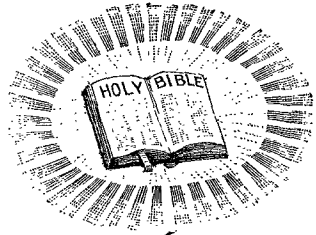


Bible Echo

AND

SIGNS OF THE TIMES



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

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

HAVE FAITH.

"Whatsoever ye shall ask in my name, that will I do."
John 14:13.

NOTHING with God is great or small;
He hears our cries, and heeds them all.
Granted they be but prayers of faith,
They reach the ear of Him who saith,
"I will that men pray everywhere."
A life of faith breathes but in prayer.
Who talks with God alone can find
True science—healing of the mind.
Who talks with God and God with him,
Has doubtless learned the cure of sin.
Who talks with God has reached the goal
Where man becomes a living soul.
Pour, then, your wishes and your care
Into our Heavenly Father's ear,
Nor deem the smallest care too small
For Him who notes the sparrow's fall.

—M. Waterbury.

General Articles.

AN EXPERIENCE OF THE GREAT FLOODS IN AMERICA.

MRS. E. G. WHITE.

[The devastations of the great flood that destroyed Johnstown, Pennsylvania, and other towns in the Conemaugh valley were not confined to that locality. The following article gives a lively description of the work of the storm in one section of the State. At Williamsport many lives were lost, and a large amount of property was destroyed.]

THURSDAY night, May 30, we left Battle Creek, Michigan, on our way to Williamsport, Pennsylvania. On account of continuous rains, the cars were obliged to move slowly. We were detained at Buffalo, New York, five hours, and when we reached Elmira, we were informed that it was impossible to go on toward Williamsport, because bridges had been swept away, and the roads had been made impassable by washouts. We were advised to remain at Elmira, where we could obtain better accommodations than farther on in our journey. My secretary and myself were alone; but upon a few moments' consideration, we determined to go as far as possible toward our destination, hoping that reports were exaggerated as to the condition of the road. About a mile and a half before reaching Canton, Pennsylvania, the train was stopped by a serious washout. We were shunted off on a side track, where we remained all day Sabbath, although we had expected to reach Williamsport on Friday, at 5 P. M.

While we waited at this place, the construction

train passed us, and twenty men were soon busily employed in repairing the track that had been swept away by the rising of the creek. At evening we were informed that the road was temporarily repaired, and that we could go on to Canton. We moved very slowly over the newly-made road, but found that it was impossible to proceed farther than Canton by rail, as the deluge had swept everything before it.

We could send no information to our friends as to our whereabouts or condition; for communication was cut off in all directions. We knew that they would be anxious concerning us, and made an effort to get a telegram to Williamsport by way of New York, but learned that the wires were down, and no connection could be made.

Sixteen miles from Canton, ten lives were lost, and between Canton and Williamsport eighteen bridges had been carried away. Many houses and two large mills had been swept down the valley in the devastating flood. We could see the workmen engaged in repairing the road at Canton. An embankment had been washed away, and a high trestle raised to support the train across the gulch; but we were told that it would be many weeks before the road could be repaired to Williamsport. A bridge at Canton, connecting one part of the town with the other, had been swept away, and what had been before a harmless looking creek was then a mad torrent. A man, seeing that a barn near the bank of this stream was doomed to destruction, ventured into it again and again to save the property from ruin; and although warned of his danger, he entered it once too often. The flood swept the barn away, and the man was drowned. His lifeless body was recovered from the wreck five hours afterward. While we were viewing the scene of the wreck, he was lying in his coffin. Our hearts were made sad by the thought of the insecurity of human life.

All the passengers for Williamsport, except our party, decided to go back to Elmira; but we were determined to take no backward steps until we felt assured that it was all we could do. We learned afterward that the road between Canton and Elmira had become impassable. The passengers who thought to return to Elmira were obliged to remain on the track until Monday.

We secured rooms at the hotel in Canton, and felt that we had much for which to be thankful; for our lives had been preserved through many perils. After the Sabbath, we tried to make arrangements to go by team to Williamsport, and the landlord agreed to take us on Monday, providing he found the roads passable. It is about forty miles from Canton to Williamsport. Sunday morning he told us he had decided that it would be folly to attempt the journey until the roads were reconstructed. It was reported that in many places the road was so washed out that only deep gullies were left, and in other places it was filled up with the debris of the flood. All the bridges, both small and great, were gone. Bro. Rockwell, of Roaring Branch, having learned of our situation, came with a team to take us

to his home, ten miles from Canton. At Roaring Branch there is a church of our people, and as the brethren and sisters had been kept from going to the meeting at Williamsport because of the flood, they desired that I should speak to them on Tuesday night. We were especially glad to meet those of like precious faith under these circumstances.

The roads were not as bad as we had anticipated, although the marks of destruction were seen on every side. At Balston two large mills had been carried away, with other buildings, and many lives were lost. The rails of the track were twisted out of shape in a singular manner.

We met a young man who was going to Williamsport on foot, and he told us that he thought if we should take the mountain road we could get through. The valley road, he said, was wholly impassable. This seemed like a daring enterprise; but we decided to undertake it, and on Tuesday morning, with a good team, carriage, and two men, we started on our way. Along the way, men were diligently at work repairing the breaches and erecting bridges. The road was in a bad condition, but not impassable, and we decided to go as far as possible. When we should come to an insurmountable obstacle, we would return to Roaring Branch, but not before. We have passed over more perilous roads in Colorado, but never over a worse road than that from Canton to Williamsport. My heart was drawn out in prayer to God that his angels might go before us, and that his protecting care might be over us.

We were obliged to cross streams where bridges had been swept away, and to go through many difficult places; but my secretary and myself always found a way of passage by using a plank, and the men managed the horses skillfully as we came down the steep embankments in the mountain road. We found it was even as the keeper of the hotel had said,—in many places where once had been a good road there were only gullies, while in other places the road was filled up with rocks, not equally distributed, but in great heaps, as though they had been dumped in wagon loads along the way. We were obliged to walk miles on this journey, and it seemed marvellous that I could endure to travel as I did; but in this emergency I felt no weakness or inconvenience, and travelled safely over the rough, sliding rocks.

At one place in the road our passage was barred by a large fallen tree, and in attempting to drive over it, we broke the double-tree of our carriage; but as we had brought tools and straps for such emergencies, we supplied its place with a limb of a tree, and drove on. Another large tree, partially fallen, filled our road with overhanging branches, and we had to stop to cut them away. The third fallen tree could neither be surmounted nor cut away, and we were obliged to make a road around it.

When we were miles away from any dwelling-place, it began to rain. The thunder rolled, and the lightning flashed; but for seventeen miles we had to pass on without catching even a glimpse of a

habitable place. We had serious fears that we should have to remain in the woods all night, as it would be dangerous to drive on in the darkness. But just at twilight we came in sight of the little village of Trout Run, in a basin-like valley. We were sad to see that it was filled with ruin and desolation. We found shelter in a hotel kept by a German, who informed us that he could give us rooms and bed, but little provision, as he could not obtain supplies. This, however, did not trouble us, as we had food enough. Nothing in the way of fire-wood could be found that was not soaked with rain, but a fire was kindled with some cigar boxes. We could not get sufficient heat to dry our damp clothing. Although we were uncomfortable, our hearts were filled with gratitude that no harm had befallen either ourselves or our horses.

At Trout Run we were told that it would not be possible to go any farther. We could obtain a small boat with which to cross the stream; but there was no provision for getting the horses over. We proposed that a raft be made on which to transport our carriage.

While preparations for crossing were in progress, we went out to look upon the desolated village. Those who have never witnessed such a scene can hardly appreciate the effect of the flood and the rain. The storm had made terrible work. Fence-boards, logs, old cupboards, rubbish, and *débris* of all kinds, had been swept into the valley by the flood. Bridges had been carried away, roads had been washed out, rails had been torn up and twisted and piled in grotesque heaps. One residence was pointed out to me as once the most beautiful place in the village; but the rich, well-cultivated acres were buried under uprooted and broken trees, and the grain-field on which I stood was covered with about three feet of sand. The devastation witnessed in this place is beyond my power to describe.

At the end of three hours the raft was completed, and a boat was provided. A rope was attached to the raft on which the carriage was placed, and it was towed over by the men, who had rowed to the other side of the stream. As the first horse swam across, I was filled with anxiety, for at times the waves covered him. When he came to the bank, he struggled so that he freed himself from the rope that guided him, and as the bank was very steep, and even shelved over, because it was washed out below by the force of the waves, it seemed very difficult to get a footing. After several ineffectual attempts, he succeeded in making the ascent of the bank. The other horse was larger and less nervous, and as an experienced horseman swam him across, he had less difficulty in gaining the bank. When the noble animal emerged from the river, I found myself praising God aloud, and weeping like a child. We were rowed across in a boat, and were soon seated in our conveyance, and again on our journey toward Williamsport.

The marks of devastation and destruction apparent on every hand, forcibly called to mind scenes in connection with the second coming of Christ. How rapidly the signs of his coming are fulfilling before our eyes, and yet how few will be warned of the fast-hastening destruction! How few will humble their souls, repent of their sins, have faith in Christ, and be saved in the everlasting kingdom!

As I looked on every side, and saw the evidences of fulfilling prophecies, I felt more determined than ever to watch and pray, and to listen more carefully for the voice of Christ, our leader. I felt determined to understand more perfectly divine truth, to go forward and onward, catching every ray of God's increasing light, that I might reprove, encourage, inspire to faith and hope and love, and be a light to all for whom I labor with voice and pen. How swiftly the hours of this our day are passing away! Christ says to us, "If thou hadst known, even thou, at least in this *thy day*, the things which belong

unto thy peace!" "If thou hadst known, even thou,"—he is addressing us in these words. He is pleading with his people, whose minds are darkened in rejecting his grace. While they claim to be rich, and increased with goods, and in need of nothing, they do not know that they are wretched, and poor, and miserable, and blind, and naked. It is time for the people of God to awake. It is time to come to the heavenly Merchantman, and buy gold tried in the fire, and white raiment that we may be clothed, that the shame of our nakedness may not appear; to obtain the heavenly anointing, that we may discern the providences of God, and be prepared for the coming of the King of kings.

We arrived at Williamsport at three o'clock Wednesday afternoon. The experience and anxiety through which I passed on this journey, greatly exhausted me in mind and body; but we were grateful that we had suffered no serious trouble, and that the Lord had preserved us from the perils in the land, and prospered us on our way.

PREPARING FOR THE STRUGGLE.

W. A. SPICER.

THE most powerful fleet of battleships ever gathered together was that which was recently reviewed by the Royal party at Spithead. The military German Emperor could not have been provided with entertainment more to his taste, and doubtless he has received many suggestions which will be of service to him in his ambition to make Germany a naval power. When Xerxes I. reviewed his mighty army at Doriscus, he is said to have wept at the reflection that in a few years none of the myriads of men before him would survive. It is not recorded that any who witnessed the late naval review shed tears at the thought that in a few years, if the science of naval warfare progresses at the rate that is now being made, particularly in the line of heavy explosives, every one of the nineteen-and-a-half-million pounds' worth of ships collected will be as comparatively useless as is Nelson's old flagship, which was moored alongside the iron giants to show the advance which has been made.

Yet this will probably be the case. Meanwhile, every naval power is straining its finances and inventive genius to build greater and stronger. In our own case, it is said that this review is but a pigmy compared with that which may be held five years hence. It is clearly a race for the supremacy, and as long as one nation is running the others dare not stop. An article by Dr. Aubrey, circulated by the Peace Society, says that we have spent since the Crimean war, in 1856, nine hundred millions sterling on our army and navy. At present the outlay on these forces is at the rate of £60 a minute, night and day, throughout the year.

The present position in the race is well put in the last speech of the Prime Minister at the Mansion House. He said:—

"We live in a state of things to which there is no analogy. Mankind has never seen such vast armaments as are being now assembled together. Mankind has never seen such deadly weapons as the sinister ingenuity of science has now put into our hands, and we cannot prophesy what the result of this terrible accession to our powers of evil as well as of good will bring. Your lordship, in your speech, indicated the danger that might come from the caprice or the greed of any single power. At least let me offer to your consideration this countervailing thought. These tremendous armaments, these terrible instruments of death, must mean to the eyes of any statesman who contemplates the future, and has to decide the fearful issues of peace and war,—they must mean that when once two nations are locked in the deadly grapple of modern war, the end must be the destruction of one of them. The victor in such a struggle will be almost bound when he is victor to take care that never again shall he from the same quarter be exposed to the same danger, or subjected to the same evils, and every statesman who is cast-

ing the horoscope of the future, and meditating on the consequences of his acts, knows what a fearful stake it is that he is now casting down upon the green cloth of destiny. . . . The issue is so fearful that men will shrink from challenging it."

This terrible risk is looked upon as one of the guarantees of peace; but history shows that it is a very frail one; and Divine prophecy, that warlike operations will not usher in, in these last days, a time of peace.

Turning for a moment from the angry scowl on the face of Europe, we see the third angel's message of Rev. 14 speeding its way through the earth, the most solemn warning which a merciful Father has ever given to the world. A message which is to prepare a people for the end of all things must necessarily be so. And as it goes on, gaining victories with a power which its adversaries are unable to gainsay or resist, already the spirit of the dragon is stirring up wrath against those who, as intimated in Rev. 12:17, believe that love for the Saviour will lead to the keeping of his commandments, and that "whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

The struggle is not alone a national one. There is still a conflict "twixt old systems and the Word," and although it may seem that Truth is,—

forever on the scaffold, Wrong forever on the throne;
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own.

We need not fear the issue. The truth of God will triumph over every opposition, and as it goes forth amid arming nations, angels that excel in strength are commissioned, as in Rev. 7, to hold in check the elements of strife until its work is done. Then speed on, O eternal truth of God, and gather out from every nation, and kindred, and tongue, a people who shall finally stand with the Lamb on Mount Zion, with the Father's name written in their foreheads, singing the new song before the throne of God.

THE PAPACY.

THERE are two things of which I wish to remark concerning the papacy; the *first* is, of its present and strangely menacing aspect. The Protestant world long since settled the fact that this strangely abnormal ecclesiastical power was antichristian; that whatever it might have been once, the Church of Rome is a fallen church; that in the early ages its office-bearers became enamored of the peculiarities of pagan Rome; they became ambitious, unspiritual, and conceived the notion that the church of God might take to herself the peculiarities of pagan Rome, and by a species of metamorphosing might make them her own. So that her type of Christianity is as essentially pagan as it is Christian. In no other way can any man conceive how a people calling themselves Christian could become so grossly and hopelessly idolatrous.

But more than this: . . . the governors of the Church of Rome became ambitious, and conceived the utterly unchristian-like thought of putting together in indissoluble bands the church and the world. So that instead of a humble bishop, the Church of Rome had for her chief pastor a lordly, pretentious, wicked prince. Following this came prescriptions, persecutions, and the moral and spiritual blight which culminated in the world's Dark Ages.

It would seem as if when once the Christian world had loosed itself from the iron grip of such a power, it would be beyond any known power or influence to cajole, persuade, or compel it to again submit to the papacy. And such, I believe, is the prevalent judgment of thoughtful people. But at the same time not a few of our best thinkers and writers

assure us that there certainly is danger in this direction. *First*, the champions of the papacy often indulge in the open boast that they will, not long hence, recover their former standing. Heaven grant that time may never come! And yet, who that has studied the matter does not feel that, with time, such is the all-but inevitable event of the future?

