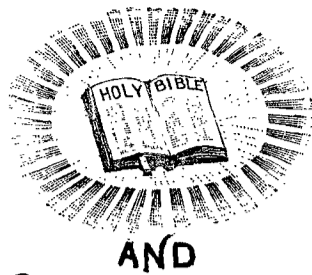


# Bible



# Echo

## 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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AUSTRALIAN BRANCH  
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FOR IMPRINT AND TERMS, SEE LAST PAGE.

#### COURAGE IN GOD.

O ARMY of the living God,  
Why sink your souls desponding down?  
Why tremble at the oppressor's rod?  
Why cower beneath the spoiler's frown?

O soldiers in the war-worn host,  
Go forth in courage and in faith:  
In Christ, your Captain, ye may boast;  
He rules the world and conquers death.

Go forth, and mingle in the strife  
Which God commands, which Christ approves;  
Go struggle for eternal life,  
And all the joys the Christian loves. —Selected.

#### General Articles.

##### ORDINATION OF PAUL AND BARNABAS.

MRS. E. G. WHITE.

THE apostles and disciples who left Jerusalem during the fierce persecution that raged there after the martyrdom of Stephen, preached Christ in the cities round about, confining their labors to the Hebrew and Greek Jews. "And the hand of the Lord was with them; and a great number believed, and turned unto the Lord." When the believers in Jerusalem heard the good tidings, they rejoiced; and Barnabas, "a good man, and full of the Holy Ghost and of faith," was sent to Antioch, the metropolis of Syria, to help the church there. He labored with great success. As the work increased, he solicited and obtained the help of Paul; and the two disciples labored together in that city for a year.

Antioch had a large population both of Jews and Gentiles; it was a great resort for lovers of ease and pleasure, because of the healthfulness of its situation, its beautiful scenery, and the wealth, culture, and refinement that centred there. Its extensive commerce made it a place of great importance, where people of all nationalities were found. It was therefore a city of luxury and vice. The retribution of God finally came upon Antioch, because of the wickedness of its inhabitants.

It was here that the disciples were first called Christians. This name was given them because Christ was the main theme of their preaching, teaching, and conversation. They were continually recounting the incidents of his life, and dwelt untiringly upon his teachings, his miracles of healing the sick, casting out devils, and raising the dead to life. With quivering lips and tearful eyes they spoke of his agony in the garden, his betrayal, trial, and

execution, the forbearance and humility with which he endured the contumely and torture imposed upon him by his enemies, and the Godlike pity with which he prayed for those who persecuted him. His resurrection and ascension, and his work in heaven as a Mediator for fallen man, were joyful topics with them.

Meanwhile the work of the apostles was centred at Jerusalem, where Jews of all tongues and countries came to worship at the temple during the stated festivals. At such times the apostles preached Christ with unflinching courage, though they knew that in so doing their lives were in constant jeopardy. Many converts to the faith were made, and these, dispersing to their homes in different parts of the country, scattered the seeds of truth throughout all nations and among all classes of society. Peter, James, and John felt confident that God had appointed them to preach Christ among their own countrymen at home. But Paul had received his commission from God, while praying in the temple, and his broad missionary field had been distinctly presented before him.

God communicated with the devout prophets and teachers in the church at Antioch. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." These apostles were therefore dedicated to God in a most solemn manner by fasting and prayer and the laying on of hands; and they were sent forth to their field of labor among the Gentiles. They were now invested by the church with full ecclesiastical authority. This was an important era for the church. Though the middle wall of partition between Jew and Gentile had been broken down by the death of Christ, letting the Gentiles into the full privileges of the gospel, still the veil had not yet been torn from the eyes of many of the believing Jews, and they could not clearly discern to the end of that which was abolished by the Son of God. The ordination by the laying on of hands, was, at a later date, greatly abused; unwarrantable importance was attached to the act, as though a power came at once upon those who received such ordination, which immediately qualified them for any and all ministerial work, as though virtue lay in the act of laying on of hands. We have, in the history of these two apostles, only a simple record of the laying on of hands, and its bearing upon their work. Both Paul and Barnabas had already received their commission from God himself; and the ceremony of the laying on of hands added no new grace or virtual qualification. It was merely setting the seal of the church upon the work of God—an acknowledged form of designation to an appointed office.

The apostles started out upon their mission, taking with them Mark. They went into Seleucia, and from thence sailed to Cyprus. At Salamis they preached in the synagogues of the Jews. "And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew,

whose name was Barjesus; which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith."

