

# Bible Echo

HOLY BIBLE

## SIGNS OF THE TIMES

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

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### Bible Echo and Signs of the Times.

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

"I SHALL BE SATISFIED."

WHEN all earth's storm-dark clouds are rent asunder,  
And I cast anchor on the heavenly strand,  
I know not what strange scenes of joy and wonder  
Shall greet my vision in that better land.

There are the wondrous scenes of stories olden,  
Inspired imaginings of sage divine;  
There are the pearly gates and streets all golden,  
And living fountains in full glory shine.

There is the tree of life, with fruits for healing  
The woes of nations for long ages past;  
And the glad anthem of redemption, pealing,  
Welcomes the voyagers safe home at last.

And yet 'mid all these scenes of joy and beauty,  
Wondrous and glorious beyond mortal ken,  
We stop and ask, half fearful of our duty,  
Beyond this heavenly imagery—what then?

Shall we not tire of scenes so grand and glorious?  
Is there no rest from anthem and refrain?  
Must we forever join the song victorious,  
To Him who for our ransom once was slain?

Listen! one blessed word of fullest meaning  
Settles all questions, casts all doubts aside;  
When we in heaven see Jesus in his beauty,  
We shall be like him, and be satisfied.

—Wm. Bryant, in the Presbyterian.

### General Articles.

#### CONVERSION OF SAUL.

MRS. E. G. WHITE.

SAUL was about to journey to Damascus upon his own business; but he was determined to accomplish a double purpose, by searching out, as he went, all the believers in Christ. For this purpose he obtained letters from the high priest to read in the synagogues, which authorized him to seize all who were suspected of being believers in Jesus, and to send them by messengers to Jerusalem, there to be tried and punished. He set out upon his way, full of the strength and vigor of manhood and the fire of a mistaken zeal.

As the weary travellers neared Damascus, the eyes of Saul rested with pleasure upon the fertile land, the beautiful gardens, the fruitful orchards, and the cool streams that ran murmuring amid the fresh green shrubbery,—a refreshing scene after a long, wearisome journey over a desolate waste. While with his companions he was gazing and admiring, suddenly a light above the brightness of the sun shone round about him, "and he fell to the earth,

and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks."

A scene of the greatest confusion followed. Saul's companions were stricken with terror, and almost blinded by the intensity of the light. They heard the voice, but saw no one, and to them all was unintelligible and mysterious. But Saul, lying prostrate upon the ground, understood the words that were spoken, and saw clearly before him the Son of God. One look upon that glorious Being, imprinted his image forever upon the soul of the stricken Jew. The words struck home to his heart with appalling force. A flood of light poured in upon the darkened chambers of his mind, revealing his ignorance and error. Stephen's sermon was brought forcibly to his mind; and though the priests had pronounced his words blasphemy, Saul saw their truth. Christ was revealed to him as having come to earth in fulfillment of his mission, being rejected, abused, condemned, and crucified by those whom he came to save, and as having risen from the dead, and ascended into the heavens. In that terrible moment he remembered that the holy Stephen had been sacrificed by his consent; and that through his instrumentality many worthy saints had met their death by cruel persecution.

"And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do." No doubt entered the mind of Saul that this was Jesus of Nazareth who spoke to him, and that he was indeed the long-looked-for Messiah, the Consolation and Redeemer of Israel. The Saviour had spoken to Saul through Stephen, whose clear reasoning from the Scriptures could not be controverted. The learned Jew had seen the face of the martyr reflecting the light of Christ's glory. He had witnessed his forbearance toward his enemies, and his forgiveness of them. He had further witnessed the fortitude and cheerful resignation of other believers in Jesus while tormented and afflicted, some of whom had yielded up their lives with rejoicing for their faith's sake.

All this testimony had appealed loudly to Saul, and thrust conviction upon his mind; but his education and prejudices, his respect for priests and rulers, and his pride of popularity, braced him to rebel against the voice of conscience and the grace of God. Now Christ had spoken to Saul with his own voice: "Saul, Saul, why persecutest thou me?" And the question, "Who art thou, Lord?" was answered by the same voice, "I am Jesus, whom thou persecutest." Here Christ identifies himself with his suffering people, and declares that in afflicting his brethren upon earth, Saul had struck against their Head and Representative in heaven. Here it is plainly seen that Christ suffers in the person of his saints.

When the brightness of Christ's glory was re-

moved, the blackness of night settled upon Saul's vision; and his companions, in fear and amazement, led him by the hand into Damascus. How different from what he had anticipated was his entrance into that city! In proud satisfaction he had neared Damascus, expecting on his arrival to be greeted with ostentatious applause because of the honor conferred upon him by the high priest, and the great zeal and penetration he had manifested in searching out the believers. He had determined that his journey should be crowned with success; and his courageous and persevering spirit quailed at no difficulties or dangers in the pursuance of his object. No Christian should escape his vigilance; he would enter houses, with power to seize their inmates, and to send them as prisoners to Jerusalem.

But how changed was the scene! Instead of wielding power and receiving honor, he was taken to the house of the disciple Judas; and there he remained three days in solitude, fasting, and studying upon the strange revelation that had broken up all his plans, and changed the entire current of his life. He was in lonely seclusion. He had no communication with the church; for they had been warned of the purpose of his journey to Damascus by the believers in Jerusalem, and they believed that he was acting a part the better to carry out his design of persecuting them. He had no desire to appeal to the unconverted Jews; for he knew they would not listen to or heed his statements. Seeming utterly shut out from human sympathy, he reflected, and prayed with a thoroughly broken and repentant spirit.

Saul was no novice in the Scriptures, and in his darkness and solitude he recalled the passages which referred to the Messiah, and traced down the prophecies. All now seemed plain to him, and he knew that it was prejudice and unbelief which had clouded his perceptions, and prevented him from discerning in Jesus of Nazareth the Messiah of prophecy. Saul had verily believed that to have faith in Jesus was virtually to repudiate the law of God and the service of sacrificial offerings. He had believed that Jesus had himself disregarded the law, and had taught his disciples that it was now of no effect.

The marvellous light that illuminated the darkness of Saul was the work of the Lord; but there was also a work that was to be done for him by the disciples of Christ. The answer to Saul's question had been, "Arise, and go into the city, and it shall be told thee what thou must do." Jesus sends the inquiring Jew to his church, to obtain from them a knowledge of his duty. Christ performed the work of revelation and conviction; and now the penitent was in a condition to learn of those whom God had ordained to teach his truth. Thus Jesus gave sanction to the authority of his organized church, and placed Saul in connection with his representatives on earth. The light of heavenly illumination deprived Saul of sight; but Jesus, the great Healer, did not at once restore it. All blessings flow from Christ; but he had now established a church as his representative on earth, and to it belonged the work

of directing the repentant sinner in the way of life. The very men whom Saul had purposed to destroy were to be his instructors in the religion he had despised and persecuted.

Having received his sight, Saul becomes a learner of the disciples. In the light of the law he sees himself a sinner. He sees that Jesus, whom in his ignorance he had considered an imposter, is the author and foundation of the religion of God's people from the days of Adam, and the finisher of the faith now so clear to his enlightened vision; the vindicator of the truth and the fulfiller of the prophecies. He had regarded Jesus as making of no effect the law of God; but when his spiritual vision was touched by the finger of God, he learned that Christ was the originator of the entire Jewish system of sacrifices; that he came into the world for the express purpose of vindicating his Father's law; and that in his death the typical law had met its antitype. By the light of the moral law, which he had believed himself to be zealously keeping, Saul saw himself a sinner of sinners. He repented, that is, died to sin, became obedient to the law of God, exercised faith in Jesus Christ as his Saviour, was baptized, and preached Jesus as earnestly and zealously as he had once denounced him.

The Redeemer of the world does not sanction experience and exercise in religious matters independent of his organized and acknowledged church. Many have an idea that they are responsible to Christ alone for their light and experience, independent of his recognized followers on earth. But in the history of the conversion of Saul, important principles are given us, which we should ever bear in mind. Christ arrested his course and convicted him; but when asked by him, "What wilt thou have me to do?" the Saviour placed him in connection with his church, which he has made a channel of light to the world, and let them direct him what to do.

#### IS IT REASONABLE?

C. P. BOLLMAN.

A COMMON objection to the observance of the Bible Sabbath is that the keeping of it is an effort to secure justification by works, and that it is therefore opposed to the gospel of our Lord Jesus Christ, which teaches that the sinner can be justified only by faith. The objection, if true, would be a serious one. One thing, however, makes us suspicious of this objection at the very outset, namely, that those who urge it are almost invariably observers of the first day of the week, the so-called Lord's day. The question which naturally arises is this: Why is not the keeping of Sunday just as much an effort to obtain salvation by works as is the keeping of the day specified in the fourth commandment?

If honest, the Sunday-keeper observes the day because he thinks that it is a duty which he owes to God; the observer of the seventh day keeps it because an explicit commandment bids him do it. Why is the act of the latter any more a denial of Christ than the act of the former? It cannot be, nor as much; for the latter has a divine warrant for keeping the seventh day, while the former has none.

But again: Why should the keeping of the fourth commandment be any more a denial of Christ, and an effort to obtain justification by works, than is the keeping of any other precept of the decalogue? All who are at all worthy of the name Christians teach, in one way or another, the necessity of obedience to the moral law; then why except the fourth commandment? There is, and can be, no reason for it other than an unwillingness to obey it.

Christ died not only that men might be saved, but that they might be changed and brought into harmony with the law of God. Says the apostle: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin

in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. The law could not make men righteous, for they had all broken it; but Christ could and does make righteous those who believe in him, by imputing to them his own perfect righteousness; but this he does not that they may continue in sin, but that they may turn away from sin. Says the apostle: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6:1, 2. Sin is the transgression of the law (1 John 3:4), and according to the text just quoted from Romans, the Christian cannot live in transgression; he must therefore live in obedience.

Again, the Spirit of God tells us by the apostle that "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then," the apostle says, "they that are in the flesh cannot please God. But," he adds, "ye are not in the flesh [that is, not carnally minded], but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:7-9. How any man can read this and still contend that it is not a Christian duty to keep the law of God, can be accounted for only on the supposition that he is still dominated by the carnal mind, which is enmity against that law.

#### A TRIP IN SWITZERLAND.

H. P. HOLSER.

BIENNE is a city of 15,000 inhabitants, located on the border of one of the largest and finest valleys of Switzerland. It is a very old city. It has an old castle and towers, parts of which were built soon after Caesar drove the Helvetians back into Switzerland. About 60 B. C., the Helvetians, finding their country too small for their increasing population, decided to migrate to a country where they would not be hemmed in by mountains and unconquerable nations on every side. They set their heart on Southwestern France for their future home. For three years they tilled their soil diligently and laid in store a large amount of provisions, something like the Egyptians during the seven years of plenty. At the end of that time, they burned their houses and destroyed their cities, that all temptation to return might be cut off, and started for their chosen country. One who now visits Switzerland cannot but marvel at their choice to leave such a country as this. Its valleys are like vast parks, or gardens, with almost every variety of beauty, surrounded with mountains sublime and majestic. It seems to me that this region most fittingly deserves the name "garden of the world." Thousands from all nations visit it annually to admire its varied and unsurpassed scenery. It is estimated that about one-half the support of the country is derived from foreign visitors, or about eight million francs per year.

But I have left my story. Caesar, who was then one of the triumvirate, and was placed over Gaul and surrounding countries, did not like the idea of the Helvetian innovation, and objected to their change of home. He accordingly met them soon after they crossed the border of their own land, and completely routed them. In one battle, over 100,000 Helvetians were killed. The survivors were driven back, and obliged to build up the homes and cities they had recently destroyed.

Our next stop was at Berne, the capital. From this city we have a splendid view of the snow-clad Alps. On a clear morning they seem to be almost within a stone's throw of the city, but are in reality about thirty miles distant. From Berne we took the train for the Alps, and stopped over night in Thun, a handsome little place nestled among the mount-

ains. Our hotel was on the banks of the Aar, and afforded a most picturesque view. Before us lay Lake Thun, a sheet of water two miles in width and eleven miles long. On the south side are high, dark mountains, back of which rose the pearly white Alps in all their stately grandeur.

The next morning we took the steamer to the other end of the lake, and then the cars to Interlachen. Nothing can be more charming, and nearer the ideal of beauty, than a ride on a steamer on such a lake on a clear fresh summer morning. Here, all the charms of nature are thrown together in the wildest profusion. Beneath is the clear, yet deep, rich green water; on the north, the sunny side of the mountains, dotted with villas and hamlets, and dressed in all the variegated colors of nature, from the light green of the newly mown meadow to the old gold of the ripening grain. Here and there are ravines through which the water from the mountain, rushing down, sometimes leaps over the verge of a perpendicular rock from one to two hundred feet high and is lost in spray in the fall. At either end of the lake are ideal valleys, presenting all the beauty that nature and art fitly combined can produce. On the south are the huge mountains, presenting in another form a great variety of nature's beauties. Below are varied landscapes; higher are dark green forests of beech and pine; above these, where every other sign of vegetation ceases, the gnarly pines cling to the bare grey rocks.

Interlachen, as its name indicates, lies between two lakes, Lake Thun which we had just crossed, and a larger one a few miles beyond. Interlachen seems to have stolen and preserved many of the charms of paradise. Surrounded by mountains on every side, filled with trees of varied foliage, and beautified by pleasant walks and pleasure grounds, it seems to present in fact the elysian fields of fancy. We arrived early in the forenoon. The morning was bright and warm, and under the increasing warmth of the sun the trees yielded a sweet perfume which made most balmy the invigorating mountain air.

It seemed that we were almost at the very base of some of the highest Alps, the Jungfrau, the Wetterhorn, the Eiger, etc., which are covered with eternal snow. Our chief ambition was to see a glacier, so we at once procured a team and started up the valley for these huge white sentinels of the centuries. Although they seemed but a few minutes' walk distant, they were actually ten miles away. Three and one-half hours' driving brought us to the foot of the Eiger and Wetterhorn, the latter of which is over 12,000 feet above sea level. The ride up the little valley leading to these mountains is most picturesque. The very best descriptive phrases are put to confusion when an attempt is made to describe such scenery as this, and I will not attempt it.

When we had gone as far as our hack would take us, we took dinner at a little mountain hotel, and started on foot for the glacier. A half hour's walk brought us to the steep ascent. It was the last day of July, and about the hottest that we have had this summer, so the thought of getting on ice was quite tempting. Not far above us were the huge masses of ice. To the right was the Eiger about 10,000 feet above us, and to the left the Schreckhorn, about the same height. The deep ravine between these mountains is filled with ice. At the lower end, this ice is constantly melting, and the water running down has cut a gorge in the rock a hundred or more feet deep. A path is cut into the side of this gorge for some distance, so that visitors can enter it. The hot sun and the climbing had brought us near the melting point, but we had not taken many steps into this gorge before the order was severely reversed. The cold air and water from the ice made it quite as cool as could be desired. This sudden change, with the noise of the rushing water, made the place seem

so wild and weird as to make it almost uncomfortable. When we had gone as far as we could, and were standing awed at the wildness of the scene, some ruthless mountaineer fired a cannon in the very mouth of the gorge, and the deafening roar, increased by the rapid echoing and re-echoing, reverberated up and down the gorge for several moments, making it seem as though all the leathern-lunged monsters of the inferno were bellowing about us. We were glad to get out, and did not feel like giving a fee to the expectant fellow that thought he did us a favor.