But there is another fact that impresses us most deeply. It is the blind, unthoughtful willingness with which many professed Protestants give their influence directly or indirectly in favor of the papacy. We all know that in philosophy a large body attracts towards itself a smaller one. And the only reason why the papacy does not immediately draw towards itself and absorb every smaller body in Christendom, is in good measure because of what we call a Protestant conscience. The spirit of reformers and martyrs will not disappear while the church of God exists on the earth; but that there has been a lapse in the Protestant world, a pitiful decay of conscience, is well known to all who have carefully noted the moral aspect of our times. Take the following from a thousand facts that might be named:—

The New York *Independent*, of January 5, 1888, contributes a leading editorial with what seems like an attempt to glorify the present Jesuitical pope of Rome. The editor says: "We esteem him as a man and as a Christian, and offer him our tribute of respect." Think of this! A representative Protestant saying such words of a man who stands at the head of the ecclesiastico-political power that for centuries has persecuted to the death all who refused to recognize his authority, and which to-day is prevented from the same *régime* only by political circumstances which it cannot control, as this editor well knows. But listen, farther on this able and professedly Protestant editor says: "And so we wish Pope Leo, of that name the thirteenth, continued health, a long reign, and Godspeed in his liberalizing policy."

Briefly, what is the one event which will for all time stand as the distinguishing fact of the reign and "liberalizing policy" of Leo XIII.? I reply, *the re-instating of Jesuitism*. The word "Jesuitism" stands as the synonym of all that has been regarded as ecclesiastically and politically dishonest. It stands for an institution that has shown itself the most wickedly treacherous, and the most mortal enemy to all and every institution precious to a Christian civilization. It has been proscribed and expelled from every kingdom in Europe, if I am correctly informed. All of this, this editor must have known. And yet he, as if desirous of making known to the world this weakness, this blindness of an obsequious, fawning "Protestantism," wishes this man of blasphemous pretension a "Godspeed"! Does he not know that the only sane man in this world who blasphemously claims for himself the infallibility of God is this same Leo XIII.? And does he think he can wish such a man Godspeed without dishonoring his divine Master? Did this editor forget that "he that biddeth him Godspeed is partaker of his evil deeds"? 2 John 10, 11.

But the *second* thing I wish to say is, that the papacy is most clearly a subject of prophecy, and its present position can hardly fail of helping the student of prophecy in determining the age in which we live. "The judgment shall sit, and they shall take away his dominion [temporal power], to consume and to destroy it unto the end" (Dan. 7 : 26), clearly defines the present aspect of this power. For several successive years it suffered from a slow but steady consumption, until its temporalities were gone. . . . But at the same time it is as clearly revealed that the papacy "shall make war" against the saints, and prevail against them until the Ancient of days comes. Dan. 7 : 21, 22. In verse 25 it is said of this power that it "shall wear out the saints of the Most High." And this expression "wear out" is marvellously significant.

But of the end it is written that the nations shall

hate her, "and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." "Like a great millstone" cast into the sea, so "with violence shall that great city Babylon be thrown down, and shall be found no more at all."—*Rev. P. B. Morgan, M. D. (Episcopalian)*.

THE GOLDEN SIDE.

THERE is many a rest in the road of life,
If we would only stop to take it;
And many a tone from the better land,
If the querulous heart would make it!
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the winter storm prevailleth.
Better to hope though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
When the ominous clouds are rifted!
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.
There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jewelled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to Heaven,
Or only a beggar's grateful thanks
For a cup of water given.
Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the delicate, minute threads
Of our curious lives asunder,
And then blame Heaven for the tangled ends,
And sit and grieve and wonder.

—Selected.

THE LORD'S-DAY OBSERVANCE SOCIETY.

STEPHEN McCULLAGH.

THIS society has just held its annual meeting in Melbourne. Each gathering of the society demonstrates the fact that its work is growing in importance, and winning the sympathy of politicians and others, who are misled as to the impending conflict and final results of the Sabbath question. The society in Victoria is young in comparison with societies of a similar nature elsewhere; consequently its real aims, thus far, have been concealed. But even now it is beginning to try its power by reaching out here and there. A few months back, it addressed a religious-political circular "to the electors," in behalf of Sunday sacredness. Its demands at present appear to be very lamb-like; but ere long, when it receives more support from a political source, it will come out in its true colors.

It is very significant that this movement is promulgated by leading ministers of the professedly Christian church. Now, why should representatives of the church seek to enforce any religious dogma upon the community by the iron arm of the civil law? Surely no such precedent can be found in the example or teachings of the great Founder of the Christian church, or his apostles. Such a course can never be defended by the life or teachings of Christ, or from the pages of the inspired record. To pursue such a course, and endeavor to defend it by the teachings of the meek and lowly Jesus, would be at variance with the sublime and self-denying truths of the Word of God. Do we ever find the divine Head of the church seeking assistance from Cæsar, Herod, Pilate, or the Sanhedrim to give vigor to the moral principles upon which he established the Christian church? It would be a libel upon the Son of God to suppose such a case. But, on the other hand, we hear the words of the great Teacher coming down through the past nineteen

centuries, ringing out the golden wisdom of their Author, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22 : 21. These words place an everlasting distinction between Cæsar (earthly governments), and the church of God. Henceforth, the church could never unite with the state without contamination. The dark history of the world's midnight, during the 1260 years of papal reign, too well sustains this truth.

The great force which impels these church-and-state unionists, is the professed Christian church, thirsting for political power that will enable her to unite her dogmas with the state, by which she can compel all men to obey her mandates. Any action of this kind betrays a weak cause. The true followers of Christ should ever keep before them the words of the great apostle Paul: "For the weapons of our warfare are not carnal, but mighty through God." 2 Cor. 10 : 4. Again: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This says very little for the spiritual ruling of civil governments.

No earthly government has any right to hold prerogatives over a man's spiritual nature. Man is accountable to God alone for his faith; therefore what right has the state to dictate which day he shall select for his rest, or whether or not he shall select any day?

In the following paragraph, a recent writer has well stated the moral (?) results of any union whatever of religion with the state: "To enforce upon men the laws of Christian morality is nothing else than an attempt to compel men to be Christians, and does in fact compel them to be hypocrites." But there is another standpoint from which we must view this sly robber of religious liberty. What will be the result upon those who cannot conscientiously worship God, nor yet make a pretense to do so, according to the dictates of the law? The answer is inevitable—*persecution*. Confiscation of property, imprisonment, torture, and death have ever been the penalties inflicted upon those who dare to serve God otherwise than as dictated by a church backed up by the iron arm of the law. The blood of over fifty millions of martyrs can witness to the truth of this.

So far, we have not questioned the divine appointment of Sunday as a sacred day; but we do so right here. It is high time that this important question, that is now stirring the religious world should be laid bare before all honest-minded people. Has God ever said one word about keeping holy Sunday, the first day of the week?—No, never! Are we commanded by Christ or his apostles to observe the first day of the week in any shape or form? We have not even the shadow of a hint of such a command. Dear reader, ponder these statements in the light of God's law. The Bible, God's inspired Word, never, in a single instance, calls upon us to keep Sunday as a day of rest; and yet movements are on foot in different parts of the earth to compel men to keep the first day (falsely called Lord's day), even when God says nothing whatever about keeping it. God says, "Remember the Sabbath day to keep it holy. . . . The *seventh* day is the Sabbath of the Lord thy God." Christ says, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5 : 17-19.

In the present century, the Bible has become a free book, and has been scattered through the earth by millions, like the autumn leaves, and men have had the glorious privilege of studying its sacred pages without the assistance or interference of pope, prelate, or priest. Men everywhere can see that God is calling upon his people to obey his commandments, and the fourth plainly states that "the *seventh* day is the Sabbath of the Lord thy God." Here comes the test. With increased light comes increased responsibility and new duties.

Now the great trial through which the people of God will soon be called upon to pass, is clearly pointed out in the Word of God,—“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Rev. 12 : 17. The remnant of her seed means the last end of the church. Now, to enforce Sunday upon those who observe God’s holy Sabbath according to the commandment, will result in the fulfillment of this prophecy; therefore the apostle John adds: “Here is the patience of the saints.” For what reason is the last church characterized by that sweet virtue, patience? Let the inspired Word give the answer,—because “they keep the commandments of God, and the faith of Jesus.” Rev. 14 : 12. The very next scene beheld in connection with this event, is described in verse 14: “And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.”

These events are not far in the future, and may God help each one to be fully alive to the importance of these truths, and to stand before the Son of man when he cometh. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

Portarlington, Vic., 19 September, 1889.

RELIGIOUS PERSECUTION IN GEORGIA.

WE have already printed the Associated Press dispatch concerning the persecution of Mr. D. Conklin, a Seventh-day Adventist, in Georgia, for working on Sunday; but we republish it for the sake of the comments made upon it by the Allegan (Mich.) *Journal*, from which the following is clipped. Sunday-law zealots would like to make it appear that all seventh-day people who are or have been persecuted for working on Sunday were cranks and disputatious busybodies, who deserved persecution on general principles; the following makes such an attempt impossible in this case:—

“D. Conklin, who was for several years a resident of Otsego, where he was greatly respected, recently moved to Milton County, Georgia, and has been brought into serious trouble by his religious opinions, which are those of the Seventh-day Adventists.

“Elder M. G. Huffman, of that sect, has written a letter to the General Conference, at Battle Creek, in which he says:—

“Mr. Conklin has been reported to the Grand Jury, and a bill found against him for working on Sunday, and all he did was to cut a few sticks of wood to build a fire—just what I have seen many others doing since I came to the State. The penalty for violating any portion of the law in this State is very severe. They have what is known as a “chain-gang,” where those who violate the law are taken, and a ball and chain fastened to one leg, and they are made to work on the public roads and railroads, and those who are put there are many of them treated worse than brutes; many have been whipped to death, and doubtless if he should be taken for working on Sunday he would be compelled to work on the Sabbath or be whipped. What is your advice? Should we be beaten in the Circuit Court, would you take the case to the Supreme Court? and if so, can you help us? We are all poor here.”

“This is the case of a man well known in this vicinity, and of whom his former neighbors speak in the highest terms. It scarcely seems credible that in the United States a man should be in danger of being sent to the chain-gang because, after conscientiously keeping the seventh day of the week, he sees fit to chop wood on the first day; but it is nevertheless true, and there is a good deal of this same religious intolerance in our very midst. With this, and other similar experiences in view, is it strange that the Seventh-day Adventists are bitterly opposed to the Blair Sunday-Rest bill, which would render them amenable to law in other parts of the Union if they did any work on Sundays?”—*American Sentinel*.

A JUST GOD AND A SAVIOUR.

E. G.

“And there is no God else beside me; a just God and a Saviour; there is none beside me.” Isaiah 45 : 21.

THESE words declare to us in the simplest and clearest language the character of the living God. They present to our view two attributes of his character, his justice and his mercy; his infinite and perfect righteousness on the one hand, and his compassion and saving power on the other. And unless we know God in these two aspects, and with regard to these two great features in his character, it is impossible for us to be at peace with him. We must understand who he is, and what he is; how he feels toward us and what are the principles of his government and the motives that actuate him; and the Bible reveals him to us so that we may know him.

We are told, then, first of all, that God is a just God. He is just in his own personal character. If he is to have the adoration of his creatures, if he is to be intelligently and lovingly worshiped, it must be on this ground, for one thing, that he is perfectly just, unalterably true, infinitely holy. Yes; we have a God infinitely holy, thoroughly impartial, perfectly just; the foundations of his government are true and stable. It is impossible for God to depart one jot or one tittle from his own perfect law. We may not always be able to understand his actions, or to unravel the perplexities that the present state of things brings to our minds; but if we once get hold of this fact, that our God is a just God, that he can never be partial or unequal in his ways, then we can say with Abraham, “Shall not the Judge of all the earth do right?” Gen. 18 : 25.

When we see injustice and wrong prospering in the earth, while morality and truth are depressed; when we find in our own lives difficult things which we are unable to understand, then, if we know his character, we can say with Job, “Though he slay me, yet will I trust in him;” it must be right. Now, we have to walk by faith, and to trust God for the wisdom and justice of his dealings. The day is quickly coming when all will be made plain.

But God is not only just in his own personal character; he is just in his relations towards mankind. *God is a lawgiver.* It is necessary that he should be so; for the Creator must give laws for his creatures, and as the lawgiver of mankind he is infinitely just. “The law of the Lord is perfect.” Psalms 19 : 7. “The law is holy, and the commandment holy, and just, and good.” Rom. 7 : 12. It is sometimes said, “God hardly expects obedience to that law now; he has modified it; we do not live under the law, but under the gospel, where his requirements are not so strict.” But the law of God stands the same forever; it can no more alter than the essential principles of right and wrong can alter. Light can never become darkness. The law of God, if it ever was right and holy and just and good, must be the same forever; for the God that gave it is unchangeable. With him is no variableness, neither shadow of turning. We find Jesus declaring in Matt. 5 : 17, that he had not come to destroy or impair the law, and consequently to release us from its obligations, but to fulfill it. He puts it on a broader basis than ever. He shows that its realm is wider and deeper than men had hitherto thought of; there is a depth of meaning in it which few had ever seen. “The darkness is past, and the true light now shineth;” but the law of God stands just the same. It is often argued, “We are so weak that surely God will accept an imperfect obedience.” Not so; the law of man does not accommodate itself to the imperfections in the criminal. The law of God abides unalterably the same; and no change of time or circumstance, no inherent weakness in the subject, can ever modify its demands. He is just as a lawgiver, and requires perfect compliance with his statutes.

But now let us look at the other side of his

character. He is “a Saviour;” and as irreconcilable as these two attributes appear to be, he has in his wisdom and love devised a plan whereby he can save the sinner, and yet meet to the uttermost jot and tittle of the law the requirements of his justice. God can be perfectly just, and the justifier of him which believeth in Jesus. Let me ask you, Do you know him? Is he your God and your Saviour? If you have never put your sinful soul into the hands of that God, never yet trusted him as your Saviour, let me beseech you to trust him now. Come to him as you are, a sinner deserving the just penalty of his law, but pleading the sacrifice of Jesus as your surety and substitute, and his very justice is pledged not to send you away without salvation; for he has said, “Him that cometh unto me, I will in no wise cast out.”

Hobart, Tasmania.

THE TRANSFIGURATION.

It might be considered superfluous at this age of the church to try to impress upon its members the importance, the duty, and the necessity of studying the predictive portions of the Scriptures—those which direct our faith onwards to the great winding-up of the world’s mysterious history at the appearing of the Son of man, the subject having been presented now so many years to the attention of men, both in the press and in the pulpit. But the tone of recent commentaries and expositions shows incontrovertibly that there still exists an imperative necessity to urge Christian men “to take heed unto the sure word of prophecy.” Our Lord’s warning exhortation ought surely to be sufficient, “Behold, I have told you before. What I say unto you, I say unto all, Watch;” the certainty of the event and the uncertainty of the time adding emphasis to his teaching—in fact, giving it all its peculiar force.

