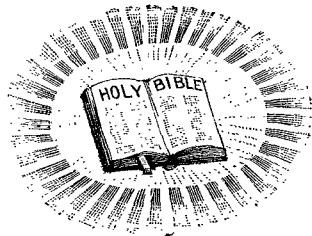


# Bible



# Echo

## AND SIGNS OF THE TIMES

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

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### Bible Echo and Signs of the Times.

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

#### SABBATH HYMN.

R. F. COTTRELL.

JEHOVAH spake the word, and it was done ;  
He gave command, and countless worlds upsprung ;  
Each system moved around its central sun ;  
Angels beheld, and songs of rapture sung.

He planted earth with trees and herbs and flowers,  
To every living creature he gave birth ;  
He placed the human pair in Eden's bowers,  
Gave them dominion over all the earth.

Six days were thus employed as he thought best,  
Though all might have been finished in an hour ;  
But he would consecrate a day of rest,  
In which to celebrate his love and power.

Hail, sacred Sabbath ! thus for man designed,  
And separated from the working days,  
And that from earth's labors he might lift his mind,  
And duly celebrate his Maker's praise.

All hail the power that spake the worlds from naught,  
All hail the goodness that to man is shown !  
All hail the love that man's best good has sought !—  
Let songs of thanks and praise surround the throne.

Though fallen man has lost his first estate,  
And sin has trampled on the day of rest,  
New heavens and earth Jehovah will create ;  
All then will keep the Sabbath, and be blessed.

### General Articles.

#### THE MYSTERIES OF THE BIBLE A PROOF OF ITS INSPIRATION.

MRS. E. G. WHITE.

"CANST thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done." It is impossible for the finite minds of men to fully comprehend the character or the works of the Infinite One. To the keenest intellect, to the most powerful and highly educated mind, that holy Being must ever remain clothed in mystery.

The apostle Paul exclaims, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways

past finding out!" But though "clouds and darkness are round about him, righteousness and judgment are the foundation of his throne." We can so far comprehend his dealing with us, and the motives by which he is actuated, that we may discern boundless love and mercy united to infinite power. We can understand as much of his purposes as it is for our good to know; and beyond this we must still trust the might of the Omnipotent, the love and wisdom of the Father and Sovereign of all.

The Word of God, like the character of its divine Author, presents mysteries which can never be fully comprehended by finite beings. It directs our minds to the Creator, who dwelleth "in the light which no man can approach unto." It presents to us his purposes, which embrace all the ages of human history, and which will reach their fulfillment only in the endless cycles of eternity. It calls our attention to subjects of infinite depth and importance, relating to the government of God and the destiny of man.

The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even to fully comprehend. But God has given us in the Scriptures sufficient evidence of their divine character, and we are not to doubt his Word because we cannot understand all the mysteries of his providence.

The Bible unfolds truth with a simplicity and a perfect adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while it enables the humble and uncultured to discern the way of salvation. And yet these simply stated truths lay hold upon subjects so elevated, so far-reaching, so infinitely beyond the power of human comprehension, that we can accept them only because God has declared them. Thus, the plan of redemption is laid open to us, so that every soul may see the steps he is to take in repentance toward God, and faith toward our Lord Jesus Christ, in order to be saved in God's appointed way; yet beneath these truths, so easily understood, lie mysteries which are the hiding of His glory,—mysteries which overpower the mind in its research, yet inspire the sincere seeker for truth with reverence and faith. The more he searches the Bible, the deeper is his conviction that it is the word of the living God, and human reason bows before the majesty of divine revelation.

Those are blessed with clearest light who are willing thus to accept the living oracles upon the authority of God. If asked to explain certain statements, they can only answer, "It is so presented in the Scriptures." They are obliged to acknowledge that they cannot explain the operation of divine power, or the manifestation of divine wisdom. It is as the Lord intended it should be, that we find ourselves compelled to accept some things solely by faith. To acknowledge this, is only to admit that the finite mind is inadequate to grasp the infinite; that man, with his limited, human knowledge, cannot understand the purposes of the Omniscience.

Because they cannot fathom all its mysteries, the skeptic and the infidel reject God's Word; and not all who profess to believe the Bible are secure from temptation on this point. Says the apostle, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Minds that have been educated to criticise, to doubt and cavil because they cannot search into the purposes of God, will "fall after the same example of unbelief." It is right to study closely the teaching of the Bible, and to search into "the deep things of God," so far as they are revealed in Scripture. While "the secret things belong unto the Lord our God," "those things which are revealed belong unto us and to our children." But it is Satan's work to pervert the investigative powers of the mind. A certain pride is mingled with the consideration of Bible truth, so that men feel defeated and impatient if they cannot explain every portion of Scripture to their satisfaction. It is too humiliating to them to acknowledge that they do not understand the inspired words. These things have been a cause of doubt and perplexity to many minds. They are not, however, chargeable to God's word, but to man's perversion of it. But the difficulties in the Bible do not reflect upon the wisdom of God; they will not cause the ruin of any who would not have been destroyed if no such difficulties had existed. Had there been no mysteries in the Bible for them to question, the same minds would, through their own lack of spiritual discernment, have found cause of stumbling in the plainest utterances of God.

If it were possible for created beings to attain to a full understanding of God and his works, then, having reached this point, there would be for them no further discovery of truth, no growth in knowledge, no further development of mind or heart. God would no longer be supreme; and men, having reached the limit of knowledge and attainment, would cease to advance. Let us thank God that it is not so. God is infinite; in him are "all the treasures of wisdom and knowledge." And to all eternity men may be ever searching, ever learning, and yet they can never exhaust the treasures of his wisdom, his goodness, and his power.

God intends that, even in this life, truth shall be ever unfolding to his people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of God's Word only through the illumination of that Spirit by which the Word was given. "The things of God knoweth no man, but the Spirit of God;" "for the Spirit searcheth all things, yea, the deep things of God." And the Saviour's promise to his followers was, "When he, the Spirit of truth, is come, he will guide you into all truth. . . . For he shall receive of mine, and shall show it unto you."

And yet God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can do. We shall advance in true spiritual knowledge, only as we realize our own littleness, and our entire depend-

once upon God ; but all who come to the Bible with a teachable and prayerful spirit, to study its utterances as the Word of God, will receive divine enlightenment. There are many things apparently difficult or obscure, which God will make plain and simple to those who thus seek an understanding of them.

It is sometimes the case that men of intellectual ability, improved by education and culture, fail to comprehend certain passages of Scripture, while others who are uneducated, whose understanding seems weak and whose minds are undisciplined, will grasp the meaning, finding strength and comfort in that which the former declare to be mysterious, or pass by as unimportant. Why is this?—It is because the latter class do not rely upon their own understanding. They go to the Source of light, the One who has inspired the Scriptures, and with humility of heart ask God for wisdom, and they receive it. There are mines of truth yet to be discovered by the earnest seeker. Christ represented the truth as treasure hid in a field. It does not lie right upon the surface ; we must dig for it. But our success in finding it does not depend so much on our intellectual ability as on our humility of heart, and the faith which will lay hold upon divine aid.

#### MORAL AND CIVIL LAW.

As God is the only moral governor, as his is the only moral government, as his law is the only moral law, and as it pertains to him alone to punish immorality, so likewise *the promotion of morality* pertains to him alone. Morality is conformity to the law of God ; it is obedience to God. But obedience must spring from the heart in sincerity and truth, or it is not obedience ; for the law of God takes cognizance of the thoughts and intents of the heart. But “all have sinned, and come short of the glory of God.” By transgression, all men have made themselves immoral. “Therefore by the deeds of the law [by obedience] there shall no flesh be justified [accounted righteous, or made moral] in his sight.” Rom. 3 : 20. As all men have, by transgression of the law of God, made themselves immoral, therefore no man can, by obedience to the law, become moral ; because it is that very law which declares him to be immoral. The demands, therefore, of the moral law, must be satisfied, before he can ever be accepted as moral by either the law or its Author ; but the demands of the moral law can never be satisfied by an immoral person.

If ever men shall be made moral, it must be by the Author and Source of all morality. For, “now the righteousness [the morality] of God without the law is manifested, being witnessed by the law and the prophets ; even the righteousness [the morality] of God which is *by faith of Jesus Christ* unto all and upon all them that believe ; for there is no difference ; for all have sinned [made themselves immoral], and come short of the glory of God.” Rom. 3 : 21–23. It is by the morality of Christ alone that men can be made moral. And this is the morality of God, which is imputed to us for Christ's sake ; and we receive it by faith in him. Then by the Spirit of God the moral law is written anew in the heart and in the mind, sanctifying the soul unto obedience—unto morality. *And there is no other morality in this world.* Therefore, as morality springs from God, and is planted in the heart by the Spirit of God, through faith in the Son of God, it is demonstrated by proofs of Holy Writ itself, that *to God alone pertains the promotion of morality.*

God, then, being the sole promoter of morality, what body has he made the conservator of morality in the world, the church, or the civil power?—The church, and the church alone. It is “the church of the living God.” It is “the pillar and ground of the truth.” It was to the church that he said, “Go ye

into all the world, and preach the gospel to every creature ;” “and, lo, I am with you always, even unto the end of the world.” It is by the church, through the preaching of Jesus Christ, that the gospel is “made known to all nations for the obedience of faith.” There is no obedience but the obedience of faith ; there is no morality but the morality of faith. Therefore it is proved that to the church, and *not* to the state, is committed the conservation of morality in the world. This at once settles the question as to whether the state shall teach morality, or religion. The state *cannot* teach religion. It has not the credentials for it. The Spirit of God and the gospel of Christ are both essential to this teaching, and neither of these is committed to the state, but both to the church.

But though this work be committed to the church, even then there is not committed to the church the prerogative either to reward morality or to punish immorality. She beseeches, she entreats, she persuades men to be reconciled to God ; she trains them in the principles and the practice of morality. It is hers by moral suasion or spiritual censures to preserve the purity and *discipline* of her membership ; but hers it is not either to reward or to punish. This pertains to God alone. Morality and immorality have their springs in the secret counsels of the heart ; and as God alone knows the heart, he alone can measure either the merit or the guilt involved in any question of morals.

By this it is demonstrated that to no man, to no assembly or organization of men, does there belong any right whatever to punish immorality. Whoever attempts it, usurps the prerogative of God. The inquisition is the inevitable logic of any claim of any assembly of men to punish immorality ; because to punish immorality it is necessary in some way to get at the thoughts and intents of the heart.

By all these evidences is established the plain, common-sense principle that to civil government pertains only that which the term itself implies,—that which is civil. The purpose of civil government is civil, and not moral. Its function is to preserve order in society, and to cause all its subjects to rest in assured safety, by guarding them against all incivility. Morality belongs to God ; civility, to the state. Morality must be rendered to God ; civility to the state. “Render therefore unto Cæsar the things which are Cæsar's ; and unto God the things that are God's.”

But it may be asked, Does not the civil power enforce the observance of the commandments of God which say, Thou shalt not steal, thou shalt not kill, thou shalt not commit adultery, and thou shalt not bear false witness ? Does not the civil power punish the violation of these commandments of God ? The civil power does not enforce these, nor does it punish the violation of them, *as commandments of God.* The state does forbid murder and theft and perjury, and some states forbid adultery, but not as commandments of God. From time immemorial, governments that knew nothing about God have forbidden these things. If the civil power attempted to enforce these as the commandments of God, it would have to punish as a murderer the man who hates another ; it would have to punish as a perjurer the man who raises a false report ; it would have to punish as an adulterer the person who thinks impurely ; it would have to punish as a thief the man who wishes to cheat his neighbor ; because all these things are violations of the commandments of God. Therefore if the state is to enforce these things as the commandments of God, it will have to punish for the thoughts and intents of the heart ; but this is not within the province of any earthly power, and it is clear that any earthly power that should attempt it, would thereby simply put itself in the place of God, and usurp his prerogative.—A. T. Jones, in *Civil Government and Religion.*

#### HOW THE LAW IS ADMINISTERED IN CHINA.

To THE more civilized nation, the Chinese form of government and the method of administering punishment may seem peculiar. The Emperor has his privy council, which consists of various boards or departments, who carry on the affairs of state. The empire is divided into provinces, which are presided over by Viceroys, with a Governor for each, who is second in authority. Next comes the Treasurer, who has charge of the finances ; then the Judge, followed, in order of superiority, by the Salt Commissioner and the Grain Collector. Each province is divided into circuits. The Taontai superintends the affairs of his circuit. Each circuit, again, is divided into prefectures and sub-prefectures, each with an officer in charge over them ; and these are divided into districts, and over each district a magistrate presides. Below the magistrate there are a large number of subordinate officials, among whom is the Coroner, whose position is considered one of considerable importance. The annual salary of a district magistrate is about 1,375 dollars, of a prefect about 3,425 dollars, of a superintendent of a circuit about 5,150 dollars.

Of mandarins, or officers of the government, there are nine ranks, each distinguished by a different colored ball or button placed on the apex of the cap, by peculiar embroidery on the breast, and a different clasp of the girdle. The balls are ruby, coral, sapphire, a blue opaque stone, crystal, opaque white shell, worked gold, plain gold, and silver.

The mandarins are obliged to be men of education, well versed in the teachings of Confucius and the laws of the empire. The language of the mass of the people is unlike in the different provinces. The court language, or mandarin, is the only language known and used over the empire. The laws, in order to be uniformly understood and have the same meaning, are expressed in this vernacular. Of course the mandarins, being charged with the execution of these laws, must be well acquainted with the language in which they are written.

To learn the meaning of these symbolical characters is the work of years. The student, in youth, begins his studies under some private tutor at his own expense. When he has become acquainted with the precepts of Confucius and the dogmas of Buddha, and has passed his examination before the Board of Examiners, he has, according to the ideas of the Chinese, achieved the highest prize in the lottery of life.

Reports are made periodically on the character of public officers, and such public servants as are not diligent, the inefficient, the superficial, the untalented, superannuated, and diseased, are liable to lose their positions.

As to the administration of the law, the lowest court has cognizance of minor offenses, and is very much like the police court in the cities of the United States. Next higher are the county courts, or the district courts ; then the prefectural or territorial court ; and, highest of all, the provincial court, a sort of court of appeals which is held by the governors all the year round, except on holidays.

In China no sentence can be imposed upon a criminal until he has confessed the crime. Even if found guilty, he is compelled to do that. Various methods are resorted to in order to compel him to make a confession ; I never saw any of these methods practiced, but it is pretty well known that they exist, and I draw from English authorities for some information. Flogging is one of the most common methods on such occasions. Sometimes small sticks are placed between the fingers, and the hand is squeezed by means of a cord so placed as to induce a pressure on the fingers. The ankles are sometimes treated by a similar method, the prisoner being compelled during the operation to lie upon the ground. A criminal is obliged to plead his own case. He can have the assistance of a lawyer, or a man learned

in the law, who can instruct him on his trial, telling him what questions to ask and what questions to avoid asking; but lawyers have no standing in the courts of China as they have in this part of the globe. The witnesses in a criminal trial are cross-examined, but the prisoner must conduct the examination himself. It can therefore be readily imagined that the legal profession in China is not one that brings much gain to those who follow it, and is largely composed of a low class of men.

The highest crime known to Chinese law is treason, and that is punishable by death, and the only form of executing such a sentence is by decapitation. The criminal is carried out in a box, or cage, to the place of execution. The crime of which he has been guilty, written on a piece of paper, is fastened to a small stick which is placed in his hair. Murder is punished by death, the killing of a father, a mother, or a preceptor being the highest degree of that crime. From early childhood the Chinese are taught to hold in high reverence, not only their parents, but their preceptors. Teachers in China are revered in about the same way that clergymen are revered by religious persons in this part of the world. In the case of murder, the neighbors and relatives are compelled to share a part of the responsibility. It should be said, however, that, though this is the law handed down from very ancient times and which cannot be changed, there are various methods by which the enforcement of it is evaded, and judges are quick to give any legal advantage to the relatives and neighbors, and put the whole penalty on the criminal.

