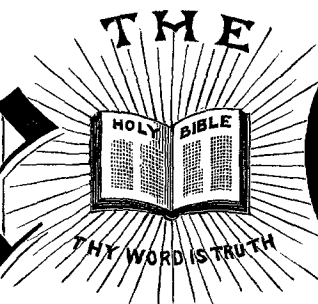


# Bible Echo



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ONE PENNY.

## The Bible Echo,

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### EVIL DAYS.

THE Bible represents the last days as evil days; as days of peril, of unexampled trouble and calamity. He who knows the end from the beginning said they would be so.

"THIS know also, that in the last days perilous times shall come." 2 Tim. 3: 1. "There shall be a time of trouble, such as never was since there was a nation." Dan. 12: 1. Before the flood the earth was "corrupt before God," and was "filled with violence." Gen. 6: 11. As it was then, so it is to be "in the days of the Son of man." Luke 17: 26.

IF anything can be discerned from the signs of the times, we have certainly reached the last days. Not in the memory of men now living has there been such general and widespread distress. Not in the annals of time has there been recorded such a general state of disquiet and unrest as now exists. Never before was anarchy so bold and defiant. Verily, "violence is risen up into a rod of wickedness." Eze. 7: 11.

TRULY we are living in eventful days, in most perilous times. We hear of 1,900 deaths from the black plague in Hong Kong; of 40,000 deaths from cholera in Canton; of 160 dying daily in Rio Janeiro of yellow fever; of the prevailing distress in all lands; of murdered presidents, and attempts on the lives of various crowned heads; of gigantic strikes; of industrial armies rising up to demand work and assistance of civil governments; of earthquakes; of impending wars and calamities; and lastly, but not of least significance, of the pope's inviting all Protestant denominations to fall into line with the Papacy again.

SURELY we have fallen upon evil times, upon times when men's hearts are "fail-them for fear, and for looking after those things which are coming on the earth." In view of the defiant attitude which

anarchism has assumed of late, so uneasy rests the head that wears the crown that Emperor William of Germany has set on foot a scheme for the formation of an international union for the suppression of anarchists.

BUT all such efforts must fail. At most they can put but a temporary check upon the evils they are designed to eradicate. They can but dam up the iniquity for a brief time, only for it to augment its forces and break at length with all the greater fury upon the doomed world. They are a treatment of effects, but not of the cause. They do not strike at the root of the matter. They do not cure the disease.

LAWLESSNESS is abroad. Men have been putting God out of their thoughts; they have been leaving Him out of their reckoning. They have been openly and knowingly trampling upon His laws. The spirit of lawlessness is in the very air. Ministers have been preaching lawlessness. In order to evade the duty enjoined in the fourth commandment, that of keeping holy the seventh day, they have been telling the people that they are released from the claims of God's law; that this law is no longer binding. This is the worst possible sort of anarchistic teaching; for the fear of God, the restraint imposed by His law, is the only real and lasting restraint upon crime and iniquity. In direct proportion as men lose this fear of God and respect for His law, iniquity abounds. Those who teach men that the law of God is not binding, are sowing to the wind to reap the whirlwind.

THE governments of earth have been uniting in adulterous union with the Papacy, the mystery of iniquity, and apostate Protestantism, the image of the Papacy, and by law have been elevating the Sunday institution, the mark of papal authority, and aiding the Papacy in trampling out of sight the Sabbath of the Lord, the sign of His authority. This is what has been going on, and what is now going on in the world. But when men in the pulpit and men in authority show so little respect for the law of the Great Law-giver, what wonder that those under them should manifest a lawless spirit, and show little respect for human laws?

THERE is a cause for all these calamities and all this state of lawlessness. Men have forgotten that there is a God in heaven, and have shown contempt for His law. Here is the root of the evil. The earth "is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Isa. 24: 5, 6. And the worst is yet to come. These are but the beginning of sorrows.

W. A. C.

### THE EVANGELICAL ALLIANCE.—No. 1.

#### A REVIEW.

ANOTHER association has recently been added to the list of Australian organisations which aim to promote religion by the aid of civil government. The name of that association is the "Evangelical Alliance," which, being interpreted, means a union of orthodox churches. At a meeting of the Council of the Alliance held in Sydney on June 5, it was moved:—

That, with a view to increase interest in the Alliance, the secretary be instructed to send a communication to each of the religious (evangelical) papers, embodying the purposes of the Alliance, for insertion in their columns.—*Glad Tidings*, Sydney, July 2, 1894.

We have not received any direct communication from the secretary; but as we are deeply interested in the work which the Alliance has in view, we shall place its objects, as we find them stated in other papers, before our readers.

In a letter to the editor of *Glad Tidings*, the secretary of the Evangelical Alliance says:—

The purposes of the Alliance are as follows:—

1. To promote spiritual life among the members of the Alliance, and general oneness of heart and action among the servants of our Lord Jesus Christ.
2. To establish and enforce the principle that genuine Christianity is indispensable to the welfare and prosperity of Australia.
3. To secure moral training on the Christian model in all public schools.
4. To counteract to the utmost extent the dissipation of the multitudes in racing, gambling, drinking, and immoral practices.
5. To organise and carry out systematic and united efforts to reclaim the masses who have cast off church attendance.
6. To secure legislation on the lines of Christian morality, as in a better observance of the Sabbath,

and the suppression of impure or injurious literature.

7. To present a united Christianity to infidelity on the one hand, and Romanism on the other.

8. To educate the people in the duty of selecting only Christian representatives for the management of public affairs, that God may be honoured in all the high places of the land.—*Thomas S. Forsaith, Hon. Secretary Evangelical Alliance.*

These eight propositions constitute the platform of the Evangelical Alliance. They set forth the *ends* which the Alliance has in view, and the *means* by which it proposes to accomplish its ends. The ends sought are, briefly stated, these:—

1. To promote spiritual life and harmonious action among the members of the evangelical churches; 2. To enforce the idea upon all that they must be Christians if they would prosper; 3. To counteract sins of every description; 4. To reclaim the masses; 5. To oppose infidelity and Romanism.

The means by which the Alliance seeks to accomplish its purposes are:—

1. "To secure moral training on the Christian model in the public schools;" 2. "To educate the people in the duty of selecting only Christian representatives for the management of public affairs;" 3. "To secure legislation on the lines of Christian morality."

Taken together, these purposes are a mixture of good and evil. Some of the ends sought deserve the fullest approval. To promote a greater degree of spiritual life and union among men, to counteract to the utmost the dissipation of the multitudes, and to reclaim the masses, is a moral revolution most devoutly to be desired. That is the work Christ came to do. That is what the gospel is for. But it is a work that can be accomplished by no other power than the power of the gospel, which is "the power of God unto salvation to every one that believeth." Rom. i: 16.

