past three hundred years the only article of the Christian belief in which there has been a plenary consensus of Biblical representatives. The keeping of the Sabbath constitutes the sum and substance of the Biblical theory. The pulpits resound weekly with incessant tirades against the lax manner of keeping the Sabbath in Catholic countries as contrasted with the proper, Christian, self-satisfied mode of keeping the day in Biblical countries. Who can ever forget the virtuous indignation manifested by the Biblical preachers throughout the length and breadth of our country, from every Protestant pulpit, as long as the question of opening the World's Fair on Sunday was yet undecided? and who does not

know to-day that one sect, to mark its holy indignation at the decision, has never yet opened the boxes that contained its articles at the World's Fair?

These superlatively good and unctuous Christians, by conning over their Bible carefully, can find their counterpart in a certain class of ungood people in the days of the Redeemer, who haunted Him day and night, distressed beyond measure, and scandalised beyond forbearance, because He did not keep the Sabbath in as straight-laced a manner as themselves. They hated Him for using common sense in reference to the day, and He found no epithets expressive enough of His supreme contempt for their Pharisaical pride. And it is very probable that the divine mind has not modified its views to-day ament the blatant outcry of their followers and sympathisers at the close of this nineteenth century. But when we add to all this the fact that while the Pharisees of old kept the *true Sabbath*, our modern Pharisees, counting on the credulity and simplicity of their dupes, *have never once in their lives kept the Sabbath* which their divine Master kept to his dying day, and which his apostles kept, after His example, for thirty years afterward, according to the Sacred Record.

This most glaring contradiction involving a deliberate sacrilegious rejection of a most positive precept, is presented to us to-day in the action of the Biblical Christian world. The Bible and the Sabbath constitute the watchword for Protestantism; but we have demonstrated that it is *the Bible against their Sabbath*. We have shown that no greater contradiction ever existed than their theory and practice. We have proved that neither their Biblical ancestors nor themselves have ever kept one Sabbath day in their lives. The Israelites and Seventh-day Adventists are witnesses of their weekly desecration of the day named by God so repeatedly; and while they have ignored and condemned their teacher, the Bible, they have adopted a day kept by the Catholic Church. What Protestant can, after perusing these articles, with a clear conscience continue to disobey the command of God, enjoining *Saturday to be kept*, which command, his teacher, the Bible, from Genesis to Revelation, records as the will of God?

The history of the world cannot present a more stupid, self-stultifying specimen of dereliction of principle than this. The teacher demands emphatically in every page that the law of the Sabbath be observed every week, by all recognising it as "the only infallible teacher," while the disciples of that teacher have not once for over three hundred years observed the divine precept! That immense concourse of Biblical Christians, the Methodists, have declared that the Sabbath has never been abrogated, while the followers of the Church of England, together with her daughter, the Episcopal Church of the United States, are committed by the twentieth article of religion, already quoted, to the ordinance that the church cannot lawfully ordain anything "*contrary to God's written word.*" God's written word enjoins his worship to be observed on *Saturday*, absolutely, repeatedly, and most emphatically, with a most positive threat of death to him who disobeys. All the Biblical sects occupy the same self-stultifying position, which no explanation can modify, much less justify.

How truly do the words of the Holy Spirit apply to this deplorable situation! "*Iniquitas mentita est sibi*"—"Iniquity hath lied to itself." Proposing to follow *the Bible only* as teacher, yet before the world *the sole teacher* is ignominiously thrust aside, and the teaching and practice of the Catholic Church—"the mother of abominations," when it suits their purpose so to designate her—adopted, despite the most terrible threats pronounced by God Himself against those who disobey the command, "Remember to keep holy the Sabbath."

Before closing this series of articles, we beg to call the attention of our readers once more to

¹Reprinted from the *Catholic Mirror* of Sept. 22, 1893.

our caption introductory of each; viz., 1. The Christian Sabbath, the genuine offspring of the union of the Holy Spirit with the Catholic Church, His spouse. 2. The claim of Protestantism to any part therein proved to be groundless, self-contradictory, and suicidal.

The first proposition needs little proof. The Catholic Church, for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because He who called Himself the "Lord of the Sabbath," endowed her with His own power to teach, "he that heareth you, heareth Me;" commanded all who believe in Him to hear her, under penalty of being placed with the "heathen and publican;" and promising to be with her to the end of the world. She holds her charter as teacher from Him—a charter as infallible as perpetual. The Protestant world at its birth found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right to change the day, for over three hundred years. The Christian Sabbath is therefore, *to this day*, "the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

Let us now, however, take a glance at our second proposition, with the *Bible alone* as the teacher and guide in faith and morals. This teacher *most emphatically forbids any change in the day, for paramount reasons*. The command calls for a "perpetual covenant." The day commanded to be kept by the teacher *has never once been kept*, thereby developing an apostasy from an assumedly fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal as it is within the power of language to express.