Now we started for the glacier, more than a half hour's climbing above us. Many of the ladies took horses, and others that were afraid to ride in such an uncertain path, and too feeble to walk, were carried up in chairs by the sturdy mountaineers. During the first half of the trip the sun boiled down upon us with sweltering heat. Soon we reached the shady side of the rock, and while the ladies stopped to rest, with a companion I gathered huckleberries within about ten minutes' walk of the ice. After walking up several hundred feet of bare grey rock, we reached the glacier itself and walked up the field of ice as far as the ladies could go, and then Prof. Kunz and I proceeded alone. Large ladders were placed at the steepest places, and at other places notches were cut into the ice to place the feet in in climbing. To be safe, we went on our hands and feet. Thus we climbed up several hundred feet farther, where we could see the great field of ice for a mile or more beyond us. As far as we were able to go, the ice was melting on the top, and, running down, had cut many deep, irregular fissures in the ice, some of them a hundred or more feet deep.

One would think that all summer would be sufficient to melt almost any amount of ice; but as soon as he sees a glacier, he will no longer marvel that they are perpetual. The whole ravine is full of ice. It may be more than a thousand feet thick. From the top it melts rather slowly; but at the lower end, where it is warmer, it melts quite rapidly, and the glacier recedes some distance during the summer, only, however, to retake the lost ground during the following winter. Thus it casts out its great icy tongue in the winter, and withdraws it from the heat of summer.

(Concluded next number.)

#### THE MAN WHO IS ALWAYS RIGHT.

It is exceedingly difficult to get along in this world with the man who is always right. His standards are different from those of other men. He has such ideas about his own judgment and of his own conduct that it is generally worse than useless to point out errors into which he may have fallen, mistakes which he has made, or sins which he may have committed. He is not to be taught; he knows, and that is enough. It is not often that he succeeds in convincing others of the justice of his pretensions or claims, but this makes no manner of difference to him; he is right and always was right, and is always likely to be right. He is "not as other men are," nor even like the average publican. He perhaps fasts and prays, and gives tithes of all he possesses; but he does not confess his faults, and he does not turn away from evil-doing, for he is always right.

Let Christians beware how they occupy such a position as this; let them rather say with the publican, "God be merciful to me a sinner," so shall they go down to their houses justified.—*The Common People.*

THE rest of Christ is not that of torpor, but of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in it.

#### THE BOOK OF REMEMBRANCE.

R. HARE.

O WONDROUS volume! from whose mighty page  
Unerring records flash in changeless light,  
Traced by a seraph hand with pen divine,  
All thoughts, all feelings, judged aright;  
The glance of scorn, the bitter words of pride,  
Stand on thy record side by side.

Each hidden fancy screened by human will,  
The hours of waywardness, the days of sin,  
Stand on thy page, before the searching eye  
That reads unwritten thoughts within;  
O wondrous volume, yet more wondrous pen,  
Recording hidden thoughts of men!

Come, seraph guardians of the eternal King,  
Ten thousand times in numbers twice untold,  
Unseal the ponderous book, and silent wait  
To hear its mysteries unfold;  
Oh, solemn hour! when Mercy's long delay  
Will cease, and Justice hold her sway.

O risen Saviour, advocate above,  
Plead for the sinner through the judgment hour;  
Deeply we grieve o'er all the follies past,  
And crave acceptance through thy power.  
God's law transgressed claims life; life thou didst give,  
And, giving, bid the sinner live.

While angel throngs adore, the Saviour pleads,  
Pierced hands speak eloquent before the King:  
"For these my life I gave, though all was lost;  
Their sin was great, great price I bring;  
Father, the ransom's paid, thy justice stands  
All justified in Mercy's hands."

O soul of mine, thy record lives on high,  
And angels scan the page in wondrous awe;  
God measures by a standard all divine,  
To man revealed—his sacred law.  
How wilt thou stand when pleadings all are done,  
And judgment robes the pleading one?

#### ABRAHAM'S FAITH AND WORKS.

W. J. E.

THEY answered and said unto him, "Abraham is our father." But Christ said, "If ye were Abraham's seed, ye would do the works of Abraham." We are apt to look with contempt upon the Pharisees, because they appear to us to have been hypocrites; in fact the Lord told them they were. Yet in their day they were the only spiritual advisers and leaders of the people. Those who were seeking eternal life had no others, and had to trust implicitly to their ways of teaching. They held the highest position that it was possible to hold in the eyes of the people as expounders of God's law; but when Christ, the true light, appeared, he tested them by that very law, and found they had transgressed it, and taught the traditions of men in place of it; so that he told the people that except their righteousness exceeded that of their teachers, they would never find a place in the kingdom.

We can hardly imagine what a blow this must have been to their pride after so long considering themselves the only true seed of faithful Abraham. Christ admitted they were so after the flesh, but that fact could not secure them a place in the kingdom. Therefore he said, "If ye were Abraham's seed, ye would do the works of Abraham." Abraham was the father of the faithful, and he gained that title for himself through doing the Lord's will; and so closely connected is he with Christ that Paul says to the Gentile Christians, Gal. 3:29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If we turn to Gen. 26:5, we there find what promise the Lord referred to. It was that all the nations of the earth should be blessed through Abraham, because he obeyed the voice of God, and kept his charge, commandments, statutes, and laws. This appears to embrace the entire will of God, so much so that Jesus made it a test in his day.

Many who would reason away the great moral law of the ten commandments, tell us that from Adam to Moses the earth was without law. Are

they prepared to prove that Abraham had not the perfect will of God, and that he did not know the ten commandments? If so, why did Jesus quote him as a pattern of works to the teachers and expounders of God's law in his day? They claimed Abraham as their father in a double sense,—after the flesh and after the Spirit.

The same word speaks to us to-day in the Third Angel's Message of Rev. 14:12, where the commandments of God and the faith of Jesus are enjoined. It was faith and works that brought the promise, and it is faith and works that will end it and will gain us a place in the kingdom of God.

The history of the world is about closing up. Isaiah gives us, in chapter 24 of his prophecy, a vivid description of the terrible destruction that is coming, and in the fifth verse he tells us the cause. It is because the inhabitants have transgressed the laws, changed the ordinance, broken the everlasting covenant. Let us each see to ourselves that we are walking in God's ways and doing the works of Abraham, the father of the faithful, that with him we may look "for a city which hath foundations, whose builder and maker is God." Heb. 11:10.

#### BIBLICAL DESCRIPTIONS OF GOD.

THE Bible from Genesis to Revelation is replete with descriptions of God. It would not be improper or inaccurate to say that it gives the history or biography of God considered in relation to this world. It describes the world as God's world, and describes the great Jehovah as the God of this world, not simply of the Jews, but of the world as a whole, in all its parts and in all its ages. It is a sage remark of Bishop Butler that the Bible view of this world is that of being God's world,—the world which he made and governs according to the counsel of his own will.

This God is described in the Bible as being a self-conscious person, as having infinite knowledge and power, as possessing a moral nature and a perfect moral character, as making moral distinctions according to the quality of actions, as exercising the moral emotions of approval and disapproval, and also as morally pleased with the righteous and displeased with the wicked. One must be stone-blind who cannot see these facts in the Biblical record. They lie on the very face of the language and are scattered all over the Bible. We do not, in order to find them, need to resort to any elaborate exegesis. They stare us in the face everywhere. The language used in describing God is, in *kind*, the same as that used in describing like facts when existing in human beings. The Bible does not employ one set of terms for God and another and wholly different set for men. It speaks of his love, his forbearance, his forgiveness, his compassions, his tender mercies and good pleasure, and also of his anger, his wrath and displeasure, just as it speaks of similar conditions in his moral creatures.

The question whether one is so living as to invite toward him the approval and good pleasure of the God who made him, or is so living as to make himself the object of his disapproval and displeasure, designated in the strong language of the Bible as "the anger of the Lord," and sometimes as "the wrath of God," is, in respect to himself, the gravest question that he can possibly ask. To offend and displease man may be a serious matter to the offender. To offend and displease God must be much more serious. We are absolutely in his power, and he can exercise that power in our punishment in spite of all resistance, and beyond the possibility of escape from its grasp. God's power, taken in connection with the attributes of his moral nature and his perfect character, and also his governmental relations to this world as disclosed in the Bible, may well make a profound impression on human minds. Such an impression it always makes on thoughtful minds. They

do not wish to trifle with God. They have no idea that they can do so, either rightfully or safely. Their desire is to please God and make themselves the objects of his good pleasure and favor. The most pleasing consciousness possible to them is that of pleasing God. Then they know they are right, and that all things are well with them. It is only when men are skeptical or thoughtless that they treat God with indifference.

Paul tells us that "God is not mocked," and that "whats ever a man soweth, that shall he also reap." Gal. 6:7. He also tells us that "it is a fearful thing to fall into the hands of the living God," if we fall into his hand as the objects of his righteous displeasure. Heb. 10:31. God's displeasure means our doom in this world or the next, or in both. He who expects successfully to defy God is engaged in an experiment that never was a success, and never will be. Moses was right when he said to the children of Israel: "And be sure your sin will find you out." Num. 32:23. Solomon was right when he said: "As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death." Prov. 11:19. Paul was right when he said that "the wages of sin is death." Rom. 6:23. Malachi was right when he declared that God's providence makes a distinction "between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal. 3:18. That man is not right, but wrong—fearfully and awfully wrong—who conducts life upon the assumption that God makes no such distinction. He does not properly understand the God with whom he is dealing, and who is dealing with him. His vision is that of a self-deceived soul, ignorant alike of itself and of God. A deceived heart has turned him aside, and shut his eyes against the knowledge of the living and true God revealed in the Bible.—*The Independent*.

#### MAN'S RELATION TO THE ANGELS.

FRANK HOPE.

LAST Sunday, being in a certain church, I was sorry to hear the minister voice a sentiment, which, although very largely believed, is unscriptural. It was something to this effect: "Very likely the old Jewish saying, that every man has a guardian angel is true, and it may be that that very angel is the little one you so recently lost." Now we find no fault with the idea of men having guardian angels, for we believe the Bible teaches it; but the idea that the angel may be the spirit of some departed one is certainly very objectionable.

But, say you, What difference does it make? it is a very minor point at best. That may be true; yet this belief involves a great question. If a little child after death can become the guardian angel of some mortal, is not then the theory of spirit-return true? Is it not to that extent Spiritualism? What is there to hinder people who are taught such ideas as that, from being led away into all the inconsistencies of modern Spiritualism? Granted that the spirits of dead men become angels and do minister to the saints, Spiritualism is the logical outcome. But they do not, as the following reasons will show:—

1. The angels are not the spirits of dead men. The Bible shows this very plainly. Angels existed long before the creation of man. Thus the Lord asks Job: "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:4, 7.

These sons of God were evidently the angels who sang and shouted with joy when they saw the earth come fresh from the hand of God. Turning to Genesis, we read that when Adam and Eve were turned out of their first home, the Lord "placed at the east of the garden of Eden, cherubim, and a flaming sword which turned every way, to keep the

way of the tree of life." Gen. 3:24. Of course no man had died at that time, showing conclusively that the existence of angels is altogether independent of man. They are a separate and distinct order of beings. David states this: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels." Ps. 8:4, 5. Thus the angels are a race of beings a little higher than man, and not the spirits of the dead.

2. Man does not become an angel at death, nor at any other time. Christ, speaking of those who were found worthy to obtain that life and the resurrection from the dead, says: "Neither can they die any more; for they are equal unto the angels." Luke 20:36. The very fact that they are equal unto the angels proves that they are not themselves angels—they are equal to them, because they are then immortal and cannot die any more. But further, Christ is speaking of the saints after they are raised from their graves, of the "children of the resurrection." Job tells us that this resurrection takes place at the end of the world. He says, "Man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12. Then it is not until the end of this age that the dead are even made equal to the angels. Therefore they certainly cannot be angels when they die; and the guardian angel spoken of could not have been a little child. Thus David says about his little child that died: "I shall go to him, but he cannot return to me."

This idea is out of harmony with some of the foundation truths of the Bible. For instance, take the second advent of Christ. At that time we know that the resurrection of the sleeping saints occurs. Paul says, "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." 1 Thess. 4:16. But he also tells us that when Jesus comes, all the angels of heaven come with him. Says he, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels." 2 Thess. 1:7. Christ also says he will come with "all the holy angels." Matt. 25:31. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. Now if all or any of these angels were the spirits of the dead, there would be a strange and alarming state of things. Every saint would have a double identity, and would endeavor to gather itself. One identity would be raised from the dead an immortal being, and the other would come from heaven as an angel, "which is absurd," as Euclid says. But when we know that the angels are a separate and distinct race of beings, the scene is harmonious and beautiful.

#### THINKING GOD'S THOUGHTS.

A. G. DANIELLS.

THE word of God declares of man that "as he thinketh in his heart, so is he." That is to say, a man's character is formed by his thoughts. Now, the eternal destiny of every man depends on the character he forms. "God will render to every man according to his deeds;" and deeds are the index of character. If, then, his destiny depends on his character, and his character is formed by his thoughts, it follows that his destiny hinges upon his thoughts.

The same important truth is taught by Jesus thus: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37. A man's destiny will be according to his words. But the words of man are but an expression of his thoughts. "From the abundance of the heart [mind] the mouth speaketh." Now if man will be

justified or condemned by his words, and his words are but an expression of his thoughts, it is evident that his thoughts will decide his destiny. And so Solomon says, "Keep thy heart [mind] with all diligence; for out of it are the issues of life." Prov. 4:23.

Thought, it is said, is the exercise of the mind. It is the conception, or idea, resulting from the action of the brain when it receives impressions from the external world. Ideas of color are obtained as a result of the impressions made on the brain by rays of light. Impressions made on the brain by the vibrations of air communicated by the ear give conceptions, or thoughts, of sound. And so nearly all thought is produced by impressions received from the external world. An infant exercises very little thought. Its mind, if it can be said to have one, is almost a blank. It has no idea of color nor of sound, and is incapable of reasoning. The most it will ever learn or know will be communicated to its mind from without. As it grows and receives impressions, thoughts are produced, or originated. Then actions are performed in obedience to the thoughts. Thought precedes all action. Actions are but the expression of the thoughts; they are the thoughts crystallized. By frequent repetition, the actions become habit, or "second nature." The habit long continued forms the character, and the character determines the destiny. Thus it is that the destiny of man lies in his very thoughts.

Thoughts are of two kinds, good and evil, high and low, pure and impure; and they result in two kinds of character like themselves. In consequence of a long continuance in sin and the inheritance of evil tendencies, the thoughts of the unregenerated heart are evil. God, who knows even the secret thoughts of the mind, says: "For from within, out of the heart of man, proceed evil thoughts." "The thoughts of the wicked are an abomination unto the Lord." "Their thoughts are thoughts of iniquity." "God is not in all their thoughts." Such thoughts are offensive to God, and those who indulge them cannot hope to enter heaven and dwell with God and the holy angels. "Blessed are the pure in heart; for they shall see God." "But we know that, when he shall appear, we shall be like him; for we shall see him as he is." The difference between God's thoughts and the thoughts of man is forcibly stated in the following verses: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9.

From these considerations it is plain that a radical change must take place in man before he can be admitted into the society of such beings as God and the angels. He must become pure; he must come to the point where he will think God's thoughts, then his ways will be God's ways. How to effect this change, how to reach the point where we can think God's thoughts, is a question of the deepest interest. It is possible, or God would not demand it. He says, "Let the wicked forsake his ways, and the unrighteous man his thoughts." Then there have been persons who have experienced this change. David said: "How precious also are thy thoughts unto me, O God! how great is the sum of them." Ps. 139:17. The psalmist was certainly acquainted with God's thoughts, and had made them his own, or he could not have appreciated them as he did. Herein lies much of the secret of right thinking and acting. Man must know the mind of God; he must become acquainted with his thoughts and make them his own. Micah says of the wicked, "But they know not the thoughts of the Lord, neither understand they his counsel." Chap. 4:12. If man does not know the Lord's thoughts, he cannot think them; and if he does not think them, his ways will not be God's ways.

