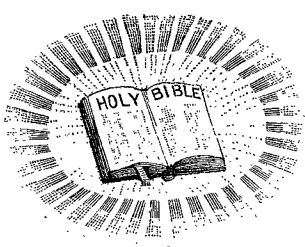


THE Bible AND Echo

SIGNS OF THE TIMES



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

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IS IT WORTH WHILE?

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart, that we war to the knife?
God pity us all in our pitiful strife.

God pity us all as we jostle each other,
God pardon us all for the triumphs we feel
When a brother goes down 'neath his load on the heather,
Pierced to the heart. Words are keener than steel,
And mightier far for woe or for weal.

Were it not well, in this brief little journey
Over the isthmus down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
Forever and aye in the dust at his side?

Look at the roses saluting each other,
Look at the herds all at peace on the plain;
Man, and man only, makes war on his brother,
And laughs in his heart at his peril and pain,
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow-soldier down into the dust?
God pity us all! Time oft soon will tumble
All of us together, like leaves in a gust,
Humbled indeed, down into the dust.

—Joaquin Miller.

General Articles.

THE UNITY OF THE CHURCH.

BY MRS. E. G. WHITE.

Just before his crucifixion, Christ prayed for his disciples that they might be one, even as he was one with the Father. His words are, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." This most touching and wonderful prayer reaches down the ages, even to our day; for he said, "Neither pray I for these alone, but for them also which shall believe on me through their word." How earnestly should the professed followers of Christ seek to answer this prayer in their lives. Christ is leading out a people to stand in perfect unity on the broad platform of eternal truth. He gave himself to the world that he might "purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church from the spirit of discord and contention and from all unrighteousness, that they may build up the cause of God and concentrate their energies on the great work before them,—that of saving souls.

Our profession is an exalted one. As Christians, we profess to obey all of God's commandments, and to

look for the coming of our Redeemer. This involves a solemn message of warning; and we should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that we glorify the Father in our daily lives. If we are joint-heirs with Jesus Christ, when he shall appear in power and great glory we shall be like him.

A mere profession of Christ is not enough to prepare one to stand the test of the Judgment. True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and the life should become new in Christ. There should be a perfect trust in God, a childlike dependence on his promises, and an entire consecration of self to his will, remembering that the observance of mere external forms will never meet the great want of the human soul. We are Christ's representatives on the earth, and none of us can occupy a neutral position. We are active agents for God or for the enemy. We either gather with Christ or scatter abroad. "Beloved, now are we the sons of God," says the apostle. We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause.

The people of God, with various temperaments and organizations, are brought together in church capacity. The truth of God, received into the heart, will do its work of refining, elevating, and sanctifying the life, and overcoming the peculiar views and prejudices of each. All should labor to come as near to one another as possible. All who love God and keep his commandments in truth, will have influence with unbelievers, and will win souls to Christ, to swell the glad songs of triumph and victory before the great white throne. Selfishness will be overcome, and overflowing love for Christ will be manifested in the burden they feel to save souls for whom he died.

We should feel an individual responsibility as members of the visible church and workers in the vineyard of the Lord. The advancement of the church is often retarded by the wrong course of its members. Uniting with the church, although an important and necessary step, does not of itself make one a Christian. If we would secure a title to heaven, our hearts must be in unison with Christ and his people.

As all the different members of the human system unite to form the body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical whole. If the world sees a perfect harmony existing in the church, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church trials dishonor our Redeemer. All these may be avoided, if self is surrendered to God, and the voice of the church is obeyed. Unbelief suggests that individual independence increases our importance, that it is weak to yield to the verdict of the church our ideas of what is right and proper; but to cherish such views and feelings will bring anarchy into the church and confusion to ourselves. Christ has delegated to his church the right of decision in the words, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained unto them." God has made his church a channel of light, and through it he communicates his purpose and his will; and individual judgment should yield to the authority of the church.

Those, too, who hold responsible positions should have the support and confidence of their brethren. They may have faults in common with other people, and may err in their decisions; but notwithstanding

this, the church of Christ on earth has given them an authority that cannot be lightly esteemed.

If it seems hard to yield, remember that for our sakes God surrendered his dearly beloved Son to the agonies of crucifixion. When so great a sacrifice has been made to save men, to reconcile them to God, and to bring them into unity with one another, what sacrifice is too great in order to secure and preserve that unity? There is nothing too precious for us to give to Jesus. Nor will this course result in our personal loss. Every effort we make for Christ will be rewarded; every sacrifice that we make, every duty that we perform in his name, will minister to our own happiness.

Church relationship is not a light matter. Every believer should be whole-hearted in his attachment to the church of God. Its prosperity should be his first interest. Unless he feels under sacred obligations to make his connection with the people of God a blessing to the church rather than to himself, the church can do far better without him. But none need stay out because their talents are small or their opportunities limited. It is in the power of all to do something for the cause of God. They can illustrate in their lives and characters the teachings of Christ, being at peace with one another and moving in perfect harmony. They can, too, by a little self-denial, help to bear the financial burdens of the church. They should not feel at liberty to receive the benefits and share the privileges of the church relationship without doing this. And if as faithful stewards we return to God the talents of means he has intrusted to us, he will give more into our hands.

Christ saw that unity and Christian fellowship were necessary to the success of his cause, therefore he enjoined upon his disciples to cultivate these qualities. And the history of Christianity from that time to this proves conclusively that in union only is there strength.

The apostles felt the necessity of strict unity, and labored earnestly to this end. Paul exhorted his Corinthian brethren: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

To his Philippian brethren he wrote: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

To the Romans he wrote: "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

And Paul, in his Epistle to the Corinthians, says: "Finally, brethren, farewell. Be perfect, be of good comfort; be of one mind, live in peace; and the God of love and peace shall be with you."

JUSTIFICATION BY FAITH.

J. H. WAGGONER.

TEXT: "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. 5:1.

No apology could be in place for writing or speaking on the subject of justification by faith. Lying at the very foundation of Christian experience, the substratum of the work of the gospel on the human heart, it can never be dwelt upon too much. And when all has been said that human tongue can say, or that human minds can conceive, the whole truth on this great theme will not have been told.

Justice, as defined by Webster, is the quality of being just; rendering to every man his due; conformity to right and obligation. Righteousness has the same signification; for the quality of being right, is rightness, or righteousness.

And these words have two applications. Justification, or righteousness, may be obtained by two means. One is complete obedience, which is referred to by Paul in Rom. 2:13, "The doers of the law shall be justified." Unfortunately for man, as the apostle proceeds to prove, there are no doers of right, and "therefore by the deeds of the law there shall no flesh be justified." Chap. 3:20. But this does not destroy the principle that complete obedience to the law would result in justification. The Scriptures say, "Fear God, and keep his commandments; for this is the whole duty of man." No one would for a moment deny that if man had done his whole duty he would have stood justified before God; for there would have existed no ground for his condemnation. This would have been justification by works, which it is now impossible for man to reach, as all have gone, and in our fallen condition, all do go, astray.

The other means of justification, or righteousness, and that which is the subject of the apostle's argument in this letter to the Romans, is "the treating of sinful man as though he were righteous;" vindicating or defending him. This form of justification is, as is well stated by Hooker, "without us, which we have by imputation." This, again, is identical with the righteousness of faith; that is, we are accounted righteous by reason of what some one does for us, and not by reason of our works or obedience.

A question has been raised on Rom. 4:5. "Does God justify the ungodly? And if so, is not Universalism true?" A little consideration of the subject of the argument is sufficient to solve this apparent difficulty. It is an argument based upon the fact that all have sinned; that all are ungodly. The subject is justification by faith, not of works. This kind of justification is for the ungodly alone; the righteous would not need it. So Jesus said he came not to call the righteous, but sinners, to repentance; the righteous would need no repentance. But the object or condition of this justification must not be lost sight of. It is not that the ungodly may remain ungodly, or be saved in their ungodliness, but that they may be saved from their sins, or be made the righteousness of God in Christ. Matt. 1:21; 2 Cor. 5:21.

Justification by faith is not a final procedure; it looks to something beyond itself to be accomplished in the future. And it is an important factor in the accomplishment of that something. To demonstrate this we must notice another distinction, that justification is to be distinguished from salvation. Many seem to lose sight of this distinction and thereby fall into grievous and very dangerous errors.

"I am saved," is a common expression with a certain class of professed Christians. While there is a sense in which it ought to be true, and we would charitably hope it is true in many cases, we confidently say it is not true in the sense intended by many who use it. It is frequently used by those who make it a shield from exhortations to further examination of the truth of God and of their own hope of eternal life. In such cases it is sadly abused. We may be saved from sin here. And the sufficiency of this salvation is based, very often, on the purity of our intentions; for no one is completely and perfectly saved from sin unless he is fully acquainted with the will of God, and completely and perfectly fulfills it. Every one must admit that we are absolutely saved from sin just as far as we have light on the truth of God's word in regard to our duty, and follow it, and no farther. To say that we are absolutely and completely saved from sin because we have no consciousness of sin would be to deny the existence of sins of ignorance, of which the Scriptures so largely speak. See Lev. 4 entire and Num. 15:22-29. Sins of ignorance are not so heinous in the sight of the Lord as sins of presumption; but they are sins, of which the Lord requires repentance and for which we need forgiveness.

When once urging upon an intelligent lady, and we believe an honest one, the necessity of examining a

question of duty, a truth of the Bible with which she was not acquainted, and enforcing the duty by the solemnity of the coming Judgment and the necessity of a thorough preparation for that day, she made but one answer, and persisted in it: "I am saved; I have given my case to Jesus, and he has saved me." We could awaken her from her delusion, for such we held it to be, only by asking her if she thought her probation was ended. This aroused her to a new train of thought and to a reconsideration of her position.

Salvation is two-fold. 1. Salvation from sin. This is a progressive work of Christian life. Some mistake, and think the work is finished because they feel that they love the way of truth, and have no desire or disposition to sin. But, as before noticed, they may sin ignorantly, and do things which are offensive to God because they are not fully instructed in the right. When these sins come to their knowledge, they must repent; and if they refuse or neglect to repent, they stand as indorsing the sins, which must then be counted sins of presumption. And there is place for continuance of this work of increasing in knowledge and reforming in life until we become as perfect in knowledge as our circumstances will permit. This is *growth in grace*, without which the believer either remains a babe in the Christian life, or degenerates into a fixed state of formality; for no one has a complete knowledge of truth and duty when first he submits himself to God. It is incumbent upon him to grow up into it.

2. There is a final salvation which is brought unto us at the appearing of Christ; of which salvation from sin (or justification and growth in grace) is the necessary prerequisite. Of this salvation the Scriptures make very frequent mention. The Saviour said, "He that shall endure unto the end, the same shall be saved." Matt. 24:13; the same in chap. 10:22, and Mark 13:13. This salvation comes after that which is called "the end." Paul said to his brethren, "And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Rom. 13:11. Waiving all question as to "the time" to which he referred, we notice that this salvation did not come to them when they believed. It is a future salvation to the believer.

And Peter speaks to those who were "begotten again unto a lively hope," and who "are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1:5. The time of the revelation of this salvation is so clearly brought to view in verses 9-13 that we copy them in full:—

"Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

LIGHT ON THE PROPHECIES.

R. F. COTTRELL.

SOME go in search of light on Bible truth back towards the Dark Ages. They go to commentaries written some hundreds of years in the past, for an exposition of prophecies relating to the closing events of time. I do not speak disparagingly of these commentators. Much light and truth may be elicited from them. But those who would cite us to them on prophecies that are now being fulfilled, which relate to the last days in the most emphatic sense, seem to forget the testimony of the prophets themselves to whom these things were revealed. Speaking of these things, said the angel to Daniel, "Shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." "Go thy way, Daniel; for the words are closed up and sealed to to the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:4, 9, 10.

This testimony is equivalent to asserting that these prophecies of Daniel could not be fully understood till the time of the end; and that when that point is reached, knowledge on them should be increased, and the wise should understand them. Then no one that lived and died before the time of the end had the clear light on these prophecies. The farther we go back toward the Dark Ages, the farther we are from the light.

Those who thus go back to the wisdom of the past, would do well to heed such testimonies as that of Prideaux, one of their chosen expositors. After giv-

ing the best light he had on the profanation and the cleansing of the sanctuary of Daniel's prophecy, supposing that it had a primary and typical fulfillment in the times of Antiochus Epiphanes and of the Maccabees, he gives his opinion that in its full and complete sense it refers to the defilement of antichrist during the 1260 years of its supremacy, and he very wisely remarks, "Those that shall live to see the extirpation of antichrist, which will be at [after] the end of those years, will best be able to unfold this matter, it being of the nature of such prophecies not thoroughly to be understood till they are thoroughly fulfilled."

He refers us to the time of the end, beginning with the expiration of the 1260 years, for more light than was then had. He points us in the right direction. But those who live to see these prophecies "thoroughly fulfilled," and the "extirpation of antichrist," will live to see the coming of Christ; for of this wicked power Paul says, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

THE STORY OF MORMONISM.

WE present the following concise history of one of the most remarkable enterprises the world has ever seen, a forcible illustration of the power of Satan to lead men into deception and error. It is claimed that Smith received the plates in 1827, and this may be taken as the starting point of Mormonism. From a very small beginning at that date in the face of strong opposition, they have continued to increase in numbers and strength until the Mormons now number over 100,000 adherents.

The polygamous branch is entrenched in the heart of the American Continent, though on the borders of civilization. That such a large community should be permitted thus openly and defiantly to live in opposition to the laws of God, of society, and of the nation, is a blot upon the history of the United States, and a thorn in the sides of their self-complacency. How to deal with it is one of the most perplexing questions of American statesmanship.

Meanwhile Mormonism is endeavoring to spread abroad its deceptions and increase its victims. Emissaries visit the different States and foreign countries, and many converts among the poor and ignorant are being made, to whom the golden dreams and vagaries of their supposed paradise are very alluring. But the great thoroughfares of travel and civilization are now opened up through their wilderness country; and as people with better sentiments enter, we may hope that these will supersede the days of unhallowed superstition.

The account given is from the *Youth's Treasury*. The editor of the *Treasury* certifies to the absolute correctness of the statements made.

In the early part of the present century there lived in Cherry Vale, New York, a clergyman by the name of Solomon Spaulding. His health failed, and he sought to lighten his hours of illness by the composition of a romance which he entitled "The Manuscript Found." He was a person of literary and historic tastes, and he entertained the theory that the American Indians were the descendants of the lost ten tribes of Israel. This theory he sought to illustrate in the religious tale, and he attributed the book to an ancient prophet called "Mormon."

The intellect of a person in decline is often brilliant, and Mr. Spaulding's romance developed into a highly imaginative and extended narrative. Much of it was written at New Salem, Ohio, to which place Mr. Spaulding removed from New York. There were Indian mounds there that aided his glowing fancy.

"His sole object," said his wife, after his decease, "in writing this imaginative history, was to amuse himself and his neighbors." He little knew or dreamed of the evil uses to which this pleasing fiction would be assigned. "As he progressed in his narrative," says his wife, "the neighbors would come to the house from time to time, to hear portions of it read, and a great interest in the work was excited among them. It claimed to have been written by one of a lost nation, and to have been recovered from the earth." "How do you progress in deciphering the lost manuscript?" his friends used to ask. "Come to-night to my house, and I will read you a further translation," the disabled clergyman would reply.

From New Salem, Ohio, Mr. Spaulding removed to Pittsburg, Pennsylvania. He there made the acquaintance of Mr. Patterson, a local editor, and showed him

"The Manuscript Found," or "Book of Mormon," and loaned it to him to read.

Sidney Rigdon, a cunning, vulgar man, ambitious for notoriety, and altogether low and unscrupulous. as his own correspondence shows, was connected with Mr. Patterson's printing-office, and read the romance of Mr. Spaulding, and made himself familiar with it, and is supposed to have copied it, or large portions of it. To him the vivid tale suggested the whole imposture now known as Mormonism. What was this romance? It was a work in style not unlike "The Prince of the House of David" or "The Pillar of Fire." It pretended to present the primitive history of America. A colony came to the Western World from the Tower of Babel. The people were a bloody race, and became divided, and destroyed each other in a great and marvelous battle. A new colony of Jews followed them, 600 B. C. Among these were Lehi and his wife, and his sons Laman, Lemuel, Nephi, and Sam. They were the progenitors of the American Indians. Christ appeared to this people, and preached to them forty days. A great church was founded; but after a time faith declined, and God commissioned a prophet named Mormon to write the history of this people, and to hide it in the earth, where it should be found in the last days.

This was the romance that in an evil hour the printer, Sidney Rigdon, thought to be so well adapted to deceive the ignorant and make him a leader among men, that he mastered its contents and began to preach a new revelation.

In 1805 there was born in Sharon, Vermont, a new Mahomet, who was named Joseph Smith. When he was ten years of age his parents removed to Palmyra, in the State of New York, and subsequently to Manchester, in the same State. The reputation of the family was bad. We are told that the Smiths were intemperate, untruthful, addicted to stealing, and that they were shunned by honest people.

The boy was a visionary, and early turned his attention to what is dreamy and poetic in religion, without as much care about the fundamental principles of upright conduct and moral obligation. He used to retire to secret places for meditation, and here he believed that the angels began to visit him. He had a revelation, as he thought, that the end of the world was at hand.

Thus Smith grew up more bent on his visions than industry, and it only needed that he should meet Sidney Rigdon for the development of a most marvelous religious imposture.

Strangely enough, the two men met and became intimate—Smith, with his visions still glowing in memory, and Rigdon, with poor Solomon Spaulding's "Book of Mormon" clearly fixed in mind.

In September, 1827, Joseph Smith pretended to have found a new Bible. An angel, he declared, had appeared to him, and told him where the sacred record was deposited, "on the west side of a hill, not far from the top, about four miles from Palmyra." Smith described the new revelation as engraven on plates nearly eight inches long by seven wide, a little thinner than ordinary tin, and bound together by three rings. It was written in an unknown language, which he called Reformed Egyptian.

With this Bible Smith claimed to have found a pair of magic spectacles which enabled him to translate the hieroglyphics into English. These magic spectacles he called the Urim and Thummim. But although the magic spectacles enabled him to translate "Reformed Egyptian" so admirably, they did not help him in the spelling of English words. The common school had occupied but little of Smith's time in his youthful days of visions, and he called to his assistance in writing out the new Bible in English, one Oliver Cowdery, who seems to have made good use of his early opportunities at school.

The production of the new work was at once curious and commonplace. Smith would not allow the new revelation—the "Golden Bible"—to be seen by profane eyes. He hung a blanket across the middle of his room, and behind this he put on his magic spectacles and translated aloud the Reformed Egyptian, or wrote it down on slips of paper; while Oliver Cowdery, who could not read Egyptian, but could spell, sat on the other side of the blanket and put the translation into passable English text as Smith delivered it to him.

Strangely enough, the translation thus delivered proved to be the romance—"The Manuscript Found"—of poor Solomon Spaulding. The plates on which the Bible was written mysteriously disappeared, after being shown to certain persons called "witnesses." The revelation that Oliver Cowdery had written out from the oracle behind the blanket was printed; Joseph Smith and Sidney Rigdon began to proclaim the new doctrines of the romantic and wonderful book; the credulous flocked to hear the strange story; converts

were made; societies were formed; and the imposture grew, and became a civil and political power.