The gospel, then, is the only measure—its power is the only power—that the Alliance should think of laying hold of to effect this moral transformation.

But this is not the only measure nor the only power that the Alliance has chosen. It has determined to lay hands on Cæsar's sword to counteract evil. It has taken its stand to use the civil power for the suppression and eradication of immorality. In a word, the Evangelical Alliance has set its stakes to obtain the control of civil government in order to promote the interests of religion.

This is what we call *un-christian* means to secure Christian ends. This is what we condemn in the platform of the Alliance. This is the "dead fly" in the ointment.

In these statements the Alliance is not misrepresented; neither is it misinterpreted. That is precisely what it aims at, as may be seen by a careful reading of its manifesto. The eighth and last proposition is this:—

To educate the people in the duty of selecting

only Christian representatives for the management of public affairs.

The meaning of this statement is plain enough. It means that no persons shall hold office in the civil government but Christians. To many the proposal appears both consistent and desirable, and they are prone to look upon those who question it as enemies of Christianity. They ask, with an air of surprise, Do you object to sending Christian men to Parliament and to appointing Christian men to public offices? Our answer is, No, certainly not. But we do object to excluding men from these positions simply because they are *not* Christians. We do not object to having Christian men occupy offices in the civil government, but we do most positively object to the *grounds* on which the churches propose to hold these offices.

The policy that aims at selecting Christian men *only*, for the management of civil government is to be condemned, 1. Because it gives one class of citizens an unfair advantage over their fellow-citizens; 2. Because it places a premium on the profession of religion, and leads to the practice of dissimulation, and to hypocrisy; 3. Because it leads to religious legislation and persecution.

A. G. D.

#### PAST ATTITUDE OF THE CHURCHES TOWARD THE LAW OF GOD.

THE position held by Seventh-day Adventists respecting the ten commandments, that they are the law of God, and that this law is eternal in its nature, of perpetual obligation, and binding on all men, is by no means a new one. True, the preaching of this view by Seventh-day Adventists generally creates more of a stir in the world than does the preaching of it by other denominations; but as to the mere holding of the doctrine, we repeat, it is not at all new. In fact, it has been the position almost universally held by all denominations styling themselves Christian. That this is so, let the following facts attest.

##### ROMAN CATHOLIC CHURCH.

Even the Roman Catholic Church, in the bosom of which has been developed the mystery of iniquity and the man of sin, which mystery and man of sin has arrogated to itself the prerogatives of Deity, and even gone beyond all these, in claiming the right to "dispense above the law, and of wrong make right, by correcting and changing laws" (Pope Nicholas, Dist. 96),—even this church, despite all this, has nevertheless held to the form of truth respecting the law of God. As Paul said of the Jews, who, in their rebellion and apostasy, he affirmed were "breaking the law," yet, notwithstanding this, had "the form of knowledge and of truth in the law," so it may likewise be said of the Catholic Church, that in its teachings it has the form of the truth *respecting* the law, though in its practice it

be the last to be set forth as a keeper of the law.

"Butler's Catechism," which is used perhaps more generally by the Catholic Church than any other catechism, says:—

Q. Is it sufficient for salvation to be members of the true church?

A. No; we must avoid evil and do good. 2 Peter 1: 3.

Q. What good shall I do that I may have life everlasting? Matt. 19: 16.

A. If thou wilt enter into life, says Christ, keep the commandments. Matt. 19: 17.

Q. What commandments am I to keep?

A. The ten commandments of God.—*Butler's Catechism*, chap. XIII.

Following this is chap. XIV. "On the Ten Commandments."

The "Douay Catechism," or "An Abridgment of the Christian Doctrine," another approved catechism of the Catholic Church, teaches thus:—

Q. What is the principal aim or end of the commandments?

A. To teach us the will and pleasure of the eternal God, or the love of God and our neighbour. "He that loveth his neighbour hath fulfilled the law." Rom. 13: 8.

Q. Is it possible for us to keep all the commandments?

A. Not only possible, but necessary and easy, by the assistance of God's grace.

Q. How prove you the keeping of them to be necessary to salvation?

A. First, out of Matt. 19: 17: "If thou wilt enter into life (saith our Lord), keep the commandments."

Secondly, out of Luke 10: 25, 28, where the lawyer had asked what he should do to possess everlasting life, and had repeated the sum of the commandments; Christ answered him, saying, "Do this, and thou shalt live."

Thirdly, out of Rom. 2: 13: "Not the hearers of the law are just with God, but the doers of the law shall be justified."—*Douay Catechism*, chap. VIII.

##### EPISCOPALIAN CHURCH.

The Episcopalian Church, or Church of England, teaches no less explicitly in regard to the law of God. The following is from the "Prayer Book" and "Articles of Religion" of this church:—

Although the law given from God by Moses as touching ceremonies and rites does not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the commandments called moral.—*From Art VII. of the xxxix. Articles of Religion.*

At communion, after the reading of each of the ten commandments, the people are taught to repeat the familiar prayer:—

Lord, have mercy upon us, and incline our hearts to keep this law.—*Prayer Book.*

The following is from the instructions concerning those "desiring to receive holy baptism":—

Q. Wilt thou be baptised in this faith?

A. This is my desire.

Q. Wilt thou, then, obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

A. I will endeavour so to do, God being my helper.—*Id.*

##### PRESBYTERIAN CHURCH.

We quote the following from the "Authorised Standards of the Free Church of Scotland" as showing the

position of the Presbyterian Church in regard to the divine law:—

This law, after his [man's] fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon Mount Sinai in ten commandments, and written on two tables; the first four commandments containing our duty towards God, and the other six our duty to man.

The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God, the Creator, who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.—*Articles II. and v. of chap. XIX of the Confession of Faith.*

Q. What is the moral law?

A. The moral law is the declaration of the will of God to mankind, directing and binding everyone to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in the performance of all those duties of holiness and righteousness which he oweth to God and man; promising life upon the fulfilling, and threatening death upon the breach of it.

Q. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments, which were delivered by the voice of God upon Mount Sinai, and written by Him on two tables of stone; and are recorded in the twentieth chapter of Exodus; the four first commandments comprehending our duty to God, and the other six our duty to man.—*Questions 93 and 98 in the Larger Catechism.*

BAPTIST CHURCH.

The Baptists, in their "Church Manual," have likewise expressed themselves in regard to the law of God in the following clear and emphatic language:—

We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen man to fulfil its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church.—*Article XII. of the Declaration of Faith.*

CONGREGATIONAL CHURCH.

As a testimony from the Congregational Church upon the law of God, we quote the following from a work entitled "The Ten Commandments," by R. W. Dale, M.A., who stands at the head of this church in England:—

The ten commandments rest on the principle that God claims authority over the moral life of man.