In accordance with this is all the teaching of the apostles in their respective writings. Believers in the Christ are described as those who wait for, look for, love, his appearing. Paul expresses his own individual expectation: “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only, but unto all them also that love his appearing.” To Titus he writes that the grace of God brings salvation, teaching us to live soberly, righteously, and godly in this present world; and as regards the future, teaching us to look for that blessed hope, even the appearing of the glory of the great God, and our Saviour, Jesus Christ. Men have substituted for this an entirely different hope, even on death to go up to heaven, there to dwell forever with the Saviour, regardless of the resurrection at his coming. In direct contrariety to this, Paul instructs the Corinthians, earnestly desiring (longing, R. V) “to be clothed upon, . . . not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life.” We do not desire to be unclothed. 2 Cor. 5 : 1-4. The coming of our Lord Jesus Christ and the gathering together unto him is, then, our desire; our hope, according to the Scriptures, and at his coming the establishment of the kingdom of God.

The coming of the Lord and the kingdom are so intimately connected that they cannot be conceived as ever separated; hence the expression, “coming in his kingdom,” and the penitent robber’s petition, “Lord, remember me when thou comest in thy kingdom,” a petition in accordance with Daniel’s account of his vision, in chap. 7 : 13, 14. This vision is the source of all those passages in the New Testament which speak of our Lord coming in, or with, the clouds of heaven.

Now, though the life of our Lord was one of the deepest humiliation and suffering, yet on certain occasions he thought fit to assert his true dignity, and to exhibit his real glory as the result of his sufferings, as “the joy that was set before him, for

Timely Topics.

SUNDAY OBSERVANCE.

which he endured the cross, despising the shame." Such an occasion was his manifestation to the Gentiles, when the gifts and homage of the eastern sages were an earnest of the homage of the whole earth. Ps. 72 : 8-15; Isa. 60 : 6-10. Another similar occasion was his riding into Jerusalem a few days before his death, when he openly avowed himself the Messiah King. But especially on the Mount of the Transfiguration did he exhibit the glory in which he will appear when he shall "take unto him his great power and reign; when the kingdoms of this world shall become the kingdom of our Lord and of his Christ." The reference of this scene to his coming and kingdom must at the outset be established. The account of the transfiguration occurs in the first three Gospels, and in each is immediately preceded by a declaration by the Lord, that the Son of man shall come in the glory of his Father with the holy angels. This is followed by the promise in evident connection with the statement—might we say suggested by it?—"There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom" (Matt. 16 : 28); "till they have seen the kingdom of God come with power" (Mark 9 : 1); "till they see the kingdom of God." Luke 9 : 27. "The Son of man coming in his kingdom," and "the coming of the kingdom of God with power," are only two different forms of expression conveying the same truth—"the Son of man shall come in the power of his kingdom, and set up the kingdom of God on earth."

In fulfillment of this promise was the scene on the mount, when, a few days after—"six days," "about eight days"—Jesus brought Peter, James, and John up into an exceeding high mountain, and exhibited to them his glory—"his own glory," in which he will appear when he "cometh in his kingdom." John's reference to this scene is short but pregnant: "The word was made flesh, and dwelt among us (and we beheld his glory—glory as of the only begotten from the Father)—the glory of the incarnate Word, the glory of the Son of man, when he shall appear in the power of the kingdom of God, in his own glory and that of the Father."

Peter's appeal to what he and his companions witnessed on the mount is decisive as to the character and design of the revelation. The great subject of his teaching, as of that of all the apostles, was the coming of the Christ and the "salvation ready to be revealed in the last time." He desired, even gave diligence, that the Christians for whom he wrote his epistles might after his departure be able to call these things to their remembrance at all times. On his own mind the reality of the coming and kingdom was deeply impressed. He had all the evidence that could possibly reach his understanding. The sure word of prophecy had revealed all to him; and he had that word confirmed to him by the evidence of his own eyesight, than which nothing could be more convincing. With confidence, therefore, he asserts, "We have not followed cunningly-devised fables, when we made known to you the power and coming [or presence] of our Lord Jesus Christ, but we were eye-witnesses of his majesty." This majesty was therefore "the power and coming" of the Christ, "the coming of the Son of man in his kingdom," "the coming of the kingdom of God with power." Nor does he leave us in any doubt as to the time and place when and where he saw this coming and kingdom. He adds: "He received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased; and this voice we heard when we were with him in the holy mount." From all these references no room is left for doubt that the transfiguration was "the coming of the Son of man in his kingdom, the kingdom of God come with power, the coming and power of our Lord Jesus Christ."

(Concluded next number.)

The controversy over this question is assuming large proportions in our colonies, especially so in Melbourne. On one side, the friends of the institution are vigorously defending the grounds already gained, and vehemently resisting the slightest innovations of those who claim greater liberties on that day. They are calling for even stricter measures—the abandonment of the few trains which are now run on the railways, the double bolting and barring of the doors of museums and libraries, and the burial of the Sunday-newspaper project under laws and penalties so formidable as to strike terror to the heart of any who should attempt to unearth it again.

On the other hand, a large portion of the community clamor loudly against this restriction of their rights, and demand that libraries shall be opened, and that increased facilities shall be provided for reaching places of suburban rest and amusement on Sunday. This party claim that the real object of the Sunday party is to compel people to attend church. They contend that Sunday is the most favorable day for reading for the working men; and that while those who wish to go to church should have the privilege of doing so, those who prefer another mode of entertainment should have their privileges secured them. This camp is divided in its sentiments. The followers of the blatant and foul-mouthed infidel decry all restraint, and shame decency itself; while a large portion require only for themselves the exercise of those rights which in their minds are compatible with freedom and enlightenment.

As for us, we must remain to a great extent aloof from the strife. We are not in sympathy with the blasphemous infidel, to whom the name of morality is but an occasion for venting his vileness. We do believe in the sanctity of the Sabbath, and in its perpetually binding obligation. But we have no regard for the claims of a day which has no sanction in sacred example or precept, whose support consists wholly in that which it may gather from human hands, while it leads men to ignore and trample under foot God's holy day—the day he blessed and sanctified at creation. We do not believe in religious institutions being upheld and enforced upon men by civil penalties. We have no kind of faith in a union of church and state, or in the state trying to do the work of the gospel by compelling men to be religious. Such a course always has resulted, and always will result, in producing gilded hypocrites, who wield the sword of vengeance against their fellow-men in the name of religious zeal, while it makes Christians of none.

SHALL WE DESPOND?

MR. HENRY VARLEY, during his late mission in Sydney, spoke very plainly of the moral condition of that city. Among other words were the following:—

"Intemperance and licentiousness, and every form of worldliness, gross immorality, and a very low sense of morals, were apparent. They saw leading men in public positions whose characters were tainted and whose practices were abominable. He was also afraid that he must say—not that he was seeking to judge in unkindness—that the spiritual life of the churches was low. Lack of power and small congregations were the rule."

The *Christian World*, in some comments upon this plain talk, seeks to raise its "moral umbrella," by stating that even "good men are often liable to take pessimistic views." Comfort is drawn from the consideration "that in the days of our ancestors, things were much worse." Sodom and Gomorrah, Rome and Corinth, were all worse than Sydney.

That which prompts our esteemed contemporary

to this view is, we take it, expressed in the following words, clipped from the article:—

"One of the things against which Christian workers need to guard is despondency. Somehow that seems just now to infect the atmosphere of the churches. But despondency is fatal to success, and too often it causes cessation of effort."

That is very true; but this thought should not cause us to close our eyes to the real condition of things. The true soldier prefers to realize the full gravity of his situation; and there are times when he must look away from self and foes to the Great Captain for encouragement. The vast odds against us should not dishearten the servant of Christ; and it is vain that we should flatter ourselves that circumstances are more favorable than they are. The Saviour and apostles have united in characterizing the latter days as a time of unexcelled wickedness. The days of Noah and Sodom are taken to represent the condition of the world in our time. It may be true that the abandoned licentiousness of heathenism is not exhibited in our cities. But in taking the moral status of any generation or locality, we have to consider their relation to the light and knowledge they possess. The Saviour declared that it would be more tolerable for Sodom and Gomorrah in the day of Judgment than for Chorazin and Bethsaida; for, though these more modern cities were not sunken in such gross vileness as were the cities of the plain, they were rejecting light which would have caused the men of Sodom to repent in sackcloth and ashes.

When we consider the effulgent light of the gospel in our days, the readiness with which access may be had to the truth of salvation, and the existing state of sin and crime about us, we have but little to cheer us in the outlook from this direction.

This world is a sinking wreck. It is our duty and privilege to save many. The Great Deliverer is near. The parable of the leaven illustrates the work of grace on the individual heart, rather than the conversion of the world, while the parable of the tares and the field shows that evil will be eradicated only when Christ comes to reap the harvest, when the tares are gathered to be burned. It should not cause the worker to despond because he cannot save all, let us thank God we can save some.

A COMFORTABLE PRISONER.

ALL things considered, the "Prisoner of the Vatican" is rather comfortably fixed. According to the official financial statement for 1888, recently published, his income last year was 12,500,000 lire (over £520,000). Of this sum 7,500,000 lire were in Peter's Pence; 2,500,000 lire consisted of interest on money deposited in foreign banks, chiefly in England; 500,000 lire are given as alms; 2,000,000 lire were in Jubilee gifts. The total expenditures of the year were 11,230,000 lire, leaving almost one and a quarter millions in the treasury. According to the *Catholic Courier de Bruxelles*, the average annual needs of the pope amount to about seven million francs, which is almost entirely covered by the Peter's Pence. This collection was started anew in 1861 by the Diocese of Ghent, having originally been of English origin, consisting of a voluntary tribute paid by the kings of England to the pope. That so many millions are used for other than direct church purposes need cause no surprise, when it is remembered that the Vatican is a magnificent palace of 11,500 rooms, and that the total number of persons connected with his court, and depending upon him for their bread and butter is no less than 1,160. Between 1861 and 1870 the annual Peter's Pence averaged 7,117,000 francs; since that time the average has been less, but has never fallen below 6,000,000 francs. Of these sums, France has generally given about two-thirds, in this way again attesting her zeal as the beloved daughter of the Church.—*Independent*.

The Home Circle.

WHO SEEKS, FINDS.

TAKE this for granted, once for all,
There is neither chance nor fate,
And to sit and wait till the skies shall fall
Is to wait as the foolish wait.

The laurel longed for you must earn,
It is not of the things men lend ;
And though the lesson be hard to learn,
The sooner the better, my friend.

That another's head can have your crown
Is a judgment all untrue ;
And to pull this man or the other down,
Does not in the least raise you.

No light that through the ages shines
To worthless work belongs ;
Men dig in thoughts as they dig in mines
For the jewels of their songs.

Hold not the world as in debt to you,
When it credits you day by day
With the light and air, with the sun and dew,
And all that cheers your way.

And you in turn, as an honest man,
Are bound, you will understand,
To give back either the best you can,
Or die and be out of hand.

—Phoebe Cary.

SUE'S TITHE.

"A PENNY for your thoughts, sis," said Will Preston, laughingly. "You haven't so much as winked for fifteen minutes at least. What weighty matter is it you are so intently considering?"

She laughed a little, and roused herself from her thoughts.

"I'm in a sort of a fix," she said, "and can't for the life of me see my way out. You know Mr. Long said to-day that the Sunday-school would take up a collection next Sunday for Miss Harper's school in Japan, and I have but fifty cents to my name. I shall have to spend part of that for cartickets to-morrow, and it's two weeks before I have my next allowance. What am I going to do? I can't give just twenty-five cents; I'd feel too mean for anything."

"How much do you want?" asked Will; "perhaps I can lend it to you."

"Thank you for your offer; but you see I promised papa, when he began giving me an allowance, that I wouldn't borrow, under any consideration, of any one. It is too provoking! They never take up a collection for anything the first of the month, when I have some money; but just as I get to my last cent, all the missionaries and poor folks put in their appearance."

"If that's the case," said Will, "I should think you would profit by past experience, and put aside a certain porportion of your allowance when you get it; then you will be ready for any emergency. I've heard of folks tithing their possessions; why don't you?"

"I would, I believe, if I had more; but it seems a great deal to take a tenth out of the little I have; and how can I tell how much I am going to need for myself?"

Will laughed outright.

"You remind me of a proverb I've heard, 'What the Abbot of Bamba cannot eat, he gives away for the good of his soul.' If you happen to have a little left after you've gratified all your own wishes, you'll bestow it in charity; that's your principle, is it? Strikes me it proves rather more beneficial to you than to charity, inasmuch as the charity seems, from your own account, begging your pardon for the expression, to 'get left' most of the time."

Sue's face colored with vexation.

"It's a very easy matter for you to sit there and tell me what to do," she said. "Why don't you practice what you preach?"

"I fully agree with you, my dear sister; it's the easiest, most comfortable sort of thing in the world to tell anybody else just what he or she ought to do. As for my practicing my own advice in this line, I'm only telling you what I should consider it my duty to do if I were a professing Christian like unto yourself. I don't profess to be living for anything special but my own pleasure, you know, and, if I understand it aright, you do."

The color on Sue's face grew deeper than ever; but this time she did not answer, and Will, feeling half ashamed of himself, betook himself elsewhere.

Yes, Sue thought, she did profess to be living for Christ; but was she? Did she serve him or self—which claim was first and paramount with her? Why didn't she put aside a tenth of her ample allowance for Christ's cause?

Simply because she was afraid she would not have enough left to gratify all her own wishes.

Let me see—yes, she had been to three concerts this month, into the art-gallery once, bought two pounds of caramels already, and had ridden on the horse-cars several times when she might just as well have walked. O dear, it was no wonder she had no money left!

"It's a perfect shame. Will's proverb fits my case about right. I'm too mean and small and miserable for anything, to give only the poor little bits of leavings, as I have. I'm going to reckon up my expenses, and decide on a certain sum to be set apart for charitable purposes."

So Sue, procuring a pencil and paper, set to work at once, and was surprised to find how much was left of her monthly allowance after she had reckoned up all her actual expenses and made liberal margin for extras. She would certainly set aside a tenth hereafter, and in the meantime she would go to papa, state the case, and ask him for once to advance a little that she might be able to meet next Sunday's demand.

Papa heard her through and granted her request. But somehow he did not seem as pleased with her resolution as she had expected he would be.

"You say," he asked, "that you think you can surely give a tenth?"

"O yes," replied Sue. "I shall have plenty left for all that I need, by calculating ahead a little, and some for what I don't need, I expect you would say if you saw my memorandum."

"Do you remember what David said about his sacrifice once?" was papa's next question.

"Why, no," answered Sue, wondering what anything David said or did could have to do with her tenth.

"Neither will I offer unto the Lord that which costs me nothing," quoted papa, gravely. "Think about it prayerfully, Sue, before you decide what you will do."

Sue went slowly upstairs to her own room.

"Neither will I offer unto the Lord that which costs me nothing—that which costs me nothing." How the words rang in her ears! Yes, that was just what she wanted to do. A tenth was better than nothing, of course; but she was not really going to deny herself anything of any amount. Why not set apart one-fifth, and deny herself candy and concerts, for instance?

But the other girls all had them; she was so used to doing as they did. It would be hard—

"Neither will I offer unto the Lord that which costs me nothing."

Like a solemn warning the words repeated themselves again to Sue, and she broke down.

"Neither will I," she sobbed. "I have everything to be thankful for, and I will offer no more offerings to my kind Heavenly Father which cost me nothing, God helping me."

"How is it, Sue?" asked papa that night.

"Two tenths, anyway; more if possible."