Smith preached the millennium close at hand. The Indians were to become converted, and the New Jerusalem was to arise in the very heart of America.

Whether Joseph Smith believed what he preached, or any part of it; whether his head was turned by his supposed visions, or he was deceived by Sidney Rigdon; or whether he was conscious that he was wholly an impostor, cannot be known. This is certain: he *must* have known that the story of his magic spectacles, and his translation of the Egyptian plates behind the blanket, were a fraud. Rigdon, and not Smith, was the real founder of the delusion. It was he who proclaimed the doctrine of spiritual wives, that led to polygamy.

The Mormons were driven from New York by force; they established themselves in Ohio. Their eyes turned westward; they began to seek a land beyond the so-called Gentile world. They went to Missouri, but were expelled; they settled in Illinois, but were compelled to remove. At last they resolved to emigrate beyond civilization, and chose Utah as the territory wherein to establish the "New Jerusalem" in fulfillment of the poetic prophecies of the "Golden Bible."

Joseph Smith was shot by a mob at Carthage, Illinois, in 1844. His birth and death have not the surroundings of a prophet, and the manner in which he received and imparted his revelation bears little resemblance to the lofty inspirations and stupendous events recorded in the ancient Scriptures.

To continue this strange story: The relatives and friends of Solomon Spaulding were astonished and grieved at the unexpected use of the old romance, "The Manuscript Found." In 1839 his wife said in a public letter: "After the 'Book of Mormon' came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where 'The Manuscript Found' was written. A woman preacher appointed a meeting there, and at the meeting read and repeated copious extracts from the 'Book of Mormon.' The historical part was immediately recognized by all the older inhabitants as the identical work of Mr. Spaulding, in which they had been so deeply interested years before. Mr. John Spaulding was present and recognized perfectly the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in tears, and he arose on the spot and expressed to the meeting his sorrow and regret that the writings of his deceased brother should be used for a purpose so vile and shocking. I am sure that nothing would grieve my husband more, were he living, than the use which has been made of his work. Thus, an historic romance, with the addition of a few pious expressions and extracts from the sacred Scriptures, has been construed into a new Bible, and palmed off upon a company of poor deluded fanatics as divine."

Sidney Rigdon, in whose evil mind and heart the imposture originated, aspired to succeed Joseph Smith as prophet and leader of the Church of the Wilderness. But the Mormon elders had learned what an insincere man Rigdon was, and expelled him from the church for lying. Smith was succeeded by Brigham Young.

Salt Lake City, the so-called City of the Saints, is the historic wonder of the middle Territories. Whatever the traveller may have read about it, his eyes behold the reality with astonishment. The grandeur of the mountain walls, the grave expanse of the great inland sea, the elegance of the public buildings, and stately and almost defiant proportions of the new Mormon Temple, combine to make the scene one to be spoken of in adjectives and interjections. It was founded in 1847 by Brigham Young and 142 Mormon pioneers. It is a roomy city; most of the blocks are squares, of ten acres each. The streets are eight rods wide, and the sidewalks twenty feet. Most of the houses are twenty feet from the street.

The city lies about 4,350 feet above the sea level. Streams of water flow down the streets under the shade trees. It contains more than twenty thousand inhabitants.

The new Mormon Temple, like the city itself, is one of the wonders of the wilderness. The building is about 200 feet long, and the foundation walls are said to be sixteen feet deep. The baptistery is fifty-seven by thirty-seven feet, and the towers are about 200 feet high.

Near the temple is the old Mormon Tabernacle, an odd-looking structure, which will hold 13,000 people. It was built in 1868, and contains 1,500,000 feet of timber. Its organ has 3,000 pipes. There are several Protestant churches in the city.

The Great Salt Lake, the American Dead Sea, is one of the natural wonders of the West. It is nearly eighty miles long and forty wide. It is about sixteen feet deep. It is a dead lake, and contains nine islands, one of which is sixteen miles long.

LIFE'S SUNNY SIDE.

CHOOSE for thy daily walks life's sunny side,
So shall all peace and joy with thee abide.
If shadows o'er thee fall, faith still can see
The Father's smile through all sunshine to thee.
Then always look above, whate'er betide,
And choose, with heart of love, life's sunny side.

BIBLE CONVERSION AND GROWTH IN GRACE.

A. S. HUTCHINS.

SANCTIFICATION AS TAUGHT IN THE SCRIPTURES.

THE third and concluding step in sanctification is the sanctification of the body. This, with its appetites, its propensities, its powers, must be kept under, brought into subjection by the grace of God and a sanctified judgment, or there is danger ahead. Paul expresses no fear that his stripes, his being beaten with rods, his being stoned; his perils by land or sea, among robbers, his own countrymen, or false brethren; his hunger or thirst, chains or imprisonments, would turn him from God, and cause him to become a "castaway;" but he knew that if he was left to be controlled by the carnal propensities of the body, he would reach the vortex of of ruin, taking with him all his accumulated honor and dignity.

The same apostle, in writing to his brethren, says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:12, 13. And again: "As ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness." The physical powers given us by our Creator should be consecrated to him and devoted to his service as much as the mental powers. "For ye are bought with a price; therefore glorify God in your body."

To do this the divine command must be respected: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." A *living* sacrifice is not alive to-day and dead to-morrow; such an offering could not be holy and acceptable.

In the sanctification of the body, physical purity must be recognized and observed. "Be clean, and change your garments," is a golden text to be considered by professed Christians who care but little for cleanliness and personal appearance. Again, the principles of Christian temperance and health reform are more than hinted at in the following injunction: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor 10:31. Here we are met in every-day life, met where multitudes fail to overcome, and fall. Vitiated tastes, perverted and over-indulged appetites, overfed stomachs, weaken both the physical and the mental powers, and leave the subject an easy prey for the enemy.

Take the person stupefied by tobacco, or thrown from the balance of nervous power by the use of tea or coffee or strong drink, and how, oh, how does such a one "do all to the glory of God"? Take another who eats to surfeiting, who loads his system with unhealthful food and condiments,—does he *eat* to the glory of God? Many people know but little of the rich, delicate taste there is to natural food, because it is so filled with seasoning and condiments, which tend to irritate and unnecessarily tax the system. If men would learn "to eat to live," and not "live to eat," if they would aim to promote a sound mind in a sound body, God, by his Spirit, would dwell there as in his temple, and the work of sanctification would be much more marked, and he who has said, "The Lord hath set apart him that is godly for himself," would be much more glorified.

May the reader and the writer awake and put on strength, and be satisfied with nothing short of sanctification of the "whole spirit and soul and body."

May neither the reader nor the writer be satisfied in Christian experience with anything short of a Bible death to sin, and a Bible conversion to God, with a growth in grace which will accomplish the sanctification of the "whole spirit and soul and body," that we may have "an inheritance among them that are sanctified." And let us be glad and rejoice that the morning of life is so near, when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10. And may we render to him who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life," the gratitude due.

"Let all my works in thee be wrought,
And filled with thee be all my thought."

THE SEVENTH-DAY ADVENTISTS—HISTORY OF THEIR WORK.

THERE are many individuals who believe in the personal second advent of Christ to earth, and in the near approach of that event, in all the evangelical churches. There are some bodies of believers who make this subject one of the distinctive features of their teachings and labors, believing that the knowledge of the proximity of an event of such vast importance should be proclaimed to all the world. Such have taken, or gained, the general title of Adventists. But Adventists are not all united on the same points of doctrine, or line of work, although the soon coming of Christ is a point held in common.

The multitude of admonitions and injunctions to watchfulness and to maintain a state of readiness for this event, which the word of God contains, and the many prophecies and thrilling descriptions of the event therein given, have attracted the thoughtful attention of good men all through the dispensation, and from time to time the more inconsiderate have been led to apply these admonitions to their own time.

Even in Paul's day the

THESSALONIAN CHURCH WERE MISLED

to think that "the day of Christ is at hand." But the apostle who had so vividly described that day in his first epistle to this ardent and beloved church, cautioned them in his second letter from falling into that delusion, stating that "that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition," etc. Then follows a most evident allusion to the development of the papacy and of spiritualism. We are living on the other side of the time when these great systems of error arose from that on which the Thessalonian church lived. It is a fact, acknowledged by all Bible students, that the events foretold in the prophecies are nearly all fulfilled.

About the year 1840, a great agitation of the subject of the second advent prevailed throughout the world, particularly in America, where the work was led by Wm. Miller; and those who embraced his views were commonly

KNOWN AS "MILLERITES,"

and numbered many thousands, of all denominations including hundreds of ministers of the gospel. It was expected by these people that the Lord would come in 1844. But the time passing by, they were left in great disappointment. The universal fulfillment of prophecy led them to believe that time was short; but that upon which they computed the definite time was the prophecy of Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Believing the earth to be the sanctuary, and the cleansing to be its purification by fire, they concluded that the close of the twenty-three hundred prophetic days, or literal years, would be marked by the second advent of Christ. In Daniel 9 the angel locates the beginning of the period at the "going forth of the commandment to restore and to build Jerusalem;" which commandment was issued, according to history, by Artaxerxes in 457 B. C. Consequently the 2300 years would be fulfilled in 1844 A. D. When the event and the time failed to concur, it was evident to all that the whole thing was wrong, or that the time had been miscalculated, or that there was a misapprehension of the nature of the event. Some chose the first conclusion, and finally gave up all faith in the Bible. Others, and perhaps the majority, have since been endeavoring to correct the reckoning and have repeatedly set the time for the event, and as often been disappointed; while another class concluded that the earth was not the sanctuary, but that the prediction related to the great antitypical

day of atonement in that sanctuary of which Christ is the High Priest, and constitutes a brief work, preparatory to the close of probation and the advent of the Lord. This latter class is represented by the Seventh-day Adventists.

They began to teach their views of the sanctuary subject, and soon were led to see in that sanctuary

"THE ARK OF HIS TESTAMENT,"

and that the ark contained the ten commandments, one of which, the fourth, was being almost universally broken. Hence, they took up the work of restoring the observation of the Sabbath of the Lord, and obtained the name which they bear. In another article we give a brief outline of the doctrines they hold; now we will speak of the history and nature of their work. Those who first espoused the cause were few and feeble as far as human power and prestige are concerned. They began to preach their present system of truth about 1848, and soon commenced the publication of a small semi-occasional paper called *Present Truth*; and this was in a short time succeeded by the *Review and Herald*. From the outset, the publishing work has been fostered and built up, as being the right arm of their strength. In 1856, the headquarters of this work was established in Battle Creek, Michigan, U. S. A., and a small beginning was made, from which has sprung up a business of colossal proportions.

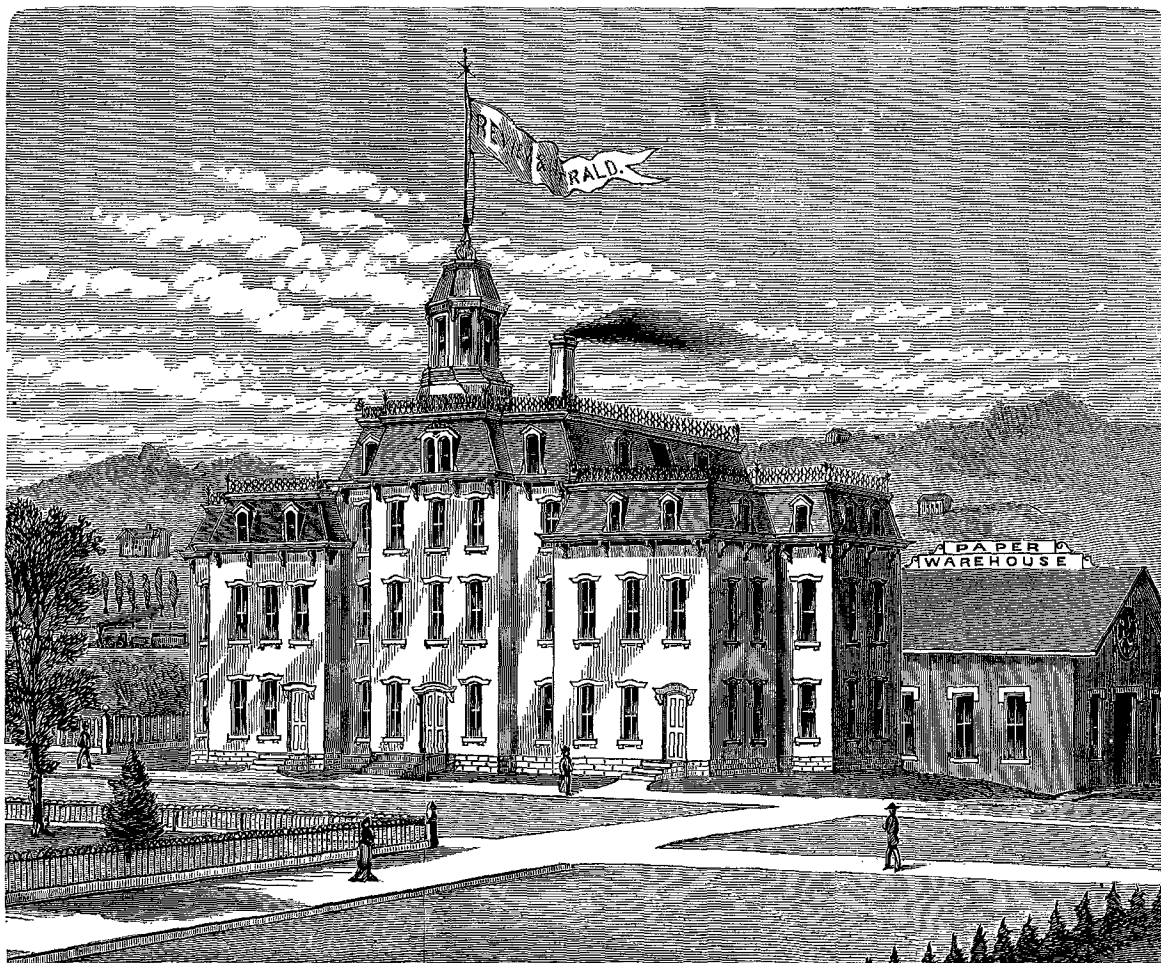
of periodicals and tracts are annually distributed over the face of the whole world. The number of pages of books and tracts alone reported as distributed by members of the society last year was 23,000,000. Through such agencies the world will soon be made aware of the truths taught by this people. And this spirit of interest and activity on the part of the people is the best antidote for the apathy prevailing in most of the churches to-day. Thus each member becomes an element of strength, and contributes to the great object before the denomination, that of giving their message a world-wide sound.

It is not to be expected that this cause will thereby become popular. Popularity is not what the cause of truth needs. But the object of this work is that the honest in heart may have the knowledge of the truth of God for these last days, and that this generation may be faithfully warned of the things which are coming upon it. The work in forty years has risen from its obscure commencement, until its branches extend to nearly

EVERY CIVILIZED PART OF THE GLOBE.

Even under the iron-clad despotism of Russia, two hundred have embraced the present truth in different parts, from whom word has been received. Conferences have been formed in thirty States of the United States, and in Norway, Sweden, and Switzerland. Missions

are established in many countries, and are rapidly pushing forward their work. In Australasia the work of the Seventh-day Adventists dates back about three years. At that time a small company of workers landed in Sydney, and not finding a favorable opening, came to Melbourne and found themselves strangers in a strange land. No sooner did they begin to try to get their work before the people than they were met with vigorous opposition from the pulpit, and even the city press published warnings against the strangers and their work. For a while every avenue seemed closed, until after long seasons of earnest, prayerful effort a rift appeared in the clouds. On the 17th of June, 1885, a mission was opened in Richmond, a suburb of Melbourne; colporter work was instituted, and a hall for public meetings was finally obtained in Church Street. A few here embraced the unpopular faith. In October, with



THE ACCOMPANYING CUT

gives a view of the main building of this publishing house as it appeared in 1881. Since then large additions have been made. The buildings now contain 50,000 square feet of floor space. There are now issued therefrom eight periodicals in five languages, with a total of 1,973,571 copies printed last year. The number of pages of books and papers furnished for market last year was 65,611,008; and the entire number produced by the house is 481,718,747.

A similar publishing work is being built up in California, and has already become the most extensive and complete enterprise of its kind on the Pacific Coast. About 27,000,000 pages of denominational literature were turned out in the last fiscal year. Similar houses have been erected and equipped in Christiania, Norway; and Basel, Switzerland. The four publishing houses mentioned represent an investment of £135,000. More recently the publishing work has been introduced into London and Melbourne, and in each of these places a good degree of progress attends it.

THE TRACT AND MISSIONARY SOCIETY.

As auxiliary to the publishing work, a society bearing the above title extends throughout the denomination. Believing that they have a message to go to the world, the S. D. Adventists as a people are very earnest and energetic in their missionary work. One object of this society is to encourage the distribution of reading matter, and through its agency many millions of pages

a small job press, the

PUBLISHING WORK IN AUSTRALASIA

was started. And with the beginning of the year the BIBLE ECHO was established, and the work was located at its present stand at the corner of Rae and Scotchmer Streets, North Fitzroy. An engine, a large and two small presses were purchased and set in operation, and since that time the work has met with a gratifying degree of success. Three thousand copies of the BIBLE ECHO now form the usual edition. The publication of a health journal, *Good Health*, of a Sabbath-school paper, *Our Australasian Youth and Sabbath-School Guide*, and of a weekly advertising sheet, has also been established, and under the present growth of the business more commodious quarters will soon be required. In the meantime two or three ministers have held public meetings, and several churches have been organized in the colonies, with a membership of about three hundred and fifty, to which accessions are constantly being made.

In New Zealand the work has been carried on for about two years, principally by Mr. Daniells at Auckland, which has resulted in the establishment of two prosperous churches, and the development of a good corps of workers. Steps are already taken for the organization of a conference and tract society in Australia.

IN ENGLAND

the work is being vigorously prosecuted by Mr. S. N

Haskell, and an office of publication is situated in Paternoster Row. Many people of the influential classes are being reached and yielding to the claims of the fourth commandment. Also in South Africa a force of workers are actively engaged with good success. The work we are doing in the temperance cause is shown by an article from the pen of S. N. H. published on another page.

In the educational work, too, this people have of late become quite active. Besides numerous local schools, institutions of learning have been established in America, consisting of two colleges and one academy. Over £30,000 have been invested in these.

Numerically the denomination is not great, numbering about 30,000, with over 400 ministers. The truths

involves all the virtues and obligations of the law and the gospel. The language is evidently used here to designate a special people, and they must be the true people of God; for he of whom it can be truly said that he has the patience of the saints, and keeps the commandments of God and the faith of Jesus, the same is perfected in the divine requirements. If the reader will notice the connection of this text, he will see that immediately after seeing and describing this people, the prophet beheld "a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." This is undoubtedly a representation of the second coming of Christ. Hence we conclude that keeping the commandments of God and the faith of Jesus will be characteristic of God's people just before the second advent.