Theft is punished by imprisonment, whipping, or wearing what is called the *canque*, a square collar made of boards and locked around the neck, resembling very much the old English method of putting one "in the stocks." With this machine around his neck, the criminal is compelled to stand in the street near where the offense was committed; each evening a constable takes charge of him until the next morning, when he is again taken out. He is kept thus on public exhibition so that the public may know him in the future and be on their guard. Another form of punishment for the higher crimes is strangulation. The condemned is fastened to a frame, his hands tied behind him, and he is strangled by means of a rope fastened to a post against which he supports himself. Sometimes a silken cord is sent to him while he is in prison, being a hint that he can, if he chooses, be his own executioner.

State criminals are often banished to a territory in the northwestern part of the empire. Murderers and robbers with political influence, or whose crimes may admit of extenuating circumstances, sometimes have their sentences commuted to banishment, and are obliged to reside in a specified part of the empire for a certain period. Fighting, thieving, and manslaughter are punished by a slighter form of exile, the offenders during their banishment being obliged to wear a badge, either an iron rod several feet long, or a stone weighing about ten pounds and hung around their necks.

It should be noted, also, that on certain great occasions, when, for the first time, the Emperor has a son, or when an Empress is about to be married, there is a wholesale remission of punishments all over the kingdom, even the worst criminals having their sentences remitted to one of a lower degree.—*Hong Yen Chang, in Christian Union.*

**THE UNRELIABILITY OF THE EARLY FATHERS AND TRADITIONS**—That illustrious champion of Protestantism, the great Chillingworth, once said: "I see plainly, and with mine own eyes, that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age, the church of one age against the church of another age."—*Quoted by Alex. Campbell, in "Debates with Bishop Purcell," p. 206.*

I WILL COME AGAIN.

R. HARE.

We have heard in distant echoes,  
From the shores of Galilee,  
Of the great and precious promise,  
"I come again for thee;"  
And we listen through the twilight  
Or the shading of the noon,  
We listen for the footsteps  
Of Him who cometh soon.

Above earth's scenes of sorrow  
There shines a rainbow light;  
He comes to wield the scepter  
In everlasting right.  
No longer crowned in malice,  
A thorn-wreath on his brow,  
He comes to smite the nations,  
A king, a conqueror, now.

Dear Master, why this waiting;  
Oh, why this long delay?  
The golden towers of splendor  
Rise in the far-away,  
And radiant beams of morning  
Gild the horizon dim,  
While lips of hopeful toilers  
Whisper, "We wait for him."

Oh, joyous expectation!  
Oh, hope so long delayed!  
Oh, morning beam of gladness!  
Whose light shall never fade,  
We greet thee in the echoes  
Of lips now slumbering, dumb,  
We greet thee in the promise,  
"Behold, I quickly come."

SCRIPTURE ANSWERS TO WORLDLY OBJECTIONS.

W. A. COLCORD.

1. THIS people are so few in number.  
"The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." Deut. 7:7.
2. How can such a few accomplish anything?  
"Lord, it is nothing with thee to help, whether with many, or with them that have no power." 2 Chron. 14:11.
3. They are so unpopular.  
"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.
4. We should go with the world.  
"Love not the world, neither the things that are in the world." 1 John 2:15.
5. The masses must be right; go with them.  
"Thou shalt not follow a multitude to do evil." Ex. 23:2.
6. Do as others do, and keep your friends.  
"A man's foes shall be they of his own household." Matt. 10:36.
7. You will lose your position if you accept this unpopular doctrine.  
"It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." Matt. 18:8.
8. The preaching of this doctrine causes division, and it cannot be the truth.  
"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Luke 12:51.
9. Our great men do not agree with it.  
"Great men are not always wise." Job 32:9. See also Isa. 9:13-17; Hosea 10:13; 1 Cor. 1:26-29.
10. Why were not these things found out before?  
"To everything there is a season, and a time to every purpose under the heaven." Eccl. 3:1.
11. Why did not the wise and learned find them out?  
"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25.
12. You will be ridiculed and persecuted if you accept this doctrine.  
"Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.
13. You will be spoken ill of.

"Woe unto you, when all men shall speak well of you." Luke 6:26.

14. Let us get some of this world's goods first.

"Seek ye first the kingdom of God and his righteousness." Matt. 6:33.

15. Let us make some money.

"Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1:18.

16. I am a minister, and shall lose my position and salary if I accept of this faith.

"They are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." Isa. 56:11.

17. I do not believe we are required to keep the commandments in order to be saved.

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

18. I do not believe it is possible to keep the commandments perfectly.

"I can do all things through Christ, which strengtheneth me." Phil. 4:13.

19. Well, I do not believe it matters which day we keep for the Sabbath.

"The seventh day is the Sabbath." Ex. 20:10.

20. We certainly shall not be lost for breaking just one little word or two in only one of the commandments.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

21. Well, then, all our Christian parents and ancestors who kept Sunday will be lost, you think?

"Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see, therefore your sin remaineth." John 9:41. See also chap. 15:22; 3:19.

22. If I should go to keeping the Sabbath, I am afraid that I should starve to death.

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37:25.

"I THIRSTED STILL."

THE following incident will show how God is longed for as the true source of happiness, even by the poor Hindu. A missionary and his wife in India, itinerating among the villages connected with their station, passed a few days in the home of one of the catechists. A little room, a kind of "prophet's chamber," with a cot, a stool, and a lamp-stick, had been prepared for them. The missionary had gone on to another village, his wife remained behind. Having spent a somewhat tiring day, she was about retiring for the night, when an old man came to her, saying, "Salaam, ma'am, I have many words to say to you; I have much to tell you, and I must tell you. Please allow Moses and his daughter to sit by while I speak to you."

So Moses and his daughter and the old man sat down on a mat, and the lady seated herself on the side of the cot to listen. The room was but dimly lighted by the tiny lamp fixed to the stick. As the old man went on with his story, a light not of the earth seemed to fill the room.

"Salaam, ma'am, I am an old man. Grey hairs have long been on my head, and for many years I was a sorrowful man. I worshiped idols as my fathers and grandfathers had done; but I had no comfort, I wanted something more. I thirsted, oh, how I thirsted for something better than my idols could give. I went to a goaroo; I told him I wanted God—to see God. He told me to perform ceremonies and repeat *muntrums*. I did this, but it was like digging in a dry well; not one drop of water came, and I thirsted still.

"I went to a Brahmin. He told me I must wash the Brahmin's feet, and drink the water, and perform many other abominable rites. I obeyed him; but, alas! without effect, and I thirsted still.

"Then I was told to visit some holy places and take money and cloths to the priests, and they would

show me their God. This I did, and many a weary mile I travelled, hungry and thirsty; but the hope of gaining what I wished helped me on, and, mile after mile, I journeyed. But this, too, was all in vain; I thirsted still.

"In despair I came back to my own village, thinking it was of no use; I must give it up. But, O ma'am! God had mercy on my weary, thirsty soul. One day I met this man," pointing to Moses, "and he gave me a little book. I read in it these words (John 4:14): 'Whosoever drinketh of the water that I shall give him shall never thirst.' I read, I stopped, I asked, 'Who is this "I" that will give this water?' O ma'am, I can never tell what I felt as I read these words again and again. I can say no more now." Here the dear man broke down, and, turning to Moses' daughter, said, "Child, sing."

She had a peculiarly sweet voice, and started a Telugu hymn on the loveliness of Christ. He soon joined in, his voice tremulous with emotion. We all sang. It was a small and humble choir; but the music was such as angels love to listen to. After we had sung, he began to speak again.

"Well, ma'am, I went to Moses and asked him what these words meant. He said it meant the well of salvation opened by Jesus Christ. 'Oh!' I said, 'will he give me the water?' He said, 'Yes;' and I believed, and found it was quite true. O lady, lady, how many wells I had dug in, but they were all dry. But this well of salvation through Jesus bubbles up and up. I feel it now," and again he began to sing. He said, "I have written some hymns about Jesus Christ. May I sing one of them?" This he did. Then he said, "Now I must confess Christ before the world, and be baptized in that precious name."

"Yes, father," said Moses; "but you know you will lose your caste then."

"Ay, my son, I know it, I know it, and my own sons will, perhaps, not allow me to live in my own house. But never mind, I shall find a corner to live somewhere. Jesus will take care of me. The water will still spring up to everlasting life."

Midnight passed ere he finished the "many words" he had to say. The oil in the little lamp was well-nigh consumed, but still he lingered. It seemed as though he would never tire of talking of the love of Christ.

Some time after this he was baptized. Truly in losing his caste he lost his home. His sons turned him out of his house, but the catechist, Moses, took him in; as he said, he found "a corner to live in." He was so anxious to tell others of the "living water," that he used to travel from one village to another and sing Christian songs, telling of the love of Christ. When he grew blind and unable to guide himself, he paid a boy a small sum to guide him about and read the Scriptures to the people.—*London Christian*.

#### PARTIAL IN THE LAW.

U. SMITH

THE Lord, by the prophet Malachi, censures his professed people at a certain time, because, as he says, "Ye have not kept my ways, but have been partial in the law." There is one feature of the law in reference to which there seems to be a great deal of partiality manifested. The following is an illustration:

"Give us an apostolic command or example where Christians kept the Sabbath, and we will keep it; but until you do, you are binding burdens on the free people of the Lord that are without divine authority, and we must and shall rebel."—*Christian Oracle*.

"Rebel" is a good word in this connection. That is just what it is. But the foregoing words suggest a query. People keep the first day of the week substantially in the same manner and for the same purpose in and for which the Sabbath itself was originally kept according to the command of God;

that is, to secure a needed season of rest and worship, and to honor the Lord. The law requires that this shall be done on the seventh day of the week, and they do it on the first. Now, they say, if you require us to do this on the seventh day of the week, "you are binding burdens on the free people of the Lord." So it seems it is a great burden to do these things on the seventh day, but very easy and delightful to do them one day later, on the first day. Query: Why is it any more of a burden to do these things on the seventh day, which the Lord commands, than it is on the first, which nobody commands?

Again: "Give us apostolic command or Christian example for the Sabbath, or we rebel." They keep Sunday. Any apostolic command for that?—None at all. Any instruction concerning it?—Not a particle. Any apostolic or Christian example for keeping it?—Not a shadow of any. Yet with all alacrity and the tenacity of death, they adhere to the Sunday. Thus they virtually say, We will not keep the Sabbath, notwithstanding it was established in the beginning as the great memorial of Jehovah (Gen. 2:2, 3), and God classed it at Sinai with nine other immutable moral precepts, which, with that, he engraved upon the tables of stone; notwithstanding God says his own honor is involved in keeping it (Isa. 58:13, 14), and Christ said he came not to destroy it, and that not a tittle of it should pass while the earth endured (Matt. 5:17-19); notwithstanding all this, we will not keep the Sabbath without a special apostolic command or express Christian example shall compel us to do so. But the Sunday, that we will keep without any command, or any instruction, or any example, or any intimation from any one that there is any obligation or duty connected with it.

#### A TERRIBLE DISASTER.

DISASTER and death are common happenings; but it is many years since any calamity has been recorded that could begin to equal in magnitude and horror the recent great flood in Pennsylvania, further particulars of which have just been received by mail. A correspondent of the *London Daily News* says:—

"The valley is little more than a gorge in the Alleghany Mountains, about 18 miles long, only a few hundred yards wide, with precipitous hills rising on both sides. At the head of the valley, high among the hills, was a huge body of water, formerly a natural lake, but now increased to many times its original size by artificial means. It was  $3\frac{1}{2}$  miles long, over a mile wide, and, in places, 100 feet deep. To hold back this immense mass of water, a dam from 100 to 1000 feet wide, 100 feet high, with a thickness of 90 feet at the base, and 20 feet at the top, had been built. The elevation of the lake above the lower end of the valley is 300 feet. Scattered along below the dam through the valley were eight townships, the largest of these, Johnstown, situated at the lower end, having 25,000 inhabitants. Just below, two creeks united to form the Conemaugh River, across which stretched a massive stone railway bridge, belonging to the Pennsylvania railway."

Heavy rains lasting two days had greatly increased the volume of water in the lake, and the people of the valley had been warned that the dam was insecure; but these warnings were disregarded, and even treated with ridicule. "Suddenly the dam yielded to the enormous pressure and crumbled away. The valley was transformed into the bed of a roaring, plunging river, 40 feet deep, its front rushing in a wavelike wall over the helpless towns. When the water reached Johnstown, it was 50 feet high, rushing on with irresistible force, carrying with it huge masses of logs which came from the mountain streams, together with the wreckage of countless houses, and hundreds of corpses. Horror-stricken, shrieking crowds of human beings were engulfed

before they had time to think of escape, and quick as snow melting in water the city of Johnstown was blotted out completely, as a child's castle on the sea shore is swept by the tide. The immense buildings of the Cambria Iron Company, massively built of brick, and extending about a mile along the river bank, at which 7000 men were employed, disappeared with the rest of the city. The tall chimneys remained standing a few minutes, but soon crumbled beneath the terrible bombardment.

"When the flying waters reached the railway bridge, the noise of the crash was like the roar of an avalanche; but, incredible as it may seem, the structure did not give way. A mighty dam was instantly formed, thus shutting off the last hope from the few survivors of the submerged villages. A mass of wreckage over 60 feet high, and from 700 feet to 800 feet wide, wedged against the bridge, kept the water back, forming over the town a lake 40 feet deep. Wedged into this mass of wreckage were terribly mutilated human beings and animals, many dead, others shrieking in their last agony. Then came the final touch of horror. The mass of *débris* caught fire, an awful conflagration, the mass burning as if the seething water around were oil feeding the flames. Living and dead alike were consumed, as fresh fuel was hurled into the glowing mass, the drifting wreckage being freighted with living victims. The scene was horrible beyond description. Floating houses, living human beings jammed between the ruins, all drifting beyond possibility of rescue into the greedy flames, and the few survivors on the hill sides had to endure the agony of helplessness. Mr. Kayes, an official on the Pennsylvania railroad, says that fully 1500 people were roasted to death. Nothing more horrible can be imagined. Many, in despair, threw themselves into the water and were drowned or dashed to death against the blocks or ground between them. Nothing on the line of the flying lake could withstand it. It was like twining the rapids of Niagara into a new and narrower channel."

Thus suddenly, on the 1st of June, was this fertile and populous valley devastated. In an area of four square miles, not one brick, or foundation stone, or piece of timber is left in place. One shudders to think how many human beings were sent into eternity without a moment's warning. Twenty thousand bodies have been recovered, hundreds were burned in the *débris*, and how many more were swallowed up in the dark whirlpool of eddying waters. It would be impossible to tell.

#### SPIRITUALISM.

IN the latter part of the month of March, 1848, the papers in Rochester, New York, came out one morning with sensational headings about certain mysterious noises and knockings which had been heard in the house of Mr. John D. Fox, in the village of Hydesville, near that city. At one bound the whole region round about rose to the highest pitch of excitement, and committees of investigation were appointed, who earnestly set about the work of trying to ascertain the source from which the raps proceeded. It was soon ascertained that there was some intelligence behind the manifestations, and that certain questions would be answered. The communicating intelligences proclaimed themselves the spirits of departed human beings, and the movement was therefore named *Spiritualism*. The agencies, spirits, and mediums, through which a new revelation was to be given to the world, were now recognized. A sluice was opened through which a flood of teaching, whatever it might be, could be poured upon the community.

The movement spread like flame in the stubble. The teaching was named a new philosophy. The intelligences behind the curtain declared their object to be, to convince the world of the immortality of the soul.

Multitudes offered to be the vehicles by which intelligence might be brought from the unseen world. Lecturers took the field to advocate and defend the system; and papers sprung up to work in its behalf. So marvelous was its progress, that, in only twenty-eight years from the time it first attracted the attention of the world through the so-called "Rochester knockings," its adherents numbered, according to the estimates of its friends, from five to eight millions.

The phenomena attending the movement were marvelous. It showed itself from the beginning a wonder-working power. That there has been in these later years a great amount of fraud, jugglery, and deception practiced in its name, we do not deny. But there is, notwithstanding, abundant evidence to show that real Spiritualism possesses a supernatural power, accomplishing wonders beyond the range of human possibilities. Men of philosophy and culture, after the most careful and scrutinizing investigations, have been compelled to admit that various articles, some of them too heavy for any one man to lift, have been transported from place to place by spirit power alone; that beautiful music has been produced independent of human agency, with and without the aid of visible instruments; that many cases of healing have been presented; that persons have been carried through the air by spirits alone, in the presence of many other persons; that tables have been suspended in the air with several persons upon them; and finally, that the spirits have produced many well-authenticated cases of what is called "materialization," presenting themselves in bodily form, and talking with an audible voice.