### Timely Topics.

On this point the apostle Paul says, "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. This statement expresses an important law of man's nature; namely, that by beholding he becomes changed. That which is communicated to the mind leaves its impress. By beholding God, by thinking of his justice, his love, his holiness, and his sacred truth, man changes into the same image, and in time his life will reflect, in a measure at least, the character of God.

How, then, can we behold God? How can we think his thoughts and do his ways? He is in heaven; we have never seen him, nor have we spoken with him. In answer, we reply that the character of God is revealed in the Bible. Here we find his justice, love, and holiness displayed. This book contains the words and thoughts of God. It is "the Revelation of Jesus Christ, which God gave unto him to show unto his servants." The life and words of Jesus as recorded in the Scriptures were an expression of the mind and character of his Father. Therefore by reading and pondering the truths of the Bible, God is communicated to the mind. His thoughts become our thoughts, his grace becomes ours, and our lives then express his ways.

The Bible is greatly neglected. But few appreciate its worth and give it the careful study they should. It is a communication from God. It reveals his mind, or will. Those who understand it, understand the mind of God, and in this way they are enabled to think the thoughts of God. The Bible is an excellent educator. It teaches the sublimest truths to be found in the world. Its doctrines are consistent, comprehensive, and practical. They embody the only genuine theories extant respecting the origin of man, his present well-being, and future destiny. The Bible teaches the most perfect system of morals, and presents the highest standard of man's duty, that it is possible to conceive. It is truly an expression of the thoughts, the mind, the character, of the great God. By careful and reverent study of the Scriptures, we behold as in a glass the glory of the Lord, and are changed into the same image from glory to glory. Such study may include also the reading of literature which presents a true exposition of the Bible: some commentaries, the Testimonies, the four volumes of the Great Controversy, Thoughts on Daniel and the Revelation, Nature and Destiny of Man. The Life of Christ, as presented by different authors and various religious journals, may be considered a valuable help in the study of the Bible.

Strange as it may appear, there are persons, and their number is legion, who profess Christianity and endeavor to live a Christian life, but who give the Bible very little study and hardly ever look at religious literature of the character mentioned above; and the result of such a course is just what might be expected. It is a poor attempt indeed. The mind is filled with the thoughts of the world. They may be impure and gross enough to be a violation of the seventh commandment. They may be bitter enough to pass the bounds of envy and jealousy, and be a violation of the commandment which says, "Thou shalt not kill." They may be greedy enough to be classed as covetousness and even idolatry. They may be trifling enough to be foolishness, and God says, "The thought of foolishness is sin." Fill the mind with the thoughts of God, and the words and actions will be an expression of the lovely ways of God. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

SIR HENRY LOCH, late Governor of Victoria, and family, took their departure for South Africa by special steamer on the 15th ult. He goes to Cape Colony to act in a similar capacity for the Home Government.

As an official and a representative of Great Britain, he has filled his post with marked ability and universal satisfaction. In a more private capacity he has become extremely popular in Australia, his genial qualities rendered him approachable by all, while his philanthropy led him to be impartial in bestowing his many kind attentions to those who looked to him for sympathy.

As a prime mover in charitable work, Lady Loch also became endeared to the hearts of the people. We congratulate our friends in Cape Colony upon their good fortune, while we realize that our loss will be their gain.

The youthful successor to the governorship, the Earl of Hopetoun, received a warm and hearty welcome, such as only the rather emotional Melbournite knows how to demonstrate; and from all reports the public mind is prepared to find in the present incumbent an acceptable substitute for the noble Governor we have lately lost.

THE kind of free religion they have in some portions of England is commented upon by the *Commonwealth* as follows:—

"This is a free country. Is it really? Then the following is certainly a lively commentary on our boasted liberty. The Rev. George Eddy, who conducted a little while ago a revival mission in South Wales, states that in the village of——70 persons professed conversion. The whole of these candidates for membership have been served with notices to quit their cottages unless they discontinue their attendance at the Wesleyan chapel. In one household four servants lost their situations; in another a coachman and his wife; and the local wheelwright, having lost his custom, has had to remove to another village. At Port Dinorwie, in Carnarvonshire, it was stated at a recent meeting of the Calvinistic Methodist Association that there was no hope of a largely increased attendance at their church, owing to the fact that when houses are to let, applicants, however eligible, are refused if they are Nonconformists. Who can wonder that such acts have their marked influence in the Principality, and that you have in Wales a nation of Free Churchmen?"

#### THE WAGES OF SIN.

A LARGE number of the most shocking crimes have within the past few weeks been committed in Melbourne under the influence of intoxicating liquor. In fact, if a man or fiend is about to commit some horrible act, he is sure to fortify his nerves with a dose of the "fiery beverage of hell." And men who are naturally civil are so transformed by the use of alcohol that they become capable of almost any crime. Not long since, two patients, delirious from drink, were admitted to one of our hospitals; and one of them, seized with a murderous frenzy, attacked the other so fiercely as to cause his sudden death. Being irresponsible, the murderer was discharged. The drink demon still haunted him, and he was in a few days met by an officer whom he begged to arrest him, and convey him to a place of safety; for he felt that he should surely kill himself or some one else if left at liberty. He was brought raving before the court. His demoniac appearance impressed the judge with horror as he inquired what the officer had there, and commanded him to be closely watched. As he consigned him to a cell, his brief comment was, "This is what drink will do for a man."

Under the fearful influence of drink, wives are beaten and murdered, children are starved and killed, men become devils incarnate. Yet, though these things are of every-day occurrence, men are licensed

and encouraged to hold open gilded dens, where with witching smiles females are employed to hand to the poor victims the deadly potatoes. On nearly every corner these recruiting stations of destruction are located, upheld by popular favor and by the laws of Christian lands.

But as truly as God lives and reigns, as truly as he discerns between the good and the evil, as truly as he hears the cry of the poor and the oppressed, as sure as there is a throne of judgment, so surely every man whose hands are defiled with this vile business of destroying men, women, and children for time and eternity, of wrecking homes and happiness, and mocking at woe for the sake of gain, will have to render a strict account. God will require it at their hands. Nor will those governments that have connived with the miserable traffic for the sake of revenue, protecting the vendor and tempter and punishing his victim, escape retributive justice.

ANOTHER of the horrible crimes referred to above is that of a man, who, in the insane frenzy of drink, accused his faithful wife of infidelity, and attempted to murder her by cutting her throat. A fearful gash was inflicted, which almost miraculously did not prove fatal. At his trial, the unfortunate wretch, was sentenced to death. When asked, if he had aught to say, he replied: "No one could be more sorry than myself. If it had not been that I was mad with drink, I would not have done it." When the dreadful sentence of capital punishment was pronounced upon him, the aged and anguished mother of the condemned man cried out, "O my boy, my boy!" She doubtless saw him again, an innocent child in her arms, and the wreck of sin crushed her heart.

Our municipal and general authorities exercise over us a judicious care in many ways. They guard the ventilation of our homes, the cleanliness of the drains. They protect the fishes of our streams, and prevent cruelty to our horses. Some of them forbid the child to spend his pennies for fruit or sweets on Sunday, lest his moral character should be soiled. But, oh! hell itself is shamed by the misery and woe of the drink traffic, while cries of misery and despair arise from the wan lips of its victims in our courts of justice, and in a thousand wretched abodes of worse than brutal passions. Yet this deadly trade is permitted, a cloak of respectability is thrown over it, ministers and doctors apologize for it, while the money flows into the pockets of the dealer, and the public coffers. That money is the price of blood and tears. At last, when money and friends, respectability and health, are gone, the wrecked victim is passed over to the hangman or the insane asylum.

#### FACTS ABOUT ROME.

ROME has doubled her population during the past fifteen years. The present rate of increase is 30,000 a year. The Catholic Church has crowded the city with schools as well as churches. In 1870 there were only five Catholic seminaries in Rome for the training of priests. Now there are fifteen Italian seminaries, two French, three American, one Armenian, one Bohemian, one German, one Greek, two English, one Irish, two Scotch, one Polish, one Asiatic, one Oriental, one Belgian, one Illyrian, two Teutonic, and five Jesuit; in all, forty-one. In 1877 there were twenty-two monastic houses in Rome; now there are 128. In 1870 there were only nine clerical schools in Rome; now there are 117, wholly in the hands of priests, friars, and nuns. Out of a population of 405,366, there are 26,428 children in the communal schools, 18,743 in the clerical, and only 384 in the evangelical and Jewish. Thus the church sits a queen in the lap of Rome, and notwithstanding the fact that all temporal power has been shorn from that church, it presents the singular spectacle of "decay in its roots and new life in its topmost branches."

## The Home Circle.

### "I WAS HAD HOME TO PRISON."

"HAD home to prison," thus he spake,  
When taken to a lonely cell;  
"I love the Lord, 'tis for his sake,  
And Jesus 'doeth all things well.'  
Apart from men, while God is near,  
The prison gloom I do not fear."  
"How will thy wife and children fare,  
If long in prison thou dost lie?"  
"I cannot tell; God's everywhere,  
He can my children's wants supply.  
In bondage held, I still am free,  
And prison is a home to me."  
"Thou canst not preach, thy work is o'er,  
The world rejoices at thy fall;  
God's messenger, mankind no more  
Shall hear from thee the gospel call."  
"God's purposes I cannot see,  
But he can still make use of me."  
And there for twelve long, lonely years,  
In "Bedford Gaol" the "dreamer" lay;  
God kept his heart from earthly fears,  
And made his dungeon light as day;  
And there the glorious prisoner's pen  
Wrote living truths for dying men.  
And now on Afric's distant shore,  
In the far islands of the sea,  
From East to West the wide world o'er,  
The "Pilgrim's" read by bond and free;  
God works in ways men cannot tell,  
Bunyan could preach in prison cell.  
—William James.

### THE ELDER'S SERMON.

"I REALLY wish, Deacon, that you would tell me what your candid opinion of our minister is."

Deacon Brown looked meditatively at the speaker, a small, wiry-looking man, whose features were almost as sharp as the black eyes fixed so intently upon him.

"I don't know, Brother Quimby, as my candid opinion of our minister would do him any good."

"I dare say not," responded Mr. Quimby, darkly; "but then it would do me a great deal of good to hear it."

"I don't know as to that either."

"There's no one in the church whose opinion I think more of," continued Mr. Quimby; "and it might serve to clear up some doubts that trouble me."

"What doubts?"

"Well—about various things. But you haven't told me what your opinion is, Deacon?"

"I have only one opinion of Elder Wakeman, and that is that he is a man that tries to do his duty in all the relations of life."

This was evidently something that Mr. Quimby neither expected nor desired to hear, and he stared blankly at the speaker. But quickly recovering himself, he said,

"Ha! I think I understand you. What you say is very well put, very well put indeed. I have thought that he might be a *leetle* more willing to take advice; but there is no question in my mind but that he *tries* to do his duty, as you say. But is he sound?"

"Perhaps not. Some ministers are all sound."

The merry twinkle in the good Deacon's eyes found no reflection in the solemn visage opposite him.

"It's no laughing matter," responded Mr. Quimby, with a rebuking shake of the head. "I'm surprised that you should speak on so serious a subject with such unseemly levity. Now Elder Wakeman is forever preaching about what *we* ought to do, as though such poor, weak creatures as we are can do anything towards effecting our salvation. As for me, I am free to own that I don't consider anything I have done, or am doing, of the least account whatever."

"A man ought to know better than any one else the quality of his own works, Brother Quimby, so I won't dispute you on *that* score. So far as I am concerned, I feel that the Lord will have quite enough to do in effecting the work you allude to if I help all I can."

"Well, I wish I could have my mind cleared up in regard to Elder Wakeman. What did you think of his sermon last Sabbath morning?"

"There is one thing I might say about it, if I thought it a prudent thing to do. We can't be too careful in speaking, especially if it's anything that is likely to affect the character and usefulness of a man like Elder Wakeman."

"Very true; but you needn't be afraid of *my* telling; I'm not one of the leaky sort. I knew as well as I wanted to, that a man of your sense couldn't approve of such doctrine as that."

"Oh, I've nothing to say against the sermon; it was a very good discourse—you won't often find a better. But the fact is, every word of it is contained—I really don't know that I ought to mention it, though; if it should get about, it might make trouble."

"I'll never lisp a syllable of it to any living soul," was the eager response.

"Well"—here the Deacon lowered his voice to an impressive whisper—"I have a book at home which has every word of it in."

Here the train for which Deacon Brown was waiting came rushing up to the station.

"Is it possible?" ejaculated Mr. Quimby, with uplifted eyes and hands. "But you haven't told me—"

Deacon Brown was already up the steps, smiling and waving his adieux from the platform of the rear car, which rapidly disappeared around a curve in the road.

He was absent nearly a week. When he returned, he found not only the church, but the whole village, in a state of excitement and commotion.

He had not been home more than an hour when Elder Wakeman called on him, and in the course of the day he was waited upon by two deacons and several church members, to say nothing of being interviewed by various of his acquaintances and neighbors, all of whom were anxious to ascertain if there was any truth in the rumor of the grave charge he had brought against his pastor.

Deacon Brown, though evidently somewhat startled at first by a result so little anticipated, took all this with his usual calmness and serenity. He was very reticent on the subject, asserting that he had said nothing that he was not both able and willing to prove when the proper time came to do so. His interview with Elder Wakeman was a private one; but it was noticeable at its close that the countenance of the latter had a serene, almost smiling aspect. But as the Elder took no measures to prevent the meeting of investigation that had been called, no particular importance was attached to this. He did not seem disposed to talk much about it, merely saying "that he thought the Deacon ought to have an opportunity to prove or explain what he had every reason to believe he had said about him."

The meeting in question was held at the vestry, which was filled to its utmost capacity before the two chiefly interested, Elder Wakeman and Deacon Brown, entered, and who appeared to be the least excited ones present.

Mr. Quimby was there, full of importance, and with an exultation of look and manner only thinly veiled by the gravity that overspread his countenance. He was standing by the stove, the centre of an interested and curious circle, when the two entered, but he avoided meeting the eye of either.

At the motion of Elder Wakeman, one of the deacons called the meeting to order, and briefly explained its object. Rising to his feet, Deacon Brown looked around upon the excited and curious faces that were directed toward him.

"Behold, brethren, how much mischief the tongue can do! I said a few words to one of you, under a pledge of secrecy. I think it *was* under a pledge of secrecy, Brother Quimby?"

"I considered it to be my duty to tell what you told me," said the individual addressed, turning very red.

"You are to be commended for having performed your duty so thoroughly," continued the Deacon; "a very painful duty, as it is easy to see! I understand you have said that I told you Elder Wakeman *stole* his sermon from a book in my possession; are you sure that I used the word 'stole,' Brother Quimby?"

"You said you had a book that had every word of it in! Where's the difference, I'd like to know?" was Mr. Quimby's prompt and triumphant rejoinder.

"There might be none at all, and again there might be a good deal," responded the Deacon.