We believe in the

PERSONAL SECOND COMING of Christ. Said the Saviour, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." At the time of his ascension, the angels said to the disciples, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Not spiritually, when a man dies, but bodily, personally; not a hundred million times, but "the second time." Testimony upon this point

might be greatly multiplied; for it is a cardinal doctrine taught both in the Old Testament and the New. It is true that the irrational and unscriptural course of many who have in the past, and some who in the present are "setting the time" for the event to transpire, and who have indulged in fanatical and unreasonable interpretations of the Scripture, have done much to bring the matter into disrepute; and the world-loving and pleasure-seeking professor of religion mocks and scoffs. But that does not change the truth one particle. Seventh-day Adventists do not set the time for the second advent, although from the fulfillment of prophecy they believe that it is near.

As their name indicates, they believe that the

SEVENTH DAY IS THE SABBATH,

and keep it as such. The reasons for this may be briefly stated. This day was blessed and sanctified at the close of the work of creation as a perpetual memorial of that work. The Sabbath was not given that we might have a day of physical rest and spiritual refreshment. These are never given as reasons upon which the institution is based, though they are blessings which accompany the sacred rest-day. The only reasons given in the Bible for the appointment of the Sabbath arise from facts stated repeatedly that God made the world in six days, rested on the seventh, blessed and hallowed the day as a Sabbath of rest. These reasons will none of them apply to any other day of the week. Consequently if it be superseded by another day, this authority must be distinctly repealed, and the other day just as distinctly appointed by divine authority. The fourth commandment of the decalogue evidently points out the day to be observed. And as Seventh-day Adventists profess to "keep the commandments of God," they must necessarily keep this one; for the apostle James says that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

But did not Christ or the apostles change the day? There is not the slightest evidence that they did. Not a sentence of Scripture shows that either Christ or his apostles ever rested upon the

FIRST DAY OF THE WEEK,

or ever taught any one so to do. The change was brought about by a gradual process, originating early in the church with observing Sunday as a holiday in honor of the resurrection; not at all as a Sabbath, but as a day of joy. But as the church became more

powerful, and reached out friendly hands to the pagan world, the desire to conciliate led the church to attach more importance to the observance of the day, which, by the way, was from time immemorial held sacred to the sun by the pagans. And in A. D. 321 an edict by the emperor Constantine required, in a modified form, the observance of the "venerable day of the sun." This edict constitutes the first authority, sacred or secular, to be found in the annals of the past by which the observance of Sunday was ever required. With the establishment of the papal church, the cause of Sunday was advanced, and it finally became quite fully recognized as the weekly rest-day by the professed Christian church. Seventh-day Adventists repudiate such authority, and choose the straight word of God, spoken by his own lips and written with his divine finger. Consequently they keep the seventh day.

We believe that by "the fall" man

LOST HIS RIGHT TO THE TREE OF LIFE

and to immortality. And that this may be regained by "patient continuance in well-doing" and faith in Jesus Christ. Jesus says, "If thou wilt enter into life, keep the commandments." And the apostle John writes, "He that hath the Son of God hath life; and he that hath not the Son of God hath not life." So that eternal life, or immortality, is made conditional upon obedience to God and faith in Jesus. This does not give the wicked and unbelieving an immortal existence, and they fall under the pains of the "second death," no more to rise. The "wages of sin is death."

We hold that the Bible plainly teaches the

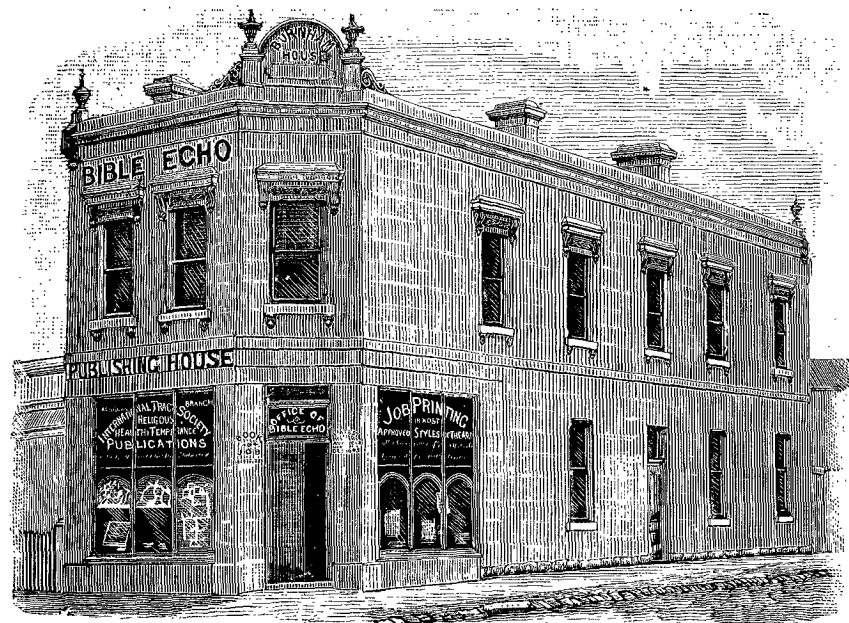
FINAL RESTORATION OF THE EARTH

to its Edenic beauty and purity. The redemption which is in Christ Jesus will fully counteract the works of sin and restore creation to the original design of the Creator, as expressed in these words by Isaiah, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord; and there is none else." Isa. 45:18. Then will the earth be "filled with the glory of the Lord." Then will be fulfilled the words of Christ, "Blessed are the meek, for they shall inherit the earth." The earth, redeemed from the curse, and beautified once more by divine wisdom and goodness, will become the peaceful and everlasting kingdom of Christ, in which his people shall securely dwell forever.

UPON THE TEMPERANCE QUESTION

this people have taken advance grounds, as will be seen by reference to the illustrated article in this number by S. N. H. Not only are all beverages containing alcohol rigidly excluded, but tobacco in all forms is strictly disapproved by them, and the use of pork, tea, and coffee is decidedly discountenanced. They dress plainly and avoid ostentation in habits of living.

In communion with other Christians, the Seventh-day Adventists hold the Bible doctrine of holiness of heart



we teach are plain and convincing. Thousands acknowledge the force of the arguments, and admit the truth of the positions; but the inconvenience, and the extreme unpopularity, combined with the bitter opposition urged by the popular churches, who have evidently forgotten "the hole of the pit whence" they were "digg'd," keep very many from obeying their honest convictions. But God has a people in this generation. There are those who tremble at his word, and who will go forth unto their Lord "without the camp, bearing his reproach."

To the people of these colonies, these ideas and the people who advocate them are comparatively strange. This cause is passing through the same experience which has attended every step in the march of progress and reform since the days of Adam, when truth and error first came in contact. But the wheels of truth do not move backward. We have taken these steps with the firm conviction that we are right, and all we ask is to be received as were the apostles by the Bereans of old: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

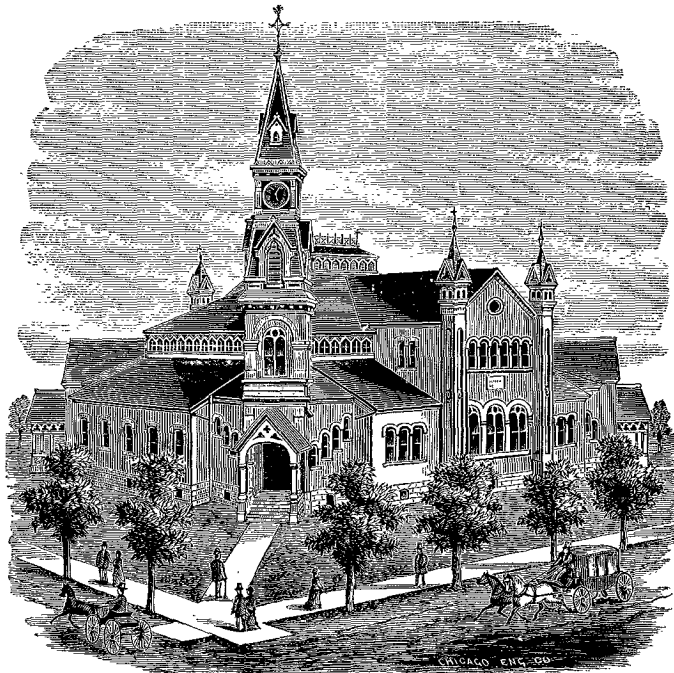
A BRIEF STATEMENT OF THE DOCTRINES TAUGHT BY S. D. ADVENTISTS.

"We desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." Acts 28:22. Leaving the reader to make an application of the text quoted to present circumstances, we will only allude to the fact that the name "Adventist" is with many a synonym for that which is erratic, hare-brained, and fanatical; and when that is coupled with the extremely unpopular title which denotes an observer of the seventh-day Sabbath, the name itself is sufficient to stir up in the hearts of many people a deep and bitter prejudice. "Then why don't you change your name?" says one. Because it expresses as well and concisely as any name could the leading principles which distinguish our denominational faith and work, and these are what we are trying most earnestly to get before the world.

Seventh-day Adventists have

FORMULATED NO CREED.

They advocate an old-fashioned faith in the old-fashioned Bible; and profess to hold themselves in a position to advance step by step as truth may be revealed to them. The articles of faith to which they subscribe are set forth in Rev. 14:12, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." This



S. D. A. TABERNACLE, BATTLE CREEK, MICHIGAN.

and life as essential to the favor of God and a well-grounded hope of heaven, and that this cannot be attained without the cleansing and renewal of the heart by divine grace.

We have but briefly alluded to the doctrines held by this people. Should any reader of this article desire to investigate these truths or any branch of them, we refer him to the catalogue of books published in the Publishers' Department in this paper, or to the arguments which appear from time to time in these columns.

"TAKE HEED HOW YE HEAR."

A. M.

"The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare record of the word of God and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:1-3.

I HAVE read these verses over carefully several times, and they seem beautifully plain and clear. I do not think it would be difficult for any one, even of the most ordinary intelligence, to understand their meaning. God has been pleased to graciously reveal to us things which are shortly to come to pass; and the writer, the beloved John, says that a blessing is to be bestowed upon those who read, hear, and keep the words of this prophecy. In chapter 22 we read, "Blessed is he that keepeth the sayings of the prophecy of this book." And from verses 18, 19 we gather that "If any man shall add unto these things, God shall add unto him the plagues that are written in this book;" and if any man shall take away from them, "God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The book of the Revelation is full of the most thrilling and important subjects, with which all should be acquainted; and yet, a short time since, a popular minister said in regard to prophecy, "Not one-half of the prophecies can be understood." "God has shut the future from our eyes, and he never intended us to understand it, and people get out of their depth when they try to explain the future by prophecy." "Rev. 20 is an enigma that no one can understand or satisfactorily explain." And yet we read at the beginning, that they are to be blessed who read, hear, and keep the words of this prophecy. God does not mock his people! While listening to these remarks, I could not help thinking of the words of the prophet: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." Isa. 29:11, 12. And thus are the people blinded. True, with regard to most things pertaining to our every-day life, God has, and mercifully too, hid the future from us. Few would care to penetrate the veil; for judging from past experience, few could bear the anticipation of trials that may lie before them; but with regard to the future in this respect we are sustained by the promise, "My grace is sufficient for thee." How thankful we should be to our heavenly Father, who has allowed the light of "present truth" to shine across our pathway. Let us try to live it out in our every-day life, and earnestly and lovingly seek to bring others to a knowledge of the same precious truths, praying that God's holy Spirit may still continue to strive with many for whom we are deeply interested.

Carlton, Australia.

PITCAIRN ISLAND.

WE have been favored with the following extract from a lady's letter: "I must not forget to tell you of one very pleasant experience of this passage. F. intended to come up through the Fijis, that being the shortest route; but the wind we had at starting soon quashed that, so we had to come round Pitcairn Island, which we sighted at 4 A. M. When nearly up to the island it fell calm, and a boat with ten men came off to us with quantities of fruit—oranges, lemons, limes, bananas, coconuts, pines, rose apples, jack fruit, Cape gooseberries, sugar cane, and pumpkins. They pressed F. very hard to go ashore and take me, but he would not leave the ship, but intrusted me to McCoy, the head man of the island, who took me off in his boat. We pulled for about an hour, the men all singing from 'Moody and Sankey,' to the landing, close to the wreck of the old Bounty, where some of the women of the island met me and showed me everything. I had to go into each house, and every one gave me something—relics of the Bounty, old native curiosities, coral shells, baskets, straw hats, fresh fish, cocoa-nut oil, choucokki, arrowroot, coffee, tappa, or native cloth, and some most awful combinations which I was recommended to eat for supper; but those I handed over to the apprentices, who in their turn consigned them to the deep. Besides all this, they ransacked the island for fresh eggs, and when I left, all the inhabitants escorted me to the beach, laden with these presents and a fresh supply of fruit. I was on the island four hours, when F. signalled with a rocket for my return. A fresh regiment pulled me off for about five miles, and

they stayed till midnight, singing 'Moody and Sankey,' and as the ship was proceeding slowly all the time, they must have had about twelve miles to pull back. The vegetation of the island is simply magnificent, everything appearing to grow spontaneously. Some of the orange and bread fruit trees were gigantic, and the whole place was sickly with the scent of orange blossoms. Flowers grew everywhere, heads of double geraniums as large as my head, and some splendid lilies. Our cabin was like a florist's shop for the next fortnight. I was very much pleased with it all, and they said I was the first English lady who had been there for twenty-five years. They have built a nice little church and school-house, and they seem perfectly happy and contented. Pitcairn is a small island in the Polynesian Archipelago, and was first taken possession of in 1790, by some mutineer sailors of the English ship Bounty."—*London Times*.

It will be of interest to our readers to add that this island with such a strange history was visited by Mr. Tay, a Seventh-day Adventist missionary, about two years since, when every individual upon the island embraced the views of that people, and all are now observing the Sabbath "according to the commandment." Mr. Tay, accompanied by another minister, Mr. A. J. Cudney, is now trying to return to Pitcairn for the encouragement of those devoted people, so far separated from the rest of mankind.

"LIGHT FROM ABOVE."

IN the days when nature and revelation were pitted against each other, David Hume, the skeptic, wrote an essay on the sufficiency of the light of nature. Dr. Robertson, the historian, replied to it by an essay on the insufficiency of the light of nature, and the necessity of revelation. The two gentlemen were friends, though antagonists. One evening at Robertson's house, where a literary party had assembled, nature and revelation was the topic of conversation.

Hume was present, and joined in the conversation, and urged his view with his usual subtlety; while Dr. Robertson set forth his faith in revelation with great clearness and power.

Hume rose to depart before the other guests, to whom he bowed as he retired through the door, followed by the host with a light to show him the way.

"Pray don't trouble yourself," said Hume to his host; "I find the light of nature always sufficient."

He walked on, along the hall, stumbled over something, pitched through the open front door down the steps and into the street. Dr. Robertson ran after him with the light, and, holding it over him and assisting him to rise, said, quietly, "You had better have a light from above, Mr. Hume."—*Youth's Companion*.

THE TEN TRIBES.

U. SMITH.

THE testimony of the Scriptures is sufficiently abundant to show that some of all the tribes returned from captivity to their native land so that after the captivity, all Israel as well as Judah, was represented in Judea, and those who were lost in foreign lands were cast off by the Lord forever from being his special people. This point is too plain to escape the notice of even secular historians. Thus Smith (*History of the World*, vol. 1, p. 178) says:—

The greater number of them [the ten tribes] probably lapsed into idolatry, and became confounded with the surrounding nations; but it is clear that many obeyed the invitation addressed by Cyrus to all his Hebrew subjects, and returned to Palestine, with the restored people of Judah.

On p. 187, he further says:—

The fact that their obedience to that edict was voluntary, was of itself a means of separation between the pious Jews who had preserved their faith in the promises of their restoration, from those who had lapsed into the idolatries of the provinces in which they were settled; and it seems probable that nearly all the remnant of the ten tribes who had not thus apostatized, joined with the people of Judah in their return to Palestine.

If all would bear in mind these facts, it would save a great deal of useless and unfounded speculation concerning the "ten lost tribes," and their future restoration.

Our wishes are the true touchstone of our estate; such as we wish to be we are. Worldly hearts affect earthly things; spiritual, divine. We cannot better know what we are indeed than by what we would be.—*Bishop Hall*.

A LITTLE child once asked his mother the question: "Mother, what part of heaven do people go to who are good, but not agreeable?"

The Home Circle.

ANTE-MORTEM.

How much would I care for it, could I know
That when I am under the grass or snow,
The raveled garment of life's brief day,
Folded, and quietly laid away,
How much do you think it would matter then
What praise was lavished upon me, when,
Whatever might be its stint or store,
It neither could help or harm me more?

If, while I was toiling, they had but thought
To stretch a finger, I would have caught
Gladly such aid to buoy me through
Some bitter duty I had to do;
Though when it was done they said (may be,
To others—they never said to me—
The word of applause so craved, whose worth
Had been the supremest boon on earth
If granted me then), "We are proud to know
That one of ourselves has triumphed so."

What use for the rope, if it be not flung
Till the swimmer's grasp to the rock has clung?
What help in a comrade's bugle-blast,
When the peril of Alpine height is past?
What need that the spurring pean roll
When the runner is safe beyond the goal?
What worth is eulogy's blandest breath,
When whispered in ears that are hushed in death?
No! no! if you have but a word of cheer,
Speak it while I am alive to hear.

—M. J. Preston.

MRS. WARD'S DISCOVERY.

MRS. WARD and Mrs. Birdseye were friends—were, and are still, despite a little circumstance which threatened a rupture between them. It happened on this wise. The two ladies boarded in the same house, and occupied apartments on the same floor—Mrs. Ward front, Mrs. Birdseye back. One morning Mrs. Ward had occasion to step into one of her closets which had originally been designed as a passage between the two rooms. Of course, the disused door was tightly closed, and garments were hanging over it; yet sounds were not yet quite excluded, and, as her neighbors on the other side chanced to be speaking in unusually incautious tones, it was impossible for her to avoid hearing something of what was said. She had her hand upon a drawer to open it when her attention was arrested, and involuntarily, almost unconsciously, she paused to listen.

"I can't imagine what you two can have in common," Mr. Birdseye was saying. "Such a plain, quiet, almost stupid little woman. You must have gotten up your friendship on the old principle—'the love of opposites.'"

"Oh, no, not stupid, Robert; you would not say that if you knew her as well as I do. But she is frightfully shy by nature; and then, brought up so in the country, what can you expect?"

Mrs. Ward fairly held her breath. Of whom could they be talking?

"I do wish she had a little more taste in dress," came next, "or that she would wear her hair differently. However—"

Here a few sentences were lost as the speaker seemed to be moving to another part of the room; then, in the masculine voice this time,

"Yet you pretend to be so fond of her, my dear."

"So I am, really. But of course I can see that she is not a beauty, and has none of that air or manner which you admire so much. One must be born to that."

"As you were, Nellie?"

"Of course, or I should never have been your wife."

"Ward is making money like everything, they say," came again from Mr. Birdseye.

"What a pity that his wife doesn't know how to make a better use of it!"—with the little laugh which Mrs. Ward had always thought so musical before. "It ought to have fallen to my lot instead of hers, I do think!"

"You ought to be thankful that you have the art of making so much show on so little."

"So I am. I would rather have my 'gift,' as cousin Alice calls it, than all my poor little friend's money, if I cannot have but one."