Professor Zöllner, the great German philosopher, a man whose name is ranked with the highest in the scientific world, conducted a long series of careful and conclusive experiments to test the question whether or not spirit power was involved in the manifestations. In a personal interview with Joseph Cook, during the late visit of the latter to Europe, Prof. Z. testified that the following strange occurrences had taken place under his own eye, by some power not human, or if human, not heretofore discovered: 1. Knots were tied in cords without moving the ends of said cords; 2. Messages were written between doubly and trebly sealed slates; 3. Coin passed through a table; 4. Straps of leather were knotted under Prof. Zöllner's hands; 5. The impression of two feet was given on sooted paper pasted inside two sealed slates; 6. Whole and uninjured wooden rings were placed around the standard of a card table, over either end of which they could by no possibility be slipped; and 7. Finally the table itself, a heavy beechen structure, wholly disappeared, and then fell down from the top of the room in which Prof. Z. and his friends were sitting.

A writer in the *Spiritual Clarion* says:—

"This revelation has been with a power and a might, that, it divested of its almost universal benevolence, had been a terror to the very soul; the hair of the bravest had stood on end, and his chilled blood had crept back upon his heart at the sights and sounds of its inexplicable phenomena. It comes with foretelling, with warning. It has been from the very first its own best prophet, and step by step it has foretold the progress it would make. It comes, too, most triumphant. No faith before it ever took so victorious a stand in its infancy. It has swept like a hurricane of fire through the land, compelling faith from the baffled scoffer and the most determined doubter."

Notwithstanding these protestations of innocence and benevolence, this movement, if viewed in its true light, might well be a terror to the soul, if not protected by the shield and buckler of truth from its unhallowed influence; for the whole development is from beneath, not from above; its ultimate object is the ruin of souls; its apparent goodness is but a garb to cover its real character, its piety is a pretense, and its benevolence but a bait to lure the more into its snare. All this will appear from an investigation of its character.—*Synopsis of Present Truth.*

## Timely Topics.

### "THE YEAR OF DISASTERS."

THIS is a title which has been applied to each year for several years past. But the record made by the first half of 1889, if maintained, will place it pre-eminently, and away beyond all predecessors within comparatively modern history. These losses have been by flood, fire, and disasters of many kinds. The Pennsylvania catastrophe, the fire at Seattle, and a later one in China, where over twelve hundred people were burned to death, have hardly been told, when the news comes that a coal mine in France becomes a living tomb for two hundred workmen. The heart sickens at the thought of such a disaster; men hoping for deliverance, yet powerless; doubtless living in dreadful suspense until overtaken by death, perhaps after days of delay. Eleven men suffered a similar fate in Newcastle recently.

Near Melbourne the minds of the people have been occupied by a series of marine mishaps or blunders, which, though not inflicting great loss of life, have caused loss to the owners of vessels. One large ship recently arrived after its long voyage from London, and was being brought into port by an experienced pilot, the captain being a stranger in these waters, just after dark. It was the captain's wish to anchor outside until morning, but the pilot objected on the grounds of being laughed at if he left the vessel outside; he therefore rushed through the crowded roadstead at eight or ten knots per hour, and suddenly crashed into a vessel lying quietly at anchor, sinking her in less than five minutes, with a valuable cargo.

The steamer *Flinders* collided with a barque at the entrance of Port Phillip, and two other vessels collided near there in the open sea.

When we look for the causes of many of these disasters, we find them in the greed for money or some other unworthy ambition. The Conemaugh Valley was flooded because a corporation would not take proper precautions with what was known to be an insecure dam. Mine disasters occur because proprietors are too eager for wealth to properly secure the lives of the workmen. Railway accidents occur because men are overworked. Ships are run down because men cannot afford time to be on the safe side. Lives, property, reputation, everything, must be sacrificed on the altar of mammon.

### "DOES PROHIBITION PROHIBIT?"

THIS proposition has been discussed pro and con with much vigor, and is becoming each year a more live question. Prohibitory laws, that is, laws which are framed to prohibit the manufacture and sale of intoxicating beverages, have for a few years been under trial in some of the American States, as Maine, Iowa, and Kansas. Meantime, the question of the real effect of the laws has been warmly discussed by the friends and foes of the measure.

From Kansas there comes the following report, which we take from the *Independent*:—

"We, the undersigned, citizens of Kansas, and familiar with the operation of the laws prohibiting the traffic in intoxicating liquors, declare that Prohibition has been a moral and financial benefit to Kansas. These laws are as well enforced, and in many portions of the State even better enforced, than other criminal laws. There has been an enormous decrease in the consumption of liquors and in the amount of drunkenness. During the eight years since Prohibition was enacted, our population has greatly increased, business has prospered, poverty and crime have diminished, and the open saloon has disappeared. A very small per cent. of our people are opposed to this policy. The great majority of the citizens of Kansas are well satisfied with the results of Prohibition, and would not on any account think of returning to our former system of license."

"When the limited time for its circulation is considered, and the difficulty of finding persons in their offices or places of business on one visit, it has an

extraordinary indorsement. It was signed by the Governor of the State and three ex-Governors, the Chief-Justice of the Supreme Court and the Associate Justices, a number of Judges of Judicial Districts and ex-Judges, Sheriffs, the County (prosecuting) Attorneys and other county officials, the Speaker of the House of Representatives, Department Commander of the Grand Army of the Republic, Mayors of cities, Justices of the Peace and Police Judges. In addition to these public officials, there are noted representatives of the business life of the commonwealth. We find the names of the second Vice-President and Manager of the Atchison, Topeka and Santa Fé Railway, with the resident Director, Treasurer, and Superintendent of Telegraph of the same great corporation. There are a number of bank presidents and cashiers, leading real-estate men, capitalists, merchants, manufacturers and contractors. Among the signatures are those of the late Commissioner of the General Land Office, editors of leading newspapers, with prominent attorneys and physicians."

### THE RABBIT PEST.

THIS matter is a very live topic for the people of our colonies, and one in which the world at large takes more or less interest; for it is quite universally known that since the introduction of these usually harmless creatures, whose principal use has been to furnish game for the sportsman, they have so increased in Australia as to become a pest of the most serious character. Their ravages devastate pastures, orchards, and fields. The Government has interested itself in their extermination, but without effect. In the past ten years, Victoria has paid £143,342 for this purpose, exclusive of £25,000 paid for wire fence on the borders. New South Wales has in five years expended £492,000 for the same purpose. In 1887 that Government paid fees on 27,000,000 rabbits. South Australia has paid in five years past £202,174 for the extirpation of the animal.

But notwithstanding such enormous expenditures, it is said to be a fact that no diminution of their numbers is apparent. Heretofore the work in Victoria has been prosecuted under the management of local boroughs; but a measure is now being considered which places the matter in the hands of the general Government. It is hoped that by concerted action, headway can be made in combating this national evil.

### VEGETARIANISM VS. ALCOHOLISM.

THE cause of Vegetarianism is represented in Australia by a devoted society of disciples and workers. The President, Mr. Robert Jones, has kindly presented us with a copy of a lecture in pamphlet, of which he is the author. The article is entitled, "Vegetarianism with Special Reference to its Connection with Temperance." The subject is presented in a logical manner, and abundant testimony of a high order is adduced in support of the positions taken.

It is a fact admitted by nearly all, and strongly urged by medical authority, that there is in these colonies an excessive amount of flesh food used in the ordinary diet of the people, and that this fact is a most pernicious one in its relation to the health of the people. This was an emphatic point urged by the recent Medical Congress in its session at Melbourne. And it is gratifying to note that there is something of an awakening upon this important subject in our midst, and hence the society mentioned above is to be congratulated. In relation to the theme of the lecture, it needs no further demonstration that meat-eating in its effects upon the system and appetite is auxiliary to the cravings for intoxicants.

The pamphlet will soon be on sale at this office for 2d. each or 3d. by mail.

## The Home Circle.

### A SERMON IN RHYME.

If you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend—till he is dead?

If you hear a song that thrills you,  
Sung by any child of song,  
Praise it. Do not let the singer  
Wait deserved praises long.  
Why should one who thrills your heart  
Lack the joy you may impart?

If you hear a prayer that moves you  
By its humble, pleading tone,  
Join it. Do not let the seeker  
Bow before his God alone.  
Why should not your brother share  
The strength of "two or three" in prayer?

If you see the hot tears falling  
From a brother's weeping eyes,  
Share them. And by kindly sharing  
Own your kinship with the skies.  
Why should any one be glad  
When a brother's heart is sad?

If a silvery laugh goes rippling  
Through the sunshine on his face,  
Share that. 'Tis the wise man's saying—  
For both grief and joy a place.  
There's health and goodness in the mirth  
In which an honest laugh has birth.

If your work is made more easy  
By a friendly, helping hand,  
Say so. Speak out brave and truly,  
Ere the darkness veil the land.  
Should a brother workman dear  
Falter for a word of cheer?

Scatter thus your seeds of kindness,  
All enriching as you go—  
Leave them. Trust the harvest Giver;  
He will make each seed to grow.  
So, until its happy end,  
Your life shall never lack a friend. —*Selected.*

### WHAT IS IT MAKES THE DIFFERENCE?

It matters not where or when, but on a certain day I met two persons so unlike each other that I propose to describe them, and then consider the question, What made the difference?

One was a man who appeared to be in pain. He looked as if he had never smiled in his life. Presently he gave vent to his feelings after this fashion:—

"How cold the people of this place are. Two years I have resided here, and no one comes to see me or holds out a friendly hand. The church folks are as stiff as those outside. I went to a social meeting once, and stood up in the corner all the evening, feeling like a fool, and not a soul came near to speak to me except the pastor and his wife. Catch me going again."

This last sentence was uttered sharply, and was intended, no doubt, to be conclusive.

The other person I happened to come in contact with that memorable day was a lady whose face was full of sunshine.

"I must tell you," she said, "how delighted I am with this place. The people are so kind and friendly. Although I have been here only six months, I have a host of acquaintances, and they seem to be sincere in their friendship. I have never found a more sociable place."

Now what made the difference? Was it not chiefly in the individuals themselves? It was not in their surroundings; for they lived in the same place, and attended the same church, and that, too, at the same period of time. Let us look at them again.

One was cold and crotchety, and allowed himself to be vexed because everybody did not, in the matter of sociability, meet him three-quarters of the way.

Had he ever thought over the inspired words, "A man that hath friends must show himself friendly"? Very unreasonably, he expected every one to come to him, and failed to see that he had any social duty to perform himself.

I said to him, "Just opposite where you live is a new neighbor. He has lately moved hither from a distant city; have you called to give him the welcome hand, and make him feel at home?" He hung his head in shame, and said, "No."

"Around the corner is boarding a stranger who has come hither for medical treatment. I have just been to see him. He says he came from the city of S—, where you formerly resided, and sent you word he was coming, and wonders why you have not called to see him." A flushed face, but no reply.

This croaker, like many others, could easily see the smallest mote in his brother's eye, but did not like to consider the beam in his own eye. If he happens to read this article, and sees in it his likeness, he will be sorely vexed. Would he not better crawl out of his corner as gracefully as possible, borrow a little sunshine, and go forth to make others happy, instead of waiting for everybody to dance attendance on him?

How much more attractive the other character. She was like her Master, social. How could she be a cynic? She was constrained by the love of Christ. Her warm heart was ready to respond to every kind look and word.

Such a person is sure to meet with a host of friends, as Jacob did at Mahanaim. He never for a moment imagines any one would slight him. Neither, on the other hand, does he expect that all the neighbors will rush up to grasp his hand and ask after his health.

Sometimes I have thought the difference in these people is in their stomachs. One is a dyspeptic. Certainly his mind is bilious, if his body is sound. The other is healthy, spiritually and mentally, if not physically. What shall the poor dyspeptic do? Let him go to Jesus, the great Physician. No one else can cure him. A little of the special grace of God obtained at the cross will do wonders for such a person. It will pour into his heart that charity which "never faileth," which "thinketh no evil," which "suffereth long and is kind."

It will help him to see the bright sunshine in daily life, and cease to chase shadows. It will make him less selfish, and bid him seek and find true happiness in cheering those more destitute and lonely than himself. He will then cease his whining and fretting about the lack of sociability, and go forth to show Christians and the world what a humble, friendly soul can do for the honor of God and the good of poor humanity.—*Dr. Stryker.*

### NOT "SENTIMENTAL."

MRS. HARDEN blew the horn for breakfast at five o'clock. Her husband came in from the barn, and her son from the garden, where he had been digging since dawn. The Hardens were thrifty farmers, sober, hard-working, God-fearing folk. They were healthy and prosperous; they ought to have been happy, but they gathered about the table silently, even without giving each other a recognizing smile.

It was a raw, cold morning. Mrs. Harden had been up since three o'clock to make certain dishes because her husband liked them. He thought, as he ate them now, that mother's biscuit were even crisper than usual, and her chops done to a turn; but he did not tell her so.

Cely, the daughter, who had been at work in the dairy, came in just as the others were finishing their meal. She nodded, and they nodded to her, but no one smiled or spoke. Her mother had put away her breakfast to keep it warm, and as she set it before the girl, she felt as if she would like to stroke her head or kiss her, as she used to do when she was a

baby; but such demonstrations were "sentimental," and sentiment to a Harden was only another word for silliness.

Tom Harden was an industrious lad, whose thought and ambition were bounded by the farm. His father, the day before, had heard some influential men of the county declare that Tom's calves were the fattest brought to market, and his apples the soundest and most carefully packed. He knew that such praise would delight the boy, and wished that he could hear it; but he could not bring himself to repeat it.

When breakfast was over, the men started for a distant part of the farm, not to return until night. Cely, as she packed her father's dinner, felt a wrench of pity at her heart for the old man. He was old and weak; he had worked for his children so faithfully and long! If he could but rest now! She would have liked to put her arms around him and tell him this.

Instead of doing so, she carefully packed the basket, saying, "There's the beef and the bread and the pie and the bottle of water. That's all."

All; but the word of tenderness, the loving touch which would have cheered and sweetened the day's labor for the old man!

Too many Hardens are to be found upon our farms, as well as in our villages and towns. They are often the descendants of men who fled from persecution and have obtained their living by hard labor, and thus learned to value only the rugged virtues of truth and endurance and to despise the lesser charities, the amenities and courtesies of life. The present generation has inherited their grim, unpleasant virtues.

Never be afraid to brighten the life of your friend or neighbor by praise or love, provided the praise and love are true.

God has made nothing for use without giving it an additional touch of grace and beauty. The hardest rock, seen through the microscope, has its exquisite tints and lines.

Why should we strive to rob our lives of that harmony and beauty which is the expression of the love that comes from Him?—*Youth's Companion.*

### COUNTING THE BLESSINGS.

DID you ever attempt to count the blessings which are new every morning and fresh every evening? The inclination is common enough to recount the ills of life; but once begin to enumerate the blessings, and it is astonishing how rapidly they will roll in and multiply until it is bewildering to discover how many there are. The most valuable blessings are also the freest ones. Air, sunshine or light, water, foliage, birds, flowers,—these all seem so common as scarcely to be regarded as blessings, but how long could man live without water, air, or light? And what a different world this would be were there no green leaves or bright flowers! Every time the winter passes away, and the earth begins to grow green, a new feeling of hopefulness seems to be born with the budding plants and creeping grass. A moment's reflection will serve to convince one that no other color so rests the eye as that which tints the leaves and the vines. Were they red, yellow, or purple, or even white, they would be too bright, too dark, or too utterly monotonous; but of the different shades of green as seen in the foliage and shrubs, the eye never tires.

The use of the hands and their adaptation to various kinds of labor is a wonderful study of itself. Unappreciated blessing this, the power to work with the hands. Two inmates of the prison at Sing-Sing, New York, not long ago became insane, doubtless as a result of enforced idleness, which amounts in some cases to cruelty. And yet work is not generally regarded as a blessing, but too often it is considered a bane. The busy hands relieve the oppressed heart, soften the sad affliction, and frequently become relief

valves for secret and wearing sorrow. The cripple wonders that people blessed with sturdy limbs and sound feet so little appreciate the great comfort of being able to walk where they will, and he dreams with longing eyes of how swiftly and tirelessly he would "run on willing errands" were his feeble steps only safe and sure.