"I *did* use the language ascribed to me by Mr. Quimby," continued Deacon Brown, addressing the rest of the assemblage; "moved thereto by his evident desire that I should say something to our pastor's discredit, and without a thought that it would lead to all this trouble and excitement. I declare, furthermore, that I have seen a book containing every word of his sermon in Elder Wakeman's own library. I have taken the liberty to send for it, and will offer it as evidence to the truth of my statement."

Taking a ponderous volume from the hands of his son, who had just entered, Deacon Brown laid it on the table before the presiding officer, who, carefully adjusting his spectacles, opened it.

Giving one glance at its outspread pages, he raised his eyes to the serene and kindly face opposite.

"Why, this is a—dictionary!"

"Very true," responded Deacon Brown. "But you'll find every word of Elder Wakeman's sermon in it—if you look long enough."

"I must confess, however," added the Deacon, as soon as the general laughter and astonishment had subsided a little, glancing smilingly across the table at Elder Wakeman, "that there are not many that can string them together so as to form such an interesting and instructive discourse."

Here the Elder and Deacon shook hands, which was the signal for a general hand-shaking, congratulations, and good feeling. No one was dissatisfied, with the exception of Mr. Quimby, who, mortified and confounded at the unexpected turn affairs had taken, had slunk from the room.—*Mary Grace Halpine.*

### THE DIALECTS OF INDIA.

THE reducing of the various syllabic systems of India to one alphabet for the whole nation has, according to the *Bombay Guardian* been accomplished. It says: "More than 150 languages and dialects are current in India and in British Burmah, with their 256,000,000 of people, and the distinct alphabets of those countries, many of which are very elaborate, outnumber all others in the world. Some forty different alphabets or syllabic systems, each having from 250 to 500 combinations, are used to represent the sounds of the 150 languages, and more than 10,000 different signs and types have been elaborated from the original alphabet to represent the fifty simple sounds—all that the combined Indian vernaculars contain. As these simple sounds cannot all be represented by the twenty-six letters of the English alphabet, twenty-four letters of the English phonetic alphabet are captured and made to do service in this new English phonetic alphabet; and we then have one simple alphabet taking the places of forty or more, and becoming available as the written language of 200,000,000 of people who have no written alphabet, because they don't know just how to use one."

## Useful and Curious.

## HAWAIIAN INSECT LIFE.

HAWAII is the insects' paradise. Basking in the burning rays of a tropical sun, or hiding on silvery moonlight nights in the dense shadow of the algarobas, or cozily curled in the broad, cool leaves of the banana-tree, its existence is one continuous dream of tranquillity, unless, perchance, venturing too far from its accustomed haunts in search of prey, it falls a victim to the whacking slipper of some heartless tourist, or the flourishing broom of an immaculate housewife.

Its only other enemies are the chattering myrah, the sportive rice-bird, and the domestic fowl.

Although not strictly an insect, for convenience sake at the head of the entomological list we may place the centipede—not the thread-like creatures one finds in America, about old wells or under mossy logs, but patriarchs, horny giants, old in experience of fallible human nature.

This interesting articulate frequents warm, moist places about the garden, and its visits are in the main nocturnal. Awakened suddenly one night, the writer became conscious of the presence of something in the room. There was a mysterious rustling and scratching and creeping of feet, accompanied by what seemed to be a sort of a chirp. Up and down the papered walls, on the ceiling overhead, then a sickening thud, a scamper over the matting and up the screen door, then to the loose papers on the writing-desk. Could it be a bird?—Impossible. Rats?—The houses were built rat-proof. Mice, snakes, owls, bats?—No; there were none in the country.

Perhaps it was a lizard.

All kinds of stories about the bites of venomous reptiles were recalled, and a debate ensued as to the advisability of rising to strike a light, when the matches were set at the farther end of the room, and, coward-like, it was resolved to remain within the friendly shelter of the ample mosquito-netting, as the night was very dark, and there was no telling at what point might be encountered the uncanny guest, whose strange antics made all thought of sleep out of the question.

An early morning search revealed, behind a travelling trunk, a very lively centipede, which, when measured after death, proved to be seven inches and a half in length and about an inch and a half in breadth. The bite of this species is not deadly, but painful in the extreme.

A near relative of the centipede is the scorpion, although it is much more quiet in its tastes, and does not sting unless its territory is invaded, or it is personally attacked. Its habitat is in summer-houses or lounging garden-chairs, and its principal use appears to be to recall the idle or the sentimental to the stern realities of life.

The flying-cockroach is an exceedingly curious specimen of the insect family. Like the fever and famine ghosts of Indian lore, it "does not wait to be invited, does not parley in the doorway," but, clad in a coat of bronze-colored mail, and armed with strong jaws and sweeping antennæ, it flies on the wings of haste and destruction, through the open doorway of the hospitable Hawaiian abode, helps itself to a seat on the easiest velvet chair, samples the backs of the choicest books, or secretes itself in most unexpected places, in china-closet or store-room. Woe to the careless strangers who omit shaking shoes, slippers, hats, gloves, or even spectacle-cases, before putting them to use!

These creatures are especially fond of hiding in the folds of dresses, and have been known to conceal themselves in the hood of a gossamer cloak, appearing at the most inopportune moment when the garment was donned on a showery night.

The average length of the adult cockroach is nearly,

if not quite, three inches, and in color it is either white or mahogany.

Besides these three leading specimens, we find the hairy, grey spider, as large as a tarantula, and which, though perfectly harmless in its way, strikes terror to the heart of the timid on account of its repulsive appearance; the active little black spider; the great noisy bumble-bee droning among the purple blossoms of the luxuriant passion vine; the mud-wasp, which builds its nest on the parlor-ceiling in a single night; the large, stiff-legged grasshopper, as green as emerald, which comes flop over your shoulder to your book when you are sitting around the evening lamp; the ground-cricket, shrilling in the mauné-neá grass; and flies, moths, moth-millers, and mosquitoes.

Beetles there are none worth mentioning; but the ants! red ants, black ants, flying ants, crawling ants, big ants, little ants, ants in hundreds, in fifties, and twenty-fives, in tens, in couples, and single ants. Some sultry night a wandering swarm takes possession of the house, and the entire evening is given up to the burning of incense in the form of Peruvian insect powder, and the exercise of the noble virtue of self-control.

But let it not be supposed for an instant that the fair face of Nature, in these coral isles of the Pacific, is disfigured by a throng of insect-life equal to any one of the plagues of ancient Egypt; for at first not a trace of their presence is to be found, and it is only to the uninitiated that they appear so formidable. And far be it from the aim of this brief sketch to arouse the fears of the nervous; for with moderate caution in the daytime, and at night with the mosquito-netting snugly tucked beneath the mattress, the bedposts set in jars of water, a chalk-line drawn for ants, and a medium-sized mouse-trap, baited with loaf-sugar, for cock-roaches, one may sleep the proverbial sleep of the innocent, with the rustle of the cocoa-palm and "the long moan of the monotonous sea" to sing his lullaby.—*B. F. Herrick.*

## BEAUTIFUL OBJECTS IN MALACHITE.

PROBABLY the richest and most beautiful exhibits from any foreign country, at the Paris Exhibition, are from Russia. The display of furs, bronzes, precious stones and jewellery is indeed remarkable. Particularly noteworthy are the objects in Siberian lapis lazuli, malachite, rhodonite, and jade. Tables, mantels, vases, clocks, and other articles are made from these valuable stones.

The lapis lazuli is the most costly; but its dull blue is less beautiful than the malachite, with its brilliant greens, shading from almost black through vivid grass-green to nearly white. With these tints nature has wrought a pattern in graceful whorls and scrolls, suggesting the ripples on a pool when a pebble is dropped into it. The polish taken by the stone is exquisite.

One malachite vase in this collection is valued at fifty-two hundred francs. The tables and stands range in price from eight hundred to five thousand francs. The tops of the tables are of malachite, each being apparently a single slab; but a closer inspection reveals that they are of numerous small pieces very nicely joined together, maintaining the beauty of a very intricate natural pattern.

A fireplace and mantel, made of various Siberian stones in combination, is an especially notable feature of the display. The rich tints of the stone are brought out in strong relief, and the work evinces great skill and taste on the part of the artisans. The mantel is malachite, while across the front and sides are designs in differently colored, highly polished jasper.

Bunches of fruit, done in stone, stand out from the jasper base; raspberries in rhodonite; cherries in crocidolite; clusters of purple grapes in amethyst, and green grapes in jade, all so true to life that one's mouth almost waters at the sight of these

effigies of ripe juiciness. The price of this fireplace is ten thousand francs.

An entire *salon*, done in malachite, must indeed be a resplendent apartment. Such a room the gentleman in charge of the exhibit described to us in terms of much enthusiasm. It is in the palace of a Russian nobleman, Count Von Dervis, at St. Petersburg. The dimensions are twenty-five feet in length, the same in breadth, and thirteen feet in height. The furniture of the room is made of the same green stone; and the entire cost is quoted at sixty thousand roubles.—*Selected.*

## THE DUTIES OF THE QUEEN'S PRIVATE SECRETARY.

"It may not be here out of place," writes Mr. Clement Scott (who has succeeded Mr. L. Engel as editor of "Our Celebrities"), to correct an erroneous view, ignorantly held, that the post of private secretary to the sovereign is a well-paid sinecure, or that the Queen of England is not one of the hardest worked of the highest officials of the realm. The daily clerical work required from her Majesty would astonish some of her subjects who complain of their arduous duties. Apart from the Queen's own private correspondence, and the management of her estates and intimate affairs, there is scarcely a Government office of the first importance that does not send down every day to the palace at which her Majesty may be residing, boxes of documents, orders, warrants, and directions requiring the Royal sign manual and instant attention; but there is scarcely a question of precedent, etiquette, change of uniform in the army, or detail of the various military and civilian orders and decorations, that does not come under the immediate and personal supervision and direction of the Queen. Not a day passes without the published 'Court Circular' being carefully edited, revised, and corrected by the Queen's own hand; and this important document is a model of accuracy in every detail. Her Majesty neglects nothing; the punctuality of the return of documents submitted for signature is a marvel to any one who has ever been employed in a confidential position in a Government office, and it is needless to say that the drudgery of all this inevitable daily detail, and the minuteness of the questions involved, is considerably lightened by the possession of an officer so experienced, so trustworthy, and so distinguished for tact as General Sir Henry Ponsonby. Unlike many court officials when harassed and pestered, he has ever a kind word for all who consult him, and he has never been known to depart from his cheerful rule of geniality and welcome courtesy. All who are occupied in the difficult task of modern journalism, and who, whilst studying the interest of their employers and the public, are not indifferent to good taste, and would respect the feelings and privacy of those in high places, find in the Queen's private secretary both a courteous adviser and a friendly counsellor. To say 'No' gracefully is one of the most difficult arts to accomplish, and, as may be imagined, the private secretary to a reigning sovereign has to deal extensively in negatives, and to depose insistency on the one hand and intrusion on the other with a light and graceful, but withal a firm and dignified hand."

THE human family living to-day consists of about 1,450,000,000 individuals. In Asia, where man was first planted, there are now about 800,000,000, on an average 120 to the square mile. In Europe there are 320,000,000, averaging 100 to the square mile. In Africa there are 210,000,000. In America, North and South, there are 110,000,000, relatively thinly scattered and recent. In the islands, large and small, probably 10,000,000. The extremes of the white and black are as five to three, the remaining 700,000,000 intermediate brown and tawny.

## Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,                      MISS E. J. BURNHAM,  
*Editor ;                                      Assistant.*  
*Corresponding Editors,*

S. N. HASKELL, E. J. WAGGONER, J. O. CORLISS.

Melbourne, Australia, December 2, 1889.

### SATISFYING THE CONSCIENCE.

"FOR not he that commendeth himself is approved, but whom the Lord commendeth." 2 Cor. 10 : 18. This statement, if fully appreciated, would revolutionize the religious lives of many. For it is a fact too apparent to be denied, that there is more effort put forth to conform in religious faith to a standard which is satisfactory to the individual, than to the one required by the Word of God. We are all of us, doubtless, prone to seek a spot in the theological field where we can repose at peace with our own consciences. Conscience becomes in far too many cases the monitor whose thrusts we fear, and whose dictates we obey, forgetting that conscience itself is but a creature, and without proper development may be a monstrosity. It is a common saying, unworthy of acceptance, that if a man is "only honest" he is safe. That is, if he satisfies his own individual conscience, he cannot go astray.

This is a serious error. By following their own consciences, thousands will go to perdition, and if that be the only guide, very few will escape it. Conscience is the moral sense. It constitutes the principal distinction between man and beast. It is a Godlike endowment, conferred upon mankind only of all the creatures of earth. But conscience is only a faculty, and like all other faculties must be educated and developed. It must be educated to a proper standard; for the faculty does not confer the power of discovering moral principles. A knowledge of these can be obtained only by careful study. And in our conclusions we shall be warped by selfish considerations, if we are not extremely careful to put away selfishness. Hence, at the very outset of a Christian experience, we must learn to deny self.

Unless we are controlled by proper influences in our moral education, we are sure to develop imperfect and unreliable consciences. A man can as easily satisfy himself with an imperfect conscience as with a correct one; more easily in fact, because a defective conscience is sure to minister to selfish inclinations. We often hear it said, I believe so and so, this or that, not because the Bible says so, but simply because that appears proper to me. And that settles the question. The remark is made with all the self-complacency of one who has been duly authorized to settle any point of moral ethics according to his own judgment. And having settled the matter in his own mind, it is taken for granted that God will accept those conclusions, and adopt them as the standard of the Judgment. There are thousands who settle every point of doctrine and religious practice from no higher authority than an appeal to their own way of thinking, to their prejudices, or perhaps, as they imagine, to their consciences. Such are sure to be misled. If a young man were to receive a new watch, even of perfect workmanship, and should proceed to use it without setting it by standard time, without adjusting the motion, and never consulting the true time, he would be continually led astray. His life would be full of disappointments. Should he proceed entirely by

the dictates of his own unauthorized timepiece, simply because he considered it a good watch, his want of success in life would feebly illustrate the foolishness of the individual who insists upon suiting his actions and his character to the suggestions of his own conscience, *unless that conscience is carefully regulated by the Word of God.*

The possession of a moral sense is a precious gift; but, unaided by the light of the divine Word, it is as powerless to guide us in moral and spiritual matters as is the needle of a compass without the magnetic power to guide the mariner on the trackless sea. Conscience invariably conforms to education and other influences. Without a proper education, it cannot be a proper guide; and such an education it can only receive from God himself. An evil conscience will minister to an erroneous life, as readily as a good conscience will prompt us to a perfect life.

We would repeat the warning contained in the text at the head of this article: ultimate success depends not upon our choosing a course in life which satisfies our own feelings, or mollifies the compunctions of our own consciences. The serious question with each one of us should be, Will my life meet the approval of God? Shall I be commended by the great Judge of all mankind? And this mighty question should be considered before life is over. It may be decided without a doubt when we ascertain that our lives conform to God's Word.

### CHRISTIANS AND TOBACCO.

A LETTER writer who signs his name "Church Member," in one of our contemporaries, objects very strongly to tobacco-smokers being classed with intemperate people. He considers such an association a "direct insult to a large portion of the Christian church," and quotes the names of several celebrated "divines" (?) and other celebrities who smoke.

We call attention to the nature of the argument which is used: Tobacco-smoking is indulged in by many people, and even good people; hence it cannot be vicious. This is a very convenient way of reasoning. Many otherwise good people have a habit of lying or of tale-bearing; hence these cannot be wrong. Many men of great mental calibre have irascible tempers; hence irritability must be right. Many men occupying prominent positions of sacred honor depart from the walks of purity, and become devotees of vice; but the habits of such men, which have led them astray, must be above reproach, because they are entertained by men who do not allow them to lead them astray. Such logic is very common and very foolish.