These commandments occupy a great place in a series of divine revelations. A moral and spiritual purpose underlies them all. They were given to a particular nation; but they are related to that "kingdom of heaven" which our Lord Jesus Christ has established on earth, and for which the whole history of Judaism was a preparation.

These ancient commandments, written on stone, shall one day be written on the heart of man. . . . As the law is the expression of the infinite perfections of God, it is the prophecy of the perfection which we ourselves shall attain when our union with God through Christ is consummated.—*The Ten Commandments*, pp. 6, 242, 258.

WESLEYAN CHURCH.

From the first the Wesleyan, or

Methodist Church, has in all its standard works taught the perpetuity and binding claims of the law of God, the ten commandments. Instance the following:—

THE MORAL LAW.—This law is spiritual and perfect, extending to all the inward creations and outward actions of men, and can never be changed or annulled.

This law was first written on the hearts and consciences of men, so that by a proper use of their rational and moral faculties they might attain to a knowledge of their whole duty.

To confirm this original law of nature, it was written by the finger of God in the form of ten commandments, and delivered to Moses on Mount Sinai.

The summary of this law, as explained by Christ and His apostles, is supreme love to God and impartial love to man.—*Binney's Theological Compend Improved*, pp. 153, 154.

Q. What does God require of man?

A. Obedience to His revealed will.

Q. What is the rule of our obedience?

A. The moral law.

Q. Where is the moral law given?

A. In the ten commandments. Ex. 20:1-17.—*Catechism of the Methodist Episcopal Church*, No. 2, p. 38.

DISCIPLE CHURCH.

And even the Disciple Church, which, in its antagonism to God's great memorial of His creative power, the Sabbath, has been foremost in taking the antinomian position, even this church, in its calmer moments, has, in common with the churches cited in the foregoing, been led, seemingly by the irresistible logic of the case, to confess that the ten commandments are the law of God, that they are applicable to all men, and are binding upon all men. The following quotations are all from Disciple works:—

No reader of the Pentateuch can fail to mark the fact that a special importance belonged to the commandments. They were spoken directly by the voice of God, . . . while the other precepts bearing on things civil and ceremonial were communicated through Moses. They were written on two tables of stone by the finger of God, thus indicating that they were designed for permanence.—*Standard Bible Lesson Quarterly for 1887*, p. 129.

The first table of the law, which came before us last Sunday, defines our duties to God; the second table defines our duty to each other. *Both must be kept.* The divine law has never been repealed. This decalogue is the basis of human law—"the common law"—the world over.

The keeping of these will make all society pure and good.—*Christian Sunday-school Teacher for 1887*, p. 183.

It is not to be inferred [from Rom. 10:4] that the law, as an expression of God's will and of His moral attributes, has been abrogated.—*Christian Oracle* (of Chicago), July 9, 1891.

These seven denominations are among the leading religious denominations in the civilised world. They represent a very large proportion of the religious element in all so-called Christian countries. All bear the same testimony respecting the law of God. To these declarations we will simply add the testimony of a few of the more eminent reformers and leaders of religious thought of modern times.

EMINENT REFORMERS AND RELIGIOUS LEADERS.

Says Luther:—

I wonder exceedingly how it came to be im-

puted to me that I should reject the law of ten commandments.—*Spiritual Antichrist*, p. 71.

He who pulls down the law, pulls down at the same time the whole framework of human polity and society. . . . *I never rejected the law.*—*Life of Luther*, p. 217.

John Wesley says:—

The moral law, contained in the ten commandments, and enforced by the prophets, He [Christ] did not take away. This is a law which never can be broken. Every part of this law must remain in force upon all mankind and in all ages.—*Wesley's Sermons, Discourse V. on the Sermon on the Mount.*

Beware of antinomianism, making void the law, or any part of it, through faith.—*Wesley's "Christian Perfection,"* p. 44.

In the highest rank of the enemies of the gospel of Christ are they who openly and explicitly "judge the law;" who teach, without any cover, in so many words, "What did our Lord do with the law?—He abolished it."—*Wesley's Sermons, Discourse V. on the Sermon on the Mount.*

Dr. Adam Clarke, the great Wesleyan commentator, declares:—

A man cannot have a true notion of sin but by means of the law of God. Nor do we find that true repentance takes place where the moral law is not preached and enforced.—*Comments on Romans 7:13.*

Dr. Albert Barnes, the noted Presbyterian commentator, testifies thus:—

Moral laws are such as grow out of the nature of things, which cannot, therefore, be changed, such as the duty of loving God and His creatures. These cannot be abolished, as it can never be made right to hate God, or to hate our fellow-men. Of this kind are the ten commandments.—*Notes on Matt. 5:18.*

D. L. Moody, the great evangelist, says:—

People talk about the ten commandments as if they were ten laws; they are one law—the law of God. The minute you have broken one of them, you have broken the law of God.—*Moody's "Sermons, Addresses, and Prayers."*

Spurgeon, the noted Baptist divine, bears this testimony:—

The law of God is a divine law, holy, heavenly, perfect. There is not a command too many; there is not one too few. No human lawgiver could have given forth such a law as that which we find in the decalogue.—*Spurgeon's Sermons*, p. 280.

Alexander Campbell, founder of the Disciple Church, says:—

God's ten words, not only in the Old Testament, but in all revelation, are the most emphatically regarded as the synopsis of all religion and morality.—*Campbell's Debate with Archbishop Purcell*, p. 215.

No license is given [by the gospel] to sin,—the moral law is unrepealed—the day of judgment is still appointed.—*Campbell's "Christian System,"* p. 130.

Here, in these denominational and representative utterances, is presented, in brief, the past attitude of the churches toward the law of God. The statements are plain and unequivocal. All bear the same testimony; all testify that the ten commandments are the law of God, and that this law is binding upon all men. In view of all this, why should it be thought strange that Seventh-day Adventists should teach the same thing? Furthermore, why should these same churches, which have thus hitherto so positively and

explicitly expressed their belief in the perpetuity and binding obligation of the law of God, change their position upon this question, as they are now doing, when Seventh-day Adventists begin to teach exactly the same doctrine which up to the present time they themselves have unanimously held? This question, why the no-law position is taken, will be considered in another article. W. A. C.

#### THE AIMS OF THE CHRISTIAN ELECTORS' ASSOCIATION.

TO MANY this association is not well known, yet it is quite well organised in some parts of the colonies. The branch at Rookwood, N.S.W., held a meeting on the evening of May 28, in which its designs were quite fully set forth. Immediately following the preliminary remarks of the chairman, Rev. E. Price moved that "the meeting asserts the principle that God's law of righteousness should be applied to public life." Just what this resolution means, was made known by the mover in the remark that the sentiment it contains is the bed-rock on which the association is built, and that the object of its members is to stir electors to support, for seats in the legislature, only "capable and righteous" men.