"Whew!" exclaimed Will, who happened to

overhear. "I say, sis, I beg your pardon for speaking to you as I did. You're a trump, after all; and if it's any consolation, I'll add that I don't really think there's any reason why I shouldn't practice what I preached as well as you."—Kate Sumner Gates.

LIGHTS ON THE GANGES.

AS THE time of the full moon in October or November draws near, thousands of Hindus gather on the banks of their sacred river, the Ganges, at fixed noted centers, or shrines, about fifty miles from each other, for the purpose of bathing in the holy water and worshiping the goddess of the river, thus washing away their sins. At each of the larger shrines there are seldom less than 200,000 people present, and the number often reaches 400,000.

It is well known that every Hindu looks toward the Ganges River as his last resting-place. Hence burning "ghats," for burning the dead, are found all along the banks of the stream, but especially at these sacred places. When the body is partially or entirely consumed, the remains are cast into the river. This is the orthodox system; but many poor people cast their dead, unburned, into the stream. Multitudes, however, of the Hindus reside a long distance from the Ganges, and are unable to burn their dead on its sacred banks. Hence the dead are burned at the places set apart for this purpose in each town or city, and some portions of the ashes or other remains are kept sacredly, and are usually conveyed to the river when they go to these annual gatherings—these great "melas"—in October or November. Is it strange that the Hindus love their holy river? Here they have carried their dead; here their defilement and sin have been, as they believe, often washed away; and here they hope for final rest.

During these "melas" at evening the people may be seen making little reed boats about one foot in diameter, placing little earthen lamps on them, and pushing them out into the stream. On one boat there may be two of these little lights, on another four, and on another nine, perhaps having reference to the number of mourners represented. Attending one of the "melas," and seeing the people preparing and sending out these lights, until the river, thus lighted up, was grand to behold, I drew one of the religious priests one side, and asked him to explain to me the meaning of the lights. "The lights," said he, "are for the dead. Our departed ones, you know, are brought to this river; but after passing from the body, they are, we fear, in darkness. It is said that they have to pass through a dark valley in getting to the other side, and that the path over which they must walk is no wider than a man's hand, so that in this darkness they are in great danger. They say that lights placed on the sacred river in some way give light over into the beyond and aid the departed ones. Hence at these melas we Hindus place lights on the river, hoping thus to give light to the friends who have gone."

As I was watching these lights, I walked down to the water's edge and stood beside one of the "Faquirs" (religious mendicants), and noticed that, as people were about to place their lights on the water, they were presented to this holy man for his blessing. I stood for a little watching this strange, interesting scene, and then said to the priest,

"Brother, what is this?"

He turned toward me in a friendly manner and said, "We are lighting the departed over the dark way."

"But what can lights on this river do for those who have gone?"

"You know, sir, that we bring our dead to this stream, and it is said that lights placed here will reach them in the dark beyond. Hence we always place these lights on this river."

As I stood watching the priest, I noticed that he

often turned and worshiped a little flickering light in the shadow of the bank, and I finally said,

"Brother, what is this little light?"

"That is my light."

"But what are you doing with it?"

"I am worshiping it, sir."

"But, brother, why do you worship a little light like that?"

"O sir," said he, and as he spoke he stretched forth his hands and looked across the river away into the night with such a longing, hungry look—"O sir, it is all so dark, you know, on the other side, and we must all pass over, and we all want light. Hence while we are sending out the light for those who have gone. I am worshiping my little light, hoping that when my time comes to go, I may get a little light by the way."

As I stood there and looked with him away into the night, I seemed to see the millions in heathen darkness looking with outstretched arms into the future, pitifully crying, "It is all so dark. We must all go over. We want light by the way." And I saw a new meaning in the words of Jesus, as he commenced his work for our world, crying, "I am come a light into the world." What a longing, sad cry of the human soul Jesus answered—the proclamation of light for the world!—*E. W. Parker, D. D.*

TOSSING THE BABY.

THE throwing of a baby into the air and catching him again is always a risky practice—certain though the tosser may be of his quickness of eye and sureness of hand. A sudden and unexpected movement of the child in mid-air flight may result in a cruel fall.

A gay young father snatched up his baby boy one morning and tossed him to the ceiling. Twice the little fellow went flying through the air and came down safely into the waiting arms. The third time the excited child, giving a spring of delight as his father's hands released him, plunged forward, head downward, to the floor. When the poor baby came out of the stupor in which he lay for hours, it was found that, although no bones had been broken, the brain had sustained an injury that would, in all probability, render the child an imbecile.

Another baby snatched from the floor and tossed into the air received a fatal wound in the top of the head from the pointed ornament of a chandelier. Still another child slipped between the father's hands as he caught her in her downward flight, and, although his frenzied grasp on the baby's arm saved her from falling to the ground, it wrenched muscles and sinews so cruelly that the girl's arm was shrunken and practically useless to her all her life. These are extreme cases; but the fact of their occurring at all should be enough to warn one from the habit of relinquishing one's hold on a child when tossing it.—*Harper's Bazar.*

IMPORTANT COUNSELS.

LEARN to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a charge you cannot notice, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Man may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.

THE revival of family government by parents is the best remedy for a number of social disorders which present equally novel and startling aspects in our day.—*Christian Advocate.*

Useful and Curious.

A DICE game consecrated by prayer is indeed a novelty; yet such is the annual custom in the Church of St. Ives, Hants, England. Over 200 years ago a parishioner dying left an orchard to the church, the annual revenue from which was for all time to be devoted to the purchase of Bibles, which he directed to be raffled with dice once a year. In accordance with this custom, the raffle takes place on Whit Tuesday. The rector stated that he was sorry to be obliged to conduct such an affair in a sacred place, but the terms of the bequest made it necessary; and the dice-throwing then proceeded, the services being made up of the usual prayers and hymns.

A STORY is related of an old tenant farmer, who, on paying his rent, told his landlord that he wanted some timber to build a house, and would be much obliged if he would give him permission to cut down what would answer for the purpose.

"No!" said the landlord, sharply.

"Well, then, sir," the farmer went on, "will you give me enough to build a barn?"

"No."

"To make a gate, then?"

"Yes."

"That's all I wanted," said the farmer, "and more than I expected."

NO TREASURY in the world ever contained so vast a sum of money as that of the United States. The last statement shows that there is in the Treasury vaults over six hundred millions in gold and silver coin and bullion. Of gold coin and bullion the amount is 303,504,319 dollars; silver coin and bullion, 315,343,180 dollars. By the side of this vast accumulation, the treasures of other countries, and those recorded in history, sink into insignificance.

ALTHOUGH his age and infirmities render it difficult, the great German Chancellor remains standing whenever he is received in audience by the young Emperor for the transaction of any state business. On the occasion of the first interview after his accession to the throne, Kaiser Wilhelm, mindful of the fact that he was indebted for his acquaintance with statecraft to the greatest living master thereof, and that he had been brought up, one might almost say, at the very feet of Bismarck, urged the old Prince to be seated while reading his report.

The Chancellor, however, absolutely refused to comply with the monarch's request in the matter. "Pardon me, sire," he remarked. "At the present moment I am not alone in the presence of my young King, who honors me with his friendship and confidence, but I am also in the presence of the representative of the principle of royalty, in transacting state affairs with whom no Prussian Minister can do otherwise than remain standing."

The Emperor remained silent for a moment, and then grasped both the Chancellor's hands, exclaiming as he did so, "You are quite right. Thus it has always been, and thus it shall remain." It is, however, due to the Kaiser to add that he invariably arises from his chair and remains standing whenever the old Prince is discussing affairs of state with him.—*New York Tribune.*

A STRANGE chapter of human history lies buried in Mexico and Central America, fragments of which are being slowly brought to light. The following interesting account of recent discoveries is taken from the *San Francisco Chronicle* :—

"Recently returned explorers from the State of Chiapas, Mexico, confirm and add to the remarkable reports concerning important archaeological discoveries there. A fine, broad, paved road, built by

prehistoric inhabitants, has been traced from Tenala down into Guatemala and thence in a curve up again into Mexico, terminating at Palenque. All along this road are still to be seen the remains of ruined cities, and a careful estimate of the population of these places is about 30,000,000. On that part of the road near Palenque, the ruins are of great magnitude; houses of four, and often five, stories high, have been found in the depth of the forest. Many of these houses are pyramidal in form, and so covered are some of them with vegetable mould that large trees are growing from the roofs. In some of the houses great employment has been made of stone beams of tremendous weight, and the architecture indicates a high degree of scientific attainment. In some houses, it is stated, bronze lamps have been discovered, and the interior and exterior mural decorations of the more important houses consist of panelings, filled with elaborately carved figures almost of life size, two types of men and women being represented, some plainly Egyptian and others genuine Africans. In front of one of the houses the explorers found fourteen sculptures of God with folded arms. The work of exploration was one of extreme difficulty, owing to the density of the forest and the unwillingness of the Indians to enter the ancient edifices, they averring that the buildings were inhabited by spirits. Another discovery was that of an enormous paved road, which extends from Palenque across Yucatan to the island of Cozumel and is continued on the island. The Palenque explorers assert that they have discovered in the edifices before mentioned examples of the perfect arch. One explorer is a scientifically trained man who has recently arrived from India, and by his account the region from Chiapas to Yucatan must have been the seat of a densely populous nation."

A WONDERFUL NEW RAILWAY.

THERE is on exhibition in Paris, a novelty in the shape of a new sliding railway, by which it is said to be demonstrated that a curious combination of compressed air and water at high pressure will render it possible to drive a train on slides at 100 miles an hour at one-tenth the consumption of coal at present needed by locomotives. There is no smoke, no noise, and next to no danger. The train can be pulled up in 30 yards, can climb up gradients of 16 inches in the yard, and run on curves of forty-four yards' radius. There is almost no consciousness of motion; you simply enter the car, and in an hour you are 100 miles from where you started. If this be true, we are on the eve of a revolution as great as that of steam, and the world, although very small, will so shrink that we shall be next-door neighbors to everybody.

THE RESPONSIBILITY OF AN ELEPHANT.

A MAHOUT attached to the Commissariat at Mian Mir has been held responsible for the action of his elephant. It appears that on the 12th instant, after it had done its duty the elephant was being conducted back to the stables by the mahout, who, as usual, rode on the back of the animal. On the way, however, the elephant, probably at the instigation of his mahout, picked up a bundle of scantlings belonging to the Forest Department, and was caught carrying it to the house of the mahout. The police arrested the mahout on the charge of theft, and the mahout pleaded innocence on the ground that he had no control over the action of his animal, and that therefore the elephant should be held responsible for his own deeds. The police have, nevertheless, committed the mahout for trial, and the case is being heard by the Cantonment Magistrate.—*China Paper.*

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, October 15, 1889.

COVETOUSNESS.

It is the testimony of Holy Writ that "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." The human estimate of sin, and the relative sinfulness of its various manifestations, is no doubt very different from that of the divine. Man has his idea of sin and uncleanness, but these are often widely at variance with those expressed in the Scriptures. This fact will be illustrated when we consider how lightly man regards the crime of covetousness, and how severe are the censures and condemnation which God places upon the same sin. In the first place, covetousness is not interpreted by man according to God's standard. We are apt to define covetousness to be a desire to obtain that which belongs to others, even by unlawful measures. And when a man may be justly said to be covetous, it is regarded as a constitutional weakness upon his part rather than a sin. In this misapprehension of its true nature, covetousness has extended in the world, and crept into the church, until within the sacred precincts its victims are numbered by many thousands. Selfishness is the soul of covetousness, and selfishness is natural to the human heart. Covetousness is one of the most common manifestations of selfishness, and if we may take the testimony of his Word, it is one of the most grievous in the sight of God. Men who are as covetous as *Dives*, set in high places in the professed church of Christ, cherishing their wealth and prosecuting their selfish schemes. They are regarded as valuable members of the church because of the influence that their means carry with the mass of people, or because, for popularity's sake, they dole out their gifts to be seen of men, thinking that the gift of God may be purchased with money.

But covetousness is not exclusively a peculiarity of the wealthy. The poor may indulge this sin, and are undoubtedly as deeply affected by it as those who have been more successful in gaining their desires. The commonly accepted definition of covetousness is altogether a mistaken one. To have an unlawful desire for that which belongs to another, is rather a violation of the eighth commandment, which says, "Thou shalt not steal," than of the tenth; though undoubtedly it may be said that covetousness is the motive of theft. It will assist us in obtaining a correct meaning of covetousness in the Bible sense, to go to the original words from which our word is taken. The most common term used in the New Testament for covetousness is *pleonexia*, which means to wish to have more; another term is *philarguros*, the love of silver; another word which is frequently translated "covet" is *epithumeo*, to fix the mind on. When studied in the light of these definitions, covetousness assumes a form with which many professed Christians are altogether too familiar. It is not merely desire to obtain that which belongs to others by unfair means, but it is what the apostle calls "the love of the world,"—a desire for more. "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of

the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16. Here we have an inspired definition of covetousness. The divine standard with which covetousness is detected is given in that striking parable of the Saviour's recorded in the 12th chapter of Luke: "And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." There is nothing to indicate that this man was unjust or dishonest. The means by which he obtained his wealth consisted in the peaceful cultivation of the soil, which yielded bountifully for him; but his covetousness was manifested in selfishly laying out for his own gratification, instead of responding to the calls of benevolence and duty. Such a man might belong to almost any church in the land, and thousands of them do belong to our churches. They are honest as far as the world goes, pay their bills, and meet their promises; but they are joining land to land, and money to money each year, while the most urgent appeals from the cause of God and suffering humanity are by them unheeded. But not one such man in ten thousand is as successful in this life as the man in the parable. They never come to the point where they have enough, and say to their soul, "Take thine ease," but spend their lives in accumulating, or striving to accumulate, the things which this world has to give. If they are successful, the world calls them great; but whether successful or not, God says to them, "Thou fool," and the Saviour adds these significant words, "So is he [every one] that layeth up treasure for himself, and is not rich toward God." A selfish life is a vain life, worse than vain. It is a sinful abuse of life and all its privileges and opportunities. It is a life which consists in shunning responsibilities, and grasping for sinful gratification.

If we wish further to ascertain the mind of God in reference to this sin and its relative heinousness, we have only to look to some of the instances in which it is referred to in the sacred writings. In 1 Cor. 6:9, 10, we have the following classification of sins: "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Again in Eph. 5:3 we read, "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints." The fifth verse is a repetition of the same sentiments; and in Ps. 10:3, we are told the Lord abhorreth the covetous, whom the wicked blesseth. This is not the way we are prone to look upon it, it is true; but we shall never come to estimate character in its proper worth until we come to estimate it as God does.

But upon what grounds is such a severe condemnation of covetousness placed? Why is this particular trait of character so objectionable in

the sight of God? For the answer to these questions we have only to look into the law of God, the great sin detector, and we shall see this sinful characteristic in all its hideous deformity. The law of God is based upon two great principles—to "Love the Lord thy God with all thy heart, with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." But the covetous man lives in constant violation of both these principles; he does not love God supremely, he does not love his neighbor as well as himself; hence he is at enmity with God. And this is what the apostle James says: "The friendship of the world is enmity with God. Whosoever therefore will be the friend of the world is the enemy of God." Covetousness becomes the ruling principle in every heart where it is entertained. It turns the whole tide of life against God and his cause, and against the highest interests of mankind. It leads to the violation of nearly every one of the ten commandments, if not all of them. Covetousness is declared to be idolatry. Eph. 5:5. Covetousness leads to the worshiping of images, stamped upon silver, gold, or paper. It leads men to violate the Sabbath, saying, "When will the Sabbath be gone, that we may set forth wheat, making the ephah small and the shekel great?" It leads many to think and talk about their worldly interests during God's holy time. It leads thousands in our day to refuse obedience to the fourth commandment, even after they see its binding obligation. It leads children to dishonor their parents; it leads to murder; it is the cause of adultery and uncleanness; it leads men to steal and defraud, and to bear false witness.