Tobacco-using is a concomitant of the worst forms of intemperance; for while it cannot be said that every smoker is a drunkard, it may be said with a very near approach to accuracy that every drinker is a tobacco slave. Temperance is self-control. It is that principle which should govern the natural or animal desires and propensities. And self-control surrenders as unconditionally to the pipe as to the glass. How can Christians preach self-denial to the poor drunkard, while they cannot deny themselves the cigar or the quid? How can Christians expect sinners to rise above their sinful habits, while they themselves are held in the unclean bondage of nicotine? How can Christians perfect holiness in the fear of God, while defiling the temple of God, "which temple ye are"?

It hurts some people to have their darling sins spoken of in their true character, because it encroaches upon their self-respect; but if we are indulging in anything which exposes us to re-

proach, it is better to get free from it as soon as possible.

Spurgeon may claim to smoke to the glory of God; but his shattered health and nerves are no tribute to his wisdom in the choice of his habits. And when we consider the untold vice and evil which is veiled in tobacco fumes, we may also think that it would be difficult to discern between the smoke of a drunkard and that of a parson. And the smoke which curls around the noses of our ministers encourages thousands of others to think they can smoke to the glory of God and of Moloch too. The result is an awful stench in the nostrils of purity and holiness, while Satan applauds.

### THE FIGHT OF FAITH.

THE definition of faith given by the apostle in Heb. 11 : 1 is a remarkable instance of conciseness and clearness: "Now faith is the substance of things hoped for, the evidence of things not seen." Greenfield says that the word for "substance" means the opposite of that which is only apparently true; it is *reality*. The knowledge brought us by the senses is confirmed knowledge, requiring no further demonstration. And it is claimed by some that the senses are our sole educators; that they are the only means of conveying knowledge in a satisfactory way. But we do not accept that proposition. Faith reveals to us the unseen and unheard things of God; not as fantasies of the mind, but as real, living, and substantial facts. It may be said that faith comes by hearing. It is true we could not have faith without having heard; but in this instance faith is the teacher, while the senses are but auxiliaries.

Faith does not halt for reason; and yet we are never called upon to exercise faith without a reason. It is the privilege of every Christian to be able to give an intelligent reason for his faith; but he may not be able to reason naturally or scientifically in regard to his reason. It is enough for the dutiful child of a considerate father to know that "father says so," and this is the reason why he believes it; it may be the only reason he can possibly give, while apparent evidences are all against him, and argumentative reason is speechless. But faith in his father enables him to receive his word as he would receive the knowledge conveyed to him by any or all of his senses, and that word becomes real and substantial. So faith grasps the promises and assurances of God's Word with the same confidence with which the mind receives knowledge from without through the avenues of the senses.

This is faith; and anything short of this is only belief. The mind may yield assent, and the judgment stand convinced of an idea, without arousing the power of faith. But when faith grasps a proposition, that proposition becomes animated with the life and power of a present and material reality.

But faith has a mighty warfare to continually wage. Unbelief by every tactic known in war, honorable or dishonorable, aided by the powers of darkness, seeks to overcome this divine messenger of light. Doubts, insinuations, discouragements, arguments, science falsely so called, pride and arrogance, and a hundred other agents, are constantly employed by every form of attack to weaken and defeat the work of faith. The evil heart of unbelief is an element of weakness and cowardice in any warrior, and if encouraged will surely cause his defeat. It will keep millions of professed Christians out of the kingdom, as truly as it prevented Israel from entering the Promised Land. This is a time when many people talk of faith, and exalt faith, while in works they deny it.



The first illustration which the apostle gives of faith after his definition, will serve as an example of this: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Faith leads us to believe this because God has said so. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

*For he spake, and it was done; he commanded, and it stood fast.*" Ps. 33: 6, 9. But there are few, even of those who profess to have faith in God, who believe any such thing. The earth was "evolved," says modern science; "created," says the Bible; "evolved," echoes the modern believer, while the few who say "created" are treated with that contempt which worldly wisdom bestows on old-fashioned faith; and those who still cling to the old-time fact that the earth was formed in six days, are the subjects of a credulity so exceedingly simple and antiquated as to be regarded with mingled curiosity and pity. But here the battle is fought; science attacks the citadel of faith, and its defenders have fled, with the exception of a few who still hold out to believe that the worlds were framed by the word of God, that it was as possible for the Creator to perform this work bearing its ancient appearances as without them, and to have done the work in six days as in six billions of years.

Beginning with this attack upon the "Mosaic" account of creation, unbelief has ravaged the entire domain of the Old Scriptures. There are plenty, and far too many, of men to-day, even of those who minister in sacred things, who are encouraging this devastating work. The Old Testament is openly ignored and renounced. And with the contempt which is thus heaped upon his Word, the God of the Bible is in the same measure disparaged. This is done under the pretext of bestowing honor on Christ, an honor which he abhors and rebukes. This work having been accomplished to the satisfaction of the enemy of righteousness, it will next be in order to undermine faith in the New Testament. And this work is already begun in different quarters. One instance is the present work of Professor Steck, of the University of Berne, which aims to "analyze Paul and his writings out of existence." The work is attracting wide attention, and not a few adherents. Should his views stand, it would necessitate the throwing away of those epistles upon which the hopes of the church have been largely based.

Paul exhorts Timothy to "fight the good fight of faith." And when this glorious captain in the King's army came to lay aside his own armor, he could say, "I have fought a good fight, *I have kept the faith.*" But there remains a conflict to be fought in this generation. Christ, looking down to our times, exclaims, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" But little perhaps; however we trust there will be some. Surely some will stand by the Bible as it is; some will believe God in all that he has spoken. The world is being rapidly divided into two classes,—those who believe the Bible, and those who do not. To the latter class, all who insist upon criticising the Scriptures by human standards virtually belong, and towards the conclusions of skepticism they are rapidly drifting.

Influences are at work, both in the church and out of it, which tend to undermine our faith in the Bible. Those who choose to stand by the good old Book, must fortify themselves for every possible attack; they must wield the sword of the Spirit; they must have the law of the Lord written on their hearts, and printed in their minds.

## PROTESTANTISM IN EUROPE.

S. N. H.

THE present condition of the nations of Europe shows the evil of the union of church and state as existing at the time of the Reformers. That generation was intoxicated with the wine of Babylon; "because she made all nations drink of the wine of the wrath of her fornication." Rev. 14: 8. John thus describes the great system of apostasy: "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." Rev. 17: 4-6. It is well to consider that this *woman*, which represents a corrupt church, could not be thus described, had there not been an unlawful connection with the nations of the earth. The power to execute laws lies in the civil government. One of the evils of a union of church and state is that it brings religious persecution. A man may be arrested for stealing, and suffer imprisonment; but this is not religious persecution; it is simply a punishment inflicted because of the violation of the civil relationship existing between man and man. And this is the only province of civil government. It is to regulate the civil relations between citizens, and protect all alike in their worship of the Creator.

The introduction of the Christian religion into Norway, and the change to the Lutheran religion and its present attitude, illustrates to a certain extent the ecclesiastical condition of Europe. Christianity was introduced into the northern portions of Norway by the sword in the tenth century. Conversions from heathenism under St. Olaf were often marked with harshness and cruelty. But his zeal and persistency were at length rewarded by the extirpation of heathenism. He was king and saint. He established the Norwegian church by law, and watched its progress. Finally, after his death, only one thing was wanted to establish Christianity in the hearts of a superstitious people, namely, "miracles." This want the Romish Church understood full well how to supply. So the first step was to declare Olaf a true saint, which was done by Bishop Grimkel, and the assembled multitude verified it by their declarations. Many signs and wonders were said to have taken place at his death.

But though the miracles had not been wanting, Providence seemed to be against them. During the years of 1349-50, Norway was ravaged by a plague called by the people the "Black Death." This dreadful disease fearfully decreased the inhabitants, and many parts of the country became depopulated. The Archbishop Arne Vade, and all the members of the chapter board, died, with the exception of one man. Most of the officers of the church and temporal functionaries were swept away by the plague. From this time the magnificent cathedral at Trondhjem, where was the shrine of St. Olaf, went to decay. This was in spite of an effort on the part of the pope to restore the temple by means of the sale of indulgences to the wickedest people by a newly appointed bishop at Trondhjem; for on the 2nd of July, 1432, the church was struck by lightning and burned. Another effort was put forth to restore it; but in the early part of the sixteenth century another fearful conflagration in the city brought ruin to the church. Therefore from the

time of the "Black Death," the Roman Church in Norway gradually dwindled away, until the Reformation in Germany extended its influence into Norway, which gave it its decisive blow.

But in what way did Lutheranism give the death-blow to Romanism? Was it by the preaching of the gospel, as Luther and his contemporaries did?—Right the reverse. It was introduced into the country by royal command, without preparing the people by preaching the Word and conversion of heart. The Reformation by Luther bore its good fruit in Denmark soon after it began in Germany; but instead of letting the peaceable fruits of the gospel work its reform on the hearts of the people in a quiet manner, the tenets were introduced by a Parliamentary Assembly in Copenhagen in 1536. The same Assembly decided that Norway should be a limb of Denmark. Religious laws emanated from Copenhagen; and the people had not their hearts converted from heathenism in the first place. It required but little effort, with gentle persuasion, to establish by law a Lutheran national religion. The example of conversion had been set them by the introduction of Christianity from the mother of harlots, and Lutheran superintendents, or bishops, were installed throughout the nation.

But how far is the national religion of Europe to-day from the mother? It possesses the same spirit; it is founded on the same principles; it sustains the same relation to the people. Vital piety is as foreign as it was in Romanism. There are individuals who long to have their souls fed with the bread of life. They are tired of formalism. They want those words which are Spirit and life to enter the soul. Not finding this, many refrain altogether from church worship. But as piety leaves, and there is nothing but formalism remaining, they naturally drift back to their mother. The people say, "We can see no difference." It is the law of the land that separates them, rather than the principles which first moved the Reformers to become Protestants. They no longer protest. The warfare is over. In a passive state they assimilate into their original condition. Everything indicates this.

At Trondhjem, on July 1, 1869, the Lutherans began to rebuild the cathedral. They design to restore it to its original beauty and glory. The Roman Catholics themselves could be no more particular to restore all the images, and place them as they were placed when it was in its former splendor. The old ruins are gathered together and replaced, so that new articles may be made of the same size and form. Thus are they rebuilding the sepulchres of their fathers, and accepting their honored saints.

It is no marvel that God has sent a special warning to mankind to prepare for the second coming of our Lord Jesus Christ. The spirit of persecution is only slumbering, to afford God's people opportunity to do their work. Let them awake to their duty, and the ire of Satan will be aroused; and it will be seen that these days of tranquillity are days of special providence and mercy. The fires of pent-up wrath are already kindled, and are longing to issue as from a volcanic crater; and they will arise from a union of church and state under the name Protestantism. It is not the work of any one nation or people who will array themselves against Christ; but "the beast, and the kings of the earth, and their armies," will be "gathered together to make war against Him that sat on the horse, and against his army." Rev. 19: 19. "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 LOST TRIBES.

U. SMITH.

THE commonwealth of Israel originally consisted of twelve tribes. Under Rehoboam, the son of Solomon, ten tribes revolted, and set up a separate kingdom under Jeroboam. This went by the name of Israel, as the other was known by the name of Judah, that being the principal tribe that remained true to the house of David.

The kingdom of Israel gave itself up to idolatry until the patience of the Lord was exhausted, and he suffered those tribes to be carried away captive into the land of Assyria, from which country they returned no more, as tribes, into the land of Canaan.

From this circumstance some have jumped to the conclusion that only Judah was represented in Canaan after that; that Judah only is represented in the visible Jewish race of to-day; and that there are still ten tribes somewhere among the nations of the earth, known to the Lord as Israel, and the subjects of many gracious promises on his part yet to be fulfilled to them.

This conception has opened the door for a world of speculation as to where these ten lost tribes are, and who compose them, and when and how the Lord is to fulfill his promises to them in bringing them back to him, and giving them a place of honor and supremacy among the nations. And under the general designation of "The Age to Come," a thousand fancies, and schemes innumerable, relative to the restoration of Israel, are zealously maintained.

These might all be suffered to run their race unmolested and die in peace, did they not tend to foster in the minds of men a false idea of the coming of Christ, and change and pervert the nature of that event, and put far off the evil day, and throw a deceptive coloring over all the future, and paralyze all just sense of the preparation that is needed for the crisis we have soon to meet.

1. This view that ten tribes are yet to be restored, overlooks the positive declaration of the Lord that he had "rejected all the seed of Israel," and "cast them out of his sight." 2 Kings 17: 18-23.

2. The view that the ten tribes are still recognized among the nations of the earth, and are to be restored, overlooks the fact that when the Jews were permitted to return to their own land after the seventy years' captivity, some out of all the tribes joined themselves to the returning company, and so "all Israel" (Ezra 2: 70) was represented in Judea after the return; and those who chose to remain servants to the heathen in the land of their captivity, were no more accounted of.

3. The view that there are still great blessings to be bestowed upon, and promises to be fulfilled to, ten lost tribes as a literal seed, overlooks the fact that the new covenant was made, not with a portion of Israel only, not with the house of Judah merely, but with all Israel. The promise of that covenant specifically includes both Israel and Judah: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Heb. 8: 8. This covenant, after three years and a half of public ministry, setting forth its principles, its privileges, and its duties, was made by Christ at the last supper, just before his betrayal. Matt. 26: 26-29. Christ was one party, the twelve apostles were the other. Did ten of those apostles represent ten lost tribes, who were to have no part in the gospel for more than 1800 years, and some time after that to be restored?—Surely nothing of this kind. They represented "all Israel," who were then in Judea recognized as the people of God, and among whom Christ had labored. This

covenant is the channel through which all future blessings, of whatever name or nature, are to come; and they are for those only who accept the gospel. Those who are outside of the gospel are "far off" and "without hope." By the blood of Christ alone can they be brought nigh, and joined to, "the commonwealth of Israel," and become "fellow-citizens with the saints, and of the household of God." Eph. 2: 11-22.

In the light of these plain principles and unequivocal declarations of the Scriptures, it is evident that any view which supposes there are still among the nations ten lost tribes of Israel for whom a great work is to be done before the coming of Christ, is but a mirage of the desert, destined to mock the hopes and disappoint the efforts of its victims.

## IN NORTHERN NORWAY.—No. 3.

S. N. H.

THE railroad terminates at Trondhjem. From this place we take the boat which sails up the coast. If the reader will take a large map of Norway, he will be able to form some idea of the multiplicity of islands which lie up the northern coast, but he can form no idea of their size and appearance; neither can he get a correct conception of the coast by any description given. There is but ten per cent. of the land of Norway that is cultivated. It is a rocky, mountainous country. The people are hardy, kind, and hospitable; kind to the stranger, and kind to their animals. And in all dealings with the Norwegians it is well to remember, that, though you may be in a hurry, they seldom are, and there is not the slightest use of storming or becoming impatient, as it will only delay matters. Those wishing to get along well with the Norwegians, must treat them with the civility to which they are entitled by their honesty and friendliness to the traveller. Many of the guards and railway officials, steamboat officers, and those holding positions of any kind, speak more or less English, so it is not difficult to travel there, although you may not understand the language.