To be in possession of the five senses unimpaired is a blessing almost too great to be appreciated. Until one sees imperfectly, the delight of seeing clearly can scarcely be realized. And so with the hearing, the smelling, the tasting, and the sense of touch or feeling. Sound health is rarely ever recognized as the boon and blessing it is, until some ailment appears. Then there are the inestimable blessings of home and friends. We recall the old story in verse of how—

"When the black-lettered list of the gods was presented,  
The list of what fate for each mortal intends,  
At the long list of ills a kind goddess relented,  
And slipped in three blessings—wife, children, and friends."

But the story goes on:—

"In vain surly Pluto maintained he was cheated,  
For justice divine could not compass its ends;  
The scheme of man's penance, he said, was defeated,  
For earth becomes heaven with wife, children, and friends."

Yes, only one greater blessing remains than that of sincere, loving earthly friends, and that is the inestimable blessing of the religion of Christ. The Sabbath with its quieting services, and restful Christian influence, is never regarded as the priceless blessing it really is. The Bible tells us we are "given all things richly to enjoy." Then it is simple duty to enjoy everything while we can, that comes to us in the way of blessing or of benefit. Says Jeremy Taylor, "Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for the day only is ours; we are dead to yesterday, and we are not yet born to to-morrow." The very extent of human comfort is reached when everything that comes in life can be considered a blessing because it comes as the will of God.—*Christian at Work.*

#### THE END FROM THE BEGINNING.

ONE evening in a parlor at a summer watering-place, the young people were dancing. One young lady was not taking any part in the exercise.

"Does not your daughter dance?" asked another young lady of this young lady's mother.

"No," was the reply.

"Why, how will she get on in the world?"

"I am not bringing her up for the world," was the quiet answer.

That young lady is now a woman, and the influence of her consecrated life is felt in many of the Christian interests of a great city.

But for what are you bringing up your daughters, dear mothers, of other young girls? What aim have you for them? Are you bringing them up for the Lord, or for the world? What are your dreams and ambitions for them? What do you want them to become? Do you want them to shine in society, to "marry well," to live in wealth? Is that the vision that fills your soul when you think of them? Look on a little farther. Life is short. Suppose your dream is fulfilled, is it anything more than a dream? What lies beyond? The curtain is drawn, and there is the hushed chamber of death. What do you want for your child then? The curtain is drawn again, and eternity opens. What would your fond affection choose for her then? It is better to think matters of this kind through to the end.—*Westminster Teacher.*

HOUSES are like harps, of which one is finely carved and bright with gilding, but ill-tuned and jarring the air with its discords; while another is old, and plain and worn, but from its cords float strains that are a feast of music.

### Useful and Curious.

DR. J. M. EDMUNDS, in a paper in a dental monthly, advocates the implanting of metallic roots in the jaw, and the building of artificial teeth upon them. He believes that this method opens new possibilities for dentistry. By planting two metallic capsules in the rear of the jaw and two in the forward portion, he thinks it practicable to lay a foundation for a complete set of permanent teeth.

A PROCESS of engraving on glass and crystal by electricity has been communicated to the French Academy of Sciences by M. Planté. The plate to be engraved is covered with a concentrated solution of nitrate of potash and put in connection with one of the poles in the battery, and the design is traced out with a fine platinum point connected with the other pole. The results are said to be of marvellous delicacy.

DR. GEORGE THENIUS, of Vienna, has a process for the manufacture of artificial leather from red beechwood. The best wood for the purpose is taken from 50 to 60-year-old trees, cut in the spring, which must be worked up immediately, bark peeled off, steamed, treated with chemicals in a kettle under pressure, and exposed to several more operations, which the inventor does not mention, as he wants to have them patented. From the prepared wood strong and thin pieces are made by means of heavy pressure. The inventor states that a solid sole-leather can be obtained, which he claims is superior to the animal leather in firmness and durability, and can be worked up in the same way as animal leather, nailed and sewed.

ACCORDING to Walter H. Weed, in a late number of *Science*, there is a ravine five miles from Soda Butte P. O., in the northeast portion of the Yellowstone National Park, which is truly a "Death Gulch" to wild beasts or to any air-breathing animals. It was discovered last year. In form it is a V-shaped gulch, seventy-five feet deep, and carbonic-acid gas accumulates in it up to a certain height, when the air is still, so that animals immersed in it become asphyxiated. The gas was observed issuing freely from a boiling pool some thirty feet in diameter, and it may possibly come from crevices that were not located. The party found the remains of elk, bears, squirrels, and an immense number of insects, that had lost their lives by inhaling the deadly gas. It is easy to imagine that hunters or explorers might lose their lives in a similar manner, if they were not upon their guard. The case reminds one of the famous *Grotto del Cane* near Naples, where a dog is utilized to illustrate to visitors the process of asphyxiation.

#### A SUBSTITUTE FOR RUBBER.

A NEW substance called kelgum has been invented which is calculated to supersede rubber in many uses to which the latter is put. It is produced from vegetable oils, which are treated so as to leave a residuum of a gummy character, not as elastic, however, as india-rubber gum. Being a product of oil, kelgum is not affected by oil, as is the case with rubber, nor is it changed by the action of heat or light. It can be vulcanized the same as rubber, but without the use of sulphur. Under many conditions it is more durable than rubber, and is especially adapted to beltings for all kinds of machinery, sail covers, awnings, tents, mail pouches, carriage coverings, overshoes, trunk covers, bags, book covers, insulation for telegraph and electric-light wires, shoe soles, gossamer waterproofs, window shades, tennis nets and seines, and many other uses. There is very little odor in the substance, and what there is is not disagreeable.

#### JAPANESE CHINA.

JAPANESE artists have a very delicate taste, and an almost infinite capacity for taking pains. It is not surprising, therefore, that their work is famous the world over. An English traveller, who visited a large china establishment in Kioto, says that he was most courteously received by the manager, who showed him the whole process.

In painting, as in writing, the Japanese hold the brush, which they use for both purposes, perpendicularly over the surface to be inscribed or ornamented, the first and fourth fingers over and the two middle ones under the brush. In writing they commence at the upper right-hand corner of the paper, and continue in perpendicular lines.

China-painting is conducted on the co-operative system. Each artist confines himself to one particular part of the work. One sketches the figures, another the landscape, and a third the scrolls and arabesques. The cup, vase, dish, or whatever it may be, is then handed over to the colorists, who also subdivide their labor, one of them doing the scarlet, another the blue, and so on until the master workman crowns their efforts by adding the gilding, either in broad lines and masses, or in multitudes of tiny dots.

When it is said that every one of these touches has to be repeated with minutest accuracy from seven to nine times on the best china, some idea may be formed of the amount of skill and attention required to produce good Kioto ware. And, after all, the whole of this labor may be thrown away upon a faulty article, which shows its flaws only on being submitted to the fiery ordeal of the last baking, and emerges from the oven in fifty pieces.

The artists are paid according to the class of their work; the gold-painter and final critic receives most, next ranks the designer, and lowest of all the colorers, whose work is purely mechanical, though it requires a long and arduous apprenticeship.

The final baking lasts for several hours. The furnace is fed with logs of a close-grained wood as hard and heavy as *lignum-vitæ*, which burns slowly and gives a uniform and intense heat. The fire is allowed to die out, and the furnace to cool very gradually so as to anneal the porcelain, which is ready for removal in forty-eight hours after it has been first placed in the oven.

#### A PRIMITIVE COMPASS.

THE water compass was the earliest form of the mariner's compass, and was used by the Arabs as early as the thirteenth century. A magnet was used and was laid upon a couple of pieces of straw, or small split sticks, being left free to move in a vessel filled with water. The following description of this instrument is credited to Ballak, an Arab author, who lived in the latter part of the thirteenth century. He says, "The captains who navigate the Syrian seas place a vase full of water in a sheltered position in the middle of the vessel. Then they take a needle which they pass through a peg of wood or a reed, so that it makes a kind of cross, which, being thrown into the water, floats on the surface. Holding the magnetic stone near the top of the water, they make it turn round toward the right, causing the needle to move in the same manner in the water. All of a sudden they stopped, and the needle settled due north and south." It may not be generally known by our readers that the word magnet is obtained from the place where loadstone was first found, Magnesia, in Asia Minor.

FRANCE Austria and Germany have adopted smokeless gunpowder for their armies, and are conducting experiments to get an explosive also as noiseless as possible. Experts have no doubt that by the time the next European war begins, the smoke and noise of battle will have been done away with.

## Bible Echo and Signs of the Times.

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

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Melbourne, Australia, July 15, 1889.

### SELF-DECEPTION.

PERHAPS some of our readers will remember that in the last number we spoke of the danger of being deceived, and of the many forms of deception which are extant.

But self-deception is the most common form of this dangerous work of the enemy. This manner of delusion is most fascinating to its victims. It throws over their minds a self-complacent, satisfied spell, which to the natural heart is extremely enjoyable. Elysian happiness presents itself to the mind of the deluded ones like the dreams which flit over the mind of the opium slave. But how sad will be the awakening. One who is suffering self-deception imagines himself all right, while he is radically wrong. In such a condition is the Laodicean church represented to be by the True Witness: "Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." And of all the solemn pictures presented in the Bible, none are more dreadfully sad than that drawn by the Saviour, representing a scene in the Judgment in the following words: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:22, 23.

Having spent a lifetime in wicked pleasure and rebellion against God, no person could offer such a plea as this. The people here spoken of have entertained the expectation of being saved at last; they have been confident of it. Their life has been such as in their minds would justify this hope. They have been identified with the professed people of God, they have done works of charity, and even greater works. The sick have been healed in answer to their prayers, and wonderful works have been manifested through their agency. Surely these things must be evidence that the great Judge is mistaken in their cases, and they plead these facts in their own behalf. But the Lord insists, "I never knew you; depart from me, ye that work iniquity." It is with a disappointment of unspeakable bitterness and anguish that they see the coveted prize of eternal life placed forever beyond their reach, and nothing but the blackness of despair, the horror of a great darkness, receives them. It would seem better never to have indulged a hope of salvation, and to accept the fate of the lost as justly merited, rather than depend through a long religious experience upon the broken reed of a false hope that will at last pierce the hand.

We know full well that these thoughts will not be acceptable to many. Perhaps some who read these words will say, as they have said many times before, and as thousands are continually saying, "It makes no difference what a man believes, if he is only sincere." But how does such reasoning stand in the light of these most solemn words of Christ? And he says that this sad

picture will become a reality to "many" "in that day;" not to a few isolated cases, but to thousands. And they are not heathen, nor the openly sinful, but professed Christians. It becomes each one who professes Christ to take heed how he builds. The true convictions of the mind are what control and shape our lives and characters; not what a man professes, but what he actually believes. Hence it is of the utmost importance that our faith rests upon the truth, and that we have proper conceptions of God's will. He that is careless in regard to the principles which underlie his religious life and hopes, deceives his own soul. He that expects eternal life upon any other condition than that which God has established is self-deceived.

Here are some of the Scriptural allusions to self-deception, and how it may be produced: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Jas. 1:26. "If a man think himself to be something, when he is nothing, he deceiveth himself." Gal. 6:3. Here is spiritual or intellectual pride; and very closely related to that text is the following: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Thousands of people are resting under the delusion of "perfect holiness" and kindred self-satisfied ideas, who are prevented from seeing their sins by this cloud of deception which veils their eyes to their true condition.

Such people have almost universally ceased to exert themselves against sin. They have thrown themselves, as they fondly imagine, into the arms of Christ, but really into the hands of fate. They say, "Christ, Christ;" "Christ has done it all;" "Nothing to do;" "Only believe." They have ceased to stem the current, and are drifting with the stream, reposing in the fond illusion that their feelings and emotions are true indications of their happy condition.

Let the thrilling words of Jesus arouse such sleepers: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." It will be in vain that we plead that we have seen the sick raised, and "done many wonderful works." We become acquainted with God only through his will. God recognizes no service but obedience. We do not write these things to detract from the glory and beauty of Christ, nor to deny that our only hope is in him. But Christ will not save those who do not regard his Father's will. The will of God was the great object before him in his earthly career; and it is foolish presumption in us to imagine that a form, or profession, of religion will save us in the day of Judgment. It is an equal folly to trust in our feelings and fancied experience and talk of "sanctification" and "perfect love," while trampling under our feet God's law. Says the Saviour, "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46. And yet there are plenty of Christians who have "nothing to do." Take the illustration which Jesus gave of this thrilling theme. Two men built each a house. One dug deep and built on the rock, the other built on the treacherous sand. That man's house stood the test of the tempest and flood, the other fell to complete ruin. Both heard the word; one *did* it, the other tried to get to heaven without *doing* anything.

"Be ye *doers* of the word, and not hearers only, deceiving your own selves." "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a *doer of the work*, this man shall be blessed in his deed." Jas. 1:22, 25.

### WESLEY OR WESLEYAN.

WE have previously quoted the words of the honored John Wesley on the law. This man of stalwart faith and unquestioned piety had a clear view of the relations existing between the law and the gospel, and had no apologies for those who in his day taught that the mission of Christ was to abolish his Father's law. It is to be regretted that so many who bear his name should have so little regard for those sterling principles of truth and religion which characterized the life of Wesley.

This man of God trod the path of advancing light and reformation, and the principles he avowed would, in the light we now have, lead his followers to obey *all* the commandments of God. But the no-law or law-abolished theory of antinomianism is the only one which suggests itself to those who are seeking to avoid the logical conclusion that if the law is intact, obedience to the *ten* precepts must follow. And consequently, many who bear the name of Wesleyans forsake the grand standard of truth presented in the words of the apostle of their faith. Retrogression, and not progress, has marked the career of such. We present herewith from Sermon xxv., "Sermon on the Mount," p. 349 of vol. 1., some extracts for the consideration of our Wesleyan friends and others to whom they will apply:—

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

Who, what are they, that make the preaching of the law a character of reproach? Do they not see on whom the reproach must fall, on whose head it must light at last? Whosoever on this ground despiseth us, despiseth Him that sent us. For did ever any man preach the law like him, even when he came not to condemn but to save the world; when he came purposely to "bring life and immortality to light through the gospel"? Can any preach the law more expressly, more rigorously, than Christ does in these words? And who is he that shall amend them? Who is he that shall instruct the Son of God how to preach? Who will teach him a better way of delivering the message which he hath received of the Father?

"Whosoever shall break one of these least commandments," or one of the least of these commandments. "These commandments," we may observe, is a term used by our Lord as an equivalent for the law, or the law and the prophets, which is the same thing, seeing the prophets added nothing to the law, but only declared, explained, or enforced it, as they were moved by the Holy Ghost.

"Whosoever shall break one of these least commandments," especially if it be done wilfully or presumptuously; *one*, for "he that keepeth the whole law, and" thus "offends in one point, is guilty of all;" the wrath of God abideth on him as surely as if he had broken every one. So that no allowance is made for one darling lust; no reserve for one idol; no excuse for refraining from all besides, and only giving way to one bosom sin. What God demands is an entire obedience; we are to have an eye to all his commandments; otherwise we lose all the labor we take in keeping some, and our poor souls forever and ever.

"One of these least," or one of the least of these commandments. Here is another excuse cut off whereby many, who cannot deceive God, miserably deceive their own souls. "This sin," saith the sinner, "is it not a little one? Will not the Lord spare me in this thing? Surely he will not be extreme to mark this, since I do not offend in the greater matters of the law." Vain hope! Speaking after the manner of men, we may term these great, and those little, commandments; but in reality they are not so. If we use propriety of speech, there is no such thing as a little sin; every sin being a transgression of



the holy and perfect law, and an affront on the great Majesty of heaven.

"And shall teach men so." In some sense it may be said that whosoever openly breaks any commandment teaches others to do the same; for example speaks, and many times louder than precept. In this sense, it is apparent, every open drunkard is a teacher of drunkenness; every Sabbath-breaker is constantly teaching his neighbor to profane the day of the Lord. But this is not all; an habitual breaker of the law is seldom content to stop here; he generally teaches other men to do so too, by word as well as example, especially when he hardens his neck, and hateth to be reprov'd. Such a sinner soon commences to be an advocate for sin; he defends what he is resolved not to forsake; he excuses the sin which he will not leave, and thus directly teaches every sin which he commits.