Mrs. Ward at length recollected that she was doing a very dishonorable thing in listening to conversation not intended for her ears. She stepped back into her room, and closed the door noiselessly. Her cheek was burning, and her first feeling was one of extreme mortification and resentment.

"So that was what Mrs. Birdseye thought of her in her secret heart, was it? and that was the way she talked of her behind her back? She guessed she should just let Mrs. Birdseye know—"

Here Mrs. Ward stopped, and began to reflect more

calmly. After all, had her friend said anything more than the truth? She was not a handsome woman, and she knew it; her glass told her so every day. She was not elegant, and nothing would ever make her so; she knew that, too. She was shy, and her manners in the presence of strangers were often constrained and awkward. She had felt bitter, bitter mortification many times that it was so, and why should she feel hurt that her friend had spoken of what must be so apparent? It was a little trying, but she ought not to indulge any hardness, and she would not if she could help it.

Another thing helped to cool Mrs. Ward's excitement considerably. Her conscience accused her of many similar offenses. Did she never say anything of her dear friend not strictly complimentary? Hadn't she that very morning told her husband that "Mrs. Birdseye might be brilliant, but it was a mere surface brilliancy; there was very little depth to her mind or character. And, though so good-hearted, she was such a rattlehead that she was always saying things that she ought not to, and made herself enemies oftentimes when there wasn't the least need of it," and so on?

Then Mrs. Ward fell to thinking about her other friends. Much as she loved them, there was not one that she did not occasionally laugh about. Not with any malicious intent, of course, but they all had faults and peculiarities which were rather matter of entertainment when one chose to look at them from a ridiculous point of view. It had never occurred to her that said friends were in the habit of serving her up in the same way, but she understood it perfectly well now. They all saw more or less in her open to blame or ridicule, and of course they made the most of it. Why not?

Mrs. Ward was some little time undergoing these and similar reflections. She scarcely noticed when Mr. Birdseye's step sounded in the hall and down the stairs, or even when the front door shut so heavily behind him. (It was a common saying in the house that everybody knew when Mr. Birdseye came in or went out, because he always shut the door with so much force.) But presently there came a light, quick tap at her door, and then somebody, without waiting to be bidden, entered. Mrs. Birdseye's bright face glanced in like a sunbeam.

"You naughty child! Didn't I tell you at the breakfast table that I had something to show you? I thought you would be in the moment Robert went out, and here I have been waiting this half-hour! He brought me the loveliest little picture last night; come and see it. But, bless me! there are tears in your eyes! Is anything the matter?" Mrs. Birdseye's voice softened, and her expression changed to one of tender sympathy. "What has happened? Do tell me."

Mrs. Ward smiled through her tears, and, taking Mrs. Birdseye's hand, drew her down to her side.

"Do you really want me to tell you what is the matter with me? Perhaps I ought not, but I believe I will. The fact is, I was in my closet awhile ago, and heard what you and your husband happened to be saying about me." Here Mrs. Birdseye colored, and looked embarrassed and confused enough. "But I am all over it now, dear. I don't mind it in the least. It was true enough, what you said. I have said the same thing about myself a hundred times."

Mrs. Birdseye was affected by her friend's candor and good nature, and embraced her warmly. "You are the best creature alive," she said, with recovered animation. "You know I think so. And I declare you look perfectly beautiful this minute—the beauty of goodness and good sense, which I have not a mite of. I talk so much I must say some things I am very sorry for afterwards. You are never so foolish."

"I am not a great talker, but my conscience is not quite clear. I have often said things about my best friends which I should not have wanted them to hear."

"About me, perhaps?"

"I am afraid I have."

"What, I wonder?" Mrs. Birdseye was visibly discomposed. She knew she had her failings, to be sure, but it had never entered her imagination that her friends perceived them or commented upon them to others. It was a new and very disagreeable idea.

Mrs. Ward smiled, and patted her friend's hand.

"I have learned something this morning, Nellie. I have been thinking the matter all over, and I have been perfectly surprised and ashamed to find what a practice we have of making little disparaging speeches about even our very best friends. All true enough, very likely, but that does not make it right. If we do not like to think of our own faults or deficiencies being talked over and laughed about, then we ought not to talk of other people's. Just think how we amused ourselves with Mrs. Bradbury's airs and flourishes, and Mr. Bradbury's slow way of speaking, and Mrs. Martin's flat pronunciation, and Captain Singleton's pomposity, and Mrs. Stanley's way of managing her chil-

dren! There is not one of these persons whose friendship we do not count upon with pleasure; yet how we did mimic and go on about them! Supposing they had been where they overheard us?"

"As, for instance, hidden away in that dreadful closet!" said Mrs. Birdseye, with an arch glance that way. "They would none of them have been so forgiving as you have been to me, I am afraid."

"But I never listened there before, my dear, and I promise you I never will again."

"You won't hear anything but good of yourself if you do; you are the best and dearest creature in the world, I do believe. But all these other people; mustn't I ever laugh about them again? Some of them are so ridiculous, I'm afraid I can't help it."

"Just imagine they are always standing behind the door, my dear; I think that will help you effectually, even when you are most strongly tempted."—*W. B. S. in Christian Union.*

WHAT CONVERTED HIM.

ADMIRAL FARRAGUT, one of the naval heroes in the late American war, tells this story of his boyhood. It would be well for all boys to learn, before habits become fixed, that there is nothing manly in imitating the vices of older people:—

"When I was ten years old, I was with my father on board a man-of-war. I had some qualities that I thought made a man of me. I could swear like an old salt, could drink as stiff a glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards, and fond of gaming in every shape. At the close of dinner, one day, my father turned everybody out of the cabin, locked the door, and said to me, 'David, what do you mean to be?'"

"I mean to follow the sea."

"Follow the sea! Yes, to be a poor, miserable, drunken sailor before the mast; be kicked and cuffed about the world, and die in some fever hospital in a foreign land. No, David; no boy ever trod the quarter-deck with such principles as you have, and such habits as you exhibit. You'll have to change your whole course of life if you ever become a man."

"My father left me and went on deck. I was stunned by the rebuke, and overwhelmed with mortification."

"A poor, miserable, drunken sailor before the mast! Be kicked and cuffed about the world, and die in some fever hospital! That is to be my fate," thought I. 'I'll change my life, and change it at once. I will never utter another oath; I will never drink another drop of intoxicating liquor; I will never gamble.' I have kept these three vows ever since. Shortly after I had made them, I became a Christian. That act was the turning-point in my destiny."—*Sel.*

EARLY A KING.

If boys would only learn the value of self-control early in life, how much easier their whole after lives would be! Recently two boys were playing ball with a number of other boys on Lafayette Place. Their faces were shining with joy and pleasure, and you could not think of anger while looking at them. In running, one knocked against the other, and in a moment two boys were tumbling about the sidewalk, and a game of ball was stopped.

That same week an evening paper gave an account of the killing of one man by another. They had been discussing some personal matter, and during the discussion a word caused anger, and in a moment a pistol was drawn and one man was dead, and another man a criminal in danger of death. He claimed he did not mean to kill his opponent; but anger, lack of self-control, and a convenient pistol, combined to make him a murderer. Had the man learned as a boy to control his temper, had he learned to think twice before he acted once, he would never have faced the gallows.

A young man reeled along the street drunk. He was not his own master; he never had been; his desires mastered him; and now what is ahead of him? Disgrace, ruin, unless he learns to drive instead of being driven. The strongest power in making a successful man is self-control. It keeps him pure, earnest, devoted. It is told in "Chamber's Journal" how one glass of wine changed the history of France for twenty years: "Louis Philippe, King of the French, had a son, the Duke of Orleans, and heir to the throne, who always drank only a certain number of glasses of wine, because even one more made him tipsy. On a memorable morning he forgot to count the number of his glasses, and took one more than usual. When entering his carriage, he stumbled, frightening the horses and causing them to run. In attempting to leap from

the carriage, his head struck the pavement, and he soon died. That glass of wine overthrew the Orleans rule, confiscated their property of £20,000,000, and sent the whole family into exile."—*Sel.*

LITTLE BY LITTLE.

"LITTLE by little," the torrent said,
As it swept along in its narrow bed,
Chafing in wrath and pride.
"Little by little," and "day by day,"
And with every wave it bore away
A grain of sand from the banks which lay
Like granite walls on either side.

It came again, and the rushing tide
Covered the valley far and wide,
For the mighty banks were gone.
A grain at a time they were swept away.
And now the fields and meadows lay
Under the waves, for the work was done.

"Little by little," the tempter said,
As a dark and cunning snare he spread
For the young, unwary feet,
"Little by little," and "day by day,"
I'll tempt the careless soul astray,
Into the broad and flowery way,
Until the ruin is made complete.

"Little by little," sure and slow;
We fashion our future of bliss or woe,
As the present passes away.
Our feet are climbing the stairway bright
Up to the region of endless light,
Or gliding downward into the night;
"Little by little," and "day by day." —*Sel.*

BE PATIENT.

BE patient with your friends. They are neither omniscient nor omnipotent. They cannot see your heart, and may misunderstand you. They cannot know what is best for you, and may select what is worst. Their arms are short, and they may not be able to reach what you ask. What if also they lack purity of purpose and tenacity of affection; do you not also lack these graces? Patience is your refuge. Endure, and in enduring conquer them, and if not them, then, at least, yourself. Above all, be patient with your beloved. Love is the best thing on the earth, but it is to be handled tenderly, and impatience is a nurse that kills it.

Be patient with your pains and cares. We know it is easy to say and hard to do; but you must be patient. These things are killed by enduring them, and made strong to bite and sting by feeding them with your frets and fears. There is no pain or care that can last long. None of them shall enter the city of God. A little while, and you shall leave behind you the whole troop of howling troubles, and forget in your first sweet hour of rest that such things were on the earth.

Be patient with your deferred hopes. The heart is sick, no doubt, but sick hearts must take the tonic of patience. The hope itself is put in peril by the impatience that weakens and prostrates your strength. Here also you have no better resource than patience. You will reach next year just as soon by taking it quietly; the end of your preparation for life's work—your apprenticeship or college course—will come of itself. The end of all your labor is not far beyond, and need not be sighed for or impatiently expected. Clad in patience, your walk is an invisible armor, against which temptations to repine fall harmless. Put on patience against your hungry hope.

Be patient with yourself. You are full of faults, and your life abounds in blunders. Do not lash yourself sore with self-abasement. Some confidence in yourself is needful to your success. A servant who is always scolded and flogged and kicked will end in utter worthlessness. You are your own servant; be not a tyrant in your own house. But worse than tyranny is capricious treatment of yourself. To-day you call this servant a dear and perfect one, to-morrow you upbraid him as an ass and coward. Be patient with him, it is the only way to get work out of him.

Be patient with God. It seems almost irreverent to counsel you so. And yet, you know that even against God you have cried out in your impatience. Your garden did not bloom in season or bear fruit in abundance, and in your heart you said, "God will never reward me according to my works. He has flowers for others and fruit even for the ungodly, but me he leaves in want. When shall my turn come?" Be patient. He has one time, and you have another. Your time is when you desire; his time is when you can use. He sees your day of real want; you see only the hour of capricious wishes. For him and for you there is abundance of time. His years shall not fail, nor will yours. You can afford to wait. Be patient. —*Sel.*

Bible Echo and Signs of the Times.

"What is truth?"

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WHAT OF THE NIGHT?

WHEN warfare consisted largely of sudden and perhaps unprovoked incursions for plunder, and the safety of cities was secured by massive and continuous walls, men were placed upon those walls whose duty it was to keep faithful watch for approaching danger in whatever form it might present itself. They watched the earth and the heavens, and told not only of impending evil, but of the progress of the night. The Lord says, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." Throughout the Scriptures the figure is frequently alluded to as illustrating the duty of those who stand as watchmen for the people of God, and the privilege of the people to inquire, and to return and inquire if they would, concerning the peculiar dangers, omens, or duties of their times.

One such inquiry is represented in words as follows: "Watchman, what of the night? The watchman said, The morning cometh, and also the night." Isa. 21:11, 12. This is a proper question to be raised at any time, but there never was a time in the history of this world when the answer was so appropriate and full of thrilling truth as at the present time. We may question how this could be true in a natural sense, but there is no question but there will be a time when it will be true in the sense in which it was intended. There is every indication that we are living in that time. As the faithful watchman studies the "more sure word of prophecy," and then looks to the earth and skies, he reads in transpiring events the signs of the times, as foretold in the Word. His heart is stirred, and, looking anxiously toward the east, he sees the rays of light and glory glow across the heavens, premonitory of the soon-coming dawn. With rapture he cries to the waiting people, "The morning cometh." There is joy in the announcement. But his eyes rest upon the dark recesses of earth, and he solemnly adds, "And also the night."

The approaching event is the advent of the Lord of glory, the rising of the Day Star, attended by the establishment of his peaceful and eternal kingdom; the resurrection of the dead, and the giving of everlasting life to the people of God. But there comes also the Judgment and its eternal results. There follows the wrath of God and the doom of the ungodly. So that while to one class it is said, "The night is far spent, the day is at hand," to another class it will be "the blackness of darkness forever." Those who choose to take "life's little day" as their time for selfish gratification and sin will then enter upon an eternal night.

But this answer has an application to the present as well as to the grand crisis in the near future. It was the view of transpiring events that led the prophet to make the reply that morning and night were simultaneously approaching. This is an age, compared with preceding ones, of transcendent light and privileges. Knowledge increases, and men are at liberty to use it. The Bible is multiplied and placed within the reach of every hand. Active minds are investigating every possible avenue of thought, and progress is the universal watchword. The shackles are broken which have long bound the minds and consciences of men to deep beaten ruts and threadbare creeds. We should be devoutly thankful that these happy conditions are ours. But we should also realize that with these increased privileges there comes a corresponding increase in our responsibility before God. Being permitted to investigate the truth under the beams of the brightest light that has ever shone upon the path of mankind, we should have a far clearer view of the sacred word and a clearer conception of the will of God than others have had. These conditions betoken the dawn of a brighter day. Having perfect liberty in the exercise of our consciences, we should walk much nearer God than previous generations. But when the prophet saw how these privileges were being used, how mankind were being affected by all these blessings, a shadow came over his vision. Instead of increasing in godliness, faith, and devotion, he beholds the present generation wandering in

the mazes of speculation. Professed teachers of the Bible magnify their own philosophy and neglect the pure Word of God. Individuals in the churches imitate the example, and discount the Bible and slight its precepts, while the great mass of people use their liberties in getting as far from the right way and the plan of salvation as possible. Under such circumstances, infidelity flourishes, and flaunts its defiance to the very gates of heaven, encouraged oftentimes by the compliments and applause of a popular religion.

Deceptions, too, creep out of the regions of darkness, put on the garb of religion, frequently the cloak of great sanctity, and go forth to lead people into specious errors, and blind them to the truth, even though it shines in all its divine clearness. These deceptions come very near to the people of God, and would deceive if possible even the very elect. Satan cares but little on which side of the path we stand, so long as we are not in the way of truth. Therefore as many as can be led entirely away from the Bible will fall into the sloughs of skepticism and ruin. Others will be crowded to such extravagant ideas of religious devotion as will lead them to mistake the raptures and emotions of the natural mind, unnaturally wrought upon, for evidences of the divine favor, instead of the peace of God which comes from careful obedience and a close walk with God. Meanwhile, satanic influences are at work, leading the world into the paths of pleasure and self-indulgence. The passions are not restrained, and "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away." 2 Tim. 3:2-5.

There is a strait, an upward way. It leads to obedience to "the commandments of God and the faith of Jesus." It leads by the cross of Calvary, to humility and self-denial; it requires faith and moral courage to travel it, but it ends in "perfect day." And the day is near at hand. The last great conflict between truth and error will be severe and brief. Satan will use all his wiles and muster all his forces. But the arm of God is outstretched, and in it all may safely trust. The standard is, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The margin says "no morning in them."

THE LAW OF CHRIST.

THE law of Christ is a law of love and sympathy. It was not only expressed in his words so frequently addressed to his disciples, exhorting and commanding them to love one another, and even to love their enemies; but it was eminently manifested in his mission to earth and in his daily life. It was by him bestowed not only in word and in tongue, but also in deed and in truth. When man first needed a Saviour, he espoused his cause, and has remained constantly the friend of the sinner and the hope of his people. No personal injury or grievance ever interfered with his great purpose of reaching with the hand of salvation the lost and perishing race. No degree of inconvenience or weariness restrained his constant efforts in behalf of the heavy laden.

The injunction of the apostle, "Bear ye one another's burdens, and so fulfill the law of Christ," explains what the law of Christ is, and indicates the all-important line of Christian work. To devote the life, strength, and talents to this work is to imitate the example of him "Who went about doing good, and healing all that were oppressed of the devil; for God was with him." He who chooses such a work will lose his life for Christ's sake and the gospel's. In such a life selfishness can have no part. Christianity never was intended by its Author as a scheme for self-aggrandizement in this world, or a selfish salvation in the world to come. The principle which is laid down at the very threshold of Christian experience is daily and constant self-denial. It cannot be doubted, however, that very many are prompted to a religious life by mercenary considerations. The object before them is a selfish one. The main thought with them is their own individual safety and benefit; and this thought is expressed in their prayers, testimonies, and especially in their daily lives. It manifests itself in personal jealousies and strifes, in the sensitiveness by which their supposed rights and prerogatives are guarded. Such a spirit has nothing in common with that of Christ. And yet, people while indulging it imagine that they are

at the same time the followers of him who was "meek and lowly in heart." Vain imagination! To such will come at last the startling words, "I never knew you."

Those precious words of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," have cheered many thousand fainting hearts; but a great proportion of these have failed to realize the desired rest from personal burdens and griefs because they have not considered the conditions upon which it is offered: "Take my yoke upon you, and learn of me, . . . and ye shall find rest unto your souls." The yoke of Christ, the emblem of labor, means that we should labor as he labored. While it may not be ours to perform the mighty miracles which are made so prominent in the accounts of his life, it is our privilege to entertain the same spirit of unselfish love, and to exercise its all-powerful influence in behalf of our fellow travellers to the bar of God. In choosing such a life we will necessarily have to forego much selfish indulgence; we may be called upon to yield our preferences, and sacrifice our ease. We shall share the burdens of those around us, and help by every means in our power to make them lighter. We shall have to share our faith and hope with those who are in need of them. We shall have less time to nurse our own trials, and pity ourselves, and worry about the future. But in administering to the wants of others we shall forget our own. In "pouring in oil and wine" for others' wounds, we shall find consolation for ourselves; and every blessing, of whatever nature, conferred by us, reverts in increased measure upon our own heads. Thus the yoke of Christ becomes easy, and his burden light. Let no one fear that he would in such unselfish labor jeopardize his own happiness or salvation. Far from it. On the other hand, all the selfish solicitude and prayers we could express in a lifetime would not repair the loss of a misspent day. We never can climb to heaven over the downfall of others. Nothing will commend us to God in that day when we are judged according to our works but a careful, faithful use of our abilities and opportunities in behalf of others. Nothing will so surely cause our condemnation in that day as the testimony of those who say, I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink; a stranger, and ye took me not in; sick, and ye visited me not. Or the testimony of those who have stumbled down to everlasting death over our selfish and inconsistent lives, or because we withheld from them the light of saving truth. Burden-bearers are wanted. Legions of men and women are perishing to-day for the want of kind and loving words and deeds prompted by the Spirit and enjoined by the law of Christ. A world is going rapidly to ruin while a selfish church grasps the bags of covetousness, and follows the ways of pride and pleasure.