Bodøe is six hundred and fifty-six miles north of Trondhjem. There is laid down in the "Norges Communicationer," forty-four stations between Trondhjem and Bodøe at which the vessel stops on its way. It does not go to the docks of any of these, and there are but few docks to which it could go; but it anchors a short distance from land, and the boats come to it to bring and receive freight and passengers. The route lies among these islands and in the fjords. The fjords are deep arms of the sea, frequently only a few rods wide, running into the mainland, amidst the mountains and hills, sometimes for miles. The water is often two and three hundred fathoms deep. Winding our way among these islands and in the midst of the mountains, the scenery is grand in the extreme. The tour along the most northern coasts of Norway is considered one of the most beautiful and interesting of the whole country. Steamers ply between the larger and smaller islands which skirt the coast, and whose range is almost uninterrupted, except in a few places, where we were obliged to sail in the open sea for a while.

It requires a two days' journey to reach Bodøe. The first day's journey from Trondhjem is not particularly interesting. We travel first along by the naked, uninviting coast of Fosen. This is a large district containing 35,280 inhabitants, who obtain their living principally by fishing, as it is excellent fishing ground, and there is but little soil to cultivate. The second day's journey is through a constantly changing scenery, of which it may truthfully be said that no part of the

northern world presents its equal. Each year there is an increasing travel of foreigners. The waters lying among the islands and in the fjords are so protected by the mountains that for much of the way there is scarcely a ripple upon their surface. This affords an opportunity of enjoying the glorious beauties of nature, and admiring the marvellous forms of the mountains, which in ceaseless variety glide past. Nordland (which is the name given to this district) is altogether an Alpine region by sea; it has likewise its Alps of the most extraordinary size and forms, often such that it would be beyond the wildest imagination to create their equals.

Nordland contains over 300,000 inhabitants, who all, with a few exceptions, live along the coast, and whose chief means of support is the fisheries. Many of the islands are nothing but bare, naked rocks, while others are covered with moss, and at the foot of the hills are patches of soil. In all of the various nooks are little settlements; where they are of sufficient size, there is a village with its meeting house. At Bodøe we have a view of the midnight sun from May 31 to July 11. As we pass Bodøe, we reach a large group of islands, the two main portions of which are Loffoden and Vesteraalen; these also belong to the Nordland district. These islands have a population of over 26,000. At various points on the route there are stations where other steamers connect, so that three times a week there is a mail connection with the outer world. It is about one hundred miles from Bodøe to the principal station among these islands. It is at these islands where the cod-liver oil is put up in abundance, it is said from many other kinds of fish as well as the cod, and shipped to all parts of the world. During the fishing season, the water is literally covered with boats. There are many thousands of them. There are three kinds of cod, cured in as many different ways, and they find market in Italy, Spain, Holland, and the United States. Salmon and herring are also caught in abundance. The fishing season is from about the first September to the middle of April.

North of Nordland lies the Tromsøe district with about 54,000 inhabitants, and Finmarken with 24,232. In these divisions the people are principally supported by fishing, although there is much farming land on the coast for about two hundred miles south of Tromsøe. Tromsøe lies about three hundred and fifty miles north of Bodøe, and 1006 miles north of Trondhjem. This is the most northern point that we visited. Tromsøe contains 6000 inhabitants. Two hundred and ten miles farther north is Hammerfest with its 2100 inhabitants, the farthest north of any town in the world. There are scattered people, however, living farther north, and steamers round the cape to Vadse, a city of 2000 inhabitants.

The farming south of Tromsøe consists chiefly of growing barley and oats, and in some places a few potatoes. The summers are short, being about three months long, and beginning in June. They raise cattle, sheep, and ponies, all of which are small, but are of excellent quality, especially can this be said of their ponies and cows. The natural scenery of Tromsøe is extremely grand, and in the valleys of the interior there is often a beautiful and luxuriant forest growth. The people of the whole country are intelligent and well educated, and those of the cities especially so; and many seek to make themselves familiar with the English language. Nordland and the greater part of Tromsøe constitute the old Norwegian possessions, and here it was that, both in ancient times and in the Middle Ages, many of the most distinguished families settled.

In our next we will speak of the midnight sun and of this country as a missionary field.

## 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:—

Will you please explain those words of Christ's in John 16:23: "In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you."

The meaning of these words seems to be this: All blessings come to us from God the Father. As James says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." Christ is the medium through which divine grace manifests itself. It is through him that we have access to God, and through him God communicates his blessings to mankind. Christ does not exalt himself as an independent deity. He is worthy of worship; all the angels worship him. But there was danger that his appearance upon earth might be the cause of detracting from the glory of the Father and of exclusive honor being paid to Christ. This the Saviour everywhere seeks to avert. In one place he says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21. Christ is our Advocate, and prayers should be directed to the Father in Christ's name. Hitherto they had not learned to pray in his name; now they were to ask in his name, and he would do it.

There may be perceived a strong tendency in the same direction of ignoring the honor due to the Father in our day. The law of God is dishonored, and people discriminate in favor of what they are pleased to call the precepts of Christ, creating in their own minds a distinction which does not exist. It is said that "Christ is sufficient," etc. This is true when we consider Christ in his true character as the representative of the Father, and worship the Father through him and in the same way he did. But many commit the fatal mistake of setting God, the law, and the Old Testament on one side; Christ the gospel, and the Gentile church on the other, and in choosing the latter they throw contempt upon the other. But Christ speaks plainly and repeatedly against such a course.

### QUESTION ON THE SABBATH.

C. P. BOLLMAN.

A CORRESPONDENT asks, "How can we prove from the Bible that Saturday, or Sabbath, is the seventh day?"

The fourth commandment says: "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." Language could not be plainer; for in this it is expressly stated that the seventh day is the Sabbath, and no comment on, or alteration in, the wording could make it more explicit. But right here it is objected by some that the commandment does not mean the seventh day of the week, but only the seventh day after six days of labor. But this, too, is definitely settled by the Scriptures.

Referring to Matt. 28:1, we read: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." This text shows that the first day of the week is the one immediately following the Sabbath, consequently the Sabbath must be the seventh day of the week; and thus it is proved, and proved by the Bible, not only that the Sabbath is the seventh day, but that it is the *seventh day of the week*.

But possibly our querist wishes to know how we can prove by the Bible that the day commonly called Saturday is the identical seventh day observed by the Hebrews from Sinai to the present. This cannot be proved by the Bible alone; for the reason that even the latest book of the New Testament was written not later than about 66 years after the crucifixion; and no one ever claims that during that time any change was made in the days of the week. Indeed, no author of any note whatever has ever set up the claim that the day now called Saturday is other than the seventh day of the Hebrew week. Indeed, the existence of the week among all nations in all historic times, and the fact that the week is everywhere the same, and that it has always been the same, is positive and unimpeachable evidence that there has been no change in the days of the week, not only this side of the cross, but that there has been no such change since the creation of man. There is absolutely nothing in nature to suggest the division of time into weeks; and if the original week had ever been lost, confusion must have resulted. But there has never been any such confusion. On this very point the "Encyclopedia Britannica," art. "Calendar," says:—

"As it [the week] forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability."

Thus it appears that the existence of the week which has come down to us from the creation is at once an evidence of the truth of the Bible account of creation, and an indisputable evidence that the ancient Sabbath has not been lost, but that it is the day now commonly known as Saturday, the seventh day of the week.

### THE BOOK OF JOB.

Is it inspired of God? Is it entirely inspired of God? or is it simply a novel, a finely arranged imagery, based wholly upon imagination, written by some learned men of Job's-time or later, as a moral dialogue? Was it by the design and direction of God that it became a part of the Old-Testament Scriptures? or is it an unfortunate intrusion, permitted by God, but not directed by him? And this involves the still greater question whether the Bible as a whole is entirely from God; or whether we (men of all nations, good and bad, ignorant and learned) unto whom the Bible comes, are left to be judges of its inspiration, and to be judges for ourselves which books are inspired, and which are not.

In other words, has God appointed each individual man on earth a committee of one to compile a Bible to suit his judgment, out of all these books, said by some to be entirely inspired, by others partially so? Is this the character of the book to which Christ refers all men, and of which he commands them: "Search the Scriptures; for in them ye think ye have eternal life, and they are *they which testify of me*?" and was he not aware of the fact that the books of Job and Ecclesiastes and the Song of Solomon were parts of what the Jews held as the Scriptures, the sacred writings, and which Paul designates as the oracles of God? Rom 3:2.

Were these Scriptures the oracles of God, or were they only in part the oracles of God, containing erroneous books, teaching erroneous doctrines— oracles of men? If the latter view be the correct one, why did Jesus not except these books when referring to the Scriptures and urging upon us their careful, searching study? Did he not rather forbid such a view, when he quoted to the tempter the words of Moses, "It is written, That man shall not live by bread alone, but by every word of God"? Luke 4:4; Deut. 8:3. And again, "Is it not written in your law, I said, Ye are gods?" "and the Scripture

cannot be broken." John 10:34, 35; Ps. 82:6.

The book of Job was a part (doubtless one of the oldest parts) of those writings called "your law" and "the Scripture," and Jesus knew it. In the face of this statement, can any part of the book of Job be broken, or the book as a whole be broken off from, or taken out of, the Scriptures?

But more directly to the book of Job itself. If any people upon the earth, or in any age of the world, ought to give more careful and considerate thought to this book than others, that people certainly are those who are waiting for the second advent of Christ. For in their time of waiting, amidst the apparent triumph of the wicked, they are directed to this book especially. James 5:7-11. And here, after exhorting them to patience and giving them the example of the husbandman patiently waiting for the fruit of his labor, and cautioning them not to grudge against those who are more prosperous apparently, he exhorts them to take "my brethren the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job."

Where had those latter-day Christians heard of the patience of Job, unless that book were recognized as coming down to them to the very last days, among the prophets to whom he refers? And how would we see the end, design, object, and pitiful tender mercy of God in Job's case, unless God were really and truly connected with his experience and history? Does not this indorse this book and that experience as among the things written aforetime for our learning, that we, through comfort of the Scriptures, might have hope? Rom. 15:4.

That Job is a real person, a righteous man and servant of God, is also recognized by God himself outside and independent of the book of Job itself. In view of impending judgments, the Lord says by the mouth of the prophet Ezekiel, "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." Eze. 14:14. Shall we not, then, as Christians who are looking for the coming of the Lord, follow the advice of James, and learn from the books of Jeremiah, Job, and others, of the sufferings and patience and final victory of these men of God, and endeavor, in a similar situation, by the grace of God to follow their example?

We think a most critical and careful study of Job, verse by verse, chapter by chapter, and as a whole, will abundantly reward any one, and present views of the matchless power and sovereignty of God, hardly to be found in other parts of the Bible. For there God speaks for himself upon these points, and reveals himself to Job, not through the reason simply, but through views of his unapproachable creative power and wisdom.—*Geo. B. Starr, in Present Truth.*

"By the deeds of the law there shall no flesh be justified." Why? Has the gospel superseded the law as a means of justification?—No; the law never was a means of justification to any who had transgressed it; "for by the law is the knowledge of sin." The gospel of Christ is the only means by which a *sinner* can be justified. The Scriptures inform us that the gospel was preached to Abraham, and that he was justified by faith, not by the deeds of the law. "He believed in the Lord; and he counted it to him for righteousness." Gen. 15:6. Yet God said: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. "Faith wrought with his works, and by works was faith made perfect." Now, if we are justified by faith in the same Saviour in whom Abraham believed, is there any good reason why we should not keep the same commandments which he kept?

## Missionary.

### COMING.

"Thy King cometh unto thee." Zech. 9:9.

HE comes! he comes! our longing souls to gladden,  
To bring the dawn of light to weary eyes,  
To vanquish sin, and ill the heart that sadden,  
To turn to songs our sorrows and our sighs;  
He comes to dry the eyes all dim with weeping,  
To banish evil, make an end of strife,  
To give to those who sow in tears, their reaping,—  
The golden harvest—sheaves of light and life.  
He comes! He comes! —Canon Bell.

### GISBORNE, NEW ZEALAND.

Our labor in Gisborne has closed for the present, and we are now preparing to take up the summer's work. During the months spent here, we have experienced much kindness from the people, and they have listened attentively to the message. Nineteen have decided to obey by keeping the Sabbath, and others are halting, having a desire to obey and yet clinging to the world. On Sunday, Nov. 3, we had baptismal service, when ten put on the Lord Jesus by baptism. We have rented a hall where all our meetings are held. The Sabbath-school numbers thirty-two, and eighteen have joined the tract society. A club of twenty Echos is taken, and about five hundred tracts have already been distributed in the district. The Lord has blessed those who have made a full surrender, and they testify to the power and beauty of the truth. Bro. Glass, of Napier, will take charge of the work for a time. Our last Sabbath meeting was a precious season; and though our hearts were sad at the thought of having to part from those of like precious faith, yet we know the Lord will remain, and his Spirit will perfect that which is wanting. A Sabbath-school library has been formed, and much interest is taken in the subjects bearing on the message. The Testimonies are being read, and the hearts of the brethren unite in closer sympathy as they see the signs proclaiming the Master near. We must leave the seed sown in the care of the great Lord of the harvest, praying that fruit may be found to his honor and glory in the day of his appearing.

We have met with considerable opposition during our work here, but it has been mostly of an underhand character. A tract by some unknown writer has been distributed, setting Christians free from the law, yet enjoining first-day observance. We do not fear that this will have much weight with honest minds who take the Bible as their rule of life. There is no "Thus saith the Lord" for setting aside his law; but such a necessity does exist in the carnal mind; "it is not subject to the law of God, neither indeed can be." After men have said all they may about the boasted change, the law still reads, "The seventh day is the Sabbath," and ever will; for "All his commandments are sure; they stand fast forever and ever, and are done in truth and uprightness."

R. HARE.

### THE CALIFORNIA CAMP-MEETING.

The California camp-meeting in Oakland has just closed. This has been the largest gathering of our people ever convened on the Pacific Coast. The number of campers was nearly 1,500, occupying 275 tents. The number enrolled in the camp-meeting Sabbath-school on the first Sabbath of the meeting was 1,082, including officers, and 1,162 on the second. The contribution for the Hamburg Mission was 325 dollars.

The preaching, which, though to some extent what might be called doctrinal, was also of an intensely practical character, and many were the expressions of gratitude and thanksgiving to God

heard in the various social meetings for the good practical Christian instruction given. Several opportunities were given for the unconverted and backslidden to manifest their desire to give themselves to the Lord, and about two hundred responded.

Elders W. C. White and A. T. Jones and Sister E. G. White were present at the meeting, besides the ministers of the California Conference. Bro. Jones was present also throughout the workers' meeting, which preceded the general camp-meeting. Sister White spoke on several occasions with her usual clearness and freedom, while Bro. White's counsel and his words of cheer will tell for good in the work of the various societies throughout the coming year.

The work planned for the year to come is greater than ever before. The California Conference now includes, in addition to the State of the same name, the State of Nevada and the Territories of Utah and Arizona, the two latter being annexed at this meeting at the request of the General Conference Committee. The sum of over 3000 dollars in cash and pledges was raised for the ship and city mission work, and for establishing the work in the annexed territory.

The Tract and Missionary Society elected five vice-presidents, who will give their entire time to the field work of the society, and to that of the National Religious Liberty Association recently organized in the East. The Health and Temperance Association will put a lecturer into the field, and the Sabbath-school Association elected a vice-president who will devote his entire time to Sabbath-school work throughout the Conference.