"He shall be called least in the kingdom of heaven;" that is, shall have no part therein. He is a stranger to the kingdom of heaven which is on earth; he hath no portion in that inheritance; no share of that "righteousness, and peace, and joy in the Holy Ghost." Nor, by consequence, can he have any part in the glory which shall be revealed.

But above all these, in the highest rank of the enemies of the gospel of Christ, are they who openly and explicitly "judge the law" itself, and "speak evil of the law;" who teach men to break (Greek, *lusai*, to dissolve, to loose, to untie, the obligation of) not one only, whether of the least or of the greatest, but all the commandments at a stroke; who teach, without any cover, in so many words,—“What did our Lord do with the law? He abolished it. There is but one duty, which is that of believing. All commands are unfit for our times. From any demand of the law, no man is obliged now to go one step, or give away one farthing, to eat or omit one morsel.” This is, indeed, carrying matters with a high hand; this is withstanding our Lord to the face, and telling him that he understood not how to deliver the message on which he was sent. O Lord, lay not this sin to their charge! Father, forgive them; for they know not what they do!

The most surprising of all the circumstances that attend this strong delusion is, that they who are given up to it really believe that they honor Christ by overthrowing his law, and that they are magnifying his office, while they are destroying his doctrine. Yea, they honor him just as Judas did, when he said, "Hail, Master!" and kissed him. And he may as justly say to every one of them, "Betrayest thou the Son of man with a kiss?" It is no other than betraying him with a kiss, to talk of his blood and take away his crown, to set light by any part of his law under pretence of advancing his gospel. Nor, indeed, can any one escape this charge, who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God.

It is impossible, indeed, to have too high an esteem for "the faith of God's elect." And we must all declare, "By grace ye are saved through faith; not of works, lest any man should boast." We must cry aloud to every penitent sinner, "Believe in the Lord Jesus Christ, and thou shalt be saved." But, at the same time, we must take care to let all men know we esteem no faith but that which worketh by love; and that we are not saved by faith, unless so far as we are delivered from the power as well as the guilt of sin. And when we say, "Believe, and thou shalt be saved," we do not mean, "Believe, and thou shalt step from sin to heaven without any holiness coming between, faith supplying the place of holiness;" but, "Believe, and thou shalt be holy; believe in the Lord Jesus, and thou shalt have peace and power together; thou shalt have power from Him in whom thou believest to trample sin under thy feet; power to love the Lord thy God with all thy heart, and to serve him with all thy strength; thou shalt have power, by patient continuance in well doing, to seek for glory, and honor, and immortality; thou shalt both do and teach all the commandments of God, from the least even to the greatest; thou shalt teach them by thy life as well as thy words, and so 'be called great in the kingdom of heaven.'"

RELIGIOUS PERSECUTION IN THE UNITED STATES.

S. N. H.

WE noticed in our former articles the growth and prosperity of the United States, and called attention to the fact that prophecy had marked the rise of this country, and had spoken of its prosperity, and described the steps it would take to bring about its own downfall.

The object of this article is to call the reader's attention to the state of things which actually exists in the United States, that they may discern clearly the evidence of the fulfillment of this prophecy. It has now been over twenty years since an organization was formed in this country known as the Constitutional Amendment party, whose avowed object is to secure such an amendment to the Constitution as to acknowledge God in that document. In the Constitution of the United States is wisely inserted the following: "Congress shall make no law respecting the establishment of religion, nor prohibiting the free exercise thereof." Not satisfied with this, these religionists feel that they must in some way acknowledge God in the Constitution, so that religious dogmas may be forced upon the people. In the Constitution of this organization, that sentiment is distinctly expressed. They desire "to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land." This shows their purpose and aim.

For many years in the history of this organization, it attracted but little attention. Conventions were held, speeches were made, and men were employed to go from State to State and from church to church, and labor in behalf of this organization.

The first doctrine they propose to inculcate is the observance of the first day of the week as the Christian Sabbath, and they insist that the principles of the Christian religion shall be taught to all children between the ages of six and sixteen, throughout the country. The same men in many instances acknowledge that there is no Scripture for the observance of the first day, but that the seventh day is the Sabbath of the Bible; and the free distribution of the Scriptures has led many thousands to keep the seventh day as the Sabbath of the Lord. Failing to meet this from a Biblical standpoint, they resort to the arm of the civil power to enforce the observance of the first day of the week.

This organization at the present time has a president and over one hundred and twenty vice-presidents. These vice-presidents are among the leading men in the country,—judges of supreme courts, eminent lawyers, ministers of the different denominations, presidents of colleges, and such men as are calculated to give influence and character to the movement. Men have been sent throughout the country to secure the co-operation of every society whose interests were at all in common, such as the Women's Christian Temperance Union, which has accomplished a great work in favor of temperance, and whose influence is felt in every State and Territory in the Union. They have so manipulated this society as to secure the co-operation of its leaders, and through its members have circulated petitions for the passage of the Blair Sunday Bill now before Congress, a bill designed to secure the better observance of the "Lord's day," and also an educational bill. On the 11th, 12th, and 13th

days of December, a Sabbath convention was held in Washington, the capital of the country. The object of the convention was to secure the co-operation of all the different societies in carrying out the purposes of the Constitutional Amendment party. We had the pleasure of meeting with them. The petitions from the various societies for the passage of the Sunday bill were attached to a cloth half a mile in length. It went round the inside of the chapel several times, and crossed and recrossed in the centre. The speakers made frequent allusions to this long list of names as proof that we must have a law to protect people in the observance of Sunday. Here is an exact fulfillment of the scripture which says, "They shall say to them that dwell on the earth that they should make an image to the beast which had the wound by the sword, and did live." They appeal to Congress to make a law which will so unite church and state that the state will enforce whatever doctrines the church presents.

They have not been satisfied with six and a half million names; but they have appealed to the Roman Catholics for aid. Cardinal Gibbons, who it is claimed represents seven and a half millions of Catholics in this country, has written them his hearty approval of the move, and asserts his willingness to co-operate in the work they have undertaken to do. Thus we have fourteen millions out of a population of sixty millions, who favor the passage of this bill. The representatives of these people appeared before the committee to whom the Blair bill was referred, appealing in the most earnest manner to have the law passed, which would enable them to enforce the observance of the first day of the week. How soon this law will be passed, we cannot say; but any person can see at a glance what will be the result of such a move.

But the question may be asked, What will they do with the Sabbatarians?—The Sabbatarians are classed with atheists, infidels, and all other opposing influences, and are denounced as foes to the Government and to society. Is it because they break those commandments which relate to the protection of their neighbor's property?—Not at all. It is because they teach the observance of the seventh day as the Sabbath, and have no regard for the first. They are good citizens, and are acknowledged as such; but when it comes to the enforcement of the Sunday, they are regarded as unworthy of the name of citizen, because they are not in harmony with the religion of their neighbors. The following is from the testimony of one of their leading men:—

"The Seventh-day Baptists believe in God and in Christianity, and are conjoined with the other members of this class [atheists, deists, and Jews] by the accident of differing with the mass of Christianity upon the question of what precise day of the week shall be observed as holy.

"These all are, for the occasion, and so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, a fact which we very much regret, but which we cannot help. . . . What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic; for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. . . . Tolerate atheism, sir? There is nothing out of hell I would not tolerate as soon. . . . Let us repeat, atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent."—*Fonathan Edwards*.

At this convention, in choosing their committee to propagate their work, Catholics were appointed with Protestants. But this is per-

fectly consistent with the rest of their course, however; for the Sunday-Sabbath was christened by the Catholics. They were the first to establish a national religion; and this work of the present day may revive some of their former experience, and may stir them up to greater activity in uniting with Protestants to enforce their own dogmas, their own institutions, born and reared in their own church. Have they changed in this matter? We answer, *No!* They claim that they have never changed. It is the Protestants who have changed; and who now fail to realize the importance of the great aims for which their fathers fought and bled. They are giving themselves into the hands of Roman Catholicism by forcing the people to submit to the dogmas of that church.

We had the privilege, in the city of Washington, of appearing before the committee, and hearing the appeal of these different representatives of the different societies in behalf of Sunday; also, in connection with Bro. A. T. Jones, of California, of presenting a plea in behalf of Seventh-day Adventists against the Constitutional amendment.

When we look at this matter from the light of prophecy, when we see the history of the movement in this country, and what the people are doing, we cannot but feel from the depths of our heart that our position is right in the application of the prophecy, and that just before us is a persecution similar in its nature to that which existed during the reign of the papacy. This work is not confined to the United States of America; but in all parts of Europe, and in fact in the whole world, people are being stirred up at the present time over this question. Why is this?—It is a matter of prophecy. The third angel's message, of which we will speak in our next article, has lifted its voice against the worship of the beast or his image, or the reception of his mark.

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### THE THRONE OF DAVID.

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#### THE JEWISH PEOPLE REJECT CHRIST.

THE history of the kingdom of Judah was somewhat different from that of Israel. Some of the kings were as wicked as any of the kings of Israel, and some of them were men of eminent piety. There was a succession of apostasies, of judgments, and of repentance and apostasy. Toward the close of its history the prophet Jeremiah said: "Thus said the Lord unto me: Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates; thus saith the Lord: Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their necks stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein, then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever." Jer. 17:19-25.

A few remarks concerning God's purpose with Israel may be in place here. He chose Abraham, because Abraham had a heart to serve him, and would keep the light of God's truth from dying out. He called the Israelites out from Egypt, so that they might serve him; and he made them the depositaries of his holy law, in order that they might hold up the standard of truth to the surrounding nations. In numerous places we learn that provision was made that the strangers who wished to serve the Lord could become a part of Israel, and heirs to the promise equally with the descendants of Abraham. If the children of Israel had been true to their high calling, and had not departed from God, or, having departed and repented, had remained faithful, they would ever have continued as a nation. And the text that we have just read indicates that in that case Jerusalem itself would have stood forever as the capital of the kingdom. What transformation it would have undergone to make it suitable for the eternal habitation of the saints, we cannot tell. On the other hand, the following judgment, if they should depart from God, was uttered by Jeremiah: "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27.

These warnings were not heeded. In Jeremiah chapters 25 and 27, we find the announcement of their captivity because of their refusal to obey God. This was the complete overthrow of the kingdom of Judah in the reign of Zedekiah. Although, after seventy years of captivity, all who wished were given full liberty to return to Jerusalem, and the city and the temple were rebuilt, no king since that time has ever sat upon the throne of Israel. The Jews were in Babylon till that empire was overthrown by the Medes and Persians, B. C. 538. Cyrus, and Darius, and Artaxerxes, kings of Persia, gave them permission to return to their own land, but they had no king, and they existed only through the sufferance of the kings of Persia. Alexander the Great showed them favors, and to him they acknowledged allegiance. When the empire of Greece was divided at the death of Alexander, they were subject by turns to different kings; until finally they turned to the rising power of Rome for complete protection, and remained subject to Rome as long as they had any existence as a nation. But before we speak of their final fate, we must look at a prophecy concerning the kingdom, which was uttered by Ezekiel toward the last of Zedekiah's reign.

After foretelling the invasion by the king of Babylon, the prophet said: "And thou, profane, wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27.

In this prophecy the history of the world from then until the end of time is briefly told. When the diadem was removed from the head of Zedekiah, the kingdom passed into the hands of Nebuchadnezzar, king of Babylon. Not simply the narrow limits of the kingdom over which Zedekiah ruled, but all the kingdoms of the earth, or, rather, the dominion of the whole earth, was given to Nebuchadnezzar. (See Jer. 27:4-7; Dan. 2:37, 38.) Then said the Lord, "I will overturn, overturn, overturn it." Three kings

reigned in Babylon after Nebuchadnezzar, and then the first overturning took place, and the empire of the world passed into the hands of the Medes and Persians. (See Ezra 1:2.) This took place B. C. 538. The Persian empire, for the Median portion was overshadowed by the Persian element, lasted for 207 years, until B. C. 331. Then the second overturning took place, and the empire of Greece had the universal control in the earth. (See Dan. 2:39.) After the death of Alexander, the empire was divided into four parts, each striving for supreme control; but by the year 168 B. C. the third overturning had taken place, and the world came under the dominion of the Romans. This was to be the last overturning, said the prophet, "until He come whose right it is," when it shall be given to Him. The one whose the earth is by right is Christ; for the Father has said to him: "Ask of me, and I shall give thee . . . the uttermost parts of the earth for thy possession." Ps. 2:8. Moreover, Christ has purchased the possession, by bearing the curse which came upon it in consequence of Satan's maliciousness, and which constituted the evil one's only claim to it. Thus he bought Satan's technical and usurped claim, and became sole heir of the whole world.

But the promise to give the dominion to Christ did not have reference to his first advent, as will appear from the following:—

1. At the first advent of Christ, the Romans ruled the whole world (Luke 2:1); and their empire continued powerful and undivided for nearly four hundred years afterward. Although the Jews rejected Jesus, they had not the power to put him to death, and he was formally condemned and executed by the Romans.

2. Just before his crucifixion, Jesus wept over Jerusalem, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. 23:37-39.

The rejection of the Messiah filled up the cup of the iniquity of the Jewish nation. "He came unto his own, and his own received him not." John 1:11. If they had accepted him, they might, even at that late day, and after so many apostasies, have still remained the chosen people of God, through whom the nations of the world should be enlightened, and around whose standard all the faithful would flock. As Jesus thought of what they might have been if they had received him, he wept, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42.

Never again would the tribes go up to Mount Zion, the joy of the whole earth; no longer should the gorgeous temple be called a house of prayer for all nations. When Christ uttered that last cry upon the cross, "It is finished," the veil of the temple was rent in twain from the top to the bottom, showing that their house was left unto them desolate. Less than forty years later (A. D. 70), the Romans besieged Jerusalem and utterly destroyed it, fulfilling the words of Christ recorded in Matt. 24:2, and Luke 19:43, 44. This destruction, which marked the utter extinction of the Jewish people as a nation, also prefigured the final destruction of all that reject the gospel.

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THINK well over your important steps in life, and, having made up your mind, never look behind.

*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.]

PSALM 121 : 1, 2.

LEON A. SMITH.

"I WILL lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

A very general misapprehension seems to exist in regard to the meaning of these verses. The difficulty arises from what is evidently an error of form in the statement of the thought. The sentences of verse 1 are, in the common version, declarative, conveying the idea that the psalmist looked up to the hills as the source of his help, notwithstanding verse 2 plainly declares that his help came not from the hills, but from Him who formed them; namely, the Creator of heaven and earth. But make the sentences of the same verse interrogative in form, and the meaning is very different. It then reads, "Shall I lift up mine eyes unto the hills? Cometh my help from thence? My help cometh from the Lord, which made heaven and earth." The Revised Version and other reliable translations support this rendering.

The hills and mountains were regarded as a source of supernatural help, not by the worshipers of the true God, but by heathen, idolatrous nations. On the tops of these were built the temples and altars which were dedicated by them to the worship of Moloch and other heathen divinities. 1 Kings 11 : 7 ; 14 : 23. The hills and mountains themselves were looked upon by some as sacred. The Hitites so regarded them, as did also some other nations. Mount Hermon was regarded in this light, as is evident from the remains of a small and very ancient temple upon its summit, and a circle of temples around its base. The Encyclopedia of McClintock and Strong says on this point: "That a temple should have been built on a summit of bare rock perpetually covered with snow, shows a strong religious motive, and the position of the temples around the mountain indicates a belief in the sanctity of Hermon itself. This inference is supported by a passage in the treaty of Rameses II. with the Hitites of Syria, in which, besides gods and goddesses, the mountains and rivers, both of the land of the Hitites and Egypt, and the winds, are mentioned in a list of Hitite and Egyptian divinities." "That there was such a belief in the sanctity of mountains and hills seems evident from the great number of high places of the old inhabitants, which is clearly indicated in the prohibition of their worship, as compared with the statement of the disobedience of the Israelites."