Nor are the limits of demoralisation yet reached. Far from it. Their pretense for leaving the bosom of the Catholic Church was for apostasy from the truth as taught in the written word. They adopted the written word as their sole teacher, which they had no sooner done than they abandoned it promptly, as these articles have abundantly proved, and by a perversity as wilful as erroneous, they accept the teaching of the Catholic Church in direct opposition to the plain, unvaried, and constant teaching of their sole teacher in the most essential doctrine of their religion, thereby emphasising the situation in what may be aptly designated "a mockery, a delusion, and a snare."¹

¹It was upon this very point that the Reformation was condemned by the Council of Trent. The Reformers had constantly charged, as here stated, that the Catholic Church had apostatised from the truth as contained in the written word. "The written word," "the Bible and the Bible only," "thus saith the Lord," these were their constant watchwords; and "the Scripture, as in the written word, the sole standard of appeal," this was the proclaimed platform of the Reformation and of Protestantism. "The Scripture and tradition," "the Bible as interpreted by the church and according to the unanimous consent of the Fathers," this was the position and claim of the Catholic Church. This was the main issue in the Council of Trent, which was called especially to consider the questions that had been raised and forced upon the attention of Europe by the Reformers. The very first question concerning faith that was considered by the council was the question involved in this issue. There was a strong party, even of the Catholics, within the council, who were in favour of abandoning tradition and adopting the Scripture only, as the standard of authority. This view was so decidedly held in the debates in the council, that the pope's legates actually wrote to him that there was "a strong tendency to set aside tradition altogether, and to make Scripture the sole standard of appeal." But to do this would manifestly be to go a long way toward justifying the claims of the Protestants. By this crisis there was devolved upon the ultra-Catholic portion of the council the task of convincing the others that "Scripture and tradition" was the

Should any of the reverend parsons, who are habituated to howl so vociferously over every real or assumed desecration of that pious fraud, the *Bible Sabbath*, think well of entering a protest against our logical and scriptural dissection of their mongrel pet, we can promise them that any reasonable attempt on their part to gather up the *dissecta membra* of the hybrid, and to restore to it a galvanised existence, will be met with genuine cordiality and respectful consideration on our part.

But we can assure our readers that we know these reverend howlers too well to expect a solitary bark from them in this instance. And they know us too well to subject themselves to the mortification which a further dissection of this antisciptural question would necessarily entail. Their policy now is to "lay low," and they are sure to adopt it.

only sure ground to stand upon. If this could be done, the council could be carried to issue a decree condemning the Reformation, otherwise not. The question was debated day after day until the council was fairly brought to a standstill. Finally, after a long and intense mental strain, one of the ultra-Catholic members came into the council with substantially the following argument to the party who held for Scripture alone:—

"The Protestants claim to stand upon the written word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatised from the written word and follows tradition. Now the Protestants' claim, that they stand upon the written word only, is not true. Their profession of holding the Scripture alone as the standard of faith, is false. Proof: The written word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they did truly hold the Scripture alone as their standard, they would be observing the seventh day as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath enjoined in the written word, but they have adopted and do practice the observance of Sunday, for which they have only the tradition of the Church. Consequently the claim of 'Scripture alone as the standard,' *fails*; and the doctrine of 'Scripture and tradition' as essential, is fully established, the Protestants themselves being judges."

There was no getting around this; for the Protestants' own statement of faith—the Augsburg Confession, 1530—had clearly admitted that "the observance of the Lord's day" had been appointed by "the church" only.

The argument was hailed in the council as of inspiration only; the party for "Scripture alone," surrendered; and the council at once unanimously condemned Protestantism and the whole Reformation as only an unwarranted revolt from the communion and authority of the Catholic Church; and proceeded, April 8, 1546, "to the promulgation of two decrees, the first of which enacts, under anathema, that Scripture and tradition are to be received and venerated equally, and that the deuterocanonical [the apocryphal] books are part of the canon of Scripture. The second decree declares the Vulgate to be the sole authentic and standard Latin version, and gives it such authority as to supersede the original texts; forbids the interpretation of Scripture contrary to the sense received by the church, 'or even contrary to the unanimous consent of the Fathers,' etc. See the proceedings of the Council; Augsburg Confession; and Encyclopedia Britannica, article "Trent, Council of."

Thus it was the inconsistency of the Protestant practice with the Protestant profession, which gave to the Catholic Church her long-sought and anxiously desired ground upon which to condemn Protestantism and the whole Reformation movement as only a selfishly ambitious rebellion against church authority. And in this vital controversy the key, the chiefest and culminative expression, of the Protestant inconsistency, was in the rejection of the Sabbath of the Lord, the seventh day, enjoined in the Scriptures, and the adoption and observance of the Sunday as enjoined by the Catholic Church.

And this is to-day the position of the respective parties to this controversy. To-day, as this document shows, this is the vital issue upon which the Catholic Church arraigns Protestantism, and upon which she condemns the course of popular Protestantism as being "indefensible, self-contradictory, and suicidal." What will these Protestants, what will this Protestantism, do?—ED.

"In vain we call old notions fudge,
And bend our conscience to our dealing;
The ten commandments will not budge,
And stealing will continue stealing."

—James Russell Lowell.

WHO CHANGED THE SABBATH?

ANSWER OF THE BELLS.

E. P. DANIELLS.

Who changed the Sabbath?
Is a question asked to-day
By honest-hearted people
Who seek to know the way.
Not I,
Chimed the Episcopalian bell;
It must have been—ah, well!
I cannot say
Just who did change the Sabbath day.
Who changed the Sabbath,
The fourth command, so deep and broad,
Fixed by the firm decree
Of the eternal God?
Not I,
Rang out the Methodistic bell:
The Bible, it must be, will tell;
I cannot say,
But think that Jesus changed the day.
Who changed the Sabbath,
An institution well designed
To keep the Creator's works in mind?
Not I,
Came the sound from another steeple;
Don't charge that sin to the Baptist people;
We only say
It makes no difference about the day.
Who changed the Sabbath,
That day of holy rest,
Which God not only sanctified, but blessed?
Not I,
Rang out in lusty tones a bell;
I've no faith in Sabbaths, or a burning hell.
Don't dare to say
The Congregationalists ever changed the day.
Who changed the Sabbath,
The day that Christ adored,
And said 'twas made for man,
And He its Lord;
The day the Marys kept
While Christ lay in the tomb;
The day the disciples spent
In their own upper room;
The day which martyred hosts
Observed midst scorn and jeers,
On which they sealed their faith
With earnest cries and tears;
The day that now is kept
By many to their loss,
By many noble men who bear
The burden of the cross?
I!—I!—I!
Rang out at last a bell,
I changed the Sabbath, and that so well
That nearly all the sects agree
That I have power to thus decree;
I, Church of Rome, did change the day,
And this I do not shrink to say.
Search the Bible's inspired range,
You'll find no text that proves a change
From seventh to first by God's command,
A fact well settled in every land.
Ha! ha! ha!
I am he
That changed the Sabbath,—
The Papal See.