This all means that these good but misguided men will use every endeavour to prevent anyone having a seat in Parliament unless he comes up to their ideas of righteousness. The association being largely composed of church members, who are guided in their counsels by ministers, of course only members of the church will be adjudged righteous. Should this association, or any combination having the same avowed object, be permitted to carry out their desires in this line, it logically follows that none but church members, or those in sympathy with the church, could succeed to legislative or executive prominence in the government.

This point gained, how would such a government differ from the one maintained in early centuries under the guidance of the Roman Church? Would it deal more gently with heretics than did that one? It may be said that the difference in favour of the modern affair would be as marked as the variation in doctrine between the religions of the two epochs; that whereas the Roman Church persecuted heretics, the Protestant church would not do such a thing. But this is "reckoning without the host." The very demand of the Christian Electors' Association anticipates just such a course. Why do they already require that the legislature shall make laws binding men to the observance of certain religious practices—the observance of Sunday, for instance? Is it to oblige the members of the church to keep the day?—Certainly not; for they are already supposed to be keeping it from choice, for

religion's sake. What then?—Oh they want a law to oblige those to keep the day who, because they care nothing for religion, do not choose to keep it in honour of religion.

Of course the law thus demanded must carry with it a penalty for those who refuse to comply; otherwise it would be no law, but a mere suggestion instead. This would not only fail to attain its object, but would heap ridicule on the heads of its projectors. If, however, a penalty followed the refusal to obey, it would be an effort to compel obedience to a religious observance against the will.

Such, indeed, is the whole story of past persecution for conscience' sake. And history shows that not only Catholics, but Protestants also, have followed this course whenever they have had the civil power at their command. It was not because they were Catholics that men persecuted others, but because they were human, and had the opportunity to enforce human ideas of religion by the civil law. Given the same chance, and Protestants would do no better now than the religious fanatics did in the dark centuries of the past.

Again, let religion dominate politics, and both become corrupted. Majorities rule in politics; but in religion everyone is supposed to be controlled by the dictates of his own conscience. If enough men of a certain religious complexion were united in a political campaign to carry a point of their faith, they could secure the legislation desired; but that would not change the religious convictions of the minority. On the other hand, the minority would be obliged to yield their scruples to the law, or fall under its ban. This would result in strong efforts to carry the next election in favour of opposite views, and thus religious principles and practices would be subject to the caprice of political cabal, rather than to the teachings of God's word. Politicians would study religion from a political rather than from a spiritual standpoint, and so while religion would be dragged in the mud of partisan politics, the state would be left to suffer the neglect of needful legislation.

This forecast may by some be judged fanciful; but this was exactly the condition of things in the Old World when the state fell under the domination of the church. There is no reason to believe that matters would be better under the control of the modern church. Why should she desire to hold the reins of civil government, if not to legislate in lines of work committed wholly to the church? It is at least safe to keep civil power out of her hands. She does not need it. She can do more for the promotion of public morality in the legitimate way—preaching the gospel—than by any other. May she learn lessons of wisdom from past history, and be content to fill the exalted station assigned her by the Master. J. O. C.

#### NOW THAT THE DAY IS DONE.

THE SUN goes down in his regal glory,  
The sun goes down, for the day is done;  
With darkness ends forever the story  
Which first in the rosy morn was begun.  
What if this day were the final one?  
For good or for evil 'tis written forever—  
One page in the book of Time, which never  
Can altered be by human endeavour,  
Now that the day is done!

In the deepening twilight I sit and ponder  
On all that this vanished day may have brought.  
Has it filled the promise of morn, I wonder?  
Have its hours with pleasure or pain been  
fraught?

Shall we ever regret that its course is run?  
How many who bravely went forth in the morning,  
All fear of possible danger scorning,  
Lie stark and cold—oh, pitiful warning—  
Now that the day is done!

And in many a home that was filled with gladness  
When the morning broke, there stalks to-night  
A phantom that turns all joy into sadness,  
That casts on all coming time its blight  
(Alas, that the day was ever begun!)  
And little it comforts those hearts in sorrow  
To know that the sun will rise on the morrow—  
His rays can never their old charm borrow,  
Now that the day is done!

By just one day is the old world older,  
By just one day are we nearer the end.  
Have hearts grown warmer, or have they grown  
colder?

Have we raised up the weak or assisted a friend?  
What if this day were the final one?  
From the flush of the morn to the sun's last  
setting,  
The world has been toiling and striving and  
fretting,  
And what has been gained that was worth the  
getting,

Now that the day is done?

—Vandyke Brown.

#### CHRIST CAME TO BREAK SIN'S CHAIN.

MRS. E. G. WHITE.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

A GREAT and infinite sacrifice has been made in our behalf. We are the objects of God's love, and He has shown to us that He identifies His interest with those of suffering humanity. As Christ has given Himself for us, we should place a proper estimate upon the soul. He has given us heavenly endowments, done everything that God could do, in order that we might not perish, but have everlasting life, the life that measures with the life of God. Can our finite minds grasp this great and wonderful fact?—Not unless we empty ourselves of vanity, and break away from the bondage of Satan.

The mission of Christ to the world was to break the chain of Satan from the soul, and to set at liberty those that are bound. This ransom cost an infinite price. In the councils of heaven it was decided that Christ should die for the sins of the whole world. He laid aside His royal crown, His royal robe, clothed His divinity with humanity, that He might touch humanity.

Goodness, mercy, and love attended His steps; He healed the sick, He comforted the desponding, brought hope to the despairing, and preached the gospel to the poor; and yet He was not received by the world.

Those who listened to His teaching did not need to consult a dictionary to find out His meaning. His words were so simple that a child could grasp His meaning. He did not take a text and then give a discourse on science, though He could have opened the mysteries of science to the world. He could have told the world that of which they had not dreamed. He did not preach from a newspaper; but He bent His energies toward one object,—the salvation of the lost. He did not build so grand a house of worship that the poor were excluded from its doors; but He frequented the great thoroughfares of travel, and sought out the people, that they might hear the gracious tidings He had to bear to them. Leading the multitudes to the seashore, in a fisherman's boat, put out a little from the shore, He would preach to the people who thronged His steps. Ministers of the gospel who believe that the end of all things is at hand, preach the gospel in simplicity to the people; preach the truth as it is in Jesus.

Christ prayed before leaving His disciples, "Sanctify them through Thy truth; Thy word is truth." When the truth is received and believed, it will have a sanctifying effect upon the heart and character. Jesus came to earth that He might transform the character, and develop in man the moral image of God. Oh, we must not meet Jesus unready! We do not desire that you shall miss your way. If we knew the value of the human soul, we would not be indifferent to our own salvation or to that of others.