The deputy being a man of repute and influence, the sorcerer Elymas, who was under the control of Satan, sought by false reports and various specious deceptions to turn him against the apostles and destroy their influence over him. As the magicians in Pharaoh's court withstood Moses and Aaron, so did this sorcerer withstand the apostles. When the deputy sent for the apostles that he might be instructed in the truth, Satan was on hand with his servant, seeking to thwart the purpose of God, and prevent this influential man from embracing the faith of Christ. This agent of Satan greatly hindered the work of the apostles. Thus does the fallen foe ever work in a special manner to prevent persons of influence, who could be of great service to the cause, from embracing the truth of God.

But Paul, in the power of the Holy Spirit, rebuked the wicked deceiver, and pronounced on him the judgment of God. The sorcerer had closed his eyes to the evidences of truth, and the light of the gospel; therefore the Lord, in his righteous anger, caused his natural eyes to be closed, shutting out from him the light of day. This blindness was not permanent, but only for a season, to warn him to repent, and to seek pardon of God, whom he had so offended. The confusion into which this man was brought, with all his boasted power, made of none effect all his subtle arts against the doctrine of Christ. The fact of his being obliged to grope about in blindness, proved to all beholders that the miracles which the apostles had performed, and which Elymas had denounced as being produced by sleight of hand, were in truth wrought by the power of God. The deputy was convinced of the truth of the doctrine taught by the apostles, and embraced the gospel of Christ.

Paul and his company now continued their journey, going into Perga, in Pamphylia. Their way was toilsome; they encountered hardships and privations, and were beset by dangers on every side, which intimidated Mark, who became disheartened, and refused to go farther, just at the time when his services were most needed. Mark did not apostatize from the faith of Christianity; but, like many young ministers, he shrank from hardships, and preferred the comfort and safety of home to the travels, labors, and dangers of the missionary field. This desertion caused Paul to judge him unfavorably and severely for a long time. He distrusted his steadiness of character, and his devotion to the cause of Christ.

After the departure of Mark, Paul and Barnabas visited Antioch in Pisidia, and on the Sabbath went into the synagogue, and sat down; "and after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and

brethren, if ye have any word of exhortation for the people, say on." Being thus invited to speak, "Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience." He then proceeded to give a history of the manner in which the Lord had dealt with the Jews from the time of their deliverance from Egyptian bondage, and how a Saviour had been promised of the seed of David. He then preached Jesus as the Saviour of men, the Messiah of prophecy.

When he had finished, and the Jews had left the synagogue, the Gentiles still lingered, and entreated that the same words might be spoken unto them the next Sabbath day. The apostles created a great interest in the place, among both Jews and Gentiles. But now, as in the days of Christ, when the Jewish priests and rulers saw the multitudes that had assembled to hear the new doctrine, they were moved by envy and jealousy. They listened, on one Sabbath day, with intense interest to the teachings of Paul and Barnabas; upon the next Sabbath day, when they learned that the Messiah preached by the apostles was to be a light to the Gentiles, as well as the glory of his people Israel, they were beside themselves with rage.

The Gentiles, on the other hand, rejoiced exceedingly that Christ recognized them as the children of God, and with grateful hearts they listened to the word preached. The apostles now clearly discerned their duty, and the work which God would have them do. Turning from the Jews who derided them, they addressed them boldly, saying, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth."

This gathering in of the Gentiles to the church of God had been traced by the pen of inspiration, but had been imperfectly understood. Hosea had said, "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." And again, "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God."

#### THOUGHTS ON THE DECALOGUE.

SINAI and Calvary are the sites on which were reared the two temples in whose shrines respectively the mind of God was revealed in justice and in mercy, in righteousness and in grace, in demanding from us and in giving to us, or, to use more theological terms, our sanctification and our justification. Hence, as "the Old Testament is not contrary to the New," as the seventh article of our church hath it; and, in the well-known words of St. Augustine, "the New Testament is concealed in the Old, and the Old is revealed in the New," they must not be separated, as the Gnostics of old and some of the sectaries of our own day have taught; nor should we join in the raid made against the Hebrew Scriptures, by attacking the authorship of the books, changing the order and sequence of the facts, disputing the validity of the laws and the futurity of the prophecies contained therein, as is the sad wont of the rationalistic school; but our part should rather be to follow in the footsteps of the apostles and early Fathers and all orthodox teachers in all subsequent generations, and learn, in the suggestive features of the type, to fill in the perfections of the antitype. The Old Testament must be our pedagogue to lead us to the school of Christ. The ten

commandments, the moral law, have ever been held by the universal church of Christ to be the embodiment of our duties to God and to man. It is true, and must ever be remembered and carefully guarded, that our justification before God is not the result of the poor and partial obedience which the Christian renders; yet inasmuch as the law is the revelation of the mind of God, and is therefore, like God himself, unchangeable, it must ever remain the standard of our obedience, and all that have the "mind of Christ" must seek not "to destroy, but to fulfill the law;" the motive in so doing not being to justify ourselves thereby, but to glorify God by loving gratitude. Our obedience to the law is the effect, and not the cause, of our acceptance with God; but it is the effect, and, as such, is necessary to our faith, as the fruit is to the tree or the harvest to the field. Whatever, therefore, throws light upon any portion of this code of laws, will furnish a theme of interest to the Christian student.