The wonderful miracles wrought by our Saviour, as thrilling as they appear, are as nothing compared with his manifestations of divine compassion, his meek and forgiving love; that love which could rise above every form of indignity and abuse and outlive the pangs of mortal pain and woe; which, in its innocency, could cause the gentle sufferer to forget his own wrongs and anguish while with his last breath he cried to God, "Father, forgive them, they know not what they do." Never did the world witness a victory so grand as when the gentle graces of meekness, forgiveness, and love defeated the most dreadful forces of Satan on Mount Calvary. The heroism of the offensive Saviour in those dark hours shines out like a beacon light throughout all ages. It was through the power of love. And we may partake of the same spirit; and whoever does so, and his life is actuated by it, will not have lived in vain. The grandeur of his life will appear as compared with that of Christ in the same proportion as he possesses and manifests the love of Christ.

The Saviour illustrates this principle by giving the parable of the good Samaritan. Circumstances are the same now as then. Misfortune and distress are often seen by indifferent professors of religion. They simply "looked on him, and passed by on the other side." Perhaps some obscure and unobserved person binds up the wounds, and with gentle hand leads the stricken one to the Saviour. Some one is "overtaken in a fault," and while many are ready to stone him, others complacently thank God that they are not as other men are. But some true disciple of Christ restores the fallen in the spirit of meekness. Some men congratulate themselves on the light and knowledge they possess and their prospect for heaven, and leave others in total darkness. Opportunities are everywhere. All who are so disposed may live useful lives, and may hear from their Lord the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

RISE AND PROGRESS OF PRESENT TRUTH.—No. 8.

S. N. H.

HEALTH AND TEMPERANCE WORK.

THE Seventh-day Adventists may be said to be a thoroughly temperance people. "Plain, but wholesome, nutritious and plenty," is their motto. The rejection of stimulants and narcotics of all kinds, both in eating and drinking, is what they invariably teach and practice, but at the same time they avoid extremes. They have great confidence in the original bill of fare which God gave to Adam on the day of his creation: "And God said, Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29. The Lord also especially honored the prophet Daniel when he refused to eat of the king's meat or partake of his wine, preferring rather pulse to eat and water to drink.

That a people believing that they are bearing to the world so solemn a message as the proclamation of the second advent of Christ and the end of all things, should eat and drink that which will give them the clearest mind and the soundest body, is only consistent with their faith. Temperance principles were preached and practiced through the efforts of Joseph Bates especially, who was one of the first to labor publicly in behalf of the truths for our time. He had been a sea-captain for many years, and, seeing the evils of intemperance he became a thorough-going temperance reformer, assisting, in 1824, in the organization of the first Teetotal Society in America. The whole body of Seventh-day Adventists are abstainers from the use of alcoholic drinks of all kinds. Tobacco in all its forms is also discarded, none addicted to its use being

received into their membership, except upon the promise and expectation of its immediate abandonment. The result is, that, as a denomination, the sight and scent of tobacco are not found among them. Pork, tea, and coffee are also little used. Rich and highly seasoned food is discountenanced. These reformatory ideas, with the exception of those respecting the use of alcohol and tobacco, are not made a test of fellowship.

They publish three health journals, two in America and one in Sweden, in the interests of the health work, one of which has the largest circulation of any journal of its class in the world. Two large Sanitariums, or health institutions, have been established, one of which is said to be the largest in the world, where the principles of hygiene and the rational treatment of disease are carried out and applied to all the various maladies to which flesh is heir. Battle Creek, Michigan, U. S. A., is the head-quarters of the denomination in America in the health as well as the publishing interest. A branch of the Good Health Publishing Company is now located at No. 48 Paternoster Row, London, E. C., and at 46 Little Collins Street, Melbourne. In 1862 they first began to publish books on the subject of health, and in 1867 the erection of an institution where the principles of hygienic living and treatment of disease might be demonstrated, was proposed. A health journal was started, which is now called *Good Health*. Buildings and land were purchased, and the experience in enlarging and increasing facilities to keep pace with the growth of the work has here been similar to that in the publishing and other interests, only that this branch has grown to greater proportions.

Like all our other institutions, this is not a money-making enterprise. The articles of incorporation expressly stipulate that all the earnings of the organization shall be appropriated to the improvement of its facilities and the treatment of the sick poor. Nearly double the original capital has been expended in this way. A large and commodious building has been erected, capable of pro-

viding one hundred free beds. Their present building, exclusive of the charity building, consists of a fine brick structure, 500 feet long, 84 feet high, four stories above the basement, with an average width of 46 feet. It has promenades in halls and verandahs over one-half mile in length, and a floor space of more than two acres. The systems of heating, ventilation, and sewerage are the most perfect known to modern science. An extensive and perfect gymnasium is provided. The corps of physicians, surgeons, and assistants, under the supervision of Dr. J. H. Kellogg, is thoroughly efficient; and the facilities and appliances for the treatment of all kinds of diseases are unrivalled. Every remedial agent of known value is employed, and the popularity of the institution is attested by the fact that more than ten thousand patients have enjoyed its benefits. The following are some of the special methods employed: Turkish, Russian, Roman, thermo-electric, electro-vapor, electro-hydric, electro-chemical, hot-air, and vapor baths, and every form of water baths; electricity in every form; Swedish movements, manual and mechanical; massage, pneumatic treatment, vacuum treatment, sun baths, etc., etc. As showing the present patronage, and the amount of labor

since continued to fill. The society now numbers its members by thousands, from the extreme northern, southern, eastern, and western portions of America. These are by no means confined to the denomination. Three pledges are presented the people for signature, reading as follows:—

TEETOTAL PLEDGE.—I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use, as a beverage, or in any equivalent manner, of alcohol, tea, and coffee, and from the use of tobacco, opium, and all other narcotics and stimulants.

ANTI-RUM AND TOBACCO PLEDGE.—I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use of alcohol in any form, as a beverage, or in any equivalent manner, and from smoking, chewing, or snuffing tobacco, or using it in any other form, and from in any way encouraging the use of these poisons.

ANTI-WHISKY PLEDGE.—I do hereby solemnly affirm that with the help of God I will totally abstain from the voluntary use, as a beverage, or in any equivalent manner, of all liquids or substances containing alcohol.

The influence of the society has extended until it is felt on the European Continent, and westward, not only to the isles of the Pacific, but to the Australian Continent as well, and it has also lent a helping hand to those in Africa who are engaged in grappling with the huge monster intemperance.

At the last session of the Health and Temperance Association the following pledge of the White Cross Army was appended to those already adopted:—

"Thou God Seest Me."

PURITY PLEDGE,

FOR MEN.

I hereby solemnly promise by the help of God—

1. To obey the law of purity in thought and act.
2. To refrain from and discountenance in others, vulgarity of speech, and indecent jests and allusions.
3. To avoid all books, amusements, and associations calculated to excite impure thoughts.
4. To uphold the same standard of purity for men and women.
5. To oppose all laws and customs which tend to the degradation of women, and to labor for their reform.
6. To endeavor to spread the knowledge of these principles, and to aid others in obeying the n.

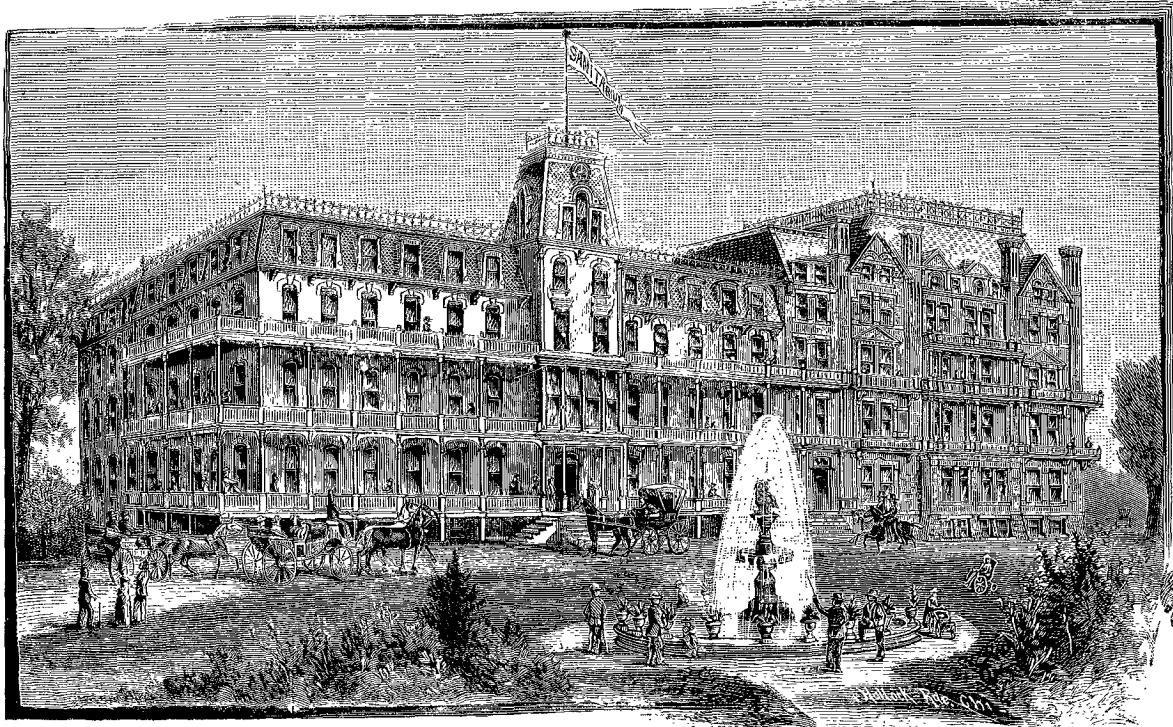
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"Blessed are the Pure in Heart."

In the pledge for women, articles 2 and 3 read as follows:—

2. To refrain from and discountenance in others, all conversation upon impure subjects, and to avoid all books, amusements, and associations which tend in the direction of impurity.
3. To be modest in language, behavior, and dress.



required to care for patients, the following, clipped from the annual report of the MEDICAL AND SURGICAL SANITARIUM, represented in the cut, in 1886 will be of interest:—

The entire family of the institution, including managers and employes, numbers from two hundred and fifty to four hundred. For the support of this large family and treatment of patients, the following is required yearly:—

Water	300,000 bls. ..	12,000,000 gals.
Flour and other grains	1,000	200,000 pounds
Apples	700	1,750 bushels.
Potatoes, and other vegetables	1,500 bu.	90,000 pounds.
Peaches, pears, and small fruits	900	
Eggs	8,000 doz.	
Milk	45,000 gals.	
Ice	700 tons.	
Coal	2,000 tons.	
Wood	700 cords.	

The net worth of the Sanitarium at the present time is about £45,000. It is but just to remark that much of the financial prosperity of the institution is due to the untiring efforts of Dr. Kellogg, who has travelled extensively, visiting the principal hospitals in Europe for the express purpose of combining in one institution all modern improvements known to the medical profession. He is known as the author of many valuable and comprehensive works on health, and is also the present editor of *Good Health*.

Another institution of the same kind is located at St. Helena, California, and this is emphatically what its name indicates,—a Rural Health Retreat. It is located on the side of Howell Mountain, 1,200 feet above tide level and 500 feet above and overlooking Napa Valley, one of the most beautiful and picturesque in America. This institution is supplied with an abundance of pure water, that comes from a mountain stream forty feet above the Retreat. It is in charge of competent physicians, and is destined to become a very popular resort for tourists and invalids.

In connection with, and for the furtherance of, the health work, a Health and Temperance Association has been organized, which had its origin in 1877. Dr. J. H. Kellogg was the first president, and this office he has

The influence of the health movement, although un-denominational in its character, is as extensive as the denominational work of Seventh-day Adventists. They go hand in hand. A sound mind in a sound body is a good foundation, with the grace of God, to fit men and women to be useful to their fellow-men. There can be no perfect reform, except where every principle which God has brought into existence to elevate, purify, and refine both soul and body has its proper place. The hope of the Christian embraces a physical, mental, and spiritual redemption. The great apostle to the Gentiles, when addressing those waiting for Christ's coming, utters the following expressive words: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess. 5:23, 24.

"A DISCUSSION ON IMMORTALITY."

THE following taken from the *Christian Union* goes to show that the doctrine of the natural immortality of the soul, which the professed Christian church has received upon questionable authority, is not satisfactory to all minds in the church. We gladly note this among other signs of an awakening to a sense of the truth in this important matter:—

"Considerable excitement has been caused in Neuchatel by the delivery there of a series of lectures on 'Conditional Immortality,' by Dr. Petavel-Olliffe, professor of theology, of Geneva. The course, which consisted of twelve lectures, was largely attended, the audience being composed of the professors and students of the two theological faculties, and ministers of the town, the heads of the numerous educational institutions, as well as a large number of the general public. The learned doctor traversed the whole ground in an exhaustive manner, discussing the subject in its relations to biblical exegesis, to science, to philosophy, to the doctrine, and usages of the primitive church, and to the patristic testimony. He argued that

the traditional dogma rested on the platonic notion of the necessary immortality of the soul, which was entirely unscriptural, was unknown to the early Christians, and had been imported into the church by the Alexandrian school of Christian Fathers. He strongly urged that in placing the doctrine of a future life on a basis at once scientific and Scriptural there would be found the means of reconquering the ground lost to Christianity in France, and on the Continent generally."—*Signs of the Times*.

ATTITUDE OF THE REFORMERS TOWARD SUNDAY.

G. I. B.

QUOTATIONS have been given from several leading reformers on the topic under consideration. We now pursue the subject still farther.

Carlstadt, a German, kept the seventh-day Sabbath. He was a leading reformer, one who went farther in opposition to the Roman Church than Luther and many others. His position was in some respects more consistent than Luther's. He insisted on rejecting everything in the Catholic Church not authorized by the Scriptures, while Luther was determined to retain everything not expressly forbidden. Had Carlstadt's position been taken, the Protestant church would have come much nearer the truth of the Bible on the Sabbath question than it has.

Many will doubtless be surprised at the evidences of the low regard the early reformers had for the Sunday Sabbath, which they admitted was wholly an institution of the church, and not required in the Scriptures. It is well known that this is not now the general position of many of the Protestant churches. They consider Sunday the Sabbath by divine appointment, and would highly resent such sentiments as history records concerning the opinions of the leading reformers. Some may doubt the truthfulness of these statements. But we assure such that there are no facts better attested, and that we could present much evidence on this point substantiating what we have already said. The real facts are these: In the great controversy in England between the Episcopalians and the Presbyterians, in the latter part of the sixteenth century, as the latter rejected the authority of the church and the most of its festivals, while the Episcopalians required men to observe all the festivals of the church, it was clearly seen that in order to maintain the authority of Sunday, which the Presbyterians kept, they must find some other arguments in its behalf than those which had sustained it for so many ages. They had therefore either to give up Sunday, or try to find arguments for it in the Bible. They chose the latter course.

Lyman Coleman, a first-day historian, thus states the promulgation of the modern opinion: "The true doctrine of the Christian Sabbath was first promulgated by an English dissenter, the Rev. Nicholas Bound, D. D., of Norton, in the county of Suffolk. About the year 1595, he published a famous book, entitled 'Sabbathum Veteris et Novi Testamenti,' or the True Doctrine of the Sabbath. In this book he maintained 'that the seventh part of our time ought to be devoted to God; that Christians are bound to rest on the Lord's day as much as the Jews were on the Mosaic Sabbath, the commandment about rest being moral and perpetual; and that it was not lawful for persons to follow their studies or worldly business on that day, nor to use such pleasures and recreations as are permitted on other days.' This book spread with wonderful rapidity. The doctrine which it propounded called forth from many hearts a ready response, and the result was a most pleasing reformation in many parts of the kingdom. 'It is almost incredible,' says Fuller, 'how taking this doctrine was, partly because of its own purity, and partly for the eminent piety of such persons as maintained it; so that the Lord's day, especially in corporations, began to be precisely kept; people becoming a law unto themselves, forbearing such sports as yet by statutes permitted; yea, many rejoicing at their own restraint therein.'—*Coleman's Ancient Christianity Exemplified*, chap. 26, sec. 2.

In 1595 this new doctrine spread with wonderful rapidity, and it has been substantially adopted by many of the Protestant churches, but not by all. It is now the popular foundation for the doctrine of the change of the Sabbath, which is generally held. Scattered hints of this doctrine in parts had been held before by a few; but it had never been put forth as a whole in the form of a system. During some fourteen centuries of first-day Sabbath agitation, such a doctrine had never been promulgated. The Christian Fathers, to whom Sunday elevation is remotely traced, never heard of such a doctrine. The change they wrought was entirely a different position. It was founded upon "custom," "tradition," "voluntary

choice," but never upon any Bible authority, never upon the fourth commandment.

Of all the arrogant, preposterous claims—and they have been many—put forth in behalf of the "venerable day of the sun," the most preposterous is reserved for the last,—that of claiming for it the authority of the fourth commandment. It took some fourteen centuries to invent this claim, so contrary to the Bible record. If it is not "stealing the livery of heaven" for the first day of the week to shield itself under, and clothe itself with, the commandment of God for men to "Remember the Sabbath day to keep it holy," "the seventh day is the Sabbath of the Lord thy God," then we know not what would be. The command requiring us to observe the day of Jehovah's rest, which he blessed and set apart for a sacred use at the creation of the world, for man to keep ever holy, is now sanctimoniously appropriated to bolster up another day entirely, the one on which he commenced his work of creation. We do not know how mortal man could go farther in despite to the rest of the great God.

Here is where first-day observers have entrenched themselves for some two hundred years past. Here is where we find them to-day. The great heathen "memorial" of idolatry entrenched in the sacred temple of the memorial of the Creator! The first day of the week claiming as its fundamental authority the commandment of God which was given to enforce the observance of the seventh day, an entirely different day!

Well does J. N. Andrews say concerning this last step taken to save Sunday: "Such was the origin of the seventh-part-of-time theory, by which the seventh day is dropped out of the fourth commandment, and one day in seven slipped into its place,—a doctrine most opportunely framed at the very period when nothing else could save the venerable day of the sun. With the aid of this theory, the Sunday of 'pope and pagan' was able coolly to wrap itself in the fourth commandment, and then, in the character of a divine institution, to challenge obedience from all Bible Christians. It could now cast away the frauds on which its very existence had depended, and support its authority by this one alone. In the time of Constantine it had ascended the throne of the Roman empire, and during the whole period of the Dark Ages it maintained its supremacy from the chair of St. Peter; but now it had ascended the throne of the Most High. And thus a day which God 'commanded not nor spake it, neither came it into' his 'mind,' was enjoined upon mankind with all the authority of his holy law."—*Andrews' History of the Sabbath*, pp. 479, 480.

APOSTOLIC EXAMPLE.