The ancient Syrians associated the hills with the dwelling-places of the gods (1 Kings 20 : 23), and they have been so regarded by many heathen nations of antiquity.

The design of the inspired psalmist is therefore to draw a contrast between the worship of the idolatrous Canaanites around him, and the worship of the true God. Their gods were the hills and the divinities to whose worship the hills were dedicated; his God was the God who made the heavens and the earth.

A passage of Scripture so nearly parallel with this that one might almost be paraphrased into the other, is Jer. 3 : 23 : "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord our God is the salvation of Israel." To lift up the eyes unto the hills as the source of divine help was a vain thing then, and it is equally vain to-day. The text does not bear the interpretation which writers, especially writers of verse, so generally place upon it.

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

(Lesson for July 20.)

UNBELIEF AND ITS PUNISHMENT.

FROM Ex. 19 : 1 we learn the time at which Israel encamped at Sinai, just two months after the exodus. In Num. 10 : 11 we are told of the time of their departure, which shows that their sojourn at the foot of the mount of God extended from the fifteenth day of the third month to the twentieth day of the second month of the following year, or a few days less than one year. Their first march from this place was three days' journey, an account of which is found in the following words: "And they departed from the mount of the Lord three days' journey; and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting place for them." "And when it rested, he said, Return, O Lord, unto the many thousands of Israel." Num. 10 : 33, 36.

At this new camping place, the spirit of MURMURING BROKE OUT afresh. God had in his goodness and wisdom supplied them with food from his own hand. It was pleasant to the taste and to the eye. It was easily prepared and abundant, and of the most healthful and nutritious qualities. But under this spirit of unbelief and dissatisfaction its sweetness was turned to bitterness and loathing in the esteem of the unhappy people. And their minds ran back upon the pungent and really disagreeable things they used to eat in Egypt, such as leeks, garlic, and onions. They dwelt upon these thoughts and conversed upon their discouragements and trials, and nursed their forebodings, until their blessings became burdens, their light became darkness; the bondage in Egypt seemed as liberty itself compared with the service of God. Pharaoh and the task-masters were now their lost friends, and Moses a present enemy to their happiness. This state of feeling became so intensified that they wept aloud: "Then Moses heard the people weep throughout their families, every man in the door of his tent." Such is the

DECEPTIVE NATURE OF SIN

in its work on the heart. It turns the whole being against God. It turns sweet to bitterness, and that which is disgusting to pleasure. It magnifies the trials and difficulties of God's service, and sadly perverts the whole course of life.

One bitter experience was not enough to satisfy them of the terrible results of murmurings. "The mixed multitude . . . fell a-lusting; and the children of Israel also wept, again and said, Who shall give us flesh to eat?" Num. 11 : 4. The "mixed multitude" are referred to in different places as distinct from the children of Israel. They were undoubtedly strangers, or perhaps those related to Israel who did not really believe in God, as Adam Clarke says, demi-infidels; but seeing that Jehovah was with Israel and against the Egyptians, and hearing the fame of the land of Canaan, they resolved to go along with, and share whatever good might come to them. But they did not hold themselves subject to restraint, were

READY TO CRITICISE

and find fault, to encourage sedition and murmuring among the people against those who were bearing the great burdens. If many people to-day, who are hangers-on to the cause of God, would see themselves in the true light, they would behold the counterpart of this throng, which proved such a snare and stumbling-block to God's people.

God answered their cries for flesh, "but sent leanness into their soul." Ps. 106 : 15. We give the following note on this miracle from the Lesson Book:—

"The rendering in our common version, which makes the quails to have been piled up 'two cubits high upon the face of the earth,' is uncalled for and unwarranted. The Revised Version gives the

proper sense and rendering, by putting it, 'about two cubits above the face of the earth.' The Vulgate has it, 'And they flew in the air, about two cubits above the earth.' This is a very free translation, nevertheless it exactly expresses the sense of the original. The quails flew about breast high, and so were easily killed. Many readers of this will recall flights of pigeons in such numbers as to darken the sun, and when they flew so low as to be easily knocked down with clubs. In the case under consideration, the quails were brought miraculously, and were doubtless in miraculous numbers; but the Bible, rightly translated, gives no countenance to the absurdity of either living or dead birds being piled up three feet high for a space two days' journey in diameter."

(Lesson for July 27.)

MIRIAM'S SIN.

The people of Israel were encamped at the close of the last lesson at a place which received the name Kib-roth-hattaavah (pronounced keeb' roth hat-tah'-a-vah), which means the graves of lust. An appropriate name for the burial place of many thousands who fell victims to their uncontrolled appetite, and their distrustful, murmuring spirits.

From this melancholy place they removed to Hazeroth, where they encamped more permanently.

Miriam and Aaron were sister and brother to Moses; and while the camp was in this place, a family jealousy sprang up in the hearts of these two against their brother, on account of his having married an "Ethiopian" or Cushite woman, an inhabitant of Midian. This was made the ostensible cause of their complaints, although it is very probable that the real animus of their envy was that God honored Moses above themselves, as we see by Num. 12 : 2 : "And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it." There follows an observation in regard to the character of Moses, which is very remarkable, to the effect that Moses was above all men the most meek. God has promised to guide the meek in judgment, and to teach them his way. Ps. 25 : 9.

Meekness, for which gentleness is almost a perfect synonym, is a trait of character wholly peculiar to the religion taught in the Bible. It is one of the prominent features of the life which Jesus manifested to the world. It implies forbearance under provocation, evenness of temper, a humble regard of self. All these traits are unnatural to the human heart, and can be cultivated only at the expense of the natural feelings. Hence it is said that no philosopher or teacher ever recommended it, except from the standpoint of Christianity. It is looked upon as ignoble in all its manifestations by human ambition, pride, or hatred, and is regarded as unworthy in the view of human justice; but God loves meekness. The blessed Saviour was "meek and lowly in heart."

Meekness makes the difficulties and grievances of life easy. Had Moses been of a vindictive, combative nature, with a large sense of his own consequence and of human justice, there would have been witnessed on this occasion the direst of all earthly troubles, a family dispute. But while Moses did not seek to vindicate his own cause, God took it up and spoke for his servant.

So God now hears the sighing of the oppressed and wronged. He hears the words of envy and jealousy, and sees the look of pride. A severe punishment was placed upon Miriam; she became a leper, "white as snow." Aaron had doubtless been led by the sister, and at once saw their sin and confessed it. Moses illustrated his leading trait of character by instantly crying unto God in her behalf, and he was heard.

"If her father had but spit in her face, should she not be ashamed seven days?" This refers to an extreme punishment of a parent for a grave offense. In addition, the child was banished from the father's presence seven days. And for this period the undutiful Miriam was banished from her family and also from God's favor.

## Missionary.

"AND HAVING DONE ALL, STAND."

Ephesians 6: 13.

CAN you stand for God though you stand alone,  
With your heart at rest and your soul secure;  
With your feet on the rock and your eye on the throne,  
Can you stand and toil, and stand and endure?

Can you stand for God 'mid the storm's wild wail,  
Can you stand when the tempests ride the air?  
Can you stand when earthly hopes shall fail,—  
Can you stand for God and never despair?

Can you stand for God when your heart grows faint,  
When your sad soul looks through blinding tears?  
Can you stand without murmuring or complaint,  
Through the tedious days and the toilsome years?

Can you stand for God while the witching smile,  
And the siren song, and the world's caress  
Unite their charms with the serpent's guile,—  
Can you stand with only God to bless?

Can you stand in the faith though the time be long,  
Though the night be dark and the day-star dim;  
Can you stand and in His own strength be strong,  
Till at last you are found in peace of him?

Can you stand?—Then stand in the strength of God,  
Through the waning years of this world of woe;  
When the golden streets are by pilgrims trod,  
You shall stand within and his glory know.

—Selected.

### THE MISSIONARY SHIP.

On July 1, 1886, Bro. John I. Tay (a member of the Oakland, California, church) sailed from San Francisco with the intention of visiting some of the islands of the Pacific in behalf of the missionary work. He landed at Tahiti July 30, 1886, and after remaining there about six weeks, secured passage to Pitcairn on an English man-of-war. Bro. Tay remained on this island just five weeks. During this time he held meetings with the inhabitants, and gave Bible-readings, until at last every one on the island (about 125 souls) embraced the doctrines held by Seventh-day Adventists, and began to keep the Sabbath of the fourth commandment. Then they wanted to be baptized; but Bro. Tay, not being an ordained minister, could not do this, so he was obliged to leave them, promising to return with a minister just as soon as possible.

The subject was brought up at the General Conference held in Oakland in 1887, and a committee of five was appointed to see about having a ship built and fitted up to go to these islands. The committee ascertained that this would cost from 7000 to 10,000 dollars, and the enterprise was abandoned. Finally the General Conference Committee recommended that Elder A. J. Cudney, of Nebraska, proceed to California, and, in company with Bro. Tay, try to secure passage on some vessel bound for Pitcairn.

Elder Cudney arrived in Oakland in May, 1888. He spent several days in trying to find a vessel bound for Pitcairn, but could not. He did, however, find a vessel which was to sail for Tahiti in the course of two or three weeks; and so it was arranged for Bro. Tay to wait and take this vessel, and remain in Tahiti till Elder Cudney arrived. Elder Cudney was to proceed to Honolulu at once, and spend a few days with the church there, expecting to sail from Honolulu, and meet Bro. Tay at Tahiti. Accordingly, Elder Cudney immediately took passage for Honolulu. On arriving there, he found that there were no vessels going either to Pitcairn or Tahiti, and the only thing he could do was to return to San Francisco and start again, or go on to Australia or New Zealand, and try to reach Tahiti or Pitcairn from there. At this juncture, he learned of a ship that was about to be sold at auction. It was thought that the ship could be bought for about 1000 dollars, and that by spending 200 or 300 dollars more, it could be put in good condition. Bro. N. F. Burgess, of Honolulu,

offered to purchase the ship, and loan it to Elder Cudney for this trip, provided he would bear the expense of fitting it up. This was agreed to, and the vessel was purchased. The fitting up cost more than was at first anticipated, so that the whole thing amounted to over 2000 dollars. It was a vessel of about forty-five tons' burden.

We learn that Elder Cudney and one other passenger, with a crew of six, sailed in this ship from Honolulu, H. I., for Tahiti, on the 31st of last July. Since that time, nothing has been heard from the crew or the vessel, and grave fears are entertained in regard to their safety. The vessel should have reached Tahiti in less than one month from the time it left Honolulu, and now it has been nearly a year. It is barely possible that they have drifted out of their course, or it may be that they have been shipwrecked on some one of the many small islands of the Pacific Ocean. Every effort is being put forth to ascertain their whereabouts, but little can be done. What makes the matter worse is that we have learned incidentally that this ship was old and unseaworthy.

Now to return to Bro. Tay. As was suggested, he sailed from San Francisco for Tahiti on July 5, 1888, arriving there Aug. 8. Here he waited, expecting every day to see Elder Cudney. But day after day passed by, and he did not come. Finally he decided to go on to Pitcairn without him, thinking that perhaps he had gone direct to that island. Bro. T. accordingly tried to secure passage in two or three different vessels, but as soon as they found out who he was and what he wanted, they would not take him at any price. This was on account of the influence of the Jesuits, who have entire control in some of these islands. After remaining in Tahiti nearly six months, and undergoing many hardships and privations, and seeing no hope of meeting Elder Cudney or of reaching Pitcairn, Bro. Tay decided to return to Oakland.

By this it will be seen how difficult it is to reach these islands; but on account of these difficulties, shall the enterprise be abandoned? Shall we allow these poor souls at Pitcairn, who are so earnestly calling for help, to cry in vain?—No. We believe that every heart will respond to the effort that is now being made in our Sabbath-schools to raise money for a ship of our own in which to visit these islands. This matter will of course be left in the hands of the General Conference Committee; but can we not pledge the Sabbath-schools to raise 10,000 dollars, if need be, to build and equip a ship to carry the light of truth to the islands of the sea?

Oakland, California.

C. H. JONES.

### VISIT TO SCANDINAVIA.

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

(Concluded.)

The strength of the cause of present truth in the Scandinavian countries is in what are called "mission schools." These have now been in operation three years. Instruction is given in colporter work, both theoretical and practical. A portion of each day is spent in canvassing for books and periodicals, and thus the learner nearly if not quite supports himself while attending the school. Book-keeping, penmanship, and such common branches are taught in connection with the Bible study as will best fit the student to work successfully as a colporter or Bible-reader. Special instruction is also given in the Sabbath-school work. This is after the most practical method. A Sabbath-school is organized, lessons are learned and recited, and teachers and superintendents are changed quite often in order to give all an opportunity to gain a practical experience. A missionary society also is organized, and real work done. Thus with all the instruction as to best methods of labor, practical experience is woven in.

These schools have proved a great blessing to the cause in Scandinavia. They have developed workers so that at the present time there are, in Sweden alone, thirty-five who have given more or less time to canvassing. During the last year, nine of these gave their entire time to this work, while others have spent eleven months in the field, and some less. Of thirty-two of the number, none have given less than six months' time to the work. In Denmark, during the last year, eleven have been at work, and in Norway six. These canvassers have sold 2500 copies of the "Life of Christ," by Mrs. E. G. White, and 1800 copies of the "Handbook," a manual of health and temperance in the Scandinavian languages, besides taking many subscriptions for the five periodicals published in those languages, and selling many tracts and pamphlets. To accommodate these workers, the Publishing Association in Christiania has opened branch offices in Copenhagen and Stockholm.

In connection with the mission school at Christiania last year, a school was opened for children. This arrangement was so successful that it is proposed to carry it forward on a larger scale next year. Experienced teachers were secured to teach different branches. These gave, some two hours, and some three, each day, as the case demanded, only one teacher spending all his time in the school.

The influence of the school has already been felt among the brethren and sisters in some portions of these kingdoms. Such schools should be established wherever circumstances will permit. Sanctified education is the power of any people. It is too often the case that those who teach are not practical men and women. They have a good theory of what they want to teach, and can interest, which is very important; but they fail in imparting that practical instruction which moulds the character. As the result of such teaching, there are thousands in the world who have a good education, and yet are not of so much value to the community in which they live as a practical mechanic or farmer who possesses a good amount of common sense, even though he may scarcely be able to write a legible hand.

The business of the Publishing Association consumed much of the time in the meetings in Christiania. This is a very important factor in the cause of truth in these countries. The printing office furnishes employment for thirty laborers, and supplies the publications for all who are engaging in the colporter work in Scandinavia. The light of truth thus finds its way to thousands of families, whereas, were it not for these publications which are scattered, it would require a much longer period of time to call the attention of the people to the truths for this time. This method of spreading the truth has many advantages over every other. Those who purchase books will be likely to read them in a deliberate manner, and candidly weigh the arguments presented. This will be done without the liability of exciting controversy, as might be the case where the preacher or Bible-worker personally presents the various features of our faith from the Bible. The extent and importance of this feature of the work has never been fully appreciated by our people. The work of forty canvassers, each calling on but ten families a day, and doing this only five days in a week, amounts to two thousand calls a week, or eight thousand a month.

The colporters in Denmark find their work very difficult because of the laws. It is against the law to sell by taking a book or prospectus from house to house. Their first step to reach the people is to call on a family and interest them in a book which they never saw, the colporter not taking it with him. Then if they wish to examine it, he brings the book to them, and if they conclude to buy, it cannot be delivered that day, but must be taken to them at another time. So it is with any tract, however small the sum paid for it. Notwithstanding this, the colporter work is carried forward by a num-

ber of canvassers very successfully. In Norway and Sweden the opportunities for distributing publications are much better, the laws being more liberal.

Thus the work is progressing in Scandinavia, and the prospect for these countries grows brighter. Eight Scandinavian preachers are at the present time preaching the message of truth, four of whom embraced the Sabbath in America. It was a source of much pleasure and encouragement to meet with our Scandinavian friends in these meetings, and to see the work which the Lord is doing in those peninsulas to prepare a people for the coming of Christ.

S. N. H.

THE UNITED STATES.

ELK CITY, KANSAS.