Jesus, the Prince of Life, took the battle-field to meet and to contend with the prince of darkness, and to dispute his claims. From the time of His birth until He hung on Calvary's cross, He warred with the evil one in our behalf. His purity of life was a rebuke to the world, and men hated Him because of His divine and holy character. He did not come to our world as an angel of glory, but as a man. He was made in the likeness of sinful flesh, and condemned sin in the flesh. With His human arm He encircled the race, and with His divine arm He grasped the throne of the Infinite, linking man with God, and earth with heaven. Oh, who are there who are co-labourers with Christ, who are feeding the starving flock of God?

We read concerning the mission of Christ as it was announced by Himself in Nazareth, and can understand what is the character of the work that the follower of Christ must do: "And He came to Nazareth, where He had been brought up, and as His custom was, He went into the synagogue on the Sabbath day, and stood

up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The work of Christ was to rescue those who were bowed down by the power of Satan, and to set them free from his yoke of bondage. Then why is it that so many choose to remain bound? Why is it that men do not accept of God's promises?—The reason is that Satan is presenting to every human intelligence the temptations he presented to Christ in the wilderness, and they are carried away with his delusions. They look on the things that are temporal, and lose sight of that which is spiritual and eternal; they do not realise the value of the exceeding and eternal weight of glory. They permit the business of this life to engross their attention and take up their time.

Christ has sent forth an invitation bidding men to the marriage supper of the Lamb; but the invitation is met as is represented in the Bible: "They all with one consent began to make excuse. The first said, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." These matters of temporal interest were of more value in the minds of those who were bidden to the wedding than the eternal weight of glory. On every side we see that it is the affairs of this life that are engaging the minds and affections of men. Christ came to break the spell of infatuation that Satan has wrought upon the human mind. He came to bring eternity to our view, in order that we should not lose heaven out of our reckoning, but extend our vision beyond the things of this life.

NO SCRIPTURE FOR SUNDAY-KEEPING.

THE Hobart *Church News*, of July 2, 1894, Church of England organ for the diocese of Tasmania, calling attention to an article it publishes which attempts to explain "why we keep the first day of the week, Sunday, as a holy day, and not the seventh day, or Saturday," says editorially:—

We would emphasise the fact that the observance of the first instead of the seventh day rests on the testimony of the Church, and the Church alone. . . . There is less Scriptural authority for it than there is for confirmation or infant baptism. . . . It seems to us that those who do not admit the authority of the Church on these other matters are in a difficult position when challenged as to the ground for observing

the first day of the week, but we Churchmen are in no such difficulty.

These are significant admissions, and fatal to the Sunday institution from a Bible or Protestant standpoint. Note, (1.) The observance of the first day in the place of the seventh "rests on the testimony of the Church, and the Church alone." Then it does not rest on the Bible. Yes; it rests on the testimony of "the Church," and the Roman Catholic Church can tell the *Church News* what church "the Church" upon whose testimony it rests is. It isn't the Church of England. (2) "There is less Scriptural authority for it than there is for confirmation and infant baptism;" and as there is none for either of these, it follows there is none whatever for the observance of Sunday. (3.) "Those who do not admit the authority of the Church" on matters for which there is no Scriptural authority, are, of course, "in a difficult position when challenged as to the ground for observing the first day of the week." To be sure they are. The only consistent thing for them to do is to give up both first-day observance and any church authority which puts itself in the place of the word of God. (4.) "But we Churchmen are in no such difficulty." How so, we ask?—Oh, we Churchmen are "the Church," and that, we declare, is above the written word of God; therefore we can do as we please; we can change the law of God to suit our fancy. This is how we get out of the difficulty. But hold. What saith the XXXIX Articles?—

Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought necessary to salvation.—*Art. VI.*

It is not lawful for the Church to ordain any thing that is contrary to God's word written. . . . Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity to salvation.—*Art. XX.*

Now will the *Church News* and "we Churchmen" tell us whether first-day observance is necessary to salvation? If they say not, then we ask why they teach it; and if they say it is, we leave them to harmonise their position with their creed, the Articles of Faith. W. A. C.

THERE is no point at which the Christian stops and says, "I have attained; I have gained it all; I know it all." His conscience is growing ever more sensitive to slight departures from rectitude; he becomes better able to detect little infractions of the perfect law; and he is increasingly scrupulous as to the purity of his motives and the fervour of his quick response to all God's calls.—*Zion's Herald.*

IF we could read the secret history of our enemies, we should find, in each man's life, sorrow and suffering enough to disarm all hostility.—*Longfellow.*

## From the Field.

### TAKE COURAGE.

WORKMAN of God, O lose not heart,  
But learn what God is like;  
And on the darkest battle-field  
Thou shalt know where to strike.

Thrice blest is he to whom is given  
The instinct that can tell  
That God is on the field, when He  
Is most invisible.

Blest too is he who can divine  
Where truth and justice lie,  
And dares to take the side that seems  
Wrong to man's blinded eye.

Then learn to scorn the praise of men,  
And learn to lose with God;  
For Jesus won the world through shame,  
And beckons thee His road.

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

—Frederick W. Faber.

### CILICIA.

ON returning from the villages in Nicomedia, I again spent a short time with the church at Constantinople. Here we met a friend from Nicomedia who brought good news from his village. Last autumn Bro. Baharian and another brother had spent a short time there; an interest was awakened, and Bible study continued, till now some twenty meet every Sabbath to study the Scriptures, and are very desirous that some one teach them.

March 22, in company with Bro. Baharian, I took the steamer for Cilicia. First, we crossed the Propontis, then passed the Dardanelles, which is strongly fortified on either side at the entrance to the Grecian Archipelago. Soon after passing these forts, we were in sight of Samothrace, the island passed by Paul on his first visit to Macedonia. Shortly afterward, we passed Troas, where he had the vision in which he saw the man calling him to Macedonia. The distance across the sea from Troas to Macedonia in the direction of Philippi is about ninety miles.

We left the Dardanelles at 2 P.M.; at sunset we could see the point around which the disciples sailed to Troas, while Paul held a night meeting and walked across the peninsula next day. During the night we rounded the large island of Mitylene, and passed up the long bay to Smyrna, where the steamer stopped long enough to enable us to visit this interesting city. Western enterprise has done much to develop the place and increase its trade, yet genuine Eastern life is here seen in its various phases.

One day from Smyrna brought us in sight of Patmos, where the Revelation was given. We rejoiced at the thought that the messages are now being proclaimed in the country round about the place where they were first made known in prophetic vision. Besides a number of islands, the mainland is in view from Patmos, also the site of Miletus, where Paul, *en route* for Jerusalem, met the elders of Ephesus.

Another day brought us past Coos and Rhodes, and in sight of Cyprus. On this

island, Paul and Barnabas did their first work after being sent forth from Antioch to preach the gospel to the Gentiles; and it was here that Elymas, the Jewish sorcerer, was smitten with blindness for withstanding the truth. Acts 13:1-13. Cyprus, now under British rule, has but a small mixed population, and its resources are not well developed.