OUR EXPLANATION.

THE last four numbers of the ECHO have contained the recent articles from the *Catholic Mirror* on the Sabbath question. In these articles some very plain statements are made for the consideration of Sunday-keeping Protestants. We have no apology for reprinting these editorials, as we believe the time has fully come for the truth in this matter to be known. But a few words by way of explanation and concluding remarks may not be out of place.

These articles have been reprinted and set forth in this paper, because they give from an undeniable

source and in no uncertain tone, the latest phase of the Sunday-observance controversy, which is now becoming a prominent question in all the leading nations, and in fact in all the world. Not that we are glad to have it so; we would that it were far otherwise. We would that Protestants everywhere were so thoroughly consistent in profession and practice that there could be no possible room for the relations between them and Rome ever to take the shape which they have now taken.

But the situation in this matter is now as it is herein set forth. There is no escaping this fact. It therefore becomes the duty of every enlightened believer in the Bible and the Bible alone as the Christian's rule of faith and practice, to make known as widely as possible the true phase of this great question as it now stands.

For years we have been looking for this question to assume precisely the attitude which it has now assumed, and which is so plainly set forth in the foregoing articles. We have told the people repeatedly, Protestants especially, and particularly those Protestants who have been advocating the legal recognition of Sunday and the enforcement of Sunday laws, that in doing this they were playing directly into the hands of Rome, and that as certainly as they continued this course, they would inevitably be called upon by Rome, and Rome in possession of power, too, to render to her an account as to why they keep Sunday. This, we have told the people for years, would surely come. And now that it has come, it is only our duty to make it known as widely as it lies in our power to do.

It may be asked, Why did not Rome come out so boldly as this before? Why did she wait so long?—It was not for her interest to do so before. When she should move, she desired to move with power, and power as yet she did not have. But in their recent strenuous efforts for governmental recognition and enforcement of Sunday observance, Protestants have been doing more for her than she could possibly do for herself in the way of getting governmental power in her hands. This she well knew, and therefore only waited. And now that the Protestants in alliance with her, have, even in free America, accomplished this awful thing, she at once rises up in all her native arrogance and old-time spirit, and calls upon the Protestants to answer to her for their observance of Sunday. The power which the "Protestants" have thus so blindly put into her hands, she will now use to their destruction. Is any other evidence needed to show that the *Catholic Mirror* has been waiting for this, than that furnished in the tenth paragraph of the fourth of this series of articles? Turn back and look at that quotation clipped from the *New York Herald* in 1874, and which is now brought forth thus. (See *Echo* of January 19, page 52.) Does not this show plainly that that statement of the Methodist bishops, the *Mirror*, all these nineteen years, has been keeping for just such a time as this? And more than this, the "Protestants" will find more such things which have been so laid up, and which will yet be used in a way that will both surprise and confound them.

The American Sabbath (Sunday) Union, a professedly Protestant organisation, in its "Pearl of Day Leaflets," No. 3, p. 7, in response to the demand for a "direct and positive command of God" for first-day observance, says, "*We admit there is no such command.*" The M. E. "Theological Compend," pp. 180, 181, says, "It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week." How are such admissions as these to be met on Protestant grounds?

This at present is a controversy between the Catholic Church and Protestants. As such only do we reproduce these editorials of the *Catholic Mirror*. The points controverted are points which are claimed by "Protestants" as in their favour. The argument is made by the Catholic Church; the answer devolves upon the Protestants, not

on us. We can truly say, "This is none of our funeral;" for we keep the seventh day, and are not, therefore, open to the charge nor the challenge. If they do not answer, she will make their silence their confession that she is right, and will act toward them accordingly. If they do answer, she will use against them their own words, and as occasion may demand, the power which they have put, and are now putting, into her hands. So that, so far as she is concerned, whether the "Protestants" answer or not, it is all the same. And how she looks upon them, and the spirit in which she proposes to deal with them henceforth, is clearly manifested in the challenge made in the last two paragraphs of the reprinted articles.

There is just one refuge left for the Protestants, and that is to take their stand squarely and fully upon "the written word only," "the Bible and the Bible alone," and thus upon the Sabbath of the Lord. This done, and this flaunting challenge and most serious charge are no longer of force. The papacy is then left alone to answer for continuing in apostasy and rejection of God's word. Thus, acknowledging no authority but God's, wearing no sign but His (Eze. 20:12, 20), obeying His command, and shielded by His power, they shall have the victory over Rome and all her alliances, and stand upon the sea of glass, bearing the harps of God, with which their triumph shall be forever celebrated. Rev. 18; and 15:2-4.