Is there any wonder that God should thus denounce it in his Word? Under its baneful influence, spiritual growth is impossible, and love exists only as a sickly plant; God is forgotten; the soul dries and withers up to miserly proportions. It is a matter of solemn importance to us to see that our characters are free from this dreadful source of evil. It is a thousand times better for us to die as poor as Lazarus than to suffer the condemnation of *Dives*, or to see those withering words, "Thou Fool," written by the hand of the great Judge opposite the record of our lives.

CHRISTIAN UNITY.

THE psalmist exclaimed many years ago, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" And the blessed Saviour said, "By this shall all men know that ye are my disciples, if ye have love one to another." It is evident that in the manifold divisions and subdivisions of the professed church of Christ, this sign of discipleship is sadly lacking. Nor is there an utter unconsciousness of this state of things. On the contrary, there are many who make it one of the principal callings of their lives to call upon Christians to become united. They deprecate schism, heresy, division, or disagreement of any kind. These broad-souled individuals are of two classes as to the methods which they propose for accomplishing this great work of unifying Christianity. One class proclaims that Christ's followers must be one, and that they are *the one*; and they call upon all men to drop their disagreeable tenets and come to their standard. Thus the most exclusive sect in the world extends its hands to all creation. Whosoever will come (to my way of thinking), may come. There are some people who really seem to feel that they are displaying a great degree of self-abnegation by sacrificing all doctrinal distinctions *held by other people*, and inviting the whole world to the arms of their faith. This class of

beings include a large portion of the religious world; in fact, we apprehend that it takes in most of us, though it is not everybody who has the audacity to expect or demand such a thing. There are some who do.

Another method is urged by a large class, who, while they doubtless desire to see every one acknowledge the truth as they see it, see no hope in making a demand that they shall do so; hence they propose a grand compromise in which each one shall maintain his peculiar views for his own personal edification, and totally ignore them toward others for the public welfare.

The calls for such a union as this are very numerous. They strike the popular ear with favor; and those who advocate them imagine that they are actuated by that charity which covers a multitude of sins. Under such a scheme as this, distinct doctrines are discountenanced, and dogmas must be held, if held at all, in silence; and nearly every point of religious faith and practice is brought down to the level of common and doubtful dogmatics. Even obedience to the decalogue and the distinct precepts of Christ and the apostles, must be held in abeyance for the sake of securing peace. Implicit faith in the Bible is not to be insisted upon. The divinely appointed rite of baptism becomes a non-essential, and belief or unbelief in those characteristic truths which are designed to lead to sanctification of soul, spirit, and body, are to be held indifferent. But one of the two or three points to be insisted upon is the observance of Sunday, wholly a matter of tradition, and the ostracism of those who observe the Sabbath of the fourth commandment.

Not many months since, a convention was held in Melbourne called a Prophetic Conference. Its ostensible object was the promotion of the truth relating to the second advent of Christ. The call was to all Christians, and loud attestations were made that the meeting was to be wholly undenominational. It was so to just the extent indicated above. Those who attended its meetings passed a book-stand at the door, and in a very prominent position among the literature displayed there was a book entitled "Seventh-day Adventism," having for its object the unchristianizing of our people and the destruction of the work we represent. Yet the S. D. Adventists are Christians, believing in the "Commandments of God and the Faith of Jesus," and endeavoring to carry out the same. No man can say that the religion we profess renders us unfit for the name of Christians on any other point than that it leads us to a literal obedience to the fourth commandment of the decalogue. We believe in the second coming of Christ, and cherish it as one of the prominent features of our faith. But all this pretended charity and brotherly love could not tolerate a people who believe in, and practice, the ten commandments. This circumstance is altogether too trifling in importance to deserve any notice, only as it illustrates the animus of this movement.

Hypocrisy is abroad under the name of charity. It is the work of love, or charity, to lead the sinner *from* his sins, and the erring *from* his errors to Christ, whose grace only can effectually cover sin; while the work of cloaking differences and deformities is a work of deception, and will not stand. The Lord himself speaks upon this point through the prophet:—

"The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the

houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isaiah 8: 11-20.

Popular religion calls for a confederacy, and spiritualism points to those who have "familiar spirits;" but God tells us to seek him, and to wait for our coming Saviour. It is a time to be seeking unto God, and here this test is given us: "Bind up the testimony, seal the law among my disciples,"—the only instance in which this New Testament term is used in the Old Scriptures. Again: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

But the leading sentiment of this would-be confederacy is to exclude the law of God and all dogmatic requirements. It takes the distinctive features of faith and practice out of the Bible, so that there will be nothing to prevent the flabby folds of popular religion fitting the irregular forms of human desires. It will be comparatively easy for the church to obtain power and prestige with men by lowering the standard and requirements of truth. But they will be dearly purchased. It is a time when those who fear God should stand by his Word. The tendency of the present age is to remove obstacles and broaden the way, so that the world may come in and walk with the church. We believe in the importance of Christian unity, we admire its pleasantness; but we would not, in order to secure it, compel men to abandon their own faith for ours, had we the power to do so. Nor would we sacrifice what is to us an essential principle, lest religion should lose its saving element both for us and others. We choose to abide by the Word of God as we understand it. None of these questions will be settled until they are settled right. A compromise with error will not please God. We do not condemn all others than ourselves; but, believing that we have the truth, we invite the honest in heart to stand with us. The world never will accept the truth. And never, till God's people are "planted in their own land," until Satan's work is done, till God vindicates his own truth, will there exist that perfect and permanent peace based upon eternal truth, for which every true Christian eagerly longs. If we shut God out of our counsels, they will not stand. If we abide by the Word of God, we shall not have union with the world, nor with cold-hearted professors.

BULSTRODE WHITLOCK, Cromwell's envoy to Sweden, was one night so disturbed in mind over the state of his nation that he could not sleep. His servant, observing it, said, "Pray, sir, will you give me leave to ask you a question?" "Certainly." "Do you think that God governed the world very well before you came into it?" "Undoubtedly." "And do you not think that he will govern the world quite as well when you are gone out of it?" "Certainly." "Then, pray, sir, excuse me, do you not think that you may trust him to govern it as long as you live?" No answer could be given, and composure and sleep followed.

THE DIVINITY OF CHRIST.

E. J. W.

CHRIST AS LAWGIVER.

SINCE all must honor the Son even as they honor the Father, they must honor him not only as Creator, but as Lawgiver. Says Isaiah: "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Isa. 33: 22. The statement of Christ, that "the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father" (John 5: 22, 23), is in itself evidence that Christ is lawgiver. Only the power that makes the laws can provide for their execution. We shall now proceed to give proof that the law was given by Christ, even as it is his righteousness.

Christ was the leader of the children of Israel from Egypt to Canaan. Perhaps there is no one who does not believe this in a general way; but it is susceptible of very clear proof. We quote first 1 Cor. 10: 4, which says that the fathers "did all drink the same spiritual drink; for they drank of that spiritual Rock that went with them [margin]; and that Rock was Christ." This of itself is sufficient to settle the matter. Christ is the Rock upon which the church of God is built, and the Rock that shall grind the enemies of God to powder. Matt. 16: 18; Eph. 2: 20; 1 Peter 2: 4-8; Luke 20: 17, 18. He is the Rock upon which those who are lifted from the horrible pit of sin have their goings established. Ps. 40: 1, 2; 1 Cor. 3: 11. It was he whom Israel rejected when he "lightly esteemed the Rock of his salvation." Deut. 32: 15.

This is still more clearly shown by a comparison of Num. 21: 5, 6 and 1 Cor. 10: 10. The first text tells that "the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." Here we see that the people spoke not only against Moses, their visible leader, but also against God, their invisible leader. Now in 1 Cor. 10: 9 Paul tells plainly against whom they were murmuring. He says: "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." So it was Christ who, with the name of God, was leading Israel, and it was against him that they murmured.

Heb. 3: 5-11 also teaches the same thing very plainly. One has only to read it with care to see that Christ is the one whose voice the Holy Ghost warns us not to reject, as did the fathers who tempted him forty years in the wilderness. We quote:—

"And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest."

Since Christ was the leader of ancient Israel from Egypt to Canaan, it follows that Christ was the Angel of the Lord who appeared to Moses in the burning bush, and said:—

"I am the God of thy father, the God of Abra-

ham, the God of Isaac, and the God of Jacob. . . . I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey." Ex. 3 : 6-8.

If any should object to this most natural conclusion on the ground that the one here speaking calls himself "I AM THAT I AM," the self-existent One—Jehovah—we have only to remind him that the Father hath given to the Son to have life in himself (John 5 : 26), that Christ asserted the same thing of himself when he said, "Before Abraham was, I am" (John 8 : 58); for which supposed blasphemy the Jews attempted to stone him; and that by the prophet he is most plainly called Jehovah, in the following passage:—

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS;" literally, "Jehovah our righteousness." Jer. 23 : 5, 6.

But to return to the main point, which is that Jesus was the leader of Israel from Egypt, the Redeemer of his people from bondage, as shown by the texts cited. Now connect the introductory words of the decalogue: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." Ex. 20 : 1-3. This scripture positively identifies the leader of the children of Israel from Egypt as the giver of the law from Sinai. If it is said that in the transaction we cannot separate the Father and the Son, we reply that that is just the point we are making. The Father and the Son cannot be separated in any transaction, for they are one. But just as the Son was the one by whom all things were created, so was he the one who declared to the people the law of Jehovah. Thus he is the divine Word. The Son declares the will of the Father, which is also his own will.

The fact that it was the voice of Christ that declared the law from Sinai, may be demonstrated in another way, as follows: After speaking of the giving of the law, in Heb. 12 : 18-21, the apostle says: "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12 : 25, 26.

This tells us that the same voice which shook the earth at the giving of the law from Sinai will once again shake the earth, and the heavens also. Now note the following texts, which show what takes place in connection with the second advent:—

1 Thess. 4 : 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

That it is Christ's voice that is then heard is shown by John 5 : 26-29:—

"For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

So it is the voice of the Son of God that opens

the graves. Now we will compare a few more scriptures. In Ps. 2 : 6-9 we learn that Christ is to rule the heathen with a rod of iron, and to dash them in pieces like a potter's vessel. Isaiah says that "he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. 11 : 4.

In Rev. 19 : 11-21 we have a description of the going forth of Christ with the armies of heaven to contend with and destroy the wicked nations of earth; and in Jer. 25 : 30, 31 this battle is thus described:—

"The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword."

Compare with this Rev. 19 : 15 and Isa. 63 : 1-6, and read Joel 3 : 16: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." These texts are sufficient to show that the shaking of the heavens and the earth is done by the voice of the One who has the controversy with the nations, and who is to destroy them and deliver his people. We have already seen that the voice that is to shake the heavens and the earth is the same voice that shook the earth at the giving of the law. But it is Christ who is to dash the nations in pieces, and so it is his voice that will shake the earth and also heaven. Therefore it was the voice of Jesus that spoke the ten commandments from the top of Sinai. The law is the truth (Ps. 119 : 142), and Christ says, "I am the way, the truth, and the life." John 14 : 6. The ten commandments are God's righteousness (Isa. 51 : 4-7), and his will (Rom. 2 : 17, 18); but they represent the righteous will of Christ as much as they do that of the Father; for he and the Father are one.

FROM LONDON TO AFRICA.

S. N. H.

(Concluded.)

ON board a ship for a number of weeks, one finds himself adrift from every-day usages, and is thrown in close contact with what almost seems to be a new humanity, whose better natures assert themselves, and all seem friends in the temporary kinship. On board the *Norham Castle* were a number of clerical friends, from Romanists to a party of nine Swedes who were going as missionaries to the Zulu tribes, designing to learn their language after arriving at their place of destination. These were all young people, one a young man of nineteen years. We formed a very pleasant acquaintance with them, and arranged for future correspondence and furnishing them publications, etc. There were also wealthy farmers, mining speculators, professional fortune seekers, newspaper correspondents, health hunters, and many other sorts and conditions of men, bound for different points in South Africa.

After leaving the Canary Islands, the remaining two weeks of the voyage were not as pleasant as the first part had been. The wind was against us, and the sea was rough, and the vacant places at the table were suggestive of the effects of the tossing waves, many remaining in their state-rooms much of the time. In consequence of the rough weather, we were one day late in Cape Town. But we were never on a vessel that rode the sea better than the *Norham Castle*; and our experience is considerable, as we have

travelled by water over 40,000 miles within the past few years. It is a fine boat, and is one of about twenty that constitute the fleet sailing up the east coast of Africa, to Madagascar, and connecting with India, Australia, etc. Three of the boats are larger than the others, being over 4240 tons burden, and one 4280. The larger steamers are described as being 380 feet in length, and 48 in width. The first-class saloon is a broad, handsome room 60 feet in length, affording dining accommodations for 120 first-class passengers. In the saloon is a library, the shelves of which are well filled with many useful books. There are about ten of a strictly religious character, such as "Thoughts on Daniel and the Revelation," "Spirit of Prophecy," etc. The voyage is usually pleasant, and the books are eagerly sought for and read by the first and second class passengers.

The second-class accommodations are good in comparison to what they are on the steamers crossing from New York to Liverpool. They have a spacious saloon, with sleeping cabins at the side. All the cabins of the first, second, and third class are situated on the main deck, and are well lighted by electricity and large port holes. The classes on the boat differ in the position of the rooms, the plainness of the furniture, and the variety of food on the table; yet in the second-class the food was amply sufficient to supply the needs of all ordinary mortals. The second-class cabins were near the middle of the boat, the first-class occupied the stern, and the steerage the front end. A special stewardess waits on the ladies in the second class. A piano is also in the dining room for the use of the passengers.

The most marked feature of it all, and the one the "poor sailor" passenger appreciates as much as any one thing, is the attention paid to those who are afflicted with seasickness. Nothing that could be done for their comfort was lacking. Special favors were not left altogether in the hands of a few table stewards, whose attention on some vessels frequently depends on the amount of feeing; but the chief steward, with the heads of the different departments, took a special interest in personally looking after those who were ill, doing everything in their power to make it pleasant and comfortable for them. The captain frequently visited the passengers in each of the different classes himself, and suggested things that would be for their comfort, and would frequently send them word that if they could think of anything on the boat that they could eat, they should have it. We have never seen more pains taken in this direction than on board the *Norham Castle*. We understand that this careful attention to the wants of the passengers is not peculiar to this steamer, but is characteristic of all the passenger boats which constitute this fleet. As far as our experience goes, and judging from what we saw in attention paid to others, there was no partiality shown, and we can recommend this line to our friends. This feature we also heard commented on by those who had sailed on other lines, and in this respect we heard none spoken of more highly than this. And this is what the passenger needs more than almost anything else in case of rough sea and seasickness.