It is worthy of notice that each commandment specifies, and is directed against, the greatest and grossest sin of its class. The purport of this is not to exclude the less, but to include all the sins of every degree that come under that particular category. Thus our Lord himself explained that the sixth commandment prohibited anger as well as bloodshed; and that the lustful eye was as guilty in the judgment of God as the lustful act. This key to the interpretation of the decalogue opens out before us a vast array of indictments; and as we examine our thoughts and words and works under the scrutiny of such a test, we must confess that "the law is holy and just and good" in itself.—*F. T. Bassett, in the Churchman.*

#### "HE SHALL COME TO HIS END."

W. A. SPICER.

WHEN, after the death of Chosroes, the Persian, in the seventh century, the hordes of Saracens and Turks poured out from the deserts of Arabia, likened by the Revelator to smoke as of a furnace rolling forth from the bottomless pit, darkening the sun and the air, the wave of Moslem fanaticism did not cease to roll until it had crossed the Bosphorus, and swept round the Black Sea, and far up the Danube, planting the horse-tail banners of the Turk under the very walls of Vienna. The middle of the sixteenth century found the northern boundary line of the Ottoman empire stretching from near the head of the Adriatic across the present Hungary to the River Don. One after another, all of the Christian nations of the Balkan peninsula had been swallowed up, the Montenegrins alone excepted, of whom Tennyson has written,—

"O smallest among peoples, rough rock-throne  
Of freedom! warriors beating back the swarm  
Of Turkish Islam for five hundred years."

Thus was established the mediæval and modern "king of the North" of Daniel's prophecy.

After the reign of Suleyman the Great began the decline, which, according to the prophecy, was to be particularly noticeable after the time of the end had been reached, and was to be an important sign of the close of the dispensation. The map of Europe after the reconstruction in 1815, shows that the Ottoman boundary was essentially the same as it was in 1718, when Austria had obtained full possession of Hungary. But in this century, and especially in the present generation, the dismemberment of Turkey has been rapidly going on. Instead of possessing 230,000 square miles of territory in Europe as it once did, it now has but 66,000 miles; and instead of a population of twenty millions, it has but four and a-half millions, a great proportion of whom are longing for deliverance from Turkish rule. Present signs of decay are many. A correspondent of the *Record*, visiting on the Bosphorus, sends an interesting description of the place and people. One paragraph we quote:—

"Many circumstances point to the speedy extinction of the Ottoman power in Europe. When they took Constantinople in 1453, they had a general belief that they would not hold it for more than 400 years; and many of them have been buried in Skutari, from a firm conviction that their nation was destined to be expelled from Europe. It is a remarkable fact, that, by treaty with Russia, they have been compelled to revive on their coins the ancient name of Constantinople. To them the city has always been known as Stamboul, or Istamboul (a corruption of the Greek *es ten polin*—to the city); but whether by mistake or by design, the Turkish coins used to bear upon the reverse side the statement that they were stamped at Islamboul—the city of Islam. In 1829, Russia, fearing the moral impression which this assertion might make upon her own Mussulman subjects, obtained by treaty the change of Islamboul into Constantinople, which now appears on each piece of Turkish money. Another sign of national decadence is the fact that the Sultan, instead of living among his Turkish subjects at Stamboul, now resides in the suburbs of Pera on the Christian side of the Golden Horn. He is surrounded by Nubian and Asiatic regiments, and relies for his safety on the jealousy and ill-will with which they are regarded by each other and by the surrounding population. In spite of the currency being in gold and silver instead of in paper, as in Austria and Greece, the country is known to be in a bankrupt condition. The pay of the soldiers is in arrears, and even their food and clothing are miserably deficient. Those in the capital are not actually in rags; but, if rumor is to be believed, their uniforms, when worn out, are sent off for the use of the regiments in the provinces. The end appears to be surely, though slowly, approaching. The Greek Byzantine empire was effete and moribund for decades, if not centuries, before the final catastrophe came, and its history in this respect is being closely followed by its Ottoman successor."

"Tidings out of the east and out of the north shall trouble him," says Daniel; and we at once recognize the steady Russian advance from the north as a terror to Turkey in that direction. The same influences which are feared in the north are working in Persia to the east. In an article on the "Fluctuating Frontier of Russia," contributed to the *Nineteenth Century* by Mr. Curzon in February last, he said that as long ago as 1875 the people of Northern Persia were asking when the Russians were coming, and adding, "May God send them speedily." A petition to the Czar, praying for annexation, is said to have been circulated in the villages, and to have received 10,000 signatures. "The life