It is not yet too late for Protestants to redeem themselves. Will they do it? Will they stand consistently upon the Protestant profession? or will they still continue to occupy the "indefensible, self-contradictory, and suicidal" position of professing to be Protestants, yet standing on Catholic ground, receiving Catholic insult, and bearing Catholic condemnation? Will they indeed take the written word only, the Scriptures alone, as their sole authority and their sole standard? or will they still hold the "indefensible, self-contradictory, and suicidal" doctrine and practice of following the authority of the Catholic Church and of wearing the sign of her authority? Will they keep the Sabbath of the Lord, the seventh day, according to Scripture? or will they keep the Sunday according to the tradition of the Catholic Church?

Dear reader, which will you do?

The Home Circle.

GOD IN ALL.

THE blue skies smile, and flowers bloom on,
And rivers still keep flowing;
The dear God still his rain and sun
On good and ill bestowing.
His pine trees whisper, "Trust and wait!"
His flowers are prophesying
That all we dread of change or fate
His love is underlying.

THE SECRET OF SUCCESS.

WEBSTER used to tell, with great zest, an incident of his professional life to illustrate how past studies may prove of great service in an emergency. While practicing in New Hampshire, a blacksmith employed him to defend a contested will. The case was such a complicated one that he was obliged to order books from Boston, at an expense of fifty dollars, in order to acquaint himself with the legal principles involved and to settle them. He won the case, and as the amount involved was small, charged fifteen dollars for services, and was, therefore, largely out of pocket. Many years after, when passing through New York, he was consulted by Aaron Burr. "I have a very perplexing

case," said Burr, "which I cannot disentangle. I know I'm right, but see no way of proving it in court." Webster listened, and found the principles identical with his early case. He stated them in such a luminous way that Burr said excitedly, "Have you been consulted before, Mr. Webster?" "No, sir; I never heard of the case till you mentioned it." "How is it possible that you could unravel such a case at sight, when I had given many hours of anxious study to it in vain?" Webster enjoyed his perplexity, but finally relieved him by a statement of the facts. A great sum was at stake, and Webster received a fee of one thousand dollars to balance his former loss. The moral of this incident is, that whatever is worth doing is worth doing well. Webster, when a young lawyer, acted on this maxim; and this laid the foundation of his greatness.—*Selected.*

THE DEEPEST MINE.

THE deepest mine in the world of which we can find any authentic record is situated at Wieliczka, a small town of Austrian Galicia. This town is literally undermined by excavations, which extend 9,600 feet from east to west, 3,600 feet from north to south, and 1,800 feet in depth. The mine produces about 62,000 tons of salt a year. It is divided into four stories, one above the other, in the second of which a salt lake is situated. In one of the chambers the miners have scooped out a Gothic chapel, and skilfully carved a number of statues and obelisks from the solid rock-salt.—*Golden Days.*

A WELL-SPENT LIFE.

ROBERT MACDONALD, D.D., an English preacher, used to tell the following incident: "An excellent man was asked to visit a poor, dying sufferer. The messenger could give no account of the state of her mind, except that she was a very good woman, and was now at the end of a well-spent life, and therefore sure of going to heaven. He went, and, after a few kindly inquiries about her bodily condition, said, 'I have been told that you are in a very peaceful state of mind, depending upon a well-spent life.' The dying woman looked hard at him, and said, 'Yes, you are right. I am in the enjoyment of peace, sweet peace, and that from a well-spent life; but it is the well-spent life of Jesus—not my doings, but his; not my merits, but his blood.'" Thus believing, she passed away.—*Selected.*

DR. DWIGHT says that every child should be taught to pay all his debts, and to fulfil all his contracts, exactly in manner, completely in value, punctually at the time. Everything he has borrowed he should be obliged to return uninjured at the time specified, and everything belonging to others, which he has lost he should be required to replace.

"My boy," said a father to his son, "treat every one with politeness, even those who are rude to you. For remember that you show courtesies to others, not because they are gentlemen, but because you are a gentleman."

From the Field.

PROCEEDINGS OF THE AUSTRALASIAN UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS.

HELD AT MIDDLE BRIGHTON, VICTORIA, JANUARY 15-25, 1894.

The first meeting was called January 15, by Elder W. C. White, Superintendent of the Australasian field. There were present about two hundred and fifty persons. Elder J. O. Corliss offered prayer, invoking the special guidance of the Spirit of God.

Besides the chairman, there were present, as representatives of the General Conference, Elder O. A. Olsen, its President, and Mrs. E. G. White.

The following persons were received as delegates:—

From New Zealand: M. C. Israel, A. Simpson, M. H. Tuxford, Jos. Hare, jr., S. McCullagh, and W. M. Crothers.

From Australia: A. G. Daniells, David Steed, Geo. B. Starr, Robert Hare, W. L. H. Baker, H. Muckersy, Jas. Smith, A. Reekie, C. P. Michaels, T. Whittle, J. L. Baker, J. O. Corliss, W. A. Colcord, and L. J. Rousseau.

Elder S. McCullagh was elected Secretary *pro tem*.

The chairman said he felt sure that all would join him in requesting Elder O. A. Olsen, President of the General Conference, to take the chair during the organisation of the Union Conference, and throughout the first session. By a unanimous vote, Elder Olsen was requested to take the chair.

After a brief but comprehensive statement from Elder Olsen as to the objects and aims of the Union Conference, and the relation which it will sustain to the General and the local Conferences, the committees for the session were appointed, as follows:—

Committee on Organisation and Delegation, A. G. Daniells, S. McCullagh, Jas. Smith, Jos. Hare, and J. O. Corliss.