We arrived in Cape Town on Aug. 9, after a voyage of three full weeks, and were made happy at the sight of old friends and co-laborers waiting our arrival. On Sabbath and Sunday we had the privilege of meeting with about forty in this place, most of whom are observing the Sabbath, or are especially interested in the truths we hold as sacred.

Bible Student.

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

Editor BIBLE ECHO:—

1. Why should you, as a theist, be moral?

2. If Jesus Christ be very God, then will you go so far as to say with the Roman Catholics that the Blessed Virgin is the Mother of God? V. P.

1. To believe in God is to accept the principles which he reveals as his will. Morality is a revelation, and not an intuition. Hence he who believes in God will show it by adopting God's commandments as the rule of his life. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:4.

2. Nobody ever heard us say so foolish a thing.

REVELATION 22:17.

U. SMITH.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Thus are all invited to come. The Lord's love for mankind would not be satisfied in merely preparing the blessings of eternal life, opening the way to them, and announcing that all might come who would; but he sends out an earnest invitation to come. He sets it forth as a favor done to himself if persons will come and partake of the infinite blessings provided by his infinite love. His invitation, how gracious! how full! how free! None of those who are finally lost will ever have occasion to complain that the provisions made for their salvation were not sufficiently ample. They can never reasonably object that the light given to show them the way of life was not sufficiently clear. They can never excuse themselves on the ground that the invitations and entreaties that Mercy has given them to turn and live, were not sufficiently full and free. From the very beginning, there has been a power exerted as strong as could be exerted and still leave man his own free agent,—a power to draw him heavenward, and raise him from the abyss into which he had fallen. Come! has been the entreaty of the Spirit from the lips of God himself, from the lips of his prophets, from the lips of his apostles, and from the lips of his Son, even while, in his infinite compassion and humility, he was paying the debt of our transgression.

The last message of mercy as it is now going forth, is another and final utterance of divine long-suffering and compassion. Come, is the invitation it gives; come, for all things are ready. And the last sound that will fall from Mercy's lips on the ear of the sinner ere the thunders of vengeance burst upon him, will be the heavenly invitation, Come. So great is the loving-kindness of a merciful God to rebellious man. Yet they will not come. Acting independently and deliberately, they refuse to come. So when they shall see Abraham, Isaac, and Jacob in the kingdom of God, and themselves thrust out, they will have no one to accuse, no one to blame, but their own selves. They will be brought to feel this in all its bitterness; for the time will come when Pollok's thrilling description of the condemnation of the lost will be true to the letter:—

"And evermore the thunders murmuring spoke
From out the darkness, uttering loud these words,
Which every guilty conscience echoed back:
'Ye knew your duty, but ye did it not.'
Dread words! that barred excuse, and threw the weight
Of every man's perdition on himself
Directly home—
'Ye knew your duty, but ye did it not.'"

The bride also says, Come. But the bride is the city, and how does that say Come? If we could be

strengthened to behold the living glories of that city and live, and should be permitted to gaze upon its dazzling beauty, and be assured that we had a perfect right to enter therein and bathe in that ocean of bliss and blessedness, and revel in its glory forever and ever, would it not then say to us, Come, with a persuasion which no power could resist? Who of us, in view of this, could turn away, and say, I have no desire for an inheritance there?

PROPHECIES WHICH HAVE A DOUBLE FULFILLMENT.

D. T. BOURDEAU.

EZEKIEL 9:1-7.

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's ink-horn by his side; and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's ink-horn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite. Let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house."

In this chapter the Lord sets forth the work of placing a mark on the foreheads of those who sigh and cry in view of the abominations that are done in Jerusalem. The nature of these abominations is clearly shown in the previous chapter. The Jews had fallen into different forms of idolatry, prominent among which was sun-worship. See chap. 8:16.

When the work of marking the men to whom these idolatrous practices are a source of pain and sorrow is accomplished, a general slaughter of those who persist in their sinful course follows. And this fearful work of destruction commences at the sanctuary. Those who have had the greatest light, but have been unfaithful to it, and have exerted the strongest influence in favor of idolatry, are first punished; and they are punished more severely than others, for they are more guilty than others.

And there are but few who escape the sword of justice. As the work of destruction is acted out before Ezekiel in panoramic view, he sees but a small residue of Israel left, and he even fears for them; for he says, "And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?" But those who are marked escape; for the Lord, in giving the order to slay, says, "But come not near any man upon whom is the mark."

And what is the significance of all this? We know what is meant by the work of destruction, so far as the Jews are concerned. But what is meant by the work of marking men? What is the mark used in doing this work? It is a fact worthy of our candid attention, that in the Hebrew we have the letter *tav* instead of "mark," thus: "And mark thou *tav* on the foreheads." Thus also reads the French version by Martin, etc. On this scripture Clarke remarks:—

"This is in allusion to the ancient, everywhere-used custom of setting marks on servants and slaves, to distinguish them from others. It was also common for the worshipers of particular idols to have their idol's mark upon their foreheads, arms, etc. . . . The original words have been translated by the Vulgate, *et signa thau*, and mark thou *tav* on the foreheads."

"This," says Lowth in the Comprehensive Commentary, "alludes to the custom of Eastern nations, to mark their servants in the forehead."

This is in perfect harmony with the facts in the case. The Jews had gone to worshiping idol gods; and as the heathen whom they imitated bore marks of their gods upon them (see also Lev. 19:28; 21:5; Jer. 48:37), it was perfectly proper for God to enjoin an opposite mark upon his people, which would show that he was their God, and that they were his servants. Now, what is this mark? Is it a literal, external sign branded on the forehead in a manner similar to that in which the heathen put the marks of their gods on their foreheads?—Not at all. God is dealing in figures. It would not make men a particle better to do such a thing; for God never required men to do it, and there is not a single instance in Holy Writ showing that any one whom God approved ever did it.

It must therefore be some truth whose object is to show who is the true God, and who are his servants, and which is received through the mind, of which the forehead is the seat and representation, that is here intended. Now, to what truth does the Lord here refer?—The Sabbath truth. Thus it is written in the very book in which this work of marking is enjoined: "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:20, 12. Also Ex. 31:17: "It [the Sabbath] is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Read also verse 13.

And how applicable was this injunction of the Lord in regard to the Sabbath in the days of Ezekiel, when the Jews had become so addicted to Sabbath desecration! Thus spoke the Lord to his guilty people through Jeremiah, a contemporary of Ezekiel, giving them a good opportunity to avoid impending calamities:—

"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 neck 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. . . . 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. 17:21-27.

But the Jews did not heed these words of entreaty, and, as a consequence, their city was destroyed, and they were carried away captives into Babylon.

But some will ask, What has all this to do with us? We answer, Full as much as it had to do with the Jewish people. The Sabbath is as generally profaned now as it was then; and the same work of marking, or sealing, the servants of God that was enjoined by Jehovah in the days of Jeremiah and Ezekiel, is enjoined by the same exalted Being in our day, not only by the prophecy under consideration, but also by such prophecies as Isa. 8:16-20; Rev. 7:1-4. How forcible is this last scripture when applied to the Sabbath as the sign, mark, or seal of the living God, distinguishing him from idol gods, which is to be placed in the foreheads of "the servants of God," before the winds of war shall blow throughout the earth, and the vials of the wrath of God shall be poured out in the seven last plagues!

It is impossible to enslave, mentally or socially, a Bible-reading people. The principles of the Bible are the ground-work of human freedom.—*Horace Greeley.*

Missionary.

SOWING AND REAPING.

"They that sow in tears shall reap in joy." Ps. 126 : 5.

Sow with a generous hand ;
Pause not for toil or pain ;
Weary not through the heat of summer ;
Weary not through the cold spring rain ;
But wait till the autumn comes,
For the sheaves of golden grain.

Scatter the seed and fear not—
A table will be spread ;
What matters if you are too weary
To eat your hard-earned bread ?
Sow while the earth is broken,
For the hungry must be fed.

Sow while the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it ;
They will stir in their quiet sleep.
And the green blades rise the quicker,
Perchance, for the tears you weep.

Then sow ; for the hours are fleeting,
And the seed must fall to-day,
And care not what hands shall reap it,
Or if you shall have passed away
Before the waving cornfields
Shall gladden the sunny day.

Sow, and look onward, upward,
Where the starry light appears,
Where, in spite of the coward's doubting,
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown to-day in tears.

—Adelaide Proctor.

ORGANIZATION OF THE NEW ZEALAND SABBATH-SCHOOL ASSOCIATION.

DURING the sittings of the New Zealand Conference of S. D. Adventists, held in Auckland from May 27 to June 5 of this year, the Sabbath-school work was brought forward for consideration, and a meeting was called for the purpose of organization. M. C. Israel was voted to the chair, and Bro. Clayton was chosen to act as secretary. After discussing the importance and needs of the work, it was unanimously agreed that the time had come to take advanced steps in the work by organizing the New Zealand Sabbath-school Association.

The usual committees were appointed, and at the two following meetings decided measures were adopted in connection with the organization. The Committee on Nominations presented the following names : For President, R. Hare, Gisborne ; Vice-President, E. Cleal, Auckland ; Secretary and Treasurer, Mrs. M. H. Tuxford, Napier ; Executive Board, J. Glass and Bro. Keymer. The Committee on Constitution reported the adoption of the bye-laws recommended by the General Conference of America with the necessary changes of name, etc. The Committee on Resolutions gave in the following report :—

WHEREAS, We recognize the Sabbath-school work, with its carefully prepared Scripture lessons for old and young, and the system of conducting it as recommended by the International Association, as a very important factor in the work of God, therefore—

Resolved, That we express our thanks to God for the prosperity that has attended this work in New Zealand during the past, and that we will in the future support it by our presence, our prayers, and all ways in which we can promote its prosperity.

WHEREAS, The sole object of the Sabbath-school should be to lead souls to Christ, and no one can lead others in a way which he knows not, therefore—

Resolved, That we recognize and emphasize the necessity of having converted teachers in the Sabbath-school.

WHEREAS, Experience in the Sabbath-school work has shown that its efficiency has been greatly promoted by a systematic correspondence with the officers of the Association, therefore—

Resolved, That we urge the Secretary of the Association to keep in constant communication with the schools, so that she may know the exact standing of each, and thus be enabled to give the instruction required ; and that the secretaries of the schools be thorough and prompt in sending their reports to the Secretary of the Association ; also that isolated families of Sabbath-keepers should be looked after, and instructed in conducting family schools and in making their reports.

Resolved, That members of the Sabbath-schools which compose this Association, be encouraged to make liberal donations, that a tithe of these be paid to the Association, and that the remainder, after meeting their running expenses, be used as recommended by the International Association.

Resolved, That we recommend that every teacher and officer in the Sabbath-school take the *Sabbath-school Worker*, as it is filled with practical information bearing on the Sabbath-school work.

Resolved, That we cannot too highly appreciate the importance of the teachers' meeting in connection with every Sabbath-school.

Resolved, That it is also important that there be a teachers' library in connection with every school, so that teachers may have a good opportunity of being informed on all points concerning the lessons which they are to teach.

Interesting reports were given by Brn. J. Hare of Kaeo, Clayton of Auckland, and Glass of Napier, respecting the work in their districts. Important instructions were given in class work by Mrs. Morrison, and in general school discipline by R. Hare. Thus we start on our work, and look for the blessing of God on our future efforts. R. HARE, *President*.

MRS. M. H. TUXFORD, *Secretary*.

MISSIONARY WORK IN CENTRAL EUROPE.

RECENTLY a number of Russian tracts were sent to people in Russia. With scarcely an exception, all were returned. They were slipped from the wrappers by the Russian authorities, and examined. Any printed matter in that tongue not in harmony with the Russian Government or religion, is not allowed to be circulated in that country. Church and state are there united, giving the Government a complete monopoly of politics and religion. The result is corruption in politics and idolatry in the church. People deprived of moral liberty and education, inevitably fall into superstition and barbarism.

The state of religion in Russia is a fair illustration of what the religion of Europe might be to-day, had not the power of the Reformation broken the bands of the papacy. But if the power of the Lord could break the bands of darkness in the days of Luther, cannot the closing message, which is to be clothed with special power, break through the darkness of Russia? We believe that it can and will. With this hope, we labor on, sowing the seeds of truth at every opportunity.

So far as is known, all who have embraced the truth in Russia are Germans, except a company of seven or eight Russians. These desired baptism ; but to baptize them, and thus make proselytes from the Greek Church, means banishment to Siberia. For this reason they were not baptized. Finally they made a long journey to one of our churches, and were baptized at midnight. The last news was that they were suspected, and grave fears are entertained as to their welfare. Their last words were a statement of their situation, and a request of the friends to write to the brethren in Switzerland to pray for them. While we remember these dear ones at the throne of grace, we would extend the request to all our brethren, and ask them also to remember the work in Russia, and especially these who in the face of banishment have walked out in obedience to the truth.

In proportion to the amount of missionary work done, encouraging results are seen. Many that have received our reading-matter, though not accepting the truth fully, donate to help our work, and themselves spread our literature. In France, a minister writes as follows :—

"SIR AND DEAR BROTHER IN CHRIST : I thank you for the tracts and the numbers of your paper which you have had the kindness to send me at my request. I have read and reread them with the deepest interest. . . . It was by means of an article written against you that the Lord has put me in communication with you. Your papers and books have impressed me to such a degree that they will probably be the cause of a radical change in my life. . . . Health considerations have obliged me to come to this country to take some rest for a few months. Now,

who knows if it will not be impossible for me to resume my former duties, in case my conscience should tell me that you were on the right side? Could I, in fact, serve a church which keeps *Sunday* if your ideas on the Sabbath of the seventh day should become mine? As you see, the question for me is extremely serious ; for I am determined, however it may turn, to make thorough work of it. Consequently, in order to be able to examine, I would request you to send me the following [a list of twenty-two tracts and pamphlets follows]. . . Please consider me a subscriber to your paper *Les Signes des Temps* for one year."

A city missionary in Rotterdam, having received French reading-matter, is fully convicted of the truth, and declares that he cannot do otherwise than to obey. A French paper sent out by one of our missionary workers, fell into the hands of a baroness in Sweden. She became so much interested in it that she at once subscribed for the paper, and stated that she intended to translate some of the articles in it for the benefit of her Swedish friends who cannot read the French. Just at the present time, the French press is engaged in a crusade against faith in the full inspiration of the Bible, and is advocating a liberalism that is extremely dangerous to Christianity. There are very few to hold up the standard of truth against this flood of evil. But some devout persons see the evil and danger of the movement, and appreciate anything calculated to remedy it. This has won warm friends for our literature, who have written commendatory letters, encouraging us to continue in the good work.

Basel, Switzerland.

H. P. HOLSER.

GOOD NEWS FROM AFRICA.

[FRIENDS of the truth will be interested to know that an S. D. Adventist church has been organized in Algeria, Africa. Some time since, a Spaniard, who also speaks French, residing at Relizane, embraced the truth, and has since labored for its advancement. Quite an interest was raised by his efforts and the circulation of our literature. Some sixty or seventy embraced the truth so far as they understood it, and called themselves "The Apostolic Seventh-day Adventist Church of Relizane." Last May, Bro. Comte, a French minister, was sent to Algeria to visit this company. The result of this visit may be seen from his letter, a portion of which follows. The church organized contains thirty members, seventeen of whom are men. Algeria is a French colony, and has a population of 3,300,000, of whom 233,937 are French. H. P. H.]