Rounding Cyprus to the south, we took a course nearly due north, and in one night arrived at Mersina, the harbourless shipping port of Cilicia. All along the coast from Smyrna, there is no railway, except in Cilicia, where a line runs from Mersina forty miles up the plain to Adana, the chief city of the province, and the home of Bro. Baharian. The principal station on this line is Tarsus, the home of Paul. It is a village of 20,000 inhabitants, and has a few ruins from the ancient city, which give evidence of its former importance. Acts 21:39. Its population is said to have been from 150,000 to 200,000. The inhabitants are now mostly Turks, Greeks, Armenians, and Arabs.

A few years ago an Armenian preacher raised money in America to start a free school at this place called "St. Paul's Institute," which is now attended by seventy-two students, mostly Greeks and Armenians. The school, still maintained by donations from America, is carried on in the hope that many educated there will be converted and go out as teachers or gospel-workers. Paul's trade, tent-making, is still carried on in Tarsus. The tent-cloth here is very coarse and strong, being made of black and gray goats' hair, and is also used for sacks and rugs. Hence it is sometimes said that Paul's trade was carpet-making. This cloth is almost black, and very dull in appearance, which gives force to the statement in Rev. 6:12: "The sun became black as sackcloth of hair."

The manner of making this cloth is very simple; the hair is twisted into heavy cords which are braided into cloth, all being done by hand. Hence, so far as we can judge by the present method, the trade of the apostle was a humble one.

At Adana we were made welcome by the parents and relatives of Bro. Baharian, whom he now visited for the first time since his connection with our work. During our short sojourn, callers were constantly coming and going, all desirous to hear something about the truth. As Bro. Baharian had previously taught school here, he had many friends and acquaintances, some of whom manifested considerable interest in the truth. Among them is a Chaldean from Ur, who we hope will receive the truth. Could labour be performed here, there would doubtless soon be a good work accomplished. Through reading, the attention of many has been called to the truth in Adana, Tarsus, and Mersina, but personal labour is needed to develop the interests awakened. However, there are many such fields, while the labourers are few; hence it is difficult to tell which to serve first. May the Lord of the harvest send forth more labourers; for this large field seems white already to harvest. Some are nominally keeping the Sabbath, but they need further instruction in the truth.

While in this vicinity I met some of the missionaries, who treated me with great

kindness; yet they very naturally regret our coming to this field, for there is nothing that so stirs up the people as the truth, and it cannot be checked. All the usual Sunday arguments developed in America are applied here; but they seem to have less force with the people. In the beginning of their work in this field, the missionaries had to fight the battle of turning the people from the doctrines of men and church fathers to the word of God. They taught the people to demand Scriptural proof for everything; and many learned the lesson so well that they apply it when the Sabbath question comes up, and the usual Sunday arguments are produced. Thus the missionaries themselves have done a great work in preparing this field for the third angel's message. They cannot oppose the truth without tearing down their own foundation, and many of the people see it. O, that they might hold fast to the word of God, and advance with the advancing light!

H. P. HOLSER.

### NOTES FROM THE FIELD.

EIGHTEEN persons have been added by baptism to the Scandinavian church in Chicago within three months. Some others have accepted the truth who have not yet been baptised.

ELDER GEORGE I. BUTLER is holding tent-meetings in Asheville, North Carolina. This is a place of from 10,000 to 12,000 inhabitants, and contains many indications of wealth. The scenery in that region is diversified and picturesque, many of the mountain peaks rising to the height of 5,000 feet.

ABOUT a hundred members have within the year been added to the Seventh-day Adventist churches in the State of Colorado.

TWENTY-SEVEN persons were baptised recently at the close of the Missouri Conference Bible School.

ELDER A. E. FLOWERS reports the case of a young Hindoo, who has accepted the truth in the island of Trinidad. The burden of this young brother's heart now is to prepare himself to carry the good news he has received to the Mohammedans of India, with whose language he has a good acquaintance. —*Home Missionary*.

ELDER B. J. CADY gives the population of the principal islands of the Society Group as follows: "Raiatea and Tahea, between 3,000 and 4,000; Huaheine, 1,200; Bolabola, between 800 and 1,000; Maupiti, about 300; Maiao, about 200."

THE *Signs of the Times* says of the California camp-meeting: "The California State camp-meeting closed in the midst of a rain shower on the night of May 20. Elder M. C. Wilcox preached the closing sermon, from Eph. 2:8: 'For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.' . . . The camp comprised about 2,000 persons, and at times the attendance from the outside was very large. The preaching was of unusual power. Besides the ministers of the California Conference, there were present from the general field, Elders O. A. Olsen, W. W. Prescott, A. J. Breed, J. H. Morrison, and A. T. Jones."

# The Sabbath-School.

## LESSONS ON THE BOOK OF LUKE.

Lesson 18.—Sabbath, Aug. 4, 1894.

### SPEAKING PEACE. LUKE 8:22-40.

Verses 22-25 give the account of the stilling of the tempest. The remainder of the lesson (verses 26-40) tells about the expulsion of the legion of devils from the Gadarene, the destruction of the swine into which the demons entered, and the effect which the whole affair had on the people. The entire lesson may be summarised thus: Stilling the tempest; freeing the demoniac. Connecting the preceding lesson with this one, we may have a mental picture of the first forty verses of this chapter, under these heads: Parable of the sower; stilling the tempest; healing the demoniac. Be sure, however, that you do not get this outline by simply memorising the synopsis here given. Get it direct from the Bible, by reading the verses so carefully and so often that the subjects stand out in bold relief.

1. WHAT came to pass on a certain day?
2. Where did Jesus propose that they should go?
3. What did Jesus do as they sailed?
4. While He slept, what took place?
5. What was their condition? (Compare Matt. 8:25; Mark 4:37.)
6. What did the disciples do and say?
7. What did Jesus immediately do?
8. What was the result?
9. Having stilled the sea, what did Jesus say to the disciples?
10. How did this miracle affect them?
11. In what country did they land?
12. Who met them as they landed?
13. What did the demoniac say to Jesus?
14. What had Jesus said to the unclean spirit?
15. How had the devils treated the man?
16. How many of them had possession of him?
17. What request did they make to Jesus?
18. Into what did Jesus suffer them to enter?
19. What then happened to the swine?
20. What effect did this have on the keepers and on the people of that country?
21. When the people saw the man that had been possessed of devils, clothed and in his right mind, what did they request Jesus to do?
22. Did Jesus comply with their request?
23. What did the man who had been healed desire of Jesus?
24. What did Jesus tell him to do instead?
25. How faithfully did he fulfil this commission?
26. How was Jesus received on His return?