On Nomination, Jos. Hare, T. Whittle, and W. L. H. Baker.

On Resolutions, W. C. White, A. G. Daniells, and Jas. Smith.

Nine meetings were held during the session, in which the following business was transacted.

The Committee on School Location reported that diligent inquiry had been made for suitable sites near Melbourne and Sydney; that several places had been found which they thought were worthy of consideration: and they recommended that the Executive Committee of the Conference be authorised to take immediate steps to raise funds, and to purchase land which in their judgment is most suitable, and that their decision be made as early as is consistent.

The Committee on Organisation presented a Constitution for the temporary government of the Conference, and suggested that, as special Acts of Parliament may be required to enable the Conference to hold church and school property, it would be advisable to give power to the Executive Committee to secure the necessary Acts, and to revise the Constitution so that it may be in harmony with the same. The Constitution and the resolution giving the Executive Committee the

authority of revision, will be found in another issue.

The Nominating Committee presented their report, and officers were elected as follows:—

President, W. C. White; Vice-President, A. G. Daniells; Secretary, L. J. Rousseau; Treasurer, Echo Publishing Company.

Executive Committee, W. C. White, A. G. Daniells, L. J. Rousseau, G. T. Wilson, S. McCullagh, Jos. Hare, H. Muckersy, A. Reekie, and Jas. Smith.

Book Committee, W. C. White, A. G. Daniells, Jas. Smith, W. A. Colcord, and J. O. Corliss.

School Board (for the management of the school during 1894), A. G. Daniells, W. C. White, L. J. Rousseau, H. Muckersy, Jas. Smith, W. A. Colcord, and S. McCullagh.

The Committee on Resolutions made report from time to time, presenting twenty-seven resolutions, which were discussed, amended, and adopted, as follows:—

1. *Resolved*, That we hereby express to almighty God our heartfelt gratitude for the blessings He has bestowed upon the efforts made to spread the third angel's message in the Australasian colonies, which calls for the organisation of this Union Conference.

WHEREAS, Our Lord and Saviour said, "Go ye into all the world, and preach the gospel to every creature," and the rapid fulfilment of the prophecies pointing out present truth and duty, and the increasing interest of the people to hear the warning messages which constitute the closing work of the gospel, impel us to greater activity in carrying the gospel everywhere, and

WHEREAS, There are many evidences that the time has come to open up new fields and to push the work with increased vigour in all parts of Australasia, and that many labourers should be educated and trained for the work, and

WHEREAS, We recognise the approval of God in the prosperity which has attended the school enterprise during the past two years, and in the encouraging prospects for the future, therefore,

2. *Resolved*, That it is the judgment of this Conference that the time has come when we should select a permanent site for our school, and construct suitable buildings for the carrying forward of the educational work, and further,

3. *Resolved*, That we recommend that this Conference immediately proceed to raise a building fund of £4000 for this purpose.

4. *Resolved*, That the officers of this Conference are authorised to receive contributions to the building fund, and pledges payable in three, six, nine, and twelve months, as those pledging may specify.

WHEREAS, It is desirable that the Australasian Bible School be located away from the large cities, and in a place favourable to simplicity and economy, and where agricultural and manufacturing industries may be developed for the benefit of students, and of families having students in the school, and

WHEREAS, A village settlement close to the school would be a desirable place of residence for ministers and canvassers, who must be separated from their families much of the time, and for many persons of various pursuits who wish to fit themselves or their children to be labourers for Christ, therefore,

5. *Resolved*, That we recommend the purchase of a site suitable for the purposes aforementioned.

WHEREAS, The purchase of a tract of land suitable for the Australasian Bible School and village settlement will require a large investment, therefore,

6. *Resolved*, That we proceed at once to ascertain the number of persons who wish to purchase land, and the probable amounts of their investments, provided an acceptable place is secured, and suitable prices and terms are offered.

WHEREAS, The laying out of a village settlement, the sale of land, and the encouragement of various industries connected with the school call for wise and skilful management; and

WHEREAS, The economical erection of suitable school buildings would be facilitated by the supervision of an experienced architect and builder familiar with the planning and construction of school buildings, therefore,

7. *Resolved*, That we ask the General Conference to send us one or two men of ability and broad experience, to take the oversight of these two lines of work

WHEREAS, The summer term of the Bible School, continuing about eight weeks from Jan. 30, is well adapted to serve the wants of those who desire in a short

time to get some instruction that will help them in their varied duties and responsibilities in the home missionary work, and

WHEREAS, We have the special advantages, during this term, of a line of instruction in Health and Temperance principles by Dr. M. G. Kellogg; in the study of the Bible, and how to prepare and give Bible-readings, by Elder G. B. Starr; and in missionary correspondence and tract distribution, by Sister Anna L. Ingels, therefore,

8. *Resolved*, That we urge a large attendance at this term, on the part of church, Sabbath-school, and Tract Society officers, and others who desire to become efficient labourers in the cause of the Master, wherever their lot may be cast.

WHEREAS, There is urgent need that two ministers be sent to labour in New Zealand, therefore,

9. *Resolved*, (a.) That we recommend that Elder David Steed go to New Zealand to make that his field of labour; (b.) that we ask the General Conference to send to New Zealand a minister who can labour in the larger cities of that colony.

10. *Resolved*, That we unite with the School Board in asking the General Conference to send two teachers to assist in the work of our Bible School.

11. *Resolved*, That we accede to the request of the Australian Conference, that we take over and carry forward the Australasian Bible School.