I BEGAN preaching here Feb. 10; the interest from that time to this has been good; many times the standing room would all be occupied. After two or three weeks, the "Disciples" became very uneasy, and sent me a written challenge for a discussion, and the time was finally set for April 1. They sent for one of their ablest debaters, who is also a lawyer. The discussion was held in the "Disciple" church, continuing four evenings; and may God be praised for giving us such a glorious victory as he did, in behalf of the present truth. The Disciples are very much dissatisfied with the outcome of the discussion, and say there never shall be another discussion held in the church.

Twenty-one have decided to obey the truth, and we expect others will do so soon. Last Sabbath eleven followed their Lord in baptism. A church will soon be organized. I am of good courage in the Lord.

M. H. GREGORY.

NEW HELENA, NEBRASKA.

I BEGAN a series of meetings at New Helena early in January, and soon had a good interest. The neighborhood was composed largely of non-professors, and the truth was a new thing to most of them, though some had heard it before and opposed it. These attended regularly, and became convinced, especially when they saw what was being done toward bringing about a union of church and state. They had heard on the subject nine years ago, but thought nothing of the kind would ever exist in this free country. After meetings had continued nearly four weeks, the work was left with Bro. J. D. Strong, while I went to lecture on the Sunday movement. Seventeen are now obeying all points of the truth, and maintaining weekly meetings. A Sabbath-school, with a membership of forty-five, was organized, and a quantity of books and periodicals sold.

CHAS. N. HARR.

THE WORK IN DAKOTA.

THE work of circulating the petitions in favor of religious liberty, and also the reading-matter in connection with it, visiting, etc., has been a great blessing to our people and the cause here. Some have had valuable experiences while engaged in the work, and we know of some who have been led fully to embrace the truth as these issues were brought before them. Brethren, let us not cease the circulation of this literature. Scatter it everywhere.

In the mission at Sioux Falls the canvassing and Bible work were combined. Much prejudice seemed to exist there, but something was accomplished. About 325 dollars' worth of books was sold, and eleven began the observance of the Sabbath. Some there at present are waiting baptism. At Milbank, as the result of Bible readings, quite a number have embraced the truth, and a large number are interested. Bible work will be continued there. Two were recently baptized. At Vilas some new converts are waiting baptism, and others are interested, who, we trust, will soon obey. At Watertown, recently, seven

followed their Lord in baptism, and fifteen were added to the church. At Plano, where Elder Ells has been laboring, quite a number have embraced the truth, and it is hoped that a church may be organized there ere long. At Taopi, where a tent-meeting was held last summer by Brn. G. H. Smith and C. P. Fredericksen, a church has been erected, and is nearly clear from debt. A large Sabbath-school meets there, and we trust that a good church may soon be organized.

Bro. Leer, who has been preaching and laboring among the Germans, has been successful in bringing a number of families to the knowledge of the truth, and quite a number have been added to the German churches. A company of German canvassers is now in the field, and is meeting with some success. As our only Scandinavian laborer was called to the Minnesota Conference during the winter, but little has been done in opening new fields among this nationality. At present, however, a move is making in that direction which we trust will result in good.

W. B. WHITE.

News Summary.

In various parts of England, 15,000 nailmakers are on a strike.

A German prince has gone to Rome to be educated for the priesthood.

A cyclone in Texas has destroyed property to the value of about 2,000,000 dollars.

At the coming papal consistory, it is said that the pope will create seven new cardinals.

About two hundred men have been entombed by a colliery explosion at St. Etienne, France.

The dervishes have been defeated in a decisive battle with the Egyptian garrison at Wady Halfa.

An International Sabbath Congress is to be held in one of the Exposition buildings in Paris on Sept. 24-26.

It is said that Germany is pursuing in the Marshall Islands very much the same course that she has been taking in Samoa.

At Hong Kong recently 43 inches of rain fell in three days. The centre of the town was wrecked, and over 40 lives were lost.

A new organization, called the Tenants' League, has been formed in Ireland, to assist in carrying on the Home Rule agitation.

A verdict of culpable negligence has been brought against the owners of the dam which occasioned the terrible disaster at Johnstown, Pennsylvania.

There are in the United States twenty-two missionary societies managed by women. Last year these societies raised 1,038,283 dollars, and supported 751 missionaries.

The British Admiralty have decided to recognize the bravery of the officers of H. M. S. *Calliope* in the severe gale at Samoa, by promoting some of the more deserving of them.

Hartmann, a notorious Russian Nihilist, who was obliged to take refuge in France, has revealed the existence of organized plots to kill the Czar and to bring about a revolution in France.

The latest news from Samoa is that the German gunboat *Wolf* was about to proceed to the Marshall Islands. It is believed the *Wolf* is to convey Malietoa to Samoa, where he will be reinstated as king.

Prince Albert Victor, eldest son of the Prince of Wales, is soon to be married to his cousin, the Princess Victoria, daughter of the late Emperor Frederick of Germany. Parliament has voted to grant him an allowance of £25,000 a year.

It is estimated that the united fortunes of seventy-two American citizens aggregate the colossal sum of 1,443,000,000 dollars. This is 33,000,000 dollars in excess of the total money circulation of the United States, according to the last Treasury statement.

Thirty members of the secret police of Chicago succeeded in gaining admission to "Camp 20," the division of the Clan-na-Gael that tried and murdered Dr. Cronin. It would be hard to tell which have been most surprised by the result, the public or the members of that nefarious organization.

The new Russian ironclad *Sinope*, belonging to the Black Sea squadron, carries two monster 12-inch guns, which throw projectiles weighing nearly half a ton. As the range of these guns is over thirteen miles, the fire can only be directed by map, the object fired at being out of sight.

The revenue of Victoria for the year ending June 30, 1889, was £8,674,709, an increase of more than £1,000,000 over that for the previous year. That of New South Wales was £8,963,077 as against £8,710,410 last year; of South Australia, £2,297,534, and the disbursements are well within this sum.

The question of constitutional government for West Australia is now before the Imperial Parliament. According to the terms of the bill, the 26th parallel is to be the northern boundary of the colony, and the Constitution provides that the colonial Government shall not restrict immigration without the consent of the Imperial Government.

Mr. William O'Brien, M. P., has been re-arrested at Cork, where he was attempting to address a Home Rule meeting. The arrest took place in the presence of a large crowd, and the excitement was intense, the crowd violently attacking the police. The charge against him is that he has incited the peasantry not to pay their rents. Another Irish M. P. has been arrested for complicity in the offense.

The revelations concerning the operations of the Clan-na-Gael, brought out during the investigation into the murder of Dr. Cronin, have aroused such indignation among citizens of Chicago that at a mass meeting a resolution was passed requesting the Government to suppress this infamous organization. It is now believed that two friends of Dr. Cronin have been murdered by order of this society.

The *Church Times*, an English paper, the organ of the ritualists, speaks in the following unmistakable manner: "We are contending, as our adversaries know full well, for the extirpation of Protestant opinions and practices, not merely within the church itself, but throughout all England. . . . We do not care one solitary straw whether a man preaches in surplice, coat, or shirt sleeves, so long as he does not preach any sort of Protestantism."

A British company has opened a railway, which, when completed, is to extend from Delagoa Bay on the coast of South Africa, three hundred miles inland. For over fifty miles of this distance, the railway extends through Portuguese territory, and that Government has announced its determination to cancel the concessions granted to the English syndicate. Three British warships have been dispatched to Delagoa Bay, and the Government will take steps to protect British interests in that quarter.

The bridge across the Indus at Sukkur has been completed, and was formally opened by the Governor of the Bombay presidency on March 27. This completes the railway communication between India and the fortress of Quetta in Beloochistan near the frontier of Afghanistan. The Kojak and Anram tunnel, when finished, will bring the railway to the plain of Candahar, in Central Afghanistan. The Indus is broad and rapid; but an island mid-way in the stream facilitated the construction of the bridge, permitting it to be built in sections.

On the 10th inst., a drunken man named William Hunter, residing in one of the suburbs of Sydney, attempted to murder his family, which consisted of a wife and three children. He had seriously wounded his little daughter, and was flourishing a knife above his son, a boy of seven years, when the neighbors interrupted him. Before the police could arrive, he had finished his work by attempting suicide. The father and two children were taken to the hospital, where the little girl died in about ten minutes. The others are progressing favorably.

At the recent annual meeting of the British Religious Tract Society, it was stated that 757 new publications had been issued during the year, and that the total circulation from the London repository was over 61,000,000, in addition to 15,000,000 abroad. The Society's publications go almost everywhere, and are in 196 different languages and dialects. The total receipts from every source last year were £201,881, and the expenditure £199,436, of which £44,436 was spent on missionary work, while £27,667 represented the value of publications given away at home.

## Health and Temperance.

### THE SONG OF THE DECANTER.

THERE was an old decanter, and its mouth was gaping wide; the rosy wine had ebbed away and left its crystal side; and the wind went humming—humming—up and down the sides it flew, and through the reed-like hollow neck the wildest notes it blew. I placed it in the window, where the blast was blowing free, and fancied that its pale mouth sang the queerest strains to me. "They tell me—puny conquerors! the plague has slain his ten, and war his hundred thousands of the very best of men; but I"—'twas thus the bottle spake—"but I have conquered more than all your famous conquerors, so feared and famed of yore. Then come, ye youths and maidens, come, drink from out my cup, the beverage that dulls the brain and burns the spirit up; that puts to shame the conquerors that slay their scores below; for this has deluged millions with the lava tide of woe. Though in the path of battle darkest waves of blood may roll, yet while I killed the body, I have damned the very soul. The cholera, the sword, such ruin never wrought, as I, in mirth or malice, on the innocent have brought. And still I breathe upon them, and they shrink before my breath, and year by year my thousands tread the dismal road to Death."

### SOME SENSIBLE SICK-ROOM SUGGESTIONS.

**HINT FIRST:** Get a trained nurse if you can. No one who has not tried it knows the relief of having in a sick room some one ready for emergencies, able to reassure or take alarm intelligently, with whom it is a habit to follow to the letter the doctor's orders. Kindness and gentleness are part of her outfit, but at the same time there is a calmness that influences both patient and anxious friends. The value of the trained nurse is not least felt when the crisis of disease is past, and the by no means trifling services for the convalescent fall upon the home nurses. If they are in their turn just fit to take to their beds, there is a sorry chance for their patient's comfortable and steady return to health. A hurried "getting about," relapses, and a missing of the thousand little attentions that beguile enforced idleness, are pretty sure to be the result. It is really kinder to the sufferer to share the cares of the illness at the start than to refuse rest and proper food and fail utterly on the "home stretch."

Now for a hint to the sick folk. There is certainly nothing in sickness that annuls every obligation of kindness towards the willing slave of every wish and whim. There are invalids of the Emily Bronte type, who make a virtue of "suffering in silence," really torturing their friends by refusing to use remedies or to admit that they need them. This is a selfishness quite as marked as the commoner kind that exacts too much sympathy and service.

The task of nurse can be vastly lightened and sweetened if the patient is indeed patient; showing appreciation of what is done, rather than venting every irritable feeling; expressing thanks instead of finding fault. What a tax upon strength, for instance, if the nurse, laden perhaps with a tray of soiled dishes, is called back again and yet again for some request that might have been thought of in time to save those extra steps to feet aching with much running. And often a little respect for the nurse's sleep would, so far from hurting nervous invalids, tend to lure sleep to themselves. As much cheerfulness of countenance as is possible without too great an effort at self-control, certainly strikes in and "doeth good like a medicine."

With children the question of recovery often lies with disposition, or rather habit born of training. One of the worst cases of diphtheria from which a child ever recovered was that of a little sweet-faced Charlie. When the terrible struggle was over, and the grateful parents were pouring forth their thanks to the successful doctor, he said, "Don't give me credit that belongs to Charlie himself. I assure you that with a less docile and obedient child I could have done nothing. I lose children far less ill, simply because they won't take their medicine, or take it with a battle that robs it of half its virtue. When Charlie swallowed the first dose I gave him, and, with tears running down his cheeks, whispered, 'Thank you,' I gave him up as too good to live. Afterwards I decided that he'd live because he was good."

Many a little hero as sweet and brave as Charlie, has been vanquished by diphtheria and kindred scourges; but one such case adds another practical motive to parents to teach their babies the fifth commandment.—*M. B. B., in New York Observer.*

### WHAT IT COSTS TO SMOKE.

LAST year the losses by reported fires in the United States reached a total of 120,000,000 dollars, or an average monthly loss of 10,000,000. This is regarded as an enormous waste, and is largely due to incendiarism and carelessness. How to reduce the amount so lost is a matter of constant study. Legislatures, local government and insurance companies make regulations, and exercise the greatest care to prevent fires. And yet the loss they occasion is 60,000,000 dollars per annum less than the amount paid by the consumers for cigars, and 86,500,000 dollars less than the total cost of tobacco consumed in smoke. Last year, tax was paid upon 3,510,898,488 cigars. The average smoker is content with a cigar worth 30 dollars per 1,000, or one that retails at five cents. On that basis, there annually goes up in smoke 180,000,000 dollars, or 15,000,000 every month—half a million dollars every day. In addition boys waste on cigarettes 6,500,000 dollars, and those who prefer a pipe a further sum of 20,000,000. How many smoke? If we deduct from the total population as non-smokers all children under fifteen, constituting forty per cent. of the total population of 60,000,000, it leaves 36,000,000, of whom one-half are females. Deducting these gives a male population, above the age of fifteen, of 18,000,000. If six out of every ten males above the age of fifteen smoke, it means that 10,800,000 persons consume 3,510,898,488 cigars, or an average per smoker of 325 cigars per annum. This is less than one cigar a day. The average smoker, however, is not apt to be contented with a daily allowance of one cigar, demanding at least two. If the latter basis is the nearer correct, the army of cigar smokers would be 4,809,449, being eight per cent. of the total population above the age of fifteen. Whatever the number of smokers, it is a moderate estimate to place the cost of smoking to the people of the United States at 206,500,000 dollars. If the cost of chewing tobacco is added, the total expendi-

ture for tobacco reaches 256,500,000 dollars; that is, a sum that represents a *per capita* tax of about three and one half dollars per annum.—*American Grocer.*

### IDEAL FOOD.

DR. B. W. RICHARDSON, in recent lectures, has declared that while man can live on animal and vegetable diet conjointly, and even sustain life on purely animal diet, he is originally a fruit-and-vegetable-consuming creature, and with proper selection of his fare can economically live on the latter diet alone. In fact, according to Dr. Richardson, man is a vegetarian, though he can and does eat animal food. There is, perhaps, a probability of his diet in the future becoming of the purer and more humane description. He recommended nuts as a food, instancing the common filbert and the groundnut as excellent foods; and he compared the banana to condensed milk. Dates he also considered a nutritious food, and so are figs. Oatmeal, so largely the food of the old Scotch, was preferred by Dr. Richardson to beef. Prime beef contains 50 per cent. of water, 30 per cent. of fuel food, 15 per cent. of flesh, and 5 per cent. of mineral; whereas good oatmeal contains only 5 per cent. of water, with 73 per cent. of fuel food, 20 per cent. of flesh-formers, and 2 per cent. of mineral food. The latter class, as is well known, support the skeleton and denser parts of the body.

With regard to the question of vegetarianism, Dr. Richardson declared that there was a good deal to be said on both sides, inasmuch as flesh was (at least to persons habituated to it) more easily digested than a purely vegetable diet; but he pointed out that children took readily to a vegetable diet. Diseases arose from carelessness and uncleanness in using both classes of food. On the whole, the evidence of Dr. R. goes to show that the vegetable world is competent of itself to supply the food of man, without any help from animal flesh, and to yield what Dr. R. has called the "ideal" food; that is to say, the best nutriment for human beings.—*Cassell's Family Magazine, August, 1888.*

### PECULIARITIES OF A CHINESE DINNER.

THE contrast between the Chinese and the Europeans is very marked along the line, and Mr. Hue thus summarizes the peculiarities of the former at their dinners: "A real Chinese dinner cannot appear otherwise than strange to an unreflecting foreigner, who imagines that there can only exist one method of living among all the nations of the world. To begin with dessert and finish with soups; to drink wine hot and smoking out of small porcelain cups; to employ two little sticks instead of a fork to take up the food, which is brought to the table ready cut into mouthfuls; to use, instead of napkins, little squares of soft colored paper, of which a supply is placed by the side of each guest, and which the servant carries away as they are done with; to leave your place between the courses to smoke or to amuse yourself; to raise your chop-sticks to your forehead and lay them upon your cup to announce to the company that you have finished your dinner—these are all singularities which rouse the curiosity of Europeans. The Chinese, on their part, never get over their surprise when they see us at table, and they inquire how it is we can swallow our drinks cold, and how we came by the singular and extravagant idea of making use of a trident to convey our food to our mouths, at the risk of running it into our lips or our eyes. They think it very odd that our nuts and our almonds are served in their shells, and that the servants do not take the trouble to peel the fruit, and cut out the bones from the meat. Though they are not very nice about the nature of their food, and relish fritters of silkworms and preserved tad-poles, they cannot understand the predilection of our epicures for a high pheasant, or a cheese which has all the movements of an animated being."