Relizane, June 24, 1889.

DEAR BROTHER : I have news to give about the work here. Last week was a blessed one. We felt the presence of the Lord ; he worked upon hearts, and turned all the friends in favor of the truth. Sabbath, June 15, I spoke on temperance, the church, the duties of members, etc., and continued with these instructions during the week. As the friends desired to be baptized, I presented to them all the conditions, their responsibility, and especially the necessity of a Christian life. They still manifested a desire to be baptized, and it was decided that the request should be granted on Sabbath.

That day, at half-past six in the morning, we went to the farm of one of the brethren where the meetings were held, and where there was a reservoir which could serve as a baptistry. From half-past seven to half-past eight, we could see on all sides people coming with bundles under their arms. They were those coming to be baptized. At half-past eight the examination of the candidates began. Having before spoken according to the condition of each, I did not take them separately. But to be sure that they all accepted the conditions, I had them say "Yes," and raise the hand. We then sung a hymn (composed for the occasion) and prayed. Then came the baptisms, by families.

Everything passed off well. In the afternoon, I spoke on the duties of members and the organization of the church. The church was then organized. We appointed an elder, two deacons, a treasurer, and a clerk. The titling system was presented and accepted. As you see, I acted on the principles of Seventh-day Adventists ; nothing was kept from

them. They found everything right. The ordinance of humility, also, was accepted. The sisters abandoned their ear-rings and ornaments, and the brethren their tobacco and other wrong habits. They keep the Sabbath well. We shall partake of the Lord's supper next Sabbath. J. D. COMTE.

THE UNITED STATES.

(From the *Review and Herald*.)

SUTLEY AND MILLTOWN, DAKOTA.

BRO. LÆRER labored at this place last spring. We had some good meetings here, and after a Bible-reading on tithes and offerings, a church of fourteen members was organized. I expect to see a large church in this place before long. The people seem to be unprejudiced, and anxious to know the truth. From Sutley I went to Milltown. This is the oldest German S. D. A. church in America. This church takes 120 copies of the *Herald* for missionary work. Two were baptized and united with the church.

H. SHULTZ.

KENT CITY, MICHIGAN.

DURING the latter part of last summer, a tent effort was made at this place, which resulted in bringing into the truth a company of fourteen; but as it became necessary to remove the tent before the interest in the work was fully developed, it was thought best to pitch here again this summer. This has been done, and the attendance, although not large, has been very regular, and the good interest from the first has been gradually deepening. Sunday, July 21, eleven were buried with the Saviour in baptism. With those who had been previously baptized, twenty-one now stand united in Christ. The baptismal service was largely attended, there being about one hundred tears and several hundred persons present. Many were moved to tears. In the evening, preaching services were held in the tent, and some went away for want of room. We have held a few meetings at a school-house north and east of this place, and a deep interest has been awakened.

O. F. CAMPBELL.

J. L. EDGAR.

HYDE COUNTY AND COPP, SOUTH DAKOTA.

JUST before camp-meeting, I held meetings three weeks in a new field in Hyde County. Three former converts and seventeen new ones signed the covenant, and six adults were baptized. A Sabbath-school of fifty members was organized. After camp-meeting, I returned with Elder W. B. White, and continued meetings about a week. A tract society of fifteen members was organized, and a leader and a treasurer were chosen. July 16, we came to Copp, and have held meetings almost every evening. Though it is harvest time, our meetings are well attended, some coming from four to six miles every evening. Some have already commenced to obey the Lord, and we have reason to hope for a goodly number more.

GEO. H. SMITH.

COVINGTON, OHIO.

THE Lord has given freedom here in presenting his word. We have had much rain, yet the attendance has been good. But as soon as the ministers found that their flocks were interested, they began to cry, "False prophets," and soon checked the crowd. A Dunkard minister advertised to speak against us. He thought that a "Gibraltar" had been erected against S. D. Adventism, and so he would show his people, and all others who would come to hear, how easy it was to explode the S. D. Adventist position on the Sabbath question. We spent one week in reviewing him. He would come to hear us, and we would go to hear him. He classed us with the Mormons, and threw away the ten commandments. But after all he could do against the truth, twelve or fifteen began to obey the truth for these last days.

E. J. VAN HORN.

V. H. LUCAS.

ANGOLA AND MONGO, INDIANA.

At Angola, eighteen, in all, have signed the covenant. Seven of these were keeping the Sabbath before we went there. Our new Sabbath-school numbers from twenty-five to thirty members. All our expenses have been met, besides a donation of ten dollars, fifty-five cents. Our book sales have amounted to about ten dollars. We hope to be able to organize a church before our camp-meeting in September. We now have our tent pitched in Mongo, a small town in Lagrange County. We have held six meetings, with increasing interest.

J. M. REES.

LUZERN THOMPSON.

News Summary.

Mexico is beginning to export wheat to Europe.

The national debt of Australasia now amounts to £165,462,542.

Petroleum in large quantities has been discovered in one of the states of Mexico.

The Salvation Army now consists of 78,000 officers and 200,000 soldiers.

Prince Albert Victor, the eldest son of the Prince of Wales, is about to pay a visit to Burmah.

Melbourne has just held a baby show, 700 small colonials were placed on exhibition.

In New South Wales 26,186 Catholic children attend the public schools, and in Victoria 20,000.

Russia has just added forty regiments of cavalry to the large body of troops massed on the Austrian frontier.

Forty persons have been killed by a boiler explosion on a Mississippi steamer between St. Louis and New Orleans.

The German Plantation Company is floating a loan of £100,000 to be used in developing their Samoan properties.

A proposition to construct a ship canal through France, connecting the English Channel with the Mediterranean, is under consideration.

A novelty in the line of strikes is that of the boys in the public schools of Scotland. They object to fees, home-lessons, and flogging.

The work of empanelling a jury in the Cronin murder case in Chicago, is proceeding slowly; on the 10th inst. eight jurors had been retained.

The misunderstanding between Spain and Morocco in reference to depredations committed on Spanish property by insurgent tribes, has been amicably settled.

The gas-works *employés* of Bristol, England, are on a strike. An attempt on the part of the employers to carry on the works by means of "blackleg" labor, has led to serious rioting.

The steamer *Karanui* was wrecked off the coast of New Zealand on the 27th ult. by striking on a rock. No lives were lost, but £21,000 in specie went down with the boat.

Edison's phonograph is in use in the *World* office, in New York city, and it is found that the compositors can set more rapidly from its dictation than from ordinary copy.

The strike of several thousand dock laborers at Rotterdam, Holland, has been settled, the demand of the men for 5d. an hour having been agreed to by the employers.

A London paper of a late date speaks thus on the Eastern question: "There seems to be very little doubt indeed, that the Armenians in Asia Minor and the Greeks in Crete are at this moment being subjected to the most horrible martyrdom. The cruelty of the Turk seems only equalled by the bland astuteness with which he can hoodwink the average statesmen of the Great Powers. Exactly the same elements which produced the last great war between Russia and Turkey are tending to bring about another such conflict. Should it take place, it would probably be the last that history would know; for the Mussulman collapse would be final and complete."

Ex-Queen Nathalie of Servia is anxious to make Belgrade her place of residence; but the Regents are determined to prevent it, even though it should be found necessary to legislate on the subject.

Twenty cars have been smashed in an accident on the Appennines, in a tunnel near Ariano. Many persons were killed or injured, but the exact number has not been reported. The train was carrying the Australian mail, which was delayed one boat by the accident.

Since 1812, the American Board of Missions (Congregational) has sent out 1,946 missionaries. They now have 89 mission fields in foreign lands, 891 out-stations, 461 missionaries, 2,037 native pastors, and a membership of 28,042. Last year 2,906 new members were added.

The locust pest has been successfully fought in the island of Cyprus by gathering the eggs, and catching the developed insects in screens. The number of eggs collected increased from 37½ tons in 1879 to 1,330 tons in 1881. In 1886, 315 miles of screens were employed in catching insects.

The Cardinal Archbishop of Olmutz in Austria has a salary of £40,000 per annum; the Archbishop of Prague, £35,000; the Archbishop of Erlru, £60,000; and the Primate of Hungary, the Cardinal Archbishop of Grau, has £80,000 a year. Truly some Catholic prelates are well provided for.

A conflict between the whites and negroes in Alabama, a State of the American Union, has been of so serious a nature that troops have been called out to restore order. The cause of the disturbance is the alleged murder of a negress by a white person, who was permitted to escape punishment.

The bridge across the Forth in Scotland has just been completed, after being several years in course of construction. It spans the valley of the Forth, which is about a third of a mile in length, and the piers are almost as high as the spires of St. Paul's Cathedral (365 feet). The bridge is the greatest work of its kind in the world.

The Wreck Chart of the British Isles for 1887 has recently been published, and exhibits a remarkable contrast with the chart of twenty years ago. There are now nearly as many life-saving stations as recorded casualties along the coast, and the number of lives rescued since the inception of the Royal National Lifeboat Institution is 23,939.

The Belgian Chamber of Representatives has voted £400,000 as a subscription towards the construction of a Congo Railway. The entire cost of the railway will be about £2,000,000, and it cannot be expected to yield any revenue. The Congo country has not proved a very valuable acquisition to Belgium so far, regularly costing the King about £70,000 a year.

In thirty-two years, from 1856 to 1888, the population of Great Britain has increased from 30,500,000 to 38,000,000. In that time the consumption of tea, coffee, cocoa, and chicory has increased from 100,500,000 pounds to 247,000,000; wine and spirits from 34,000,000 to 49,000,000 gallons; and beer from 16,500,000 to 28,000,000 barrels. This is according to a report prepared by order of the House of Commons.

The cruelties practiced on many children of London by parents or guardians, as described in a recent number of *Pall Mall*, are simply heart-rending. A society has been formed having for its object the rescue of these innocent and helpless sufferers, and a measure has been passed, known as the Prevention of Cruelty to Children Bill, which will greatly facilitate the action of this benevolent society.

"Vienna," says an English paper, "is the city of pleasure. It is one of the handsomest and wickedest cities of the world. But does it not look as though 'pleasure' did not bring happiness, when we learn that in a single month, May, forty-three suicides were committed in that gay city? Suicide is contagious, and the example of Prince Rudolph and Baroness Vescera has produced a terrible crop."

On the Victorian side of the Murray, sixteen irrigation trusts have been established, and twelve others are under consideration, representing an area of more than 1,600,000 acres. These trusts, both those already formed and those in contemplation, depend on the Murray for their water supply. This is liable to become a cause of contention, as New South Wales claims the first right to the water of this intercolonial river.

Health and Temperance.

THERAPEUTIC VALUE OF WATER.

THE skin is the most extensive and active of the excretory organs, and needs frequent ablutions to prevent its becoming fetid and foul. It was a wise design of nature to make it so; for if its action had been reversed or its function made dual, and elimination and absorption established upon an equal basis, the effect upon the organism would have been disastrous and fatal by causing it to produce and absorb its own poison. The cuticle, although thin and delicate, if undisturbed, offers an effectual barrier against external contamination; but when its continuity is broken by chafing, blistering, or cutting, any noxious substance that may be applied to the abraded surface and brought into contact with the capillaries finds ready entrance into the blood and exerts a baneful influence. To maintain himself attractive and pure, man must be constant in his devotion to health and cleanliness.

Baths are essential to bodily cleanliness and personal comfort. No arbitrary rule can be framed to govern bathing that will apply to all alike, but each individual must determine his own wants and bathe accordingly. Everybody needs to bathe, and a daily bath ought to be the rule rather than the exception. That one fossil specimen of humanity can be found in any civilized community who has never taken a voluntary bath is no credit to the race. All extremes should be avoided as tending towards harm, or employed for specific purpose under the guidance of wise counsel. A bath should not be taken either too hot or too cold, or extended too long, but moderation observed in its application. Tepid water is preferable for the average bath. If excessively hot water is used, it opens the pores and relaxes the skin to such an extent that, without unusual care, cold is caught in cooling off; while, on the other hand, if the water is extremely cold it contracts the skin and closes the pores, and is liable to cause nervous shock and depression. A healthy reaction should always follow a bath. A glowing skin and comfortable feeling are indicative of good, but sensations of chill, languor, and exhaustion presage evil. The effects of a quick, brisk bath are usually the best, and in the absence of a lavatory and a bath-tub a bowl bath answers an excellent purpose.

The need of the body for water is indicated by thirst. Any drain upon the system which carries off much fluid through the emunctories creates a thirst that can only be appeased by imbibing enough water to replenish the depleted circulation. Hurried meals and imperfect mastication also cause thirst, by a defective insalivation of the bolted food. Fluids of all kinds should be taken sparingly during meals, as any excess retards digestion. If thirst is experienced, it should be satisfied sometime before or after eating. Fever likewise excites thirst, and every such desire for water should be gratified by a moderate indulgence. The old custom of withholding water entirely from all fever patients was barbarous, and is fortunately obsolete. Pure cold water—cold but not ice-cold—is more wholesome and refreshing than any concoction that can be brewed. Ice-water is injurious, and should not be used as a beverage; the cold draught chills the stomach and clogs the entire system. Its effect is particularly bad if taken in heated states of the blood after active exercise or over-exertion. It has been known to cause death, and is always liable to do harm by inducing congestion, that may develop into some lingering and ultimately fatal disease. The habit of drinking ice-water and iced drinks is wrong and should be abandoned. Its suppression might entail loss to ice-men and doctors, but would be a gain to the public. The presence of cold morbidly impresses the gastric nerve, which creates an unusual craving, that grows by what it feeds on and cannot be satisfied. Ice and ice-water

are only useful in sickness, and even then must be administered with wisdom and caution in selected cases. If fed in small quantities when indicated, it is grateful and refreshing, relieving thirst and allaying nausea, but if contra-indicated the opposite effect is produced. When the influence of cold is desirable upon a part, a far better remedy is found in evaporation, which is effected by laving the skin with warm water and fanning, which dissipates the heat by an invisible vapor.

This method is practically applicable in fever to reduce the heat, slow the pulse, and ease pain. In all such cases a free use of the sponge bath applied warm over the whole body is always in order without danger of the patient taking cold. If the trouble is local, the bath can be limited to the diseased part, or replaced by a wet compress that can be increased to a pack if much surface is involved. Its effect is invariably soothing, and always does good. A compress about the neck in sore throat will often cure a cold, and any person subject to colds can break up the disagreeable habit by bathing the neck and shoulders every morning in cold water and rubbing the skin briskly with a coarse towel.

Warm water tastes insipid, but suits the healthy stomach best, because it does not lower the normal temperature nor interfere with digestion. But water is a valuable diluent and stimulant, and is much in vogue to relieve gastric troubles. It aids in emptying the stomach of indigestible food, modifies acrid secretions, and increases peristaltic action. If it is not as palatable, it is preferable to tea or coffee as a table drink. The astringent property of tea causes constipation, and coffee produces biliousness and bilious colic, while both act unfavorably upon nervous temperaments, originating headache, wakefulness, and nervousness. Water, sipped as hot as can be borne without scalding the mouth, stops nausea, quenches thirst, arrests faintness, interrupts chills, and diffuses a feeling of warmth and comfort throughout every nerve and fiber of the body. Applied locally, it relieves pain, subdues congestion, and reduces swelling. It can be used corked in bottles, by cloths wrung out of hot water, or immersing the affected part in a hot bath. It is superior to any liniment in sprains and bruises, and in the form of a hot poultice is an important adjunct in the treatment of pneumonia.