12. *Resolved*, That this Conference elect seven persons to act as a Board of Managers to govern the workings of the Bible School during 1894, and that we authorise the Executive Committee to provide for its management thereafter, until the next session of this Conference.

13. *Resolved*, That we heartily indorse the work of the International Religious Liberty Association, and that steps be taken for the carrying on of work in this department, in this Conference, (a.) by the appointment of a General Field Secretary for Australasia, to labour, under the direction of the Executive Committee of this Conference, for the dissemination of correct views upon this subject; and (b.) by the appointment of one or more Corresponding Secretaries in each of the Australasian colonies, whose duty it shall be to keep watch of any movements in their several localities for the enactment or enforcement of religious measures, and, through the General Secretary, to inform the Executive Committee of the same, and to write and secure the insertion of articles bearing upon this subject in the public papers.

14. *Resolved*, That when labourers are transferred from one Conference to another by mutual agreement of the local Conferences, or by advice of the Union or the General Conference, that the necessary expense of transportation shall be paid by the Conference to which the labourer is transferred, unless other arrangements are previously agreed upon.

15. *Resolved*, That we recommend to the consideration of the Book Committee the advisability of securing, as soon as possible, the publication of a supply of tracts on the following subjects: The Second Coming of Christ, The True Israel of God, Spiritualism, Theosophy, and Religious Liberty, also a book of recipes, containing instruction in the selection, combination, and preparation of healthful and economical meals, from such materials as are easily obtainable in these colonies.

16. *Resolved*, That we esteem it a privilege and a duty to push the circulation of the BIBLE ECHO in all proper fields.

17. *Resolved*, That we recommend that the Tract Society officers and individual missionary workers give the circulation of the BIBLE ECHO personal and prompt consideration.

WHEREAS, The BIBLE ECHO is denominational in character, and must be built up by the denomination, therefore,

18. *Resolved*, That it is the sense of this body that the BIBLE ECHO should be controlled by the General Conference.

WHEREAS, The Echo Publishing Company has invited this Conference to assume the responsibility of the publication of the BIBLE ECHO, and promises to bear a proportion of any loss which may be sustained thereby, therefore

19. *Resolved*, That we accede to this request for the year 1894, and authorise the Executive Committee to appoint an Editorial Committee of three, and a Committee of Management of the same number.

WHEREAS, The General Conference has already decided that our denominational papers should be controlled by that body, therefore,

20. *Resolved*, That we request the General Conference to consider the propriety of taking entire control of the BIBLE ECHO, commencing with January, 1895, and to

consider the advisability of defraying the expense of editing the ECHO during 1894.

WHEREAS, Medical missionaries and missionary nurses are in demand everywhere, and the ability to care for the sick greatly increases the influence and usefulness of the evangelist, and

WHEREAS, The Sanitarium Training School at Battle Creek, U. S. A., offers exceptional advantages for education and training in these lines, therefore,

21. *Resolved*, That we authorise the Executive Committee to select worthy young people to go, as Providence may open the way, to be educated as medical missionaries and missionary nurses.

WHEREAS, The harvest is great and the labourers are few, and there are hundreds of places where laymen having a Christian experience and ability to labour for others may be a light and a blessing, and

WHEREAS, Earnest appeals have been made by Sister E. G. White and others to our brethren in Battle Creek and other places, who have had special opportunities to gain an experience in the work of the third angel's message, and many have responded to these appeals, and have expressed their willingness to go wherever needed, therefore,

22. *Resolved*, That we express our gratitude that many are giving heed to these appeals, and that for the welfare of our dear brethren who think of coming to these colonies, and for the prosperity of the work which they desire to advance, we invite them to give due consideration to the following suggestions:—

(a.) Those only should come who have been helpful workers in their own church and neighbourhood; sound in the faith, industrious, frugal, able to bear hardships, and to support themselves, so that they may be a help to the cause wherever they may locate.

(b.) Everywhere there is need for those who can care for persons in sickness, poverty, and distress; hence, a training in nursing, "Christian Help Work," and Bible work, will be of inestimable value.

(c.) Those who think of coming to these colonies would avoid many heavy and unnecessary expenses, and would effect a saving of time, by consulting, or corresponding with, the Foreign Mission Board regarding their qualifications, place of location, and time of departure, and should bring letters of commendation from the Board, intimating the lines of work and the kind of place for which they are best adapted.

23. *Resolved*, That it shall be the duty of the Executive Committee of this Conference to lodge with the Foreign Mission Board, from time to time, information regarding the openings and calls from various parts of Australasia.

24. *Resolved*, That it shall also be the duty of the Executive Committee to collect, and place before their brethren in these colonies, such information as may be helpful to those who wish to change location for the purpose of being self-supporting missionaries.

25. *Resolved*, That this Conference appoint a committee of five to deal with the Steamship and Railway Companies in all matters of transportation for the Conference.

26. *Resolved*, That the Executive Committee of this Conference is hereby authorised to transact all business in connection with the Conference between its sessions

27. *Resolved*, That copies of the proceedings of this Conference be forwarded to the BIBLE ECHO and to the *Review and Herald* for publication.

In harmony with the above resolutions, appointments were made as follows:—

For Management of BIBLE ECHO, A. G. Daniells, H. Muckersy, and Jas. Smith.

Editorial Committee, A. G. Daniells, W. A. Colcord, and J. O. Corliss.

For department of Religious Liberty, General Field Secretary, W. A. Colcord; Corresponding Secretaries: For New Zealand, G. T. Wilson; New South Wales, S. McCullagh; Victoria and Tasmania, W. A. Colcord; South and Western Australia, A. G. Daniells; Queensland, W. L. H. Baker.