“SEVENTH-DAY ADVENTISM RE-  
NOUNCED.”

A REVIEW.

ONE prominent burden which Elder Canright carries and under which he labors throughout his book, is to establish his own reputation and importance. There has been no attempt that we are aware of to defame or belittle his attainments and capacities upon the part of S. D. Adventists; so that this work is wholly gratuitous, except for effect's sake. While he was among us and in harmony with the work, he advocated and defended the truth with all his ability, and that was not of the least nor yet of the greatest in power. But the records will show that for some years his influence and prestige were on the wane. To make his importance appear, he says on page 13:—

“Elder Smith in the ‘*Extra*,’ page 4, says I left them when my withdrawal embarrassed them more than it would have done at any other time. This confesses that I was becoming more and more useful to them, and all know that I was.”

Now the original expression of U. Smith which D. M. C. pretends to quote from the “*Extra*” is as follows:—

“When persons are contemplating a strike, they generally choose a time when it will most embarrass their employers. So Elder C., whether designedly or not, took a time to leave when there was opportunity to create the greatest sensation. A few months later he would not have been ‘professor’ in the College, nor had ‘charge’ of eighteen churches, nor been ‘writing the lessons for their Sabbath-schools throughout the world.’”

We should not refer to these trivial matters, only that they illustrate how he labors to exalt his own importance at the expense of the real facts in the case, which are that at this time he exerted less influence than he had formerly done, and was gradually being let down in the confidence of the people on account of his unreliability. It is true that at the time of his defection he was acting temporarily as assistant instructor in Biblical exegesis in Battle Creek College, but the lessons he taught were prepared by another. The Sabbath-school lessons have been written alternately by different men for a short period. At this time he was writing a series of eleven lessons, the only ones he ever wrote. It would be expected, if such a set of weak ignoramuses as he makes our people out to be were to be suddenly forsaken by such an educated and capable and important support as he asserts himself to have been, they would immediately go to pieces, and their work would at once decline. But the facts do not prove all this to have been true. Never has the work of present truth made such marked and rapid advancement as within the last two years.

Seventh-day Adventists do not make any charges against the reputation or character of Elder Canright, except for instability, previous to his final departure, nor until his subsequent course of uncalled for opposition and misrepresentation. On page 12 of his book he says, “They now report that I left them four or five times before and then went back. This is utterly false.” But in the next paragraph he says:—

“Notwithstanding it was well known to all that during the last twelve years of my connection with them, I frequently had serious doubts about their faith, so much so that three times I quit preaching for awhile; yet as soon as I took hold with them again, each time they immediately put me forward, and set me at the most important work.”

Now, how could he “take hold with them again” if he did not let go? While it is true that he was not excluded from the church at any of these times, his own admissions show on which side the fallacy lies. He argues hard to show that he was not guided by selfish motives or a desire for popularity in leaving us, in the following paragraph:—

“It cost me a terrible struggle and a great sacrifice; for in doing it I had to leave all my life-long friends, the cherished hopes of my youth, the whole work of my life, all the means of my support, every honorable position I held, and bring up in myself reproach, hatred, and persecution. I had to begin life anew among strangers, with untried methods, uncertain where to go or what to do. No one who has not tried it can ever begin to realize the fearful struggle it requires. It is the dread of all this which holds many with them who are yet dissatisfied where they are. I know that this is so; for many have confessed it to me, and yet remained where they were.”

How well grounded were these dismal fears is shown on the same page, where he says, “But as soon as I had left them, I received warm invitations from ten different

denominations to unite with them, promising me good positions.” Surely that was not a very narrow escape from financial ruin. It is a singular spectacle to contemplate a man of such capacity hovering on the brink of “financial ruin” and despair, when about to step out of the ranks of an unpopular cause into the open arms of ten denominations waiting to receive him into “good positions.” There was in reality but little danger of the dissipation of the three thousands or more he had thriftily picked up during his bondage.

Turning from himself for a while, the author speaks of the objectionable features of the system he was now leaving.

“IT IS A YOKE OF BONDAGE.”

“Largely people are drawn into the seventh-day doctrine through fear, fear of being damned if they refuse. Once in, they try to feel happy, but very few of them really are. With a large class, the more intelligent ones, there are so many doubts and fears, such a sensible want of something which they do not find, that they are unhappy.”

If by “being damned” he intends the Bible sense of the term “condemned,” the charge is not a serious one; for the Bible speaks very plainly that “Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” We do believe that the truths we preach are of sufficient importance to condemn those who reject them. We do not allow that the fear of condemnation is the only consideration which unites us to the faith we hold. When he speaks of doubts and unhappiness, he is undoubtedly speaking of his own varied experiences of light and shadow. It is doubtless true that S. D. Adventists are troubled by doubts and fears. They are common to all Christian experiences. Even Paul says, “Without were fightings, within were fears.” These things are not peculiar to S. D. Adventists. Those who read page 14 of Elder Canright's book, and then read the following paragraph taken from a late number of *Pull Mall Budget*, will see a parallel:—

“Much sensation has been caused in religious circles in the United States, by the action taken by the Rev. H. T. Bray, minister of an Episcopal church at St. Louis, who at his own request has been removed from the ministry. The rev. gentleman states that his views in regard to religious matters have undergone a change which renders it impossible for him henceforth conscientiously to perform his ministerial duties. In fact, his experience has been similar to that of Robert Elsmere in the novel of that name. He asserts also that many clergymen are in a position similar to his own, but for various reasons are unable to follow his example and leave the church, in whose doctrines they no longer believe. Many admitted this to him, including one bishop.”

Shall we then conclude that this branch of the church is only fit to be abandoned? There is no valid reason why S. D. Adventists should feel that they are standing on untenable and uncertain ground. We take, as the basis of our faith, “the commandments of God, and the faith of Jesus.” And there is nothing in such a platform which would indicate condemnation to those who keep them. It is not possible that God should ever say, Depart from me, ye that keep my commandments. It is those who presume to ignore them who presume upon the forbearance of God. Those who see ten different denominations beckoning them to “good positions” are most likely to become dissatisfied with the unpopular position we hold. Elder Canright garbles and isolates extracts from the writings of Mrs. White and other writers among us to show that our people are in a “sad condition.” We would not boast of our piety; we have none too much, nor as much as might be desired. But the standing of our people is too high to be cast down in such an insidious way. His words when he left us were, “It will *always* give me pleasure to regard our people and speak of them as an honest, devout people.”—*Review and Herald*, March, 1887. An opponent, writing to the *Christian Scientist*, Philadelphia, of Feb. 28, 1889, says of S. D. Adventists: “They are warm and active friends of temperance, and enemies of tobacco; and their practical morality is far above the ordinary level.” Mr. Canright's “always” is of short duration, since he now denounces us, and says we “have no influence for good in society.” This point, however, God will judge, not Eld. C., and we let the reader form his own opinion.

On page 15 the author opens up a list of eighteen “objections to the Seventh-day Adventist system.” We notice some of them. “It is a system of popery—one-man power.” Doubtless our readers would like to know who that man is, since D. M. C. left us. It is difficult to answer such an assertion, base and ground-

less as it is, in a few words. We ask the candid reader to consider the system of organization. Our church, conference, and general conference officers are elected by the free vote of popular representatives every year, and are frequently changed.

“It is a fundamental doctrine with them that all the other churches are apostate and corrupt.” And yet we are constantly receiving men and women from every church in Christendom on the strength of their former experiences and on profession of faith. It is true we do not think the popular churches stand where they should, and we are inviting them to what we believe to be better grounds; but we believe that God's people are in the different churches.

“Their ministers are mere lecturers, . . . hard and combative,” so he left them. Well, he evidently carried his combativeness with him. “Their churches are very small, . . . not a soul attends them but themselves.” If this be true, how did Elder Canright lead 1000 people to embrace the Sabbath? It is not true, and everybody knows it is not. “Their work is largely proselyting;” “their converts are always principally from other churches.” We answer this in his own words published in the *Review and Herald*, Nov. 26, 1872:—

“It is often urged against our work that it does not convert sinners, but simply takes members from other churches. This would be a serious objection if it were only true.

“But nothing can be more false, as all our ministers and brethren can testify. So far as my experience has gone, a good share of those who embrace the truth are either infidels, unprofessors, or backsliders. True, a great many church members embrace these truths, and frequently they need converting about as much as the worldlings do. This they confess themselves, and very generally they have about as far to go in reforming as the others do. But there is power in this truth to reach the hardest hearts, as I have frequently seen demonstrated.”

Now we ask candid people to put Canright and Canright together on this point, and judge of the nature of the book he is giving the world. “Sunday-breakers . . . are encouraged in it by the arguments and example of the Adventists.” True, but Sabbath-breakers are not. Paul says, “Where no law is, there is no transgression.” There is a law for Sabbath-keeping, but not for Sunday-keeping. Each one of the remaining objections applies equally to all the churches. He says, “I came to feel that it was foolish for me to spend my life over what, after all, I did not know was really so.” But we ask, How much more wisdom does he manifest in spending his life in opposing this work he has just deserted? If he thinks there is something of greater importance than this work, then there must be something more important than fighting it; but he has most zealously devoted himself to tearing down this work since he has ceased to promote it.

In his “Mistakes of Adventists” he makes up a list of fifteen by referring in twelve instances to features which do not pertain, nor ever have pertained, to our work, and he was well acquainted with this fact. It is true that the work of S. D. Adventists is an outgrowth of the “Advent movement” of 1843 and 1844. It is equally true that the Methodist and Baptist churches are an outgrowth of Luther's Reformation. But not all the errors of Lutherans and the errors of Luther are accepted by the evangelical churches of to-day. The history of Seventh-day Adventists as an organized body does not date back of 1850, and they are hardly responsible for what occurred previous to their existence. It is true that some of their members have passed through the disappointment of 1844, but not as S. D. Adventists. These charges are so evidently unjust that they can be attributed only to a malicious purpose to misrepresent. It is true that some of our people have been for many years watching for the coming of the blessed Redeemer. That is their privilege, nor is it a proper source of reproach. If Elder Canright prefers to say, “My Lord delayeth his coming; and shall begin to smite his fellow-servants,” let him look to the consequences; for Christ has foretold such work, and how he regards it.

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**Bible Echo and Signs of the Times.**

Melbourne, Australia, July 15, 1889.

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

NOTICE to Church Secretaries in the Australian Conference of S. D. A.

Article 4 of our Conference Constitution reads as follows:—

**"CHURCH REPORTS.**

"Sec. 1. It shall be the duty of each church to make a written report every quarter, to the Conference Secretary, of its standing, its additions and losses, the amount of its tithes, and the number of members of its Sabbath-school and missionary society; and to make a like report for the year to the regular annual meetings of the Conference."

We shall be glad if the secretaries of our various churches will fall into line in harmony with the article. It is highly necessary that clear and intelligent records be kept, and reports returned promptly to the Conference Secretary at the close of each quarter; otherwise it is impossible to supply the General Conference with a full report of work done.

STEPHEN McCULLAGH, Sec. Aus. Conference S. D. A.  
 Address: Care Echo Publishing House, North Fitzroy, Victoria.

THE Pacific Press Publishing Co., which represents our publishing interests on the Pacific Coast, has recently established an important branch in London, from which all our denominational literature will be issued to the British world.

By private letter from Bro. L. R. Conradi, we learn that a city and ship mission has been established by S. D. Adventists in Hamburg, the principal port of the German empire, and that the indications so far are very auspicious. Over eight thousand vessels visit Hamburg every year, and they come from every part of the globe. The influence of a work established in this great centre will be world-wide. We wish and pray for the success of this enterprise, which marks another step in the onward march of the message of present truth.

ELDER S. N. HASKELL, president of the International Tract Society, writes from Paris that he anticipates a voyage to South Africa in the interests of the work there at an early date. His many friends in these colonies extend a most cordial invitation to him to revisit Australia and New Zealand; and it is to be hoped that his work will be so shaped as to make it consistent for him to do so.

AN example of "brotherly kindness" (?) came to our notice recently, when several persons desired baptism by immersion in the city of Adelaide, or more properly one of its suburbs, and the use of the baptisteries of several churches were refused for the purpose, because "they followed not us, and we forbade them." It would seem strange that Christian people would thus refuse a common civility to their neighbors on account of sectarian prejudices. It is a common complaint against Seventh-day Adventists that they are narrow and bigoted in their attitude toward other churches. If they are so, they have not learned it without example.

WHEN death closes the eyes, when the hands are folded upon the silent breast, how quickly feelings of variance change! There is no grudging, no bitterness; slights and wrongs are forgiven, forgotten. How many loving words are spoken of the dead! How many good things in their life are brought to mind! Praise and commendation are now freely expressed; but they fall upon ears that hear not, hearts that feel not. Had these words been spoken when the weary spirit needed them so much, when the ear could hear and the heart could feel, what a pleasant picture would have been left in the memory! How many, as they stand, awed and silent, beside the dead, recall with shame and sorrow the words and acts that brought sadness to the heart now forever still! Let us now bring all the beauty, love, and kindness we can into our life. Let us be thoughtful, grateful, patient, and forbearing in our intercourse with one another. Let the thoughts and feelings which find expression around the dying and the dead, be brought into the daily association with our brethren and sisters in life.—Mrs. E. G. White.

We have now received a limited supply of the S. D. A. Year Book for 1889. It is a volume of 200 pp., gotten up in the best of shape, and filled to repletion with matter of interest and importance. Illustrations are given of the principal institutions managed by our people. Statistics, annual reports, directories, etc., give full information in regard to our work. The price is made very low, and we hope to receive orders at once. 9d., 2d. added for posting single copies.

We have received sample copies of Testimony No. 33, by Mrs. E. G. White.

This is a small volume of 280 pages, somewhat larger than any of its predecessors. The contents are of a very valuable nature to those who respect and wish to cultivate Christian character. The following are some of the chapter headings: "Unity and Love in the Church, Behavior in the House of God, The Education of our Children, Dangers of the Young, Suitable Reading for Children, Advice to the Young, Practical Godliness, Christian Influence in the Home and the Church, Daily Study of the Bible, 'The Appearance of Evil,' Church Duties, God's Love for Sinners, God's Presence a Reality, The Nature and Influence of the Testimonies, The Mysteries of the Bible a Proof of its Inspiration," and many others of similar nature.

Those who are acquainted with the nature of Mrs. White's writings will anticipate some of the many earnest things which these themes would suggest to one who has a deep insight in spiritual things. We shall be glad to receive orders for the book, which will be supplied on their arrival, which we hope will be by next boat. The price, post-paid, is 2s.

By last shipment we received a stock of Dr. Kellogg's latest book, a pamphlet of ten lectures on Nasal Catarrh. The Doctor shows that nasal catarrh is not an incurable malady when timely and rational treatment is administered, and presents a manual of the hygiene of the disease which is regarded as the most essential feature in its treatment. The public are faithfully warned against the much-advertised "catarrh remedies," which only

work evil. Lastly, a course of home treatment is outlined, such as is practiced by scientific specialists and has been successfully followed in a long course of experience by the author. The book contains 120 pages. Orders will be filled at 1s. 6d., postpaid. Address this Office.

WE had hoped to receive the account of the organization of the New Zealand Conference, Tract Society, and Sabbath-school Association, but they have not yet come to hand. The headquarters of these societies will, we understand, be located at Wellington. Elder Daniels has returned to Napier, where he is laboring for the establishment of the cause on a permanent basis. We are glad to hear of the good work which has been accomplished there.

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