J. O. CORLISS.

WITH a certain class of religionists, apostolic example is often appealed to as an authoritative precedent. More especially is this the case in settling the question as to which day should now be observed as the Lord's day. It is well known by this class that the only plain command in the Bible for the observance of a day of rest enjoins the keeping of the seventh day, and that a change of the Sabbath from the seventh to the first day cannot be shown to be by divine appointment. But these people find themselves keeping the first day of the week instead of the seventh, and in order to shield themselves from the charge of inconsistency, they affirm that they have the example of the apostles in the observance of the first day, which is all the authority they need.

But who were the apostles? Their names are left on record for us. Simon Peter, Andrew, James the son of Zebedee, John, Phillip, Bartholomew, Thomas, Matthew, James the son of Alphaeus, Thaddeus, Simon Zelotes, and Judas Iscariot. Matt. 10:2-4. The fate of the last-mentioned is well known. No one would quote his example in anything. With the exception of two of the others (Peter and Phillip), there is no record of any labors performed by these apostles after the ascension of Christ. One single mention of Phillip's labor is all that occurs, which is recorded in the eighth of Acts. Peter is introduced several times in the course of apostolic history, but not once is he said to keep the first day of the week, nor does he mention it.

After the death of Judas Iscariot, Matthias was chosen by lot to fill the vacancy; but his name is not afterward mentioned in the sacred annals. There were, however, two others who bore the honored name of apostles, Paul and Barnabas. Of the latter, not a single word has been written about his example in the matter of first-day observance. Then the boasted apostolic example for the

observance of this day is narrowed down to one person, the spistle Paul.

But Paul never asked any one to follow him away from Christ. "As I follow Christ" is the standard of the apostle. In this Christ is made the pre-eminent one, our illustrious example. Take another apostle. Peter says: "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Pet. 2:21. Thus we see that Peter did not call attention to his own example, but presented Christ's example instead. Again, we read what John wrote in relation to this matter: "He that saith he abideth in him [Christ], ought himself also so to walk, even as he walked." 1 John 2:6.

Then instead of being warranted by the Bible in taking the example of the apostles as a standard, the apostles themselves have referred us to Christ as the only perfect example. Any pattern short of the divine one will not do. We must have a perfect pattern to imitate; or we cannot meet the requirements of the word of God, by securing perfect characters, and shall signally fail in the race for eternal life.

But what was the example of Christ in the matter of the Sabbath? He himself says, "I have kept my Father's commandments." John 15:10. Luke also records of him that "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." Chap. 4:16. Then Christ not only went on that occasion to worship in the synagogue, but the inspired record says that *it was his custom* to do so. In this we have a divine example, and one which all the apostles who have written for our instruction have exhorted us to follow. Why, then, ignore the example of the only one commissioned to become our pattern, and follow the example of men instead? Such a course is, to say the least, a dangerous one.

While we advocate that Christ is the only example to follow, yet as we are exhorted by Paul himself, we are willing to follow him in whatever he follows Christ. Then let us see what was his custom, or manner, in relation to the Sabbath, as related by Luke, one of his companions in travel: "Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews. And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:1, 2.

The record does not leave the matter by simply saying that the apostle went in to the synagogue, and reasoned three Sabbath days with the people, as though it was a casual circumstance; but it adds that this was his *manner* of doing. If necessary, that clause could have been left out without destroying the completeness of the language; but it was manifestly placed in the text to convey a particular idea, that Paul, in attending Sabbath service, was only doing at that place what he did everywhere.

Of Paul and Barnabas at Antioch, Acts 13:42, it is said that as they dismissed the people, they "besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God."

* At Philippi, "on the Sabbath we went out of the city by a river side, where prayer was wont to be made." Acts 16:13.

At Corinth, while Paul wrought with his hands through the week, it is said that "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4.

It is true that Paul did hold one night meeting at Troas on the first day of the week; but it was on what is called Saturday night, and the next day (Sunday) Paul travelled the greater part of the day, both by sea and land. See Acts 20; also "M'Garvey's Commentary on the Acts," and "Connybeare and Howson's Life of Paul." It is the only first-day meeting for religious worship recorded in the New Testament. On the other hand, we are told that Paul's *manner* was to teach the people on the Sabbath.

In Psalm 119:80 David utters this prayer: "Let my heart be sound in thy statutes; that I be not ashamed." To be sound in the Lord's statutes is to rightly understand them, and have a deeply grounded principle of obedience thereto. By the statutes of the Lord must be comprehended his divine will as revealed to us in the Scriptures, and the doctrines upon various subjects that are thereby taught. To have our hearts sound in them is to understand them as God designed that we should. David's prayer for soundness of heart is that he may not be ashamed.—*Gospel Sickle*.

Bible Student.

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

COLOSSIANS 2:16, 17.

In the investigation of the question of Sabbath obligation, it is very readily shown that the Bible bases the authority upon which the observation of the Sabbath is enforced upon the facts stated in the fourth commandment of the decalogue, the facts that God created the heavens, the earth, and all that in them is in six days, that he rested upon and blessed the seventh day, and then sanctified it a holy Sabbath, a memorial of creation's work, to be observed by his people forever. These are the sole reasons upon which the institution of the Sabbath is based by the sacred Word. It is apparent that these reasons will not apply to any other day than the seventh. And a careful study of the Bible will show clearly that no other day is ever mentioned with Sabbatic sacredness.

When this important point is settled, questions immediately arise based upon Rom. 14:5, 6, and Col. 2:16, 17. The first of these passages reads as follows: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks." The other: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Those who wish to evade the obligation to keep the Sabbath and teach others to do so, urge from these scriptures that the fourth commandment is no longer of binding force, and consequently there is no Sabbath for this dispensation. Their misguided zeal often becomes so ardent that they do violence to their own interpretation by "judging" and condemning those who choose to keep the Sabbath, and maligning those who regard the day unto the Lord. It would be just as reasonable upon the authority of the same scriptures to condemn a man for eating his food.

But are we ready to accept the conclusion that there is no day in the Christian dispensation which bears a sacred character? If the position spoken of be true, we are shut up to that conclusion. This is an hard saying. We once knew a minister who said to some of his people privately, "The fact is that Christ abolished the Sabbath, although it would not be safe to teach it publicly." Such a doctrine, so destructive to morals and dishonoring to God, ought to hide its head for shame. Imagine, kind reader, if you can, the result of such a sentiment universally carried out.

Candidly, then, what do these scriptures mean? Do they apply to the fourth commandment? The Saviour says, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. And again, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Hence it is impossible to conclude that the fourth command or any part of it has been abrogated or changed. But are there other days once regarded as and called "sabbaths" to which these words can be applied? Yes, verily. There were several such days in the Jewish year: feast days, holy days, and annual sabbaths. See Leviticus 23, where they are called by these titles, and in verse 38 the weekly "Sabbaths of the Lord" are distinguished from the others. Paul in Romans associated with regarding the day the eating of herbs and meats, all purely ceremonial, and matters of indifference. In Col. 2:16 it may be seriously questioned if any reference be made to sabbaths, unless under the expression "holy day," since the word week is always in the New Testament taken from the original word for sabbath. The genitive plural of the Greek word for sabbath, which is the word invariably used in the New Testament for week, means literally "from Sabbath to Sabbath;" and in this instance it may with entire consistency be translated "weeks" and refer to the observance of ceremonial times. In the same strain Paul writes to the Galatians, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed labor upon you in vain." The apostle was not afraid of their observing the Sabbath, for all through his life we find evidences that he followed this custom himself very carefully. But it was their adherence to the rites and observances of the shadowy dispensation that he

feared would prevent their recognizing the substance.

In the passage quoted from Colossians, he is considering those things which were "a shadow of things to come." And the "body," which cast the shadow, "is of Christ." But the Sabbath of the Lord, memorial of creation, was given before man needed a Saviour, and hence is not shadowy of his offering. The distinctions existing between the ceremonial feast days and annual sabbaths and the weekly Sabbaths are too evident to be ignored, except by the blindest of all people, those who wont see. The former originated in the Levitical law, and pertained entirely to those ceremonies which pointed to Christ as the offering for sin and necessarily ceased when he came to die. The latter originated in the beginning, was embodied in the decalogue, spoken by the lips and written by the finger of God, and observed and sanctioned by both Christ and his apostles. Adam Clarke's comments upon this verse are as follows:—

Verse 16. *Let no man—judge you in meat or in drink*] The apostle speaks here in reference to some particulars of the *hand-writing of ordinances*, which had been *taken away*, viz., the distinction of *meats and drinks*, what was *clean*, and what *unclean*, according to the law; and the necessity of observing certain *holidays or festivals*, such as the *new moons* and particular *sabbaths*, or those which should be observed with more than ordinary solemnity; all these had been taken out of the way and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the *Sabbath* was done away, or that its moral use was superseded, by the introduction of Christianity. I have shown elsewhere that *Remember the Sabbath day, to keep it holy*, is a command of *perpetual obligation*, and can never be superseded but by the final termination of time. As it is a *type* of that rest which remains for the people of God, of an eternity of bliss, if must continue in full force till that eternity arrives; for no *type* ever ceases till the *antitype* be come. Besides, it is not clear that the apostle refers at all to the *Sabbath* in this place, whether Jewish or Christian; his *sabbathone, of sabbaths or weeks*, most probably refers to their *feasts of weeks*, of which much has been said in the notes on the Pentateuch.

Those who oppose the Sabbath of the Bible are driven to the only alternative of rejecting entirely the great truth of Sabbatic sacredness and obligation established by the hand of God at the very outset of human history, and written deep in the consciences of men. It is a sad alternative. They may make it seem "right unto a man, but the end thereof are the ways of death." To break down the Sabbath is to remove the most ancient landmark given to the people of God. It is to open wide the avenues to heathenism and all forms of wickedness. And yet, this is the very work that many professed teachers of sacred truth are endeavoring to do.

THE YEAR AND THE CALENDAR.

ON the day after the 4th of October, 1582, the people of Italy, Spain, and Portugal, wrote the date October 15. Ten days had been dropped altogether. This was because of the adoption of what is known as the Gregorian calendar, because it was decreed by a bull issued by Pope Gregory XIII.

The early division of time was very irregular and inaccurate. The reckoning by months did not bring out even years, and it was only when astronomy became something like an exact science that the actual length of the year was known.

In the time of ancient Rome, there were but ten months, and the Roman kings fixed the length of the year at three hundred and fifty-five days. When this inexact division caused trouble, an extra month was inserted here and there to restore the system to a degree of order.

We owe it to Julius Caesar that the year was fixed at three hundred and sixty-five days, with an additional day once in four years. The fourth year in which the day is added is bissextile, or as we call it, leap year. The year of 365¼ days is known as the Julian year.

Even this is not accurate. The true solar year is 365 days, 5 hours, 48 minutes, and 49.62 seconds long. That is, it is 11 minutes and 10.38 seconds shorter than the Julian year. The Julian calendar was adopted forty-six years before Christ, so that in A. D. 1582, more than sixteen centuries later, the error had amounted to about ten days.

It was this error which the Gregorian calendar corrected. But in making the correction, it was necessary to guard against a similar accumulation of error. That object was accomplished in this way.

The error amounts to very nearly eighteen hours in a century. Accordingly it was decreed that each year whose number was divisible by one hundred should not be a leap year unless it was divisible by four hundred. Consequently the year 1900 will not be a leap year, but the year 2000 will be one. Three leap years are omitted every four hundred years by this plan, and the result is that the average civil year differs from the true solar year by less than twenty-three seconds.

This difference will amount to a whole day in something less than four thousand years.

The new system was adopted gradually. By the Roman Catholic world it was adopted almost at once, the last of the Catholic countries making the change in 1587. But it was not until 1700 that Protestant Germany adopted it; and in England and America the Gregorian calendar was not used until 1752.

The Greek Church has never sanctioned the change. In Russia to this day the old style is in use, and the error, which was only ten days in 1582, is now more than twelve days. The Russian Christmas does not come until nearly a fortnight after all the rest of the Christian world has celebrated it.

It is also a curious fact, of which few are probably aware, that until one hundred and forty years ago, the year began in England and America, not with the first of January, but on the twenty-fifth of March. Before that time, however, the practice had become common of indicating that there was a doubt to which year the days in the first three months belonged. Thus in the old Boston newspapers of the last century we see such dates as this: "February 4, 1723-4," from which anybody can discover that the date, according to the Gregorian calendar, is February 15 (eleven days' correction), 1724.

The year is a varying quantity, according to the standard by which it is measured. Of course, it is the time within which the earth makes her passage around the sun.

But if this be measured by the period of the earth's return to the same apparent place in the heavens, as seen from the sun, it is a "sidereal year," 366 days, 6 hours, 9 minutes, 9.6 seconds.

The time in which the earth makes the circuit from her perihelion, that is, the point in her orbit where she is nearest to the sun, around to the same point again, is the "anomalistic" year, 365 days, 6 hours, 13 minutes, 48.6 seconds.

The "tropical" year, however, is that which astronomers have selected as the true solar year. It is the time included between two "vernal equinoxes." This vernal equinox is that instant in the spring of the year when the equator of the earth, if extended, would pass through the center of the sun.

It is also the time when the days and nights, all over the globe, are of equal length. The period between two vernal equinoxes is 365 days, 5 hours, 48 minutes, and 48.6 seconds.—*Youth's Companion*.

THE CHRISTIAN ERA.

A CORRESPONDENT says: "Please explain that statement in the pamphlet entitled, 'Prophecy of Daniel,' which says that Christ was anointed A. D. 27, being about 30 years old. I always understood that he was 30 years old A. D. 30."

THE difficulty of our correspondent lies in the fact of his supposing that the year A. D. 1 coincides with the birth of Christ. This, however, is not the case. The Christian era was the invention of Dionysius Exiguus, A. D. 532. The era did not begin to be used much till A. D. 730, and did not come into general use till A. D. 1141. Dionysius, from the best evidence he could obtain, placed our Lord's nativity in the year 753 of the Roman era, at that time in use. It has since been ascertained that Christ was born about four years previous to this date; but as it makes no material difference in the reckoning of time, the point fixed by Dionysius has never been disturbed. Thus by taking a certain number of years B. C. and a certain number A. D., and adding them together, we get the exact number of years between the two points, although the birth of Christ is not within about four years of the line which separates the two divisions. It will thus be seen that this does not in the least affect the accuracy of the chronological reckoning.—*Review and Herald*.

NOTE ON COL. 2:16.

THERE is not the slightest reason to believe that Paul meant to teach that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number, *the Sabbath*, it would then, of course, have been clear that he meant to teach that that commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not on the moral law, or ten commandments. No part of the moral law—no one of the ten commandments—could be spoken of as "a shadow of good things to come." These commandments are, from the nature of moral law, of perpetual and universal obligation.—*Barnes*.

Missionary.

THE MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty lies unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.
Great Master, touch us with thy skillful hand;
Let not the music that is in us die.
Great Sculptor, hew and polish us, nor let,
Hidden and lost, thy form within us lie.
Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord.

VISIT TO TRENTHAM, KYNETON, WYCHITELLA, AND CASTLEMAINE.

It having been decided that I should visit the Sabbath-keepers at the above-named places, I left Melbourne on July 20. Spent the first Sabbath and Sunday at Trentham. A heavy snow-storm prevailed on the Sabbath, followed by rain on Sunday, thus preventing a meeting, except with the family of Bro. Holland. Two from this company lately joined the church at Ballarat, one is at Melbourne, and two others are living at Daylesford; so there are but few left to keep up the Sabbath-school and meetings. Those who are left are of good courage in the Lord, and, with those who have moved away, are trying to extend the glad tidings of the soon-coming Saviour, with the associated truths. In Kyneton we found those whom we left last January still rejoicing in the truth.

The next place visited was Wychitella, a country district, where a few weeks were spent last October in holding Bible-readings. I found the brethren here had not been idle, but had kept up their meetings and Sabbath-school, and had done some missionary work. As an evidence that they had a live interest in the last message to the world, they had "laid by" as the Lord had prospered them to help send the truth to others. Some here have passed through trials, having much opposition to contend with; but they have realized the promises of God to those who endure. I remained here several days, and visited some who were interested, holding Bible-readings, etc. On the Sabbath, after the Sabbath-school and preaching, we celebrated the ordinances for the first time at this place. All felt that it was a profitable season.

On Monday, visited Castlemaine, and spent the afternoon and evening with the friends there. They are anxious to have help, that a company large enough to hold Sabbath-school and meetings may be raised up.

Quite a number of the friends from these places expect to attend the meetings to be held at Melbourne.

M. C. ISRAEL.

THE CAUSE IN ADELAIDE.

It was my privilege to pay a visit to the truly beautiful city of Adelaide, and spend about ten days with the church there. Leaving Melbourne on the morning of July 18, I had a few hours with friends at Ballarat, and in the evening proceeded on my journey and reached Adelaide at 10 o'clock the next morning. This was my first journey by rail in the colonies, and having spent much of the time for several years on American railways, the differences in the two systems were made quite prominent. Presuming that it would be of interest to the reader, I will mention some of them. American carriages are much longer and larger than these. They are entered at the ends only, where there are steps and broad platforms, affording an opportunity to pass freely from one car to the other, through the entire train while in motion. The doors are not locked. An aisle runs through the car, and short, upholstered seats for two are arranged on each side. The backs of these seats reverse to suit the way the car is running, or the wish of the passenger. Each carriage is supplied with water, and with toilet rooms, and is also warmed in cold weather. The traveller is at more liberty to move about, to go on or off the train, and less subject to discomfort than on the colonial trains. The man in charge of the train, called the "conductor," immediately after leaving a station takes up the tickets of passengers coming aboard, except such as are going beyond his "run." Train men are frequently passing through, attending to the comfort of the travellers. During the night ride to Adelaide, the cold was quite severe, and the close compartment gave but little chance to move about. On leaving the station, we found we had a companion who was "beastly drunk," and of course had to endure his profanity and vulgarity until a station was reached after a very long ride, when by vigorous kicking at the door, we secured an exit for

the man to more congenial quarters. There are some points of excellence with the railroads in this country. Accidents are carefully guarded against, though they do happen; quick time is made on through trains, and employees are universally polite and obliging. The long seats, too, are quite comfortable, provided they are not too crowded. American locomotives are quite different in appearance from the Australian. A large and powerful reflecting lamp in front, throws light on the rails in the night for quite a long distance ahead. A "pilot" is also attached in front, consisting of bars of wood and iron, so arranged as to throw objects which are in the way from the track. In the cab the driver and stoker are provided with comfortable seats, upon which they may ride when it does not interfere with their work.

The railroad just before reaching Adelaide passes through a mountainous country, abounding with beautiful scenery. There are seven or eight tunnels, most of them quite long, through which the train passes. As it emerges from the last one, and the valley, city, and bay lie spread out to view, the scene is one of great beauty.

I was welcomed at the station by Bro. McCullagh, and my old friends at home would not greet me any more cordially, or receive me more kindly, than did these new-found friends in "far-away Australia." They had been without the help of a minister for twelve months, and were hungry for the word of truth. Their usual place of meeting was otherwise occupied much of the time, so that our meetings were somewhat interrupted. Still, during the time, we held eleven services, all of which were well attended. The discourses were upon practical and devotional themes, inciting to a deeper spiritual experience; and the truths met with a response in the hearts of those who heard. The Lord graciously met with us, and we all felt the occasion to have been a profitable one.