Committee on Transportation, A. G. Daniells, Chairman; A. Reekie, Sydney; W. D. Salisbury, Melbourne; G. T. Wilson, Wellington; and Edward Hare, Auckland.

The proceedings of the Conference were characterised by a spirit of love and harmony. The blessing of our Heavenly Father was present throughout the meeting in a marked measure. In closing the session, Elder Olsen remarked that it had afforded him great pleasure to be present and participate in the deliberations of the meeting. He believed

that all could see that the Australasian Union Conference had a most important work to do in this part of the world. A number of the delegates and others briefly expressed their appreciation of the privilege which they had enjoyed in attending the meetings of the Conference, and their confidence that its organisation would be a blessing and a strength to our work in the Australasian colonies.

Preaching services were conducted in the large tent every evening during the session. There was a large attendance, and a deep interest.

The Conference adjourned with the expectation that its next regular session will convene in the latter part of 1895.

O. A. OLSEN, *Chairman*.

S. McCULLAGH, *Secretary pro tem*.

News Summary.

Lobengula, the king of Matabeleland, has died of small-pox.

The sons of the Ameer of Afghanistan are about to visit England.

Fifteen hundred houses have been destroyed in a fire at Foochow, a Chinese port.

A severe outbreak of yellow fever has occurred among the shipping at Rio de Janeiro.

The Brazilian insurgents have just been defeated, with the loss of four hundred killed.

Three persons have been injured, one of them fatally, by another dynamite explosion in Paris.

Thirty-nine men on board a German cruiser, have been killed by the bursting of a steam pipe.

Since the war in Matabeleland, a thousand gold mining claims have been registered in that region.

Notwithstanding her financial embarrassments, Italy is making arrangements for the purchase of 1,500,000 rifles.

Among the anarchist papers seized by the London police, is one of great importance to foreign powers.

Over £1,400,000 was bequeathed in England for religious, educational, and charitable purposes during the year 1893.

A French anarchist has been blown to pieces near the Greenwich Observatory, Eng., by a bomb which he was carrying.

Breton, the perpetrator of the late dynamite outrage in Paris, by which twenty persons were injured, was revenging the "execution of Vaillant."

Important finds of gold in this colony are reported from Daylesford, Kilmore, and Mount Elliott in the Northeastern district. In New South Wales also two very rich reefs have been found.

Now that the Manchester Ship Canal has been opened, a Manchester firm propose to run a line of five steamers from Manchester to Australia and New Zealand, bringing out Manchester goods, and returning with colonial produce.

The recent anarchist outbreak has caused great excitement in England and America. In Cincinnati, a city in the latter country, an anarchist has been arrested who had in his possession the names of a hundred and twenty men concerned in the movement.

The anarchist prisoner Henry, *alias* Breton, has furnished the police of Paris with a list of persons connected with the anarchist conspiracy and their hiding-places, and has given up twenty photographs of anarchists. Through his instrumentality, large quantities of bombs and chemicals have been seized, and some arrests made.

Publishers' Department

AGENTS.

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

Adelaide.—John Higgins, Young Street, Parkside, Adelaide.

Ballarat.—Mrs. E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.

London.—International Tract Society, 59 Paternoster Row, London, E.C.

New Zealand.—Tract Society, Banks Terrace, Wellington.

Sydney.—Australian Tract Society, 2 Cook Street, Glebe Point, Sydney.

Tasmania.—J. G. Shannan, 170 Murray St., Hobart.

United States.—Pacific Press, 43 Bond Street, New York, and 1059 Castro Street, Oakland, Cal.

PUBLIC SERVICES.

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

Place and Address of Meetings.	Time of Meeting.	
	School.	Church.
ADELAIDE—Bible Christian Chapel, Young Street	9:45 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—King Street Chapel, King St.	9:30 a.m.	11 a.m.
MELBOURNE—Temperance Hall, Rae St. North Fitzroy	9:30 a.m.	11 a.m.
PARRAMATTA—The Tabernacle, Charles St.	11 a.m.	3 p.m.
PRAIRAN—Foresters' Hall, next to Baptist Church, Chapel St.	9:30 a.m.	11 a.m.
SYDNEY—Temperance Hall, Church St. Camperdown	10 a.m.	11:45 a.m.

HISTORY OF THE SABBATH AND FIRST DAY OF THE WEEK.

BY J. N. ANDREWS.

THIS valuable and exhaustive work is the result of ten years' hard labour and historical research. It is a mine of useful information, and will be found a great help in the study of this important question. Every passage of Scripture which has any connection with the Sabbath in the Old Testament or the New is examined at length.

It contains 548 pages, with steel portrait of the author, and is printed in clear type, and well bound. Price 5/-

SUNDAY: THE ORIGIN OF ITS OBSERVANCE IN THE CHRISTIAN CHURCH.

BY DR. E. J. WAGGONER.

This new pamphlet shows how the Christian Church first began to observe Sunday as a day of rest.

It contains chapters on the Antiquity, Universality, and Nature of Sun Worship—The Conflict between the Worship of Jehovah and the Worship of the Sun—The Philosophical Handling of the Bible—and The Celebrated Law of Constantine.

107 pages. Post free. 9d.

BIBLE WONDERS.

A most interesting book, with numerous illustrations.

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ECHO PUBLISHING COMPANY, NORTH FITZROY.

The Bible Echo.

Melbourne, Victoria, February 26, 1894.

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

An article on "The Russian Mission Field," by L. R. Conradi, has just been received, and will probably appear in the next issue of the ECHO.