## News Summary.

Another financial crisis has occurred in Lisbon. Forty thousand deaths from cholera are reported from Canton, China. Italy proposes to transport her Anarchist prisoners to her African possessions. Dr. Kennion, the Bishop of Adelaide, has been appointed Bishop of Bath and Wells, England. Italy has eleven new war ships in process of construction, and a large number of torpedo boats. Great Britain has been accepted as mediator between China and Japan re the Corean difficulty. Many buildings have been wrecked by the recent earthquake at Constantinople, and 200 lives have been lost.

The Chinese telegraph system has been joined to that of Russia. Telegrams can now be sent from China to any part of the world.

An interesting movement is on foot in Russia, to erect a great national church and monastery at the source of the Volga, in the province of Tver.

The Czar has given up his plan to attend the military manoeuvres at Smolensk in consequence of the plots on his life that have been discovered.

The great railway strike in America has collapsed. Not only are the employees returning to work, but they are deserting the union by thousands.

A fatal quarrel between two boys is reported from Ballarat. One boy lost his life; the other is in the hands of the law, committed for trial on a charge of manslaughter.

The railway companies' losses by the late American strike are estimated at £800,000. Many of the men are resuming work with a reduction of 10 per cent. in their wages.

The Earl of Rosebery has promised that the first measure brought before the British Parliament at its next session, shall be one providing for the disestablishment of the Church in Wales.

Siemens Bros. and Co., the well-known telegraph and electrical engineers and contractors, offer to lay a submarine cable between Vancouver and Sydney within three years, at a cost of £2,000,000.

The French have been warned by the London detective office in Scotland-yard of an Anarchist plot to destroy by dynamite several public buildings of Paris and the naval arsenal at Toulon. Many arrests have been made in France; in Italy three thousand arrests were made in three days.

News has been received from Mr. W. A. Horn's exploring party, sent out from South Australia to explore the Australian interior. The party were on their way back to Adelaide. They have gained much valuable knowledge of the geographical and geological features of the country and also of its flora and fauna.

The result of the world's demand for gold has been an increased production. The estimated value of the output for 1893 is, America, £7,200,000; Australia, £7,100,000; South Africa, £5,200,000; Russia, £5,000,000; other countries, £6,000,000; total, £30,500,000. This is the greatest yield for many years.

The Tourist's Church Guide Book is authority for the following: "The number of Anglican churches in England and Wales has almost doubled since 1882, and is now 5,957. Of these about half are free. At 250 incense is used; at 406 there is a daily celebration of the Holy Eucharist; the much-discussed 'Eastward position' is adopted at no fewer than 5,037; 'Eucharistic vestments' are worn at 1,370, and altar lights are employed during the sacrament of the Eucharist at 2,707."

Though Pundita Ramabai is herself a Christian, the school for widows which she recently opened in India has had an advisory board of Hindoo gentlemen, and has not been considered a Christian school. Of late quite a storm has been raised among the patrons of the school by the fact that some of the pupils have accepted Christ. A third of the pupils have been withdrawn, many of them against their will, and some Hindoo gentlemen have opened another home for widows, which they hope will be in no danger of being Christianised.

A bull-fighter was recently gored to death in Madrid in the presence of 16,000 spectators. He had just stabbed the poor animal, the matador and bull dying together. Notwithstanding the excitement, the barbarous performance went on, two other fighters being injured, and fifteen horses and several bulls being killed, before the audience had had their fill of horrors. The fighter who was killed was a renowned matador. He had amassed a large fortune, and was about to retire from the bull-ring and get married.—*Present Truth, London.*

# Publishers' Department

## AGENTS.

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

- Adelaide.**—John Higgins, Young Street, Parkside.
- 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.**—H. Hurburgh, Liverpool 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.    |
| ADLAIDE—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. ...                          | 9:30 a.m.        | 11 a.m.    |
| PARRAMATTA—The Tabernacle, Charles St. ...                      | 11 a.m.          | 3 p.m.     |
| PRAHRAN—Foresters' Hall, next to Baptist Church, Chapel St. ... | 9:30 a.m.        | 11 a.m.    |
| SYDNEY—Temperance Hall, Church St. ...                          | 10 a.m.          | 11:45 a.m. |
| Camperdown ...  |                  |            |

## RELIGIOUS TRACTS.

All the tracts that are numbered are printed by the Echo Publishing Co., and may be ordered by number. Those marked with the \* are imported, and must be ordered by name.

- 1.—Benefits of Bible Study ... 8 pages 1d
- 2.—Righteousness: Where it is to be Found 8 " 1d
- 6.—The Way to Christ ... 16 " 1d
- 7.—Tempted in All Points Like as We Are 16 " 1d
- 8.—The Privilege of Prayer ... " 1d
- 9.—The Elect of God ... 8 " 1d
- 10.—The Plan of Salvation ... 16 " 1d
- 11.—The Sufferings of Christ ... " 1d
- 12.—Living by Faith ... " 1d
- 13.—The Origin of Evil ... " 1d
- 14.—The Full Assurance of Faith ... " 1d
- 15.—Two-fold Evidence of Acceptance with God ... 8 " 1d
- 16.—Baptism—Its Significance ... 16 " 1d
- \* —Justification, Regeneration, and Sanctification ... " 1d
- \* —The Sure Foundation and Keys of the Kingdom ... " 1d
- \* —Immortality of the Soul: Is it a Scriptural Doctrine? ... 32 " 2d
- \* —Samuel and the Witch of Endor ... " 2d
- \* —Sanctuary of the Bible ... 16 " 1d
- \* —Christ in the Old Testament ... " 1d
- \* —Bible Election. Predestination in the Light of the Scriptures ... 24 " 1 1/2d
- 21.—Without Excuse ... 4 " 1d
- 24.—Will the World be Converted? ... 8 " 1d
- 28.—Signs of the Times ... 16 " 1d
- 29.—The Millennium ... " 1d
- 30.—The Second Advent ... 32 " 2d
- \* —The Great Day of the Lord ... 40 " 2 1/2d
- \* —Appeal on Immortality ... 8 " 1d
- 36.—Bible Questions and Answers Concerning Man ... 16 " 1d
- 38.—Milton on the State of the Dead ... 24 " 1 1/2d
- \* —Spiritualism, a Satanic Delusion ... 32 " 2d
- \* —Scripture References ... " 2d
- 46.—Perfection of the Ten Commandments 8 " 1d
- 49.—Which Day Do You Keep, and Why? " 1d
- 51.—God's Memorial ... 16 " 1d
- 52.—Law and the Gospel ... " 1d
- 53.—Can We Keep the Sabbath? ... " 1d
- 54.—Examination of Reasons for Sunday-Keeping ... " 1d
- 55.—Ethi on the Sabbath ... " 1d
- \* —The Lost-Time Question ... " 1d
- \* —Definite Seventh Day ... " 1d
- \* —The Seventh Part of Time ... 32 " 2d
- 60.—The Sabbath Not Changed ... " 2d
- 61.—The Counterfeit and the Genuine ... 16 " 1d

# The Bible Echo.

Melbourne, Victoria, July 23, 1894.