The church in Adelaide was organized two years ago with twenty-five members. Since then the number has reached fifty-five, of whom forty-five are at present retained. There are several who observe the Sabbath and have not yet united with the church. The Sabbath-school numbers sixty. The church is poor in this world's goods and has struggled with some trials; but the missionary spirit has been kept alive, and the hearts of the church encouraged from time to time by additions to their numbers, and a good degree of union now prevails.

It is to be hoped that the cause in that city and in South Australia may receive more attention in the near future. The field is evidently a good one, and many hearts longing for truth invite the laborer thither. But with us at present, while the harvest is great, and the fields already white, the laborers are very few.

On Monday, July 30, I parted from this dear people. May God bless them in their "work of faith, and labor of love, and patience of hope." I stopped one day at Ballarat, and enjoyed one meeting with the church there in connection with Bro. Curtis, who was holding a series of meetings with them. Of these he will himself speak.

G. C. T.

MEETINGS AT BALLARAT AND GEELONG.

I was with the Ballarat church from July 19 to August 10. This church has been eight months without ministerial help, yet the members were by no means disheartened or idle. Three or four had devoted nearly all their time, during the last few months, to Bible work, with very satisfactory results. With few exceptions, the members were earnestly striving to purify their "souls in obeying the truth."

As the plain, practical truths for these last days were presented, the Lord came very near to his people, and all hearts were softened and subdued by the influence of his holy Spirit. Those who were becoming weary in well-doing, returned and took up the cross anew. May God help them to "hold the beginning of" their "confidence steadfast unto the end."

Three adults united with the church, one by letter, and two upon confession of faith. As a result of the labor that had been put forth by the members, seven signed the covenant, and there are others who are very much interested. With a minister to visit them occasionally and bind off the interest that they awaken, I see no reason why the church may not steadily increase in numbers. The interests of the Sabbath-school and tract and missionary society were looked after.

August 10 to 13 I spent with the company at Geelong. Was very much pleased to find them with their lamps trimmed and burning. We celebrated the ordinances on the Sabbath. It was a precious season, and all seemed anxious to renew their covenant with the Lord. Some who had become interested in the truth through the efforts of these brethren were present each evening, and Sunday afternoon, at our services.

WILL D. CURTIS.

Timely Topics.

THE CONVERSION OF THE WORLD.

THE published reports of the International Missionary Conference which closed its session in London a few weeks since, have been of interest to readers all over the world. There is no Christian but would rejoice to see the world universally brought under the mild and peaceable sway of the gospel. The ardent enthusiasm of many of the speakers in the conference would lead to the impression that this is being very rapidly accomplished. But the cold facts in the case cause us to pause in our conclusions. Speaking of the work in China, J. Hudson Taylor says:—

I made the statement at a previous meeting, which I will repeat, that while the result of eighty years of evangelistic effort in China has brought us to rejoice in 32,000 converts to Christianity, about 150,000,000 of the Chinese have been either turned into opium smokers or have come to suffer from the opium vice, as husband, wife, father, or mother.

Another speaker, Dr. James L. Maxwell, said:—

We deliberately cultivate the poppy and minister to the vice of a heathen people; more than that, we fatten upon that vice, in spite of the fact that the rulers of the Chinese have again and again remonstrated with us, and in spite of the fact that our action is leading to the physical, moral, and social ruin of the people. Of late years there has crept over the Christians of this country a very strange apathy in dealing with this opium trade. Intellectually we have acknowledged that it is wrong, and we have signed memorials against the traffic; but we have not kept it in our hearts as a burden upon our souls before God.

A resolution was introduced by Dr. W. M. Taylor of New York, and adopted, which reads as follows:—

That this International Conference, comprising delegates from most of the Protestant Missionary Societies in the world, is of opinion that the traffic in strong drink, as now carried on by merchants belonging to Christian nations among native races, especially in Africa, has become a source of terrible and of wholesale demoralisation and ruin, and is proving a most serious stumblingblock to the progress of the gospel. The Conference is of opinion that all Christian nations should take steps to suppress the traffic in all territories under their influence or government, especially in those under international control, and that a mutual agreement should be made to this effect without delay, as the evil, already gigantic, is rapidly growing.

In the course of a stirring speech upon the resolution, Dr. Taylor remarks:—

I saw in one of your morning papers this week a paragraph with reference to King Quamin Fori, and a visit paid to him by Sir Brandford Griffith, Governor of the Gold Coast. "All that King Quamin Fori asks, is that Her Majesty's representative will instruct the merchants of Addah to pay for palm oil in cash instead of gin." The Governor, in answer to this appeal, said he could not interfere with the course of trade. The last sentence in the paragraph is to the following effect:—

"The prevalence of the habit among Christian traders in that region of paying the heathen for his goods 'in gin' may possibly have something to do with the curious circumstance that king after king with whom the Governor held a palaver, during his official progress, appears to have asked for a supply of handcuffs."

Yes, the trade in handcuffs is one that is stimulated by the gin traffic. Here is a trade-mark for the gin bottle. Handcuffs! Yes, handcuffs that enslave, handcuffs that degrade; oh, yes, put it on the gin bottle everywhere.

A memorial signed by 403 missionaries was sent up to the conference protesting against the licensing of vice by the Government in India. One paragraph of the memorial reads as follows:—

It is therefore with sorrow and shame that we behold the Government of India recognizing prostitution as a lawful 'business,' providing houses for the free occupation of numbers of women engaged therein, and issuing to them certificates authorizing them to pursue that course of life which God so repeatedly and so emphatically condemns, prohibits, and warns against in his written Word.

Thus we behold the sad spectacle that while a devoted band of men and women are willing to sacrifice life and all it holds dear to the noble work of bringing benighted souls to the knowledge of the Saviour, and they are meeting with some success, satanic avarice and corruption crowd into the doors which Christianity and civilization are opening, and overwhelm a helpless and ignorant humanity with tidal waves of degradation and ruin. And the hands of the emissaries of evil are strengthened by Christian governments which combine with wicked men in this infernal pursuit of revenue.

It is the results of such iniquitous ways that give the London *Times* occasion to throw out a challenge to the conference, from which we quote the following:—

Criticism cannot express itself as altogether contented with the amount of ground which has been annexed. . . . Before the promoters of missionary work can expect to have greater resources confided to them, they will have to render a satisfactory account of their trust in the past. Their progress, it is to be hoped, is sure; indisputably it is slow. A Congress like the present would be better employed in tracing the reasons for the deficiency in quantity of success

than in glorifying the modicum which has been attained. . . . The cause marches at a pace, which, unless it be registered by the enthusiasm of Exeter Hall, appears little more than funereal. . . . For eyes not endowed with the second sight of the platform, the principal citadels of heathendom continue to flaunt their banners as before. If some people profess to believe that they hear too much of foreign missions, the explanation is that they see too little of their results.

is altogether wrong to attribute the "funereal" which characterizes the onward march of the missionary cause to the imbecility of the Christian religion or the inefficiency of its advocates. Let the reason rest with the other soul-destroying works of this infamous cupidity. We would not discourage the noble workers in the missionary fields; may God bless them and their labors. But those who stay at home, and fondly talk of the millennium and the speedy conversion of the whole world to Christ and the gospel, are encouraging a delusive hope. The Word of God does not indicate such consummation. The heathen nations and all earth's nations are to be dashed "in pieces like a potter's vessel" when the Saviour comes to take his kingdom.

THE SUNDAY HOLIDAY.

THE following was taken from the news columns of the Melbourne Age of August 15, and is of interest as showing the drift of a large share of the public mind on the Sunday question:—

A petition signed by Mr. Richard Henry Cooling, "in favor of the revival of the Sunday holiday," was presented to the Legislative Assembly yesterday by Mr. Jones. The petitioner states that he views with grievous alarm the constantly growing tendency of a certain portion of the population to diverge from the commands of the Creator in the matter of Sunday observance. One day in seven had been given as a holiday in reward for the six days' toil. For nearly 2000 years all Christendom had observed the Sunday holiday, the British nation alone excepted. The petitioner, after enlightening the House as to the number of professing Christians in the world, and when Christianity was introduced into Britain, proceeds to say that "a certain small, ill-defined, irresponsible body of persons, known by the generic name of Sabbatarians, of no acknowledged position and of no recognized authority, but possessed of the most unlimited assurance and matchless effrontery, have grown up amongst us, and have from time to time made peremptory demands upon your honorable House, and have almost commanded you to pass some most obnoxious, oppressive, and offensive laws seriously affecting the liberty of the subject on Sundays, laws which quite annul the divine command, and entirely change the character of the day." The Sabbatarian "morbid method of passing the Sunday in enforced idleness and gloom," Mr. Cooling thinks unholy, a "cruel, positive tyranny to the working classes," and had a very great tendency to disgust people with true religion. He prays the House to "shake off the yoke of Sabbatarianism as you would a foul, unclean thing, return to Christianity, repealing all laws to the contrary," and restoring to the working classes their birthright, the "divine gift of the Sunday holiday."

The term "Sabbatarians" is here used in reference to the class who are pleading for strict Sunday observance, rather than in its true sense, in which it applies to observers of the seventh day. The petition referred to must be a literary curiosity, and is worthy of preservation as such on account of the outlandish combination of ideas which it presents. A man pleading for a Sunday pleasure holiday on the authority of "the commands of the Creator in the matter of Sunday observance"! We all know that Sunday observance never was commanded by anybody greater than the emperor Constantine and the pope of Rome.

But the thought that God commanded the Sabbath to be observed as a public holiday "in reward for six days' toil" is preposterous. The great mass of men do not work for God during the six days, as far as we have observed. But having given men six days for their own work and pleasure, the Lord requires the seventh, not a seventh day to be observed to him. How we are to keep it we are told in Isaiah 58: 13: "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, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," etc.

In reference to the true nature of the Sunday institution, however, Mr. Cooling is quite right. It derives its name from the pagans, by whom it was devoted to an idolatrous festival to the sun. And as heathen influences began to prevail in the Christian church, the custom of observing it as a festival in honor of the resurrection was encouraged and adopted, not by divine command, or the example of Christ or the apostles, but by the church and its rulers, during a time of general apostasy and religious declension. Hence to observe the day as a holiday is perfectly in keeping with its nature and the design of those who instituted its observance by the Christian world.

It is a grave mistake to confound the Sunday institution with the Sabbath of the fourth commandment, though a common one; and to enforce the observance

of the first day of the week by a precept which plainly says the seventh day, and gives special reasons why it should be the seventh and no other, is another mistake of a serious and yet common nature. But to plead for the Sunday holiday on the authority of the command of the Creator, and to complain that strict Sunday observance is likely to "annul the divine command," takes the precedence as a specimen of unique logic.

LABOR troubles have agitated Australian business circles to quite an extent for several weeks past. The iron-moulders of Melbourne, to the number of 500 men, went out on a strike on the question of wages. The coal miners of Newcastle, having for a long time hung upon the point of going out, have voted in favor of a general strike. And unless peaceable measures of arbitration can be arranged within a very short time, a serious calamity will be precipitated upon the entire colonies. The Maritime Labor Unions have been engaged in a fierce struggle for what they regard their rights and interests, as opposed to the encroachments of the Shipowners' Association, and the employment of Chinese help on vessels trading in Australian ports. Especial trouble upon the latter point has been had with the steamers of the Oceanic Company, running between Sydney and San Francisco. On these vessels, white firemen and coal passers have been replaced by Chinese laborers. Definite action was first taken in the case of the *Alameda*, and on account of telegraphic interruption at the time, which prevented the captain from communicating with the owners, an agreement was made by which the Chinese were to be discharged and Australian men put in their places; and the vessel was unloaded and proceeded unmolested. The next vessel, the *Mariposa*, did not accede to the demands of the Labor Council, but discharged and loaded her cargo under police protection, to the disgust of the Labor Union. Word now comes that the owners refused to discharge the Chinese from the *Alameda*, and the prospects are that serious complications may arise.

Such difficulties are to be deplored. But the conflict between organized capital and organized labor, becomes deeper and more determined, each year. We can but sympathize with the laboring man, who honestly endeavors to obtain a living, but is often restricted, and deprived of his rights, by powerful and soulless corporations and combinations. But strikes and boycotts are to be deprecated. They are as sharp swords, which wave every way, slashing indiscriminately the innocent and the guilty, especially the innocent. The loss entailed by such movements comes almost wholly upon the general public, and upon those who take these expensive means to redress their wrongs. It is doubtful if matters are made any better by these means. It is more than likely that the strife will thereby be embittered.

But God has spoken directly upon this matter of labor oppression in our days, as follows: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabbath. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5: 1-8. It is vain for the true disciple of Christ to hope that he will in this state of things, escape from the power of the extortioner, and live in the enjoyment of equality and prosperity. But the word of God points out the day of deliverance, and it draws near. Let us learn to wait patiently for it.

SINCE the accession of William II. to the throne of Germany, affairs have taken a peaceful aspect, to the surprise of very many who have for several months anticipated a warlike policy on his part. His visits to the Czar of Russia and the Scandinavian monarchs have served to quiet public apprehension of immediate trouble in Europe, and the project of a general European conference to adjust the Balkan controversy is again revived. It is said that the Emperor is in favor of the mutual disarmament of the powers. It is extremely doubtful if any one of them could be prevailed upon to do so, though each would be very happy to see his

neighbors dismissing their armies and laying by their arms. It would be an opportunity for which several of them have been anxiously looking for years.

The financial situation of Victoria, as set forth by the budget speech of the premier, Mr. Gillies, before Parliament, is a cause for encouragement and congratulation to all who are interested in the public prosperity. The revenue exceeded the estimate of the treasurer made at the beginning of the year by £639,048. The gross revenue of the colony in the past year was £8,236,065, and exceeds the expenditures by £837,415.

The proposals for disbursing this large surplus are such as will, if carried out, tend to promote the permanent interests of the country; especially those relating to the encouragement of different branches of agriculture, the reduction of letter postage to one penny, and the readjustment of the tariffs to accommodate the wants of the laboring classes and to build up home industries, are proposed measures sure to be greeted with general approval.

News Summary.

There are now 1,529 Zulu Christians.

There have been serious riots in Paris in connection with labor strikes.

A new steamship line is about to be established between Hamburg and Australia.

Statistics show that out of every 1000 marriages in France, 14 are subsequently dissolved.

It is said that total abstinence has been incorporated in the work of all the American missions in Burmah.

The opening of a new section of railway completes the communication between Paris and Constantinople.

The eleventh World's Conference of Young Men's Christian Associations is held this season in Stockholm, Sweden.

The Canadian Senate is considering a motion in favor of political union with the British empire on a republican basis.

Mr. Seddon, captain of the English football team now in Australia, was accidentally drowned at Maitland, N. S. W., on the 15th ult.

In Japan there are 221 organized Christian churches, with a total membership of 19,827. During the past year there have been 4,937 additions.

The heavy rains that have lately fallen in Europe have resulted in serious floods with great damage to property in Germany, Austria, and Western Russia.

About £20,000 worth of jewellery has been stolen from the Crown Prince of Sweden. The stolen articles include trinkets of great historical and artistic value.

It is asserted on apparently good authority that one of Queen Victoria's daughters, Princess Helena, wife of Prince Christian of Schleswig-Holstein, has decided to join the Catholic church.

The Government of South Australia has expressed a willingness to enter into an arrangement with Victoria and New South Wales to run Sunday trains for the more prompt delivery of the mails.

A portion of Valparaiso, the chief seaport town of Chili, was recently inundated by the giving way of a reservoir, causing great destruction of lives and property. Nearly 200 bodies have been recovered.

A marked change in the relations between Germany and Russia seems to have resulted from the recent meeting of the Emperor and the Czar. It is even said that the Czar has promised to assist Germany in case of an attack by France.

General Philip Sheridan, Lieutenant-General of the United States army, died recently at the age of 57. During the late American war, he won an enviable reputation as a soldier. General Schofield succeeds him in the command of the army.

Nearly 100,000 men were recently thrown out of employment by the shutting down of the Pittsburg, Pennsylvania, iron mills, in consequence of a disagreement between the wage committees representing the working-men and the manufacturers respectively.

Brigandage in the East has recently received a check by the killing of 20 Greek brigands, one of whom a few years ago received £14,000 ransom for an English officer whom he had captured. But brigandage is still a flourishing business on the Montenegrin-Albanian frontier.

According to a circular published by the Young Men's Christian Association of Illinois, there are in that State 600,000 young men between the ages of sixteen and forty, 550,000 of whom are outside of the membership of evangelical churches. In several churches there is not a single male member.

Count von Moltke, who is nearly 88 years of age, and has been for the past 17 years Chief Marshal of the German empire, has resigned his position. Acting in conjunction with the late Emperor William and Prince Bismarck, his military skill contributed not a little to the founding of the German empire. As is fitting, the present Emperor has expressed his appreciation of Count von Moltke's services, and has appointed him President of the Committee on Imperial Defences. Count von Waldersee, his successor, is acceptable to Austria.

Health and Temperance.

THE TWO GLASSES.

THERE sat two glasses filled to the brim,
On a rich man's table, rim to rim ;
One was ruddy and red as blood,
And one was clear as the crystal flood.

Said the glass of wine to the paler brother :
" Let us tell the tales of the past to each other ;
I can tell of banquet and revel and mirth,
And the proudest and grandest souls on earth
Fell under my touch as though struck by blight,
Where I was king ; for I ruled in might.
From the heads of kings I have torn the crown,
From the height of fame I have hurled men down.
I have blasted many an honored name.
I have taken virtue and given shame ;
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.
Far greater than any king am I,
Or than any arm beneath the sky.
I have made the arm of the driver fail,
And sent the train from the iron rail ;
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me ;
For they said, ' Behold how great is he !
Fame, strength, wealth, genius before him fall,
And his might and power are over all.'
Ho ! ho ! pale brother," laughed the wine,
" Can you boast of deeds as great as mine ?"

Said the glass of water : " I cannot boast
Of a king dethroned or a murdered host ;
But I can tell of a heart once sad,
By my crystal drops made light and glad ;
Of thirsts I've quenched and brows I've laved ;
Of hands I've cooled, of souls I've saved.
I have leaped through the valleys, dashed down the mount-
ain.

Flowed in the river, and played in the fountain,
Slept in the sunshine and dropped from the sky,
And everywhere gladdened the landscape and eye.
I have eased the hot forehead of fever and pain ;
I have made the parched meadows grow fertile with grain ;
I can tell of the powerful wheel of the mill
That ground out the flour and turned at my will,
I can tell of manhood debased by you
That I have lifted and crowned anew.
I cheer, I help, I strengthen and aid ;
I gladden the heart of man and maid ;
I set the chained wine-captive free,
And all are better for knowing me."

These are the tales they told each other,
The glass of wine and its paler brother,
As they sat together filled to the brim,
On the rich man's table, rim to rim.

WINE AND THE BIBLE.

J. H. KELLOGG, M. D.

TEXTS SAID TO FAVOR THE USE OF WINE (CONTINUED).

The Passover Wine.—Was the wine used by Christ and his disciples at the passover supper, just before the crucifixion, fermented or unfermented ?