C. P. BOLLMAN.

### GENERAL MEETING AT WASHINGTON, U. S.

This meeting was appointed to be held Sept. 25-30, for the purpose of organizing a Conference and other branches of work. We reached the city Wednesday, the 25th. A tent-meeting was in progress, conducted by Brn. J. E. and H. E. Robinson. The weather had not been very favorable; but the attendance was good, and the interest very encouraging. During the time of our general meeting, the services in the forenoon were held at the hall, and in the afternoon and evening at the tent. The regular series of meetings in the tent was continued, and the interest was on the increase. The tent was full every evening, and all seemed to listen with close attention.

In the organization of the Conference, Elder J. E. Robinson was elected President; Elder H. E. Robinson, Secretary; T. A. Kilgore, Treasurer; Executive Committee: J. E. Robinson, H. E. Robinson, D. E. Lindsey, W. H. Saxby, and A. Carlstrom. A tract and missionary society and a Sabbath-school association were organized. A health and temperance association had been organized some time before this. All the business was characterized by the greatest harmony. Love and good courage filled every heart.

Our meeting on the Sabbath was a most precious season, and one that will long be remembered. In the morning we enjoyed an interesting Sabbath-school. This was followed by a discourse from Epl. 4:1-6. After a short intermission, we again assembled, and after a few appropriate remarks, proceeded to set apart to the holy ministry Bro. D. C. Babcock, by prayer and the laying on of hands. The blessing of the Lord witnessed to the action taken. A social meeting followed, and it was one of the most precious seasons I have witnessed in a long time. It was good to be there. Quite a number who had been favorable to the truth, but had been holding back and not fully committing themselves, took a firm stand for the truth at this meeting.

It was indeed a season of much encouragement to all. We see no reason why there may not be a strong church in Washington. The results of the Bible work done in the past are now plainly manifest. A number of our brethren there work in the Government departments. This would seem very difficult, but the providence of God has certainly favored many of them. This, too, is a source of encouragement.

The new Conference starts out under favorable circumstances, and we see no reason why it may not become one of our most important fields. May God's blessing be over that field, and may prosperity attend the labor put forth, to the salvation of many souls and the glory of God. Individually, I feel of good courage for the work in that field.

O. A. OLSEN.

### THE SWISS CAMP-MEETING.

The second camp-meeting of Central Europe was held at Bienne, Switzerland, Aug. 27 to Sept. 3. It was with considerable perplexity that the place of meeting was selected. A central location, and at the same time a French and German city, was desired. No other place met these wants so fully as Bienne, it being a railroad centre, and easily reached by all our churches in Switzerland. The city is located on the eastern side of the Jura Mountains, at the head of a beautiful lake, and on the border of one of Switzerland's finest valleys. It has a population of 15,000, and the villages in the immediate vicinity about 10,000 more. Two-thirds are German and one-third French. While most desirable for situation and language, Bienne is called the roughest place in Switzerland. Some time since, while the Salvation Army was holding meetings in the Methodist church, the building was wrecked by a mob, and the furniture destroyed. The entire police force was present, but they could effect nothing. The result was a law prohibiting the Army's holding any sort of meetings.

Many predicted that an encampment would meet no better fate. It was said that if we could hold a camp-meeting in Bienne, we could in any part of Switzerland. Many favored a trial. So a lot was secured not far from the centre of the city. It was a fine meadow, with hedge, large trees, and streets on three sides. The grounds admitted of perfect order in the arrangement of tents, which gave the camp an attractive appearance. It consisted of two large pavilions for French and German meetings, a large boarding tent, and sixteen family tents.

On the opening evening, a goodly number of our people were present. Many from the city and surrounding villages thronged the grounds, and gathered in dense crowds at the entrances to the tents, anxious to get a glimpse of what was going on within, but not willing to risk an entrance. About two hundred, however, entered. While the congregation was singing, some roughs within the tent tried to set the ball of disturbance rolling with a few outlandish yells. During the sermon, the speakers were almost broken down by the loud talking, fire-crackers, whistling, and sneering laughter of the crowd. The following day many citizens were on the grounds, and quiet prevailed; but with the shades of evening the forces of darkness gathered. Both tents were full, and the grounds swarmed with people. As the meetings progressed, the crowds grew more turbulent and noisy. All efforts to secure order made matters worse. Several ropes were cut, and many trembled for the results. The next day we were informed that two hundred had banded themselves together to tear down and burn the tents the following night, and we were advised to put ourselves under the protection of the American consul.

Our situation was serious. Should we resort to such extreme measures for protection, or should our

## News Summary.

meeting be broken up, it would put an end to our camp-meetings in Switzerland. We therefore organized our brethren, to do all in our power to preserve order, and for protection, if necessary, and then together sought God's protection and help. The city furnished more police, and that night the tide was turned. The roughs felt foiled in their attempts, and gradually withdrew, while the better classes remained. This change for the better continued till the close. In this respect, a marked victory was gained. The weather was delightful. Scarcely a cloud was seen above the horizon; the air was serene, and the temperature most agreeable. The blessing of the Lord rested upon the camp, and all hearts were filled to overflowing with gratitude. At all the day and evening services, the tents were well filled with attentive listeners; the Lord gave his servants power in proclaiming the truth, the main features of which were presented. A large interest was awakened. Many were convinced of the truth, and quite a number deeply convicted, some of whom began to obey before the meeting closed. One man who had never heard of an S. D. Adventist, saw a newspaper notice of the meeting, and came half way across Switzerland to attend it. He now returns rejoicing in the truth, which fills a long-felt want in his heart. It was with deep regret on the part of the people that the meeting closed, so anxious were they to hear more. Brn. Erzenberger and Comte will remain to follow up the interest.

To our own people, the meeting was a most precious season. With few exceptions, all remained till the close. It was to us a week in Eden, and with reluctance we returned to our formal round of work in the world. Oh, how good it is to dwell in the presence of God! How our hearts long for the glad day of deliverance, when, with the good and blessed of all ages, we may ever dwell in Paradise restored!

In connection with the meeting, the annual sessions of the Conference, Tract Society, and Sabbath-school Association were held. Good harmony prevailed throughout. Encouraging reports were given from Switzerland, Germany, Russia, France, and Algeria. Five churches were received into the Conference. Over one hundred were reported baptized in Switzerland, France, and Algeria, during the past Conference year; and at the close of the camp-meeting, sixteen more were baptized.

The attendance of our own people was much larger than last year. Although not accustomed to tent life, all did nobly in neatly and comfortably arranging their tents within. This helped to make a good impression; for those that came on the grounds were not satisfied till they had looked into every tent. It is estimated that not less than 10,000 people were on the grounds during the meeting. French and German sermons were preached at the same time in the pavilions at opposite ends of the grounds, while in all sessions of the various organizations the two nationalities were united.

The meeting ended with a spirited union social meeting on the morning of Sept. 3, at the close of which Bro. Jacob Klein was ordained to the sacred office of the ministry, preparatory to his going to Russia, where it is a dangerous thing to preach our faith. The peculiar circumstances made the occasion doubly solemn. The Spirit of the Lord was present in a large degree, and the whole congregation was deeply moved.

By four o'clock of the same day, the tents were all packed and stored, and the grounds cleared; and a few hours later, the grounds were drenched with heavy showers. Several days immediately before and after the meeting were rainy and cold, so that we could but feel that the Lord had especially blessed us with good weather. In all respects the Lord abundantly blessed us far beyond what we deserved, and to him alone we ascribe all the praise.

H. P. HOLSER.

An antislavery conference has just been held in Brussels.

The population of Africa, as estimated by Stanley, is 250,000,000.

Professor Newton estimates that 400,000,000 meteors fall to the earth annually.

Since 1860, the United States has expended more than a billion dollars in pensions.

In the five leading colleges of Japan, one in every twenty of the students is a Christian.

The wheat crop of the United States this year is estimated at nearly 500,000,000 bushels.

Last year the British Government in India derived an income of £6,000,000 from the opium monopoly.

An enormous catch of mackerel is reported from the coast of Ireland, county of Skibbereen, this year.

It is said that there are over 600,000 regular opium-eaters in the United States, of whom 20,000 are in Chicago.

The increase in the Post Office receipts in England during the past quarter amounts to over a quarter of a million.

It is said that 10,000,000 square miles of the earth's surface, occupied by heathen, have never been entered by missionaries.

The new palace of which the Emperor of Japan has just taken possession, cost £800,000. It is furnished in European style.

During the first half of the present year, £690,000 in native gold from the Transvaal has been sent home to England.

The record of casualties on the railways in the United Kingdom for the first six months of the present year is 551 killed, and 5,089 injured.

Thirty years ago, 24 per cent. of the inhabitants of Great Britain were engaged in agricultural pursuits; now only 14 per cent. are so occupied.

Japan is purchasing electrical machinery in the United States in large quantities. The light is growing in popularity throughout the empire.

"Abolish the drink, and you may close all the police-courts but one in London," declares Mr. Horsley, the sometime chaplain of Clerkenwell Prison.

Russia continues her military preparations as though war were imminent, though the Czar protests that he "prays God to avert" such a calamity.

A proposition is under consideration to hold in Cologne, in 1890, an International War Exhibition, consisting of all articles appertaining to war or armies.

The fund contributed in aid of the London dock laborers' strike amounted, according to the amended balance sheet, to £48,000; the surplus is £5000.

An Association has just been organized in Melbourne, whose design is to secure, if possible, the opening of the public libraries, museums, and art galleries on Sundays.

A Scotch gentleman connected with the China Inland Mission is worth £200,000, and lives on a shilling a week, devoting his entire fortune to the work of the mission.

The leading politicians of Australia are freely expressing their minds on the subject of Australian federation, and are generally emphatic in favor of the movement.

A London paper estimates the money left by will to religious, educational, and charitable institutions in England during the first half of the present year at £1,000,000.

Of the 1,060 men in the Eastern Penitentiary of Pennsylvania, only 19 were trained mechanics, a fact which shows that men who are trained to work seldom become criminals.

San Francisco spends 40,000 dollars a day in her dram shops. Probably 10,000 dollars of this is thus wasted by her working men, who complain of "capital, monopoly, and Chinamen."

Half the railway mileage in the world—over 160,000 miles—is in the United States. These railways were built at a cost of 10,500,000,000 dollars, and it takes 1,250,000 men to run them.

Passenger elevators having electric motors are much in use in England. The Bank of England has utilized its electric plant for that purpose.

In Hungary a systematic plan for the removal of objectionable husbands by poisoning has been discovered. Eighty women have been arrested, half of whom have lost their husbands within a short period.

That the increased wages paid to the London dock laborers may not result in diverting trade from London to other English ports, steps are being taken to form a dock laborers' union in every port in England.

The whole number of visitors at the Paris Exhibition, according to an estimate made Oct. 5, was 22,000,000. The surplus over expenditures is officially stated at £320,000, including the Government subsidies.

In 1888 there were in the United Kingdom 19,812 miles of railway open for traffic, with a paid-up capital of £864,695,963. The gross receipts for the year were £72,894,665, and the working expenses £35,132,538.

According to the *Missionary Review* for September, "the demand for the Arabic Bible is so great, that although the printing presses in Beirut are kept working night and day, pace cannot be kept with the orders."

M. Henri de Beaumont, a French statistician, says that there are 9,000,000 Germans who have made their homes outside the fatherland. Of these the United States has 7,000,000, and the Australian colonies 62,000.

China has eighty-two medical missionaries, and mission hospitals and dispensaries in several cities. The better class of Chinese highly appreciate this work, and bear the larger part of the expense of the hospitals.

The American Board of Foreign Missions has in Asiatic Turkey 45 ordained missionaries and nearly twice as many lay missionaries, besides 750 native laborers. They have 100 churches, with a membership of 9000.

A wholesale attempt to defeat justice by bribing the jury has been disclosed in connection with the Cronin murder trial in Chicago. Two bailiffs and several prominent citizens are implicated. Several arrests have been made.

The Government of Denmark appropriates £10,000 a year for the maintenance of dairy schools. As a result, there is a lively demand for Danish dairy products, and the exports of butter have increased from £420,000 to £2,600,000 per annum.

An International American Conference has just been held in Washington, at which all but three of the American nations were represented. One of the objects is to develop a more extensive commerce among the nations of the American Continent.

Mr. H. M. Stanley and party, accompanied by Emin Pasha, are now in the territory belonging to the German East African Company, and it is expected that they will reach the coast north of Zanzibar by Dec. 1. The party consists of 750 natives and the adherents of Emin Pasha.

The United States Government has detailed a vessel to carry an astronomical party of twenty-five men to the coast of South Africa, to observe the total eclipse of the sun on the 22nd inst. The party carry a large quantity of apparatus. A competent naturalist accompanies the expedition.

Brazil has just passed through a bloodless revolution; and as a result, the empire has passed away, and a republic has been established. The revolution is the outcome of the arbitrary course of the Princess Donna Isabel and her husband, who, as regents, have made themselves very unpopular. The royal family have gone to Europe, but retain their civil list.

The Moravians have three hospitals for lepers, each doing a work not less valuable and self-sacrificing than that to which Father Damien gave his life. The first was established in 1818 among the Hottentots of South Africa; a second asylum was established soon after on Robben Island off the Cape of Good Hope; the third was established in 1867 in Jerusalem. In each place the missionaries reside with the patients.

The Madras Bible Society was established in 1820. Under its auspices, the Bible, in whole or in part, has been published in eleven of the languages of the East. In 1888, the society sold over 130,000 copies. It employs sixty colporters, and has distributed the Bible among natives of India residing in Burmah, Ceylon, South Africa, the Mauritius, the Straits Settlements, the West Indies, and British and Dutch Guiana.

## Health and Temperance.

### SONG OF THE WATER DRINKER.

O! WATER for me! bright water for me,  
And wine for the tremulous debauchee!  
It cooleth the brow, it cooleth the brain,  
It maketh the faint one strong again;  
It comes o'er the sense like a breeze from the sea,  
All freshness, like infant purity.  
O! water, bright water, for me, for me!  
Give wine, give wine, to the debauchee!

Fill to the brim! fill, fill to the brim!  
Let the flowing crystal kiss the rim!  
For my hand is steady, my eye is true;  
For I, like the flowers, drink naught but dew.  
O! water, bright water's a mine of wealth,  
And the ores it yieldeth are vigor and health.  
So water, pure water for me, for me!  
And wine for the tremulous debauchee!

Fill again to the brim! again to the brim!  
For water strengtheneth life and limb!  
To the days of the aged it addeth length,  
To the might of the strong it addeth strength.  
It freshens the heart, it brightens the sight,  
'Tis like quaffing a goblet of morning light.  
So, water, I will drink naught but thee,  
Thou parent of health and energy!

When o'er the hills, like a gladsome bride,  
Morning walks forth in her beauty's pride,  
And, leading a band of laughing hours,  
Brushes the dew from the nodding flowers;  
Oh! cheerily then my voice is heard,  
Mingling with that of the soaring bird,  
Who flingeth abroad his matins loud,  
As he freshens his wing in the cold grey cloud.

But when evening has quitted her sheltering yew,  
Drowsily flying and weaving anew  
Her dusky meshes o'er land and sea,—  
How gently, O sleep, fall thy poppies on me!  
For I drink water, pure, cold, and bright,  
And my dreams are of heaven the livelong night;  
So hurrah for thee, water! hurrah, hurrah!  
Thou art silver and gold, thou art riband and star,  
Hurrah for bright water! hurrah, hurrah!

—E. Johnson.

### A LESSON FOR THE TIMES.

MRS. E. G. WHITE.

ENTIRE abstinence from every pernicious indulgence, and especially tobacco and intoxicating drink, should be strenuously taught in our homes, both by precept and example. Upon no consideration should wine be placed upon our tables. Our children should grow up to consider it a deadly evil, leading to misery and crime.