The foregoing suggestions indicate but a few of the many uses to which water can be put in professional and domestic practice, and the scope of its usefulness is only limited by the necessities of the human family. Reduced to a general rule, succinctly stated, *sthenia* [excess of force; exaltation of organic action] calls for cold water internally and warm water externally, while *asthenia* [debility] demands hot water both externally and internally, each adapted to suit individual idiosyncrasies.—*J. A. Munk, M.D.*

BREATHING FOR HEALTH.

BEAUTY and health are closely related, and hygiene is the mother of both, although the word is terrible to many who have been the victims of a hygienic régime which made life barren of comfort and joy.

Pure air and plenty of it is essential to well-being; but pure air is not necessarily an Arctic temperature, or cold winds whistling where they list. All the pure air of the universe blowing about you will be of but little use unless you know how to breathe it properly. The art of breathing is yet to be acquired by many who are learned in other ways: Never breathe through the mouth. If you do, you invite pneumonia and help to break down your general health.

Deep inhalation is said to be the key to health and beauty. Breathing, like learning, is a dangerous thing taken in small draughts. Breathe as well as think deep if you would be refreshed. Men of science frequently assert that if we breathed properly we should have no impure blood. Besides, the art of

breathing properly will keep anyone in a natural and graceful attitude while standing, sitting, or walking. Treat your lungs with respect, and your entire body, as well as the mental part of you, will respond with gratitude. You will have health and good spirits.

How is this deep breathing done? Frank H. Tubbs says: "Simply thus. Stand, inhale deeply, fully, completely. As you do so, let the waist expand, and don't be afraid to have the abdomen protrude. At the last of the inhalation let (don't *make*) the chest expand. Let the air out gradually, and repeat the operation five to ten times. He who thinks he must begin inhalation by *making* the chest spread, falls into a serious error, because this course *prevents* complete inhalation. Thirty or forty deep inhalations every morning in as pure air as possible, will do more to keep the circulation of the blood good, the blood itself pure, the lungs well and strong, and the movement of the secretions active, than all the medicine any one can take."

Ladies who encase themselves in corsets, which narrow their waists to painful proportions, or no proportions at all, cannot practice deep inhalation. Neither is it for the tailor-made girl; she has all she can do to breathe at all and stagger under the weight of the heavy skirts which hang upon her bustle.

Pure air and deep breathing have a share in making that coveted possession—a good complexion. Fresh air and exercise will work wonders. Yes, and a cheerful temper will help the good work along. Very truly has it been said that to cultivate it means an increase of vitality. The skin is quick to reflect the exaltation or depression of the spirit.—*Naomi Trent, in Dress.*

THE STERN REALITY OF PAIN.

A ROBUST toothache once moved into the molar tooth of a "Christian" (?) healer and proceeded to make itself at home. The healer had spent that day, and so many days preceding it, assuring his patients that their sufferings had no real existence, that he had come to look upon the physical ills of mankind with lofty scorn, and to despise the weakness which acknowledged pain.

He therefore calmly continued to treat a case of spinal irritation then in hand, totally disregarding the none too gentle titillations which were running through his inferior dental nerve. After a time, finding that his tooth ached with a fury that refused to be disregarded, he proceeded to give himself one of his two-dollar treatments, thus: "Evil doth not exist; pain is evil; therefore pain has no existence; hence there can be no pain in my tooth." At this logical demonstration the robust toothache smiled grimly, and gave the dental pulp a bang so powerful that the healer was unable to suppress a mournful howl, but he heroically proceeded:

"The pain I seem to feel in my tooth is not an actual existence; it is merely an evil thought brought about by an operation of the intellect; I will put a good thought in its place, and the discomfort conceived by my mind will cease."

On hearing this, the robust toothache went to work in earnest. It jumped with both feet upon the quivering nerve ends and stamped, kicked, squeezed, and tugged at them with so savage a vigor that when the dawn began to brighten in the east, the heroic healer, who had spent the whole night in walking up and down, moaning and trying to convince himself that it was only a bad idea he was suffering from, was in a thoroughly worn-out condition, while the toothache, with all the freshness of youth, continued to play a stormy fantasia upon his nerve ends.

Suddenly he seized his hat and coat with a frantic haste.

"Where are you going, Edward?" inquired his wife, who was also a metaphysical healer.

"I'm going to have this tooth pulled out," said he, shortly.

"Pain has no real existence," replied his wife, calmly; "you know that, Edward."

"Shut up, woman!" he yelled. "Who's got this toothache, you or me?" and slamming the front door behind him, he made a bee-line for the nearest dentist.—*F. B. S. King, in Medical Visitor.*

DRINKING A FARM.

My homeless friend with the chromatic nose, while you are stirring up the sugar in the ten-cent glass of gin, let me give you a fact to wash down with it. You may say you have longed for years for the free, independent life of the farmer, but have never been able to get enough money together to buy a farm. But this is just where you are mistaken. For several years you have been drinking a good improved farm at the rate of one hundred square feet a gulp. If you doubt this statement, figure it out yourself. An acre of land contains 43,560 square feet. Estimating, for convenience, the land at 43.56 dollars per acre, you will see that it brings the land to just one mill per square foot, one cent for ten square feet. Now pour down the fiery dose, and imagine you are swallowing a strawberry patch. Call in five of your friends, and have them help you gulp down that 500-foot garden. Get on a prolonged spree some day, and see how long a time it requires to swallow a pasture large enough to feed a cow. Put down that glass of gin; there's dirt in it—100 square feet of good, rich dirt, worth 43.56 dollars per acre.—*Robert Burdette.*

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HOBART—Baptist Chapel, Harrington St. -	2:30 p.m.	11 a.m.
NORTH FITZROY—Federal Hall, 14 and 16 Best Street -	9:30 a.m.	11 a.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall -	2 p.m.	3:15 p.m.

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Melbourne, Australia, October 15, 1889.

CONTENTS OF THIS NUMBER.

POETRY.	
Have Faith	305
The Golden Side	307
Who Seeks, Finds	310
Sowing and Reaping	316
GENERAL.	
An Experience of the Great Floods in America	305
Preparing for the Struggle	306
The Papacy	306
The Lord's-day Observance Society	307
Religious Persecution in Georgia	308
A Just God and a Saviour	308
The Transfiguration	308
TIMELY TOPICS.	
Sabbath Observance	309
Shall We Despond	309
A Comfortable Prisoner	309
THE HOME CIRCLE.	
Sue's Tithe	310
Lights on the Ganges	310
Tossing the Baby	311
Important Counsels	311
USEFUL AND CURIOUS.	
A Wonderful New Railway	311
The Responsibility of an Elephant	311
EDITORIAL.	
Covetousness	312
Christian Unity	312
The Divinity of Christ	313
From London to Africa	314
BIBLE STUDENT.	
Revelation 22:17	315
Prophecies which Have a Double Fulfillment	315
THE MISSIONARY.	
Organization of the New Zealand S. S. Association	316
Missionary Work in Central Europe	316
Good News from Africa	316
The United States	317
NEWS SUMMARY	
HEALTH AND TEMPERANCE.	
The Therapeutic Value of Water	318
Breathing for Health	318
The Stern Reality of Pain	318
Drinking a Farm	319
PUBLISHERS' DEPARTMENT	

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

THE quarterly meeting of the Melbourne church, which was held the 12th inst., was a very pleasant and profitable occasion. Several friends who had lately embraced the truth at Portarlington under the labors of Bro. McCullagh were present. On Sabbath evening, after a brief discourse on the nature of baptism, six were immersed. On the Sabbath our hall was well filled. After an interesting Sabbath-school at 9:30, a discourse upon hungering and thirsting after righteousness completed the forenoon services. In the afternoon one hundred and twenty-five bore verbal testimony to their love for God and his cause, over thirty absent ones reported by letter or proxy, and seven united with the church. Following this service, we celebrated the ordinances of the Lord's house. Truly, it was good to be there.

THE Conference has purchased a new tent for use in holding meetings, at a cost of over £50. If any of our friends would feel it a privilege to contribute toward this, such favors would be thankfully received. Money may be sent to the Echo Publishing Co., North Fitzroy, and receipts will be returned.

IT is our privilege to chronicle another important step in the development of the work of the Third Angel's Message. This is the establishment of an extensive publishing house in London, under the direction of the Pacific Press, our publishing house in California. Bro. Wm. Saunders, a gentleman of broad experience in the work, has charge of the enterprise as manager, and Bro. J. I. Gibson, formerly of New Zealand, will act as treasurer. New machinery and facilities are being provided, and soon we may expect that all of our extensive line of publications will be issued within the British dominions.

THE first number of a monthly journal entitled *Progress*, edited by Robert Jones and J. Dun, has been laid upon our table. It is devoted to several branches of reform work, particularly political and social equality, and in diet and sanitary principles in general.

It is with unqualified pleasure that we reproduce such an article as that found in *The Churchman* for September, on the Transfiguration. We regret that our space would not allow the entire article to be brought out at once. It is all too rare for talented writers to speak the truth with such perspicuity upon subjects that are not acceptable to the popular taste. But this writer has in this journal of eminent learning struck a decisive blow for the truth, on points of vital interest. Read carefully, and preserve the paper until the entire article is brought out. It will be finished in our next.

"Now the laborer's task is o'er;
Now the battle day is past;
Now upon the further shore
Lands the voyager at last.
Father, in thy gracious keeping
Leave we now thy servant sleeping."

The above may be good poetry, but we challenge its claim to good sense. However, it illustrates very fitly the status of common theology in reference to the condition of the dead. This stanza represents its subject as safely landed on the further shore, but sleeping in the Father's keeping. This is what some people call "hymn-book theology;" it surely is not Bible doctrine.

IN their little boat upon the Sea of Galilee, amid the storm and darkness, the disciples toiled hard to reach the shore, but found all their efforts unsuccessful. As despair seized them, Jesus was seen walking on the foam-capped billows. Even the presence of Christ they did not at first discern, and their terror increased, until his voice, saying, "It is I; be not afraid," dispelled their fears, and gave them hope and joy. Then how willingly the poor, wearied disciples ceased their efforts, and trusted all to the Master.

This striking incident illustrates the experience of the followers of Christ. How often do we tug at the oars, as though our own strength and wisdom were sufficient, until we find our efforts useless. Then, with trembling hands and failing strength, we give up the work to Jesus, and confess we are unable to perform it. Our compassionate Redeemer pities our weakness; and when in answer to the cry of faith, he takes up the work we ask him to do, how easily he accomplishes that which seemed to us so difficult.—*Mrs. E. G. White.*

AUSTRALIA, like some other countries, is, in certain of her peculiarities, decidedly "fast." In drinking and gambling, our colonies need not yield the palm—a miserable prestige, be it said. An Australian is generally ready to wager his money on any pretext of chance. The mania for sporting and racing is very marked, and their exercise affords plenty of chance for ventures, which add zest and excitement to the occasions. This is recognized by good people as a dark evil. There are many in the churches who are striving to abate the evil. But we observe all the churches are not unanimous in this opposition to a threatening vice. In our religious contemporaries, many are recording their protests against the church's fostering this sin. The following appears in a late paper, and we would express our most hearty sympathy with those who protest against such work being done by the professed church of Christ. After introducing the subject, the writer says:—

"In this particular locality it is almost useless to attempt to speak to any young man about the great risk he is running of being ruined for time and eternity, should he yield to the fascination which this terrible evil of gambling seems to have for the young. All such attempts are made futile, as he immediately points to different branches of the Christian church where gambling is carried on from time to time in connection with bazaars, etc. One very glaring case, which cannot but have the direst effects on the minds of the young in this neighborhood, might have been noticed a short time ago. It was deemed advisable by the Presbyterian congregation to erect a new place of worship. At the outset a protest was entered by a minority of the Board of Management against introducing raffling or other such questionable means to raise the needful funds, but without avail. The bazaar (or rather let us call a spade a spade and say *gambling saloon*) was opened. The minister countenanced it by his presence, and referred to the minority of the board who did not attend as being extreme in their views, and narrow-minded. The gambling saloon was to be closed on a Saturday night, and that evening the minister's wife visited several of the places of business where the young men were employed, and obtained their names in connection with various raffles; and it was after midnight, well into the early hours of Sunday morning, when the proceedings were brought to a close.—Yours, &c., PRESBYTERIAN."

BLOWING HOT AND COLD.

MR. GIBSON (we dislike to call any man "Reverend"), of the West Melbourne Presbyterian church, preached a sermon on a late occasion on Sabbath Observance, which has attracted wide notice. In it there is a warm blast for those who desecrate the Sabbath knowingly, while the same breath would freeze the Sunday advocate to his very marrow. He states:—

As to the institution of a day of rest, let me remark there is no law except that of usage or custom, and no sanction, except that of expediency, for the appointment of the first day of the week or any other day as a Christian Sabbath.

And, as if anticipating the chilly influence which this bold statement would produce, he adds:—

Be it said here, and be it said openly, without fear of contradiction, that there is no law having the express sanction of the Divine will which ordains that in lieu of the seventh day, which is the Jewish Sabbath, there shall be one day set apart, as a Christian Sabbath.

Very true, except that the seventh day is not the Jewish Sabbath. "The seventh day is the Sabbath of the Lord thy God." But the speaker waxed bold and said:—

The apostle Paul went so far as to say that there is no such thing in the Christian dispensation as setting one day apart above all others, like the Jewish Sabbath, as a day quite different in character from other days and quite distinct as to the manner of its observance.

But, ah! How will this sound to my Presbyterian brethren? Look here:—

Both Christ and St. Paul regarded Sabbath observance as right and proper—this must be allowed and this should be remembered.

Then after giving this check to his antinomianism, he launches out again to show that Paul, Cyril, Jerome, and the "Fathers" both worked and worshiped on Sunday; that John Knox and Luther feasted their friends, and that Calvin played at bowls on that day.

Having thus frozen the life out of the Sunday institution, he seeks to repair the mischief he has done while tickling the liberalists:—

Christ said, "The Sabbath was made for man, and not man for the Sabbath." But, mark you, he did not say there is to be no Sabbath, with its spirit of good works and love for God. . . . We must have a day of rest, a real day of spiritual refreshing; nay, if possible, we must have whole weeks of spiritual refreshing, whatever form our refreshment may take; for hardly otherwise, I venture to say, would the prospect of heaven itself make life on earth worth living.

Still more comfort is measured out for those who were treated so coldly at first in the following words:—

Yes, it is a fact worth noting for the benefit of those who are inclined to sneer at a too rigid Sabbatarianism, that but for the spirit which insists so strongly now, as in former days, on keeping the Sabbath day holy; but for something like that spirit in the years gone by, when the claims of labor were not so well recognized as they are to-day,—we might never have known, except on rare occasions, what are the joys of a day of rest.

And again:—

As for us, now that we have secured one day of rest out of seven, although, as I think, there is no divine command sanctioning its institution, let us see to it that we sanction it ourselves, every man of us; and that we use it to the very best advantage, not wilfully abusing it for the purpose merely of showing the "unco' guid" how free we are from their restraints—much danger and much mischief lie that way, be sure.

This is what we should call blowing hot and cold in the same breath. How blindly men stumble over the truth which God has written in his Word, and printed in the hearts and experiences of his people. It would be difficult to decide where a man with his mind in such a condition really stands.

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