This is an interesting question ; for all Christendom have for hundreds of years acted upon the supposition that the wine employed was fermented, and have used this kind of wine in the sacrament. If we can ascertain with certainty the character of the wine employed by the Jews in the passover feast, we shall be able to settle this question satisfactorily. Can we do so ? The following facts seem to make the matter sufficiently clear :—

1. The process of fermentation is one of putrefaction, or decay. The ancients understood this, and were also acquainted with the fact that fermentation is occasioned by leaven, or ferment.

2. Not only leavened or fermented bread was forbidden during the passover, but all fermented things. Says Kitto, " All fermented substances were prohibited during the paschal feast of the Jews, and during the succeeding seven days." Hence the passover was called the " feast of the unleavened," the word bread not being found in the original.

3. If the body of Christ was necessarily represented by bread which was absolutely free from ferment or leaven, surely his blood—" which is the life"—should be represented by wine equally free from putrefactive elements.

In view of the above facts, we are certainly justified in the belief that the communion wine used by our Lord was wholly free from alcohol.

" For every creature of God is good." 1 Tim. 4 : 4.

Fermented wine is not a " creature of God." It is the poisonous product of a destructive process, and not the result of a creative act, so that it can in no sense be called a " creature of God." Unfermented wine, the fresh juice of the grape, is certainly good and wholesome, and it may with propriety be called a " creature of God ;" for it is one of the products of his hands, as shown by Ps. 104 : 14, 15.

" Drink no longer water, but use a little wine for thy stomach's sake." 1 Tim. 5 : 23.

This text is regarded by moderate drinkers as their stronghold. Whenever reasoned with, on the subject, they quote Paul's advice to Timothy, and apply the same to themselves, irrespective of the state of their stomachs. In the great majority of cases, the stomach makes no complaint until after the habit of wine taking has been formed. This fact alone is quite significant, but we would invite the attention of those who seek consolation from this text to the following points :—

1. The fact that it was necessary for Paul to advise Timothy to " drink no longer water, but wine," proves conclusively that Timothy was not in the habit of drinking any kind of wine.

2. Paul recommended wine as a medicine for Timothy on account of some weakness of his stomach, and other infirmities. This would not be recommending it for the habitual use of well persons.

3. The wine that Paul recommended was such as would be good for Timothy's stomach, else he would not have advised him to use it. Alcoholic drinks are notoriously bad for even a healthy stomach. They interfere with digestion, and are one of the most prolific causes of dyspepsia. Unfermented wine, on the other hand, has just the opposite properties. It is a most wholesome article, and was much esteemed by the ancients for the very purpose for which Paul recommended wine to Timothy. The conclusion, then, is irresistible, that the kind of wine recommended by Paul was the unfermented juice of the grape. This position is confirmed by Athenæus, who recommended sweet wine " as being very good for the stomach." Paul certainly could not have recommended fermented wine to Timothy, for Pliny, Philo, and Columella, in speaking of fermented wines, say that they produced " headaches, dropsy, madness, and stomach complaints." Who will believe that Paul advised Timothy to use the very article that would cause his stomach to become diseased if it were not already so ?

" Not given to much wine." 1 Tim. 3 : 3 ; Titus 2 : 3.

Moderate drinkers seem to find in these and similar texts ample support for their practice. They argue that Paul did not condemn the use of wine entirely, but only its excessive use. In 1 Tim. 3 : 3, Paul says, " Not given to wine," no qualifying word being used. The other expressions evidently do not mean that the use of intoxicating wine in any degree would be allowable. If such a rule of interpretation as moderate drinkers adopt were followed in explaining other similar expressions, we would have some very strange doctrines taught. For example, we read, in Eccl. 7 : 17, " Be not over much wicked." According to the rule referred to, we must understand this to mean that a man may sin in moderation if he is careful to avoid becoming excessively wicked. Such a doctrine would be fatal to Christianity, and obnoxious to reason. Any degree of indulgence in sin is wrong. Any degree of indulgence in intoxicating drinks is also wrong.

We may allow a literal interpretation of the text by reference to the fact that even unfermented wine may be used in excess, just as food may be indulged in to a gluttonous extent. Such use of wine may have been referred to by the apostle.

TYPHOID FEVER AND WATER-FILTERS.

DR. BROUARDEL, a French physician, recently gave his views on the subject of enteric fever before the International Hygienic Congress held at Vienna. He said that, although typhoid fever could be propagated by the air we breathe, the soiled linen of typhoid patients, and by the hands of attending nurses, still drinking-water was the principal vehicle of the germs of typhoid fever, for in ninety-nine cases out of a hundred the cause had been clearly traced to it. This is very strong language, and, uttered in the presence of such a Congress, it must be believed, and, if true, it carries a valuable warning which should not be neglected by any head of a family, because it shows that by appropriate means typhoid fever may be avoided. This voice of warning clearly shows the necessity for filtering all drinking-water, which is too often neglected because it involves a little trouble. There are now plenty of filters on the market, and to those who grudge their cost, I advise the purchase of some sand and charcoal to make a home-made filter. Two things are essential in all filters ; first sufficient material to insure full action ; and, second, constant washing and cleaning of the filtering substances. My own practice was to take my home-made filter apart every two weeks, and carefully wash each filtering substance separately, and then repack. If any skeptic could see and smell the accumulated filth removed at these times, he would become a convert at once. Any filter that cannot be treated in this way should be rejected, for it is worse than useless. It is better to drink water, bad as it is,

than to run it through stinking filtering material in which every kind of contamination is concentrated.

If the water has a foul odor, it should be boiled after filtration, not before it is filtered ; we do not want a decoction of the impurities. But avoid the boiling unless your suspicions are aroused that the water contains infective matter, for boiled or distilled waters are objectionable for drinking purposes.

For all ordinary purposes, charcoal and sand make the best filters and stand at the head of filtering material. It is very singular how perfectly sand alone will filter water, not only acting as a strainer and removing suspended impurities, but also acting mechanically in some way which cannot as yet be explained, and removing substances in solution. This action of sand was demonstrated recently by some eminent London chemists. The power of charcoal in this direction is of course well known, so that by the combined action of charcoal and sand very perfect filtration can be accomplished.

Perhaps a description for making a home-made filter may be acceptable, if the construction is so simple that the material is at hand everywhere.

Take a pail (if of wood let it be a new one), and bore holes with an auger all over the bottom. Procure some of the finest and clearest sand obtainable, and, having thoroughly washed it in many waters, place it in a bag made of some strong cotton material ; this bag should be the shape of the bottom of the pail, but slightly larger, and about two inches thick. When this bag is filled with sand and sewn in, it will be like a thick, round pad, which, when placed in the bottom of the pail, is ready for use. Place the pail over another clean pail, and pour water in at the top. If the sand is fine and pure, it is remarkable what excellent filtration can be obtained from this simple contrivance, which costs a trifling sum. It is, of course, necessary that the bag should not be filled too full, but it is best when half filled and limp, as it will then adhere to the sides if pressed out, preventing the water from running around the bag instead of through it.

The above is a simple strainer ; but better filtration can be done if a second bag filled with charcoal is placed under the sand-bag.—*Christian Union.*

HOW TO KEEP WELL.

WHEN an engine is running full speed, every part in perfect play, the engineer knows well that constant vigilance is the price. If he relax his care to oil, polish, and examine, trusting to luck and good chance to take him along safely, he will soon be dismissed for unfaithfulness. The human body, that perfect machine, the man wonderful in the house beautiful, must also be carefully looked after by the engineer, otherwise the boiler will run low when he wishes the propelling power strongest, the tension snap when need of firm hold is greatest. One is prone to forget the " ounce of prevention," but it must be remembered if good health is long retained. It pays to consider the matter. The " hints " given are from good authority, and I think merit attention.

Do not wear tight clothing ; the obvious reason every intelligent mind can see. Cleanliness is next to godliness, therefore a virtue worthy of practice. Do not eat too much. Each person can best determine for himself when that amount is reached. Dio Lewis says, " After all, it is not so much the quality as the quantity." Do not eat hot food, especially bread, and do not eat late at night. Eat something within an hour after rising, if obliged to labor or study, or exposed to malaria or contagion. If possible, eat in pure air, and not too fast. Nothing is gained by bolting food, and much harm may follow. Drink, if at all, at close of meals, not too strong or too hot ; never take a full glass of very hot or very cold liquid to wash down food, as the saliva is wasted and stomach flooded.

Keep the body scrupulously clean ; change often the clothing worn next the skin, and do not economize in wash bills. Never sleep in clothing worn during the day. Ventilation cannot be accomplished by simply letting the pure air in ; the bad must be let out. If rooms, especially sleeping-rooms, are not constructed on this plan, a little contriving will find a way. Have a stated time for going to bed, and if possible adhere to it. " Late hours are shadows from the grave." Fail not to take full respirations. Deep breathing is one of life's strongholds, and pure air is free.

Watch the children in regard to health matters. Many delicately-born children have been reared to strength and usefulness by careful adherence to hygienic rules.

Physicians differ widely in the *modus operandi* of disease, diagnosis and treatment, but all doctors of all schools agree on the beneficial effects of pure air, water, and sunlight, and general hygienic principles.—*L. Eugenie Eldridge.*

TEMPERANCE FROM A FINANCIAL STANDPOINT.

A LAW prohibiting the liquor traffic was passed in Maine in 1846, and has since remained in force. In a recent letter, the Hon. Neal Dow of that State enumerates eleven points in which the law has proved an advantage to the people. "Not the least of these is that from being one of the poorest States in the Union, Maine has now become one of the wealthiest, and its people, from being poverty-stricken and squalid, are now universally thrifty and industrious, and many of them are rich."

A similar law has been in operation in Kansas for a few years. When the law was pending, there was a great outcry that it would ruin the financial interests of the State; but the following paragraph will show how this prediction has been realized:—

"Kansas seems to have entered upon a period of wonderful prosperity, and the explanation is not hard to find. The *Hiawatha Democrat* says, in commenting upon the signs of growth to be seen everywhere: 'One reason that Kansas towns are enjoying such a boom, and spending so much money in improvements, is that before prohibition she sent out more than £5,400,000 each year for liquors; last year she sent out but £1,400,000. The difference is used at home, and the results are seen every day.'"

A prohibitory law would be a blessing to Ireland, judging from the following: "The *Belfast Witness* (Presbyterian) says that drink is more than ever the curse of the Irish people. The drink bill is far in excess of the rent bill at its highest. In all the little villages and crossings, the publicans drive a thriving business, no matter to what degree of poverty the peasantry has been reduced. There is always money enough to buy the whisky."

Look on this picture, then on that. Well did the bishops of the Methodist Episcopal Church say, in their recent quadriennial address: "The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the homes, to the church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it for Christians is that of relentless hostility. It can never be legalized without sin. No temporary device for regulating it can become a substitute for prohibition. License, high or low, is vicious in principle, and powerless as a remedy."

A DISEASED IMAGINATION.

THE influence of the imagination in causing and curing diseases is far greater than is generally supposed. The *Detroit Times* relates the following curious case illustrative of the way some people are misled by a morbid fancy:—

"Hallucination!" said Dr. Jenks. "I knew a man once who thought his legs were made of glass. Lived down East. An old, wealthy dyspeptic bachelor. I think the idea about his legs was the result of dyspepsia. Anyway he was so afraid of having his legs broken that he cried out whenever any one approached the bed. There was an old doctor in the vicinity who was half mad himself, and this old fellow determined to cure him. One day he called and asked the old man to come out for a drive. Of course the old fellow was horrified, but the doctor insisted, and he at last consented to go. A bed was made up in the doctor's conveyance, and the dyspeptic carried out and tenderly laid on it. They drove off and about, until over the hill a little distance off they saw the stage coming."

"Then the doctor, by a dexterous twist of the lines, overturned the buggy, and tumbled the old man out into the middle of the road. Of course he cried out that he was done for; but the doctor righted his buggy, and drove off, leaving him squirming in the middle of the road, and quite unable to move, owing to glass legs. Suddenly he was alarmed by a shout, and saw the stage come tearing down the slope, heading straight for him. He gesticulated, but the doctor had fixed things with the driver, and the stage came right along. Well, the old fellow stood it until the stage was only a few feet away. Then he jumped up and ran—ran clear back to town—and was never bothered with glass legs again."

—*Good Health.*

GRIEF anticipates age. Dwelling on the inevitable past, forming vain hypotheses as to what might have been if this or that had or had not been, or acquiring a craze for recounting what has occurred—these acts do more to harm future health and effort than many things connected with real calamity. Occupation and new pursuits are the best preventives for mental shock and bereavement.—*B. W. Richardson.*

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Melbourne, Australia, September, 1888.

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THE CENTENNIAL EXHIBITION.

The Exhibition now in progress in this city reflects great credit on those who have had it in charge. To give anything like an adequate account of the marvels of the display would require the entire paper, which we cannot afford, as much as we admire the Exhibition. The building stands in Carlton gardens, near the centre of the city, and covers thirty-five and a half acres of land. The cut we print gives a view of a small portion of the gardens, and the south front of the main building; but gives but little idea of the vast extent of the latter. Upon entering, the visitor passes directly under the main dome, which rises two hundred feet, and as he pauses here and looks around and above him, he is almost bewildered. The "Avenue of Nations," fifty feet wide and one-fourth of a mile long, is immediately before him, and as he passes along it the courts of the different nations open to the right and left, and he becomes the victim of a hundred impulses each impelling him to go in a different direction, to tarry and see this sight, or to hasten to another more wonderful. And the consequence is that generally he will go on in an aimless kind of a way, wandering over the one million six hundred and twenty-five thousand square feet of floor, until he don't know where he is or how to get out. His time is gone, and he hasn't half seen everything. But he who fails to ascend to the galleries, and see the wonders of the art collection will certainly miss the opportunity of a lifetime.

The musical department too, under the direction of Mr.

followed, amid flowing wine and gorgeous display, "they praised the gods of silver, and gold, of brass, iron, wood, and stone."

Let the thoughtful mind ponder, and read in all the passing events these scenes which the Saviour said should characterize "the days of the coming of the Son of Man." What is all the blaze of the glory of earth compared to the glory of the coming kingdom? For that kingdom let us earnestly prepare.

GENERAL MEETING AT MELBOURNE.

A GENERAL meeting of Seventh-day Adventists has been called to convene in Melbourne. The original appointment of this meeting was for August 24, but to accommodate those who wished to obtain reduced rates on the railroad it was concluded to defer the time to August 29. It is now expected that the meeting will open at Temperance Hall in Rae Street, North Fitzroy, Wednesday evening, the 29th. Services will be held for four days—forenoons, afternoons and evenings. And during the week following it is hoped that a sufficient number will be in attendance to maintain meetings nearly each day for the purpose of instruction in the various branches of the work. It is probable that some days will be devoted to visiting the Exhibition and other places of interest. But the main object of the occasion should be to obtain a nearness to God, to his work and to each other; and a better knowledge of the requirements of the work of God for these times. It is confidently

expected that a Conference, Sabbath-school association, and tract society will be organized at this time, and important measures will be discussed relative to the future of the work in these colonies. Among other matters to be considered is that of our growing publishing work. The time is not far distant when it will be necessary to organize an association for holding and managing the property and business, and to provide facilities to meet the increasing demands. The Melbourne church will care for all who come to attend the meeting, and cordially invite as many to come as can possibly do so. Those coming to the city should take the tram cars for North Fitzroy, and, getting



The Steamship *Wairarapa* arrived in Melbourne at noon August 23, bringing Pastor A. G. Daniels and wife from New Zealand. We are glad to welcome these fellow laborers; and their help at the general meeting will be greatly appreciated.

THE CENTENNIAL EXHIBITION NUMBER.

WE publish an unusually large edition of the *ECHO* this month for distribution at the Melbourne Exhibition. This will account for the nature of the matter contained on pages 132 and 133, which is especially designed to give to strangers a brief account of the history, work, and doctrinal characteristics of Seventh-day Adventists. Some articles otherwise intended for this number are necessarily reserved for our next.

WE give in this number a condensed catalogue of the books sold at this office and bearing upon points of present truth. We invite a careful perusal. Any points which are left obscure will be cheerfully explained upon application.

A GENERAL European Council of S. D. Adventists is convened at Tramelan, Switzerland, in connection with a camp-meeting. The camp-meeting is the second of the kind ever held upon the Continent. We rejoice at the signs of progress which attend the efforts of our workers in old Europe.

THE *ECHO* Publishing House has a neatly furnished booth in the United States court at the Centennial Exhibition, where the Hammond type-writer, health and temperance charts and publications, the works issued from this office, and a general assortment of our denominational literature, are displayed. Courteous and Christian ladies and gentlemen will be in attendance, to whom it will be a pleasure to show any of the above works to interested persons, or to converse with them upon any subject pertaining thereto.

F. H. Cowen, receives and deserves much attention and praise.

While it is to be regretted that there has been so much delay in getting the exhibits into place, yet, when we consider the immense distances from which they have been collected, the magnitude of the work will begin to appear, and credit will be bestowed upon the managers where some are inclined to render inconsiderate censure.

The objects for which the enterprise was created are good ones, from a worldly standpoint, and the magnificent display should encourage both the worker who sees the result of his labor, and the capitalist through whose means the results have been attained. It should serve to bring the two classes into closer relationship and to a blending of their interests. But the prevailing selfishness of human nature will doubtless prevent such a consummation. The doors of the Exhibition had hardly been thrown open when in several of the principal branches of industry, serious "labor troubles" loomed up, and amid the festive rejoicings of peace and prosperity arises the din of angry strife and the confusion of bitter struggles, such as never have been experienced in the history of this part of the world.

But to the careful and candid observer all these things present another and more important aspect. The world rushes madly on to its doom. The love of pleasure and of worldly glory attracts the masses of the people. Covetousness and crime prevail to a large extent. God is forgotten, and man is glorified. In the opening of the great feast the solemn tones of the "Old Hundredth," the "Hallelujah Chorus," and "Hymn of Thanksgiving," and even the tones of formal prayer, ascribed the honor and praise to God. And in the balls and fêtes which

off at Scotchmer Street, inquire for the *ECHO* office, which will be near at hand. Here a committee of entertainment will receive them.

AGREEABLE evidences are often received that the *ECHO* has made friends among its readers. Many seem much interested, and speak in high terms of the character of the paper, some even pronouncing it the "best religious paper they have ever read." One gentleman, a telegraph operator in a South Australian city, having received a few copies of the *ECHO*, decided to become a permanent subscriber. He says of it, "The writings, etc., are wholesome truth, unlike the trash one often meets with in papers misnamed religious." Another gentleman, a lay preacher residing near Newcastle, N. S. W., by a mere accident became possessed of a few leaves of the *ECHO*, and was so pleased with what he saw that he sent to the office for specimen copies, expressing the intention, not only to subscribe himself, but to induce his friends to do so. He writes, "I have been for over forty years a follower of Christ; but I have learned from this part of the November number things that I never knew before." A multitude of similar witnesses might be produced.

The International Tract Society has undertaken to supply free libraries and reading rooms in the colonies with the *ECHO*. In many cases the papers have been acceptable, and have been very generally read. One librarian, in acknowledging the receipt of the papers, expresses the opinion that the "*ECHO* ought to lie on the table of every free library, and must do good." Others are of the same tenor.