The youth of to-day are the sure index to the future of society; and as we view them, what can we hope for the future? These young men are to take a part in the legislative councils of the nation; they will have a voice in enacting and executing its laws. How important, then, it is that the voice of warning should be raised against the indulgence of perverted appetite in those upon whom such solemn duties will rest. If parents would zealously teach total abstinence, and emphasize the lesson by their own unyielding example, many who are now on the brink of ruin might be saved.

What shall we say of the liquor-sellers, who imperil life, health, and property, with perfect indifference? They are not ignorant of the result of their trade, but they become callous of heart. They listen carelessly to the complaints of famishing, half-clad mothers and children. Satan has no better agents by which to prepare souls for perdition, and he uses them with most telling effect. The liquor-seller deals out his fiery draughts to men who have lost all control of reason and appetite; he takes their hard-earned money and gives no equivalent for it; he is the worst kind of robber.

We find in the special precepts given by God to the Hebrews, this command: "If an ox gore a man or a woman that they die, the ox shall be surely stoned, and his flesh shall not be eaten; but the

owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned and his owner also shall be put to death. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him." "And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein, the owner of the pit shall make it good, and give money unto the owner of them, and the dead beast shall be his."

The principle embodied in this statute holds good in our time. The liquor-seller compares well with the man who turns a vicious ox loose upon his neighbors. The liquor-seller is not ignorant of the effects of the fiery draught which he deals out unhesitatingly to husbands, fathers, youth, and aged men. He knows that it robs them of reason, and in many cases changes them to demons. The liquor-seller makes himself responsible for the violence that is committed under the influence of the liquor he sells. If the drunkard commits murder under the effect of the maddening draught, the dealer who sold it to him, aware of the tendency of its effect, is in the sight of God equally responsible for the crime with him who did the deed.

The liquor-dealer digs a pit for his neighbor to fall into. He has seen the consequences of liquor-drinking too often to be ignorant of any one of their various phases. He knows that the hand of the man who drinks at his bar is likely to be raised against his own wife, his helpless children, or his aged father or mother. He knows, in very many instances, that the glass he hands to his customer will make him a raging madman, eager for quarrel and thirsting for blood. He knows that he is taking bread from the mouths of hungry children, that the pence which fall into his till, and enable him to live extravagantly, have deprived the drunkard's children of clothes, and robbed his family not only of the comforts, but of the very necessaries of life. He is deaf to the appeals of weeping wives and mothers, whose hearts are breaking from cruelty and neglect.

Crimes of the darkest dye are daily reported in the newspapers as the direct result of drunkenness. The prisons are filled with criminals who have been brought there by the use of liquor; and the blood of murdered victims cries to heaven for vengeance, as did the blood of Abel. The laws of the land punish the perpetrator of the deed; but the liquor-seller, who is also morally responsible for it, goes free; no man calls him a murderer; the community looks calmly on his unholy traffic, because justice is fallen in the streets, and equity cannot enter. But God, who declared that if a man owned a dangerous ox, and knew it to be so, yet let it loose upon his neighbors, if it caused the death of any man or woman, he should pay the penalty with his own life,—that just and terrible God will let fall the bolts of his wrath on the liquor-vender, who sells violence and death to his fellow-men in the poisonous cup of the inebriate, who deals him out that which takes away his reason and makes him a brute.

Parents who freely use wine and liquor leave to their children the legacy of a feeble constitution, mental and moral debility, unnatural appetites, irritable temper, and an inclination to vice. Parents should feel that they are responsible to God and to society to bring into existence beings whose physical, mental, and moral characters shall enable them to make a proper use of life, be a blessing to the world, and an honor to their Creator. The indulgence of perverted appetite is the greatest cause of the deterioration of the human race. The child of the drunkard or the tobacco inebriate usually has the depraved appetites and passions of the father intensified, and at the same time inherits less of his self-control and strength of mind. Men who are naturally calm and

strong minded not infrequently lose control of themselves while under the influence of liquor, and, though they may not commit crime, still have an inclination to do so, which might result in the act if a fair opportunity offered. Continued dissipation makes these propensities a second nature. Their children often receive the stamp of character before their birth; for the appetites of the parents are often intensified in the children. Thus unborn generations are afflicted by the use of tobacco and liquor. Intellectual decay is entailed upon them, and their moral preception is blunted. Thus the world is being filled with paupers, lunatics, thieves, and murderers; and disease, imbecility, and crime, with private and public corruption of every sort, are making the world a second Sodom.

For the sake of that high charity and sympathy for the souls of tempted men for whom Christ died, Christians should come out from the popular customs and evils of the age, and be forever separated from them. But we find in the clergy themselves the most insurmountable obstacle to the promotion of temperance. Many are addicted to the use of the filthy weed, tobacco, which perverts the appetite, and creates the desire for some stronger stimulant. The indifference or disguised opposition of these men, many of whom occupy high and influential positions, is exceedingly damaging to the cause of temperance.

### DEATH'S PRIME MINISTER.

DEATH, the king of terrors, was determined to choose a prime minister; and his pale courtiers, the ghastly train of diseases, were all summoned to attend, when each preferred his claim to the honor of this illustrious office. Fever urged the numbers he had destroyed; cold Palsy set forth his pretensions by shaking all his limbs; Gout hobbled up, and alleged his great power of racking every joint; and Asthma's inability to speak was a strong though silent argument in favor of his claim. Stone and Colic pleaded their violence, Plague his rapid progress in destruction; and Consumption, though slow, insisted that he was sure.

In the midst of this contention, the court was disturbed with the noise of music, dancing, feasting, and revelry; when immediately entered a lady, with a bold, lascivious air, and flushed jovial countenance. She was attended on the one hand by a troop of bacchanals, and on the other by a train of wanton youths and damsels, who danced half naked to the softest musical instruments. Her name was INTemperance. She waved her hand, and thus addressed the crowd of diseases: "Give way, ye sickly band of pretenders, nor dare to vie with my superior merits in the service of this monarch; am I not your Queen? Do ye not receive your power of shortening human life almost wholly from me? Who, then, so fit as myself for this important office?" The grisly Monarch grinned a smile of approbation, placed her on his right hand, and she immediately became his principal favorite and prime minister.—Addison.

### THE VALUE OF BEEF TEA.

It has long been understood by those in forefront of the medical profession that the beef tea so dear to popular prejudice is a delusion and a snare. Indeed, at the very time when "Liebig's extract" was invented by Liebig, its nature was quite understood by students of organic chemistry. Nevertheless, its use is to this day often encouraged, and almost always sanctioned, by the medical profession. We do not know that they are much to be blamed for that, as the medical profession are often obliged to humor the prejudices of patients and their relatives, as in the familiar instance of the decoction of bitter aloes and water, which is commonly given to dispensary patients when they will not obey the health

rules laid down for them unless emphasized by a bottle of something that tastes nasty. Moreover, beef tea, in the hands of the old-fashioned amateur nurse, often replaces alcohol. Dr. Thomas Laffan, in a paper read before the last meeting of the British Medical Association, and now published in the *British Medical Journal*, emphasizes the uselessness of the ordinary beef teas; pointing out that Liebig's extract consists, as the chemists of his day knew very well, of material almost of the nature of an excretory product, stimulating in its nature, and not unlike tea or coffee, and in large quantities distinctly deleterious in its action. Dr. Laffan concludes by recommending the substitution of milk for beef tea in the majority of cases. It is curious that this article should have appeared just when there is an extensive movement in favor of beef tea as a substitute for alcoholic liquors at refreshment bars. This, no doubt, is an improvement so far as the diminution of the consumption of alcohol is effected. Vegetarians might with advantage press the advisability of providing a nourishing vegetarian soup—say lentil soup—at coffee taverns and coffee stalls, instead of the beef tea.—*Vegetarian Messenger*.

DR. VON DUHRING reports to the "*British Medical Journal*" a case in which tuberculosis was contracted by wearing a pair of earrings. The patient, a girl of fourteen years, removed the earrings from the ears of a young girl who died of consumption, and wore them in her own ears. Soon after, an ulcer formed in the left ear, the discharge from which, when examined, was found to contain tubercle bacilli, and a gland in the neck also enlarged and ulcerated. The patient developed pulmonary consumption, and at the date of the report was sinking rapidly.

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Melbourne, Australia, December 2, 1889.

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### THE AUSTRALIAN CONFERENCE.

#### ANNUAL MEETING.

THE time is drawing near when this meeting should be held. It has been postponed somewhat beyond the limit of the Conference year, in order that we might be favored by the presence of some help from the General Conference Committee. The question of sending delegates to our Conference will have been considered at the late meeting of the General Conference; and if delegates have been appointed, we may hope that they are now on their way. If no delegates should come, further postponement of our meeting would be useless.

We will therefore appoint the next meeting of this Conference for December 29, to continue until January 2, or longer if necessary. We provide for a postponement upon further notice, provided we ascertain that delegates from the General Conference will be here later.

But it will be proper for churches to appoint delegates to the Conference at an early date. Each church, however small, is entitled to one delegate, and to an additional one for every fifteen members. Thus, a church of even five members would be entitled to one; a church of fifteen to two, of thirty to three, and so on. Delegates should be chosen of such as can best represent the interests of the cause, and it will often be found that the elder of the church is among these. Delegates should be provided with credentials, blanks for which may be procured of the Conference Secretary, S. McCullagh, of this Office.

We shall be able to give more particulars of the meeting later. But we state here that a general and cordial invitation is extended to all our friends to attend this important meeting.

CONFERENCE COMMITTEE.

THE church in Melbourne has been greatly encouraged lately by seeing several of the youth take a stand for the Truth, and on the Lord's side. On Sunday, November 24, eight were buried by baptism in the baths at St. Kilda.

WE heartily wish that our space would permit our giving our readers the benefit of the encouraging reports that come to us from America and different parts of the world in reference to the progress of the Truth, and the good meetings which have been held. This is especially true of the camp-meetings, in nearly all of which there have been special manifestations of God's blessing and presence. We give reports from some of the important meetings which have been held lately; but to be complete, the list should be greatly extended.

WE have received from the publishers a pamphlet of over 200 pages on the "Change of the Sabbath," from the pen of George I. Butler, whose articles have frequently appeared in our editorial columns. The treatise is an exhaustive one, and traces the history of the Sabbath in a concise way down through all time. The various steps and influences which led to the observance of the first day of the week are brought out clearly, and each position taken is abundantly substantiated by proof. It may be ordered of us, though we shall not be able to supply orders for three months. Price, postpaid, 1s.

THE complainers and mourners, who are ever seeing the discouragements in the way, and talking of trials and hardships, should contemplate the infinite sacrifice which Christ has made in their behalf. Then can they estimate all their blessings in the light of the cross. While looking upon Jesus, the author and finisher of our faith, whom our sins have pierced and our sorrows have burdened, we shall see cause for gratitude and praise, and our thoughts and desires will be brought into submission to the will of Christ.

In the gracious blessings which our Heavenly Father has bestowed upon us, we may discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child. When we study the divine character in the light of the cross, we see mercy, tenderness, and forgiveness blended with equity and justice. In the language of John, we exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We see in the midst of the throne One bearing in hands, and feet, and side the marks of the suffering endured to reconcile man to God, and God to man. Matchless mercy reveals to us a Father, infinite, dwelling in light unapproachable, yet receiving us to himself through the merits of his Son. The cloud of vengeance which threatened only misery and despair, in the reflected light from the cross reveals the writing of God, Live, sinner, live! ye penitent and believing souls, live! I have paid a ransom.—Mrs. E. G. White.

### THE CHURCH AND THE WORLD.

A CONGRESS of the Anglican Church has lately been held at Cardiff, England, which is proclaimed by its promoters to be a grand success. There are two features of this extraordinary meeting which are very expressive as indicating the drift of the church, and we believe we may say of religion at large. One of these circumstances was the introduction of Edward Terry, the celebrated theatrical performer. Mr. Terry appeared to read a paper in defence of the modern theatre. He was received with great enthusiasm, and was required to re-read his paper to an overflow meeting. The reception of his arguments for a recognition of the drama by the church as a means of education and moral force was very warm and hearty, and shows most conclusively that the stage stands, in the opinion of this Congress, on a level with, or perhaps above, the pulpit.

The other circumstance was the complete triumph of ritualism, which is but another name for popish forms and foolery. The chief service of the Congress was the celebration of "high mass," of which the following abridged account is given:—

"The vicar was robed in a chasuble having a huge figure of a cross on the back, and the two canons who were to assist him each wore a similar vestment. All three wore birettas.

As these priests advanced to the altar, which, with its twenty-two lighted candles, was one blaze of light, they raised their hats and bowed thereto, afterwards paying a like compliment to each other. When, at last, the 'altar' was reached, they again did obeisance, and also ceremoniously kissed it. Then the incense was brought into requisition. A hymn was interpolated between the reading of the Epistle and the Gospel, during the singing of which the six acolytes advanced, and—two of them carrying lighted candles and one the processional cross—escorted the two assistant-priests who carried the Gospel-book to the north side of the church. Incense was then diffused over the book and the priests. Then the Nicene Creed was sung, priests and acolytes being grouped in front of the altar. At the words 'and was incarnate . . . made man,' they prostrated themselves, and their example was largely followed in the congregation. The immediate neighborhood of the altar seemed at this time to be enveloped in fog, the candles shining out but dimly. Just prior to the prayer of consecration, two little boys appeared, bearing two lighted candles, and took up a kneeling position on the lower step of the altar. At the words 'This is My body' and 'This is My blood,' incense was again used, the celebrant and his assistants prostrated themselves, the bread and the wine were elevated, and the church bell was tolled three times. This was followed by the *Agnus Dei*."

The theatre and the church of Rome, the "mother of harlots," are the two points toward which, according to this Congress, this powerful ecclesiastical establishment is drifting. While this alarming fact is true, as applied to the dignified powers which represent the church, it is not true of all the members which compose it. It is said that Charles Kingsley said that he had "derived more practical Christianity from reading Hamlet or King Lear, and seeing them acted on the stage, than from any sermon he ever heard from the pulpit."

But the inspiration one receives from such sources is very different from that imparted by the epistles of Paul and John. While the very best features of the theatre as an art, may please or even educate the mind, that should not disguise the hideous and enormous guilt and shame embraced in the realms of dramatic performances and theatre-going. The theatre is an avenue to perdition, and not to heaven. The influences and associations of play-houses are not salutary, and every effort on the part of churches to render them popular, and to cloak their true character, is a powerful stroke in behalf of the cause of the enemy of all righteousness.

THE Church of England does not in all places look with the same favor on the drama, perhaps; at least the Melbourne *Age*, in a recent editorial, says: "The other day Mr. Miln, the eminent actor, published the fact to us, that the Cathedral authorities declined on principle to suffer any theatrical announcements to be pasted on their hoardings (which are very extensive about the new cathedral now being erected); yet anybody who walks down Swanston Street may see the virtues of whisky and lager beer blazoned forth on them in the highest art of the bill-sticker." As between the sentiments of the Cardiff Congress, and the decisions of the Melbourne Cathedral people, we should have to favor the Congress after all.

AN interesting report of labor from Bro. W. D. Curtis, Unley, Adelaide, was received too late for publication. It will appear in our next, and we will anticipate it by saying that there are indications of success in bringing people to the "obedience of the just." Also an encouraging word comes from the tent-meetings at Sandhurst. A large interest is being awakened on the Sabbath question, and some have already yielded obedience to God's commandments.

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