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1. We send out no papers that have not been ordered; if persons receive the BIBLE ECHO without having ordered it, it is sent them by some friend, and they will not be called upon to pay.

2. When you send money to the Office to apply on your subscription to the BIBLE ECHO or *Sentinel*, notice the date on the wrapper of your paper, and see that it is correctly changed.

A NOTE in the *Review and Herald* of May 29 says:—

The church at Battle Creek was favoured Sabbath, May 26, with a discourse by Elder O. A. Olsen, who had lately arrived from the Pacific Coast. He brought a good report of the camp-meeting in California and of the work on the coast generally. In the afternoon nine persons were baptised in the Tabernacle baptistry.

Elder Olsen intended to sail from New York on May 30, accompanied by his wife, who goes to visit her parents in Norway, and by A. R. Henry and W. C. Sisley. After attending to important interests in London, Christiania, Sweden, Hamburg, and Denmark, he expects to return to America in August.

THE Hobart (Church of England) *Church News*, of July 2, 1894, has the following words of commendation for the *Australian Sentinel*:—

We have to acknowledge with thanks the receipt of the first number of a new publication, the *Australian Sentinel and Herald of Liberty*. With much that this paper advocates we are in sympathy. People never yet were made good by Act of Parliament, and never will be. To persecute men for the non-observance of the Sunday is not, in our opinion, the way to increase respect for the day; and to fine and imprison Chinamen and Seventh-day Adventists for working in their own homes or on their own lands, where they are in no way interfering with other people, seems to us persecution and tyranny.

IN a recent lecture in this city, Mr Alfred Deakin spoke of the social and political aspect throughout the civilised world, and remarked that the ills which he had recounted could not be remedied until the "masses were educated up to a higher standpoint, based on the teachings of the Christian religion. A single legislative step taken in advance of the judgment and conscience of the people, would only result in chaos and discord." We are glad this prominent Victorian statesman has placed himself on record as in favour of recognising the rights of conscience, and of using moral suasion instead of legal suasion as a means of raising the moral standard of the people.

ECHO PUBLISHING COMPANY, LTD.

### NOTICE.

THE ordinary semi-annual meeting of stockholders of the above company will be held at their registered office, 14 and 16 Best Street, North Fitzroy, on Monday, July 30, 1894, at 7 o'clock P. M.

Business: To receive the directors' report and balance-sheet, and to transact new business.

W. D. SALISBURY, *Secretary*.

THE *Victorian Churchman* of June 22 makes the following pertinent comment on the pope's latest encyclical:—

"It is reported that His Holiness Pope Leo the Thirteenth will shortly issue an encyclical, in which he will invite the prelates of the Church of England to recognise the papal jurisdiction." Our friends at the Vatican are again in evidence, and as the world counts wisdom, they do not often make fools of themselves. At first sight the announcement seems to be an exception to the rule; for it does, in the face of the Prayer Book and the Thirty-nine Articles, seem an absurd thing to ask the bishops of the Church of England to acknowledge the pope's jurisdiction. A little thought, however, would bring to mind some of the lessons of past history. The Roman pontiff will make the request now, and will continue to make it until, when the times are ripe, the request will be altered into a brazen-faced assertion that the claim has been allowed. The bench of bishops is not without those whose leanings to Romeward practices make it easy to suppose the possibility of some purblind chief pastor allowing in the future that which Homilies, Prayer Book, and Articles all most distinctly affirm to be an impudent and unwarranted assertion. Some may say, "Well, let them talk nonsense; it pleases them, and it will do us no harm." But is this so? Madmen have had their followers; but in the madness of the Church of Rome there is a method and wisdom which past history bids us and all concerned to take heed of and beware.

"GOD is love," is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green,—all testify to the tender, fatherly care of our God, and to His desire to make His children happy.—*Mrs. E. G. White*.

IN *Scribner's Magazine* for June is an article by Mr. Archibald Forbes on warfare in the future. His picture of the next great battle is terrible in the extreme, and probably no man knows better than he the elements that will make up its horror. He says:—

It is virtually impossible that any one can have accurately pictured to himself the scene in its fulness which the next great battle will present to a bewildered and shuddering world. Men have yet to be thrilled to the heart by the weirdness of wholesale death inflicted by missiles poured from weapons, the whereabouts of which cannot be discerned because of the absence of powder smoke. The soldier of the next war must steel his heart to encounter the deadly danger incident to the explosion of shells filled with dynamite, melinite, ballistite or some other form of high explosive, in the midst of dense masses of men. The recent campaign in Matabeleland has in-

formed us with a grim triumph of the sweeping slaughter the Maxim gun can inflict with its mechanical stream of bullets. Quick-firing field guns are on the eve of superseding the type of cannon in use in the horse and field batteries of to-day. All these instruments are on *terra firma*, if that be of any account. But if there is anything in the story of Edison's invention of a flying machine for military purposes, which can be so steered as to carry and drop with accuracy 500 lbs. of explosive material at a given point, or to shed on an army a shower of dynamite, then death incalculable may rain down as from the very heavens themselves.

It is no wonder, with the horrors of war so certain and the results so uncertain, that the nations hesitate and parly before appealing to the arbitrament of the sword; but the time is not far distant when the winds of strife will be let loose, and the storm will burst over the world in all its fury.

It is a notorious fact that the Church of Rome is a great admirer of religious liberty—in Protestant countries. Some American Methodist ministers innocently took the pope's statements on this subject literally, and have appealed to him to use his "good offices" to secure the same liberty to Protestants in some of the South American states that has always been freely enjoyed by Catholics in the United States. The resolution closed as follows:—

In view of the repeated and warm approval by the clergy and laymen of the Roman Catholic Church in this country of religious freedom, as existing by law in these United States, we respectfully and earnestly request that the proper authorities of that church use their good offices, under the direction of Pope Leo XIII., to secure for the Protestants of Ecuador, Peru, and Bolivia the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country.

On this appeal the *Catholic Mirror* of March 5 thus comments:—

What he will do in the case remains to be seen; yet it hardly seems likely that he will care to interfere. The matter appears to be one which the people of those countries themselves should be left to settle. The suggestion that they should be persuaded or coerced into receiving the Protestant missionaries against their will, smacks decidedly of an interference with their religious freedom. They would probably demur even more emphatically than they have evidently already done; and to insist upon their tolerating the Methodist public worship—conducted, of course, in the hope of gaining converts to the Methodist Church—would be to stir up religious strife, which the pope certainly would not do.

No "coercion" was suggested in the appeal. No one would be expected to attend the Protestant worship or accept the Protestant faith, only as he did so of his own free choice. The way this request is treated by the *Mirror* shows how Romanists regard religious liberty in countries under their control.

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