This week we give the conclusion to the *Catholic Mirror's* series of articles on the Sabbath question. We trust these articles have been read with interest by all into whose hands the ECHOS containing them have fallen. In another column will be found a few concluding remarks under the heading, "Our Explanation," which we ourselves have to make upon this bold challenge and most serious charge thrown out by Catholicism to the Protestant world.

WRESTING THE SCRIPTURES.

REJECTION of truth and the defense of error often drive men into many inconsistencies. To illustrate: To avoid the keeping of the Lord's Sabbath day, the oft-abused text, Rom. 14:5, is frequently quoted: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." If this text refers to the keeping of a weekly Sabbath day, it stands just as much against the Sunday-Sabbath as it does against the Seventh-day Sabbath. But to prove that those who thus use the text do not believe it means any such thing, the fact only needs to be stated that often the very men who thus use it are the most active in seeking to compel others by law to keep Sunday. They do not believe in letting every man be fully persuaded in his own mind whether he regards Sunday or not.

Here is a gross inconsistency which springs from insincerity. Those who thus use this text do not themselves believe it means what they represent it as meaning. It is used thus only to evade the just claims and express terms of one of God's ten commandments. But no one can afford to play fast and loose with his conscience in this way. No one, and especially no Christian, can afford to engage in any such intellectual dishonesty. He cannot do it without losing his own self-respect, and certainly the people cannot afford to follow religious teachers who thus deceitfully handle the word of God.

This is wresting the Scriptures to one's own destruction.

That the term "every day" is used in the Bible when the seventh day is not intended to be understood as included at all, see Ex. 16:4, 21-30. In both Rom. 14:5 and Ex. 16:4 it is used simply in a general way, and refers to "the six working days" of Eze. 46:1.

THERE is no virtue in ignorance, and knowledge will not necessarily dwarf Christian growth; but if you seek for it from principle, having the right object before you, and feeling your obligation to God to use your faculties to do good to others and promote his glory, knowledge will aid you to accomplish this end; it will help you to bring into exercise the powers which God has given you, and to employ them in his service. But, young men, if you gain ever so much knowledge, and yet fail to put that knowledge to a practical use, you fail of your object. If, in obtaining an education, you become so absorbed in your studies that you neglect prayer and religious privileges, and become careless and indifferent to the welfare of your souls, if you cease to learn in the school of Christ, you are selling your birthright for a mess of pottage. The object for which you are obtaining an education should not be lost sight of for a moment. It should be so to develop and direct your faculties that you may be more useful, and bless others to the extent of your ability. If by obtaining knowledge you increase your love of yourselves, and your inclination to excuse yourselves from bearing responsibilities, you are better without an education. If you love and idolise books, and allow them to get between you and your duties, so that you feel a reluctance to leave your studies and your reading to do essential labour that some one must do, you should restrain your desire to study, and cultivate a love for doing those things in which you now take no interest. He that is faithful in that which is least, will also be faithful in greater things.—*Mrs. E. G. White.*

WHO CHANGED THE SABBATH?

WE wish to call especial attention to the following statements of the *Catholic Mirror* in the concluding remarks of its series of articles on the Sabbath question, the last of which appears in this number:—

"The Catholic Church, for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Protestant world, at its birth, found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right to change the day, for over three hundred years."

Here is the correct solution of the question, Who changed the Sabbath?—It was the papacy. Here also is correctly stated how Protestantism comes to be in possession of this papal institution. It found it in the church at the time of the Reformation, and, although admitting that the observance of it had been appointed by the church only, as in the Augsburg Confession, it was not discarded.

But the time has come when the authority of Rome in this thing should be no longer recognised either in theory or in practice. This institution thus changed, involving a

change in the law of God itself, the papacy claims as the special mark of her authority. This is the mark of the beast of Rev. 13, just as the true Sabbath is the seal, or sign, of God's authority and sanctifying power. Eze. 20:12, 20. Under whose banner do you propose to fight, reader? Which seal, or mark, do you choose to wear?

Whether we hold that all who have ever kept the Sunday have had the mark of the beast, will be answered in our next number.

WHY MANY KEEP SUNDAY.

IN a lecture delivered at Battle Creek, Michigan, U. S. A., September 8, 1890, ex-Governor St. John, the noted Prohibition Governor of Kansas, illustrating how tradition and custom were the only foundation many have for their faith and practice, said:—

"You have a sect here among you, the Seventh-day Adventists. They have a fight on the Sabbath question. Now, I observe Sunday as God's holy Sabbath day. I am frank about it; it always pays a man to be frank. Now, why do I observe Sunday?—I observe Sunday because my father and mother observed it, and not because I have gone down deep and searched the Bible for the truth in the matter."

This was an honest confession, and this is just why the majority who now keep Sunday as the Sabbath are keeping it—because their forefathers kept it—because they were born into it—and not because they have learned it from reading the Bible. No; no one would ever get the idea of any obligation to keep Sunday as the Sabbath from reading the Bible. Its usurpation of the place of the Bible Sabbath came from an altogether different source, and it has been perpetuated by tradition and the custom of our forefathers. But there is a passage which says: "Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:18-20.

Jesus said He would come again; the angels said He would come again; the apostles preached that He would come again; the prophets foretold that He would come again, and the last prayer in the Bible is, "Even so, come, Lord Jesus." Rev. 22:20. So we, Adventists, are in good and safe company in looking for, and proclaiming this glorious event, the second coming of Jesus. We earnestly commend this important and interesting theme to the candid and thoughtful consideration of all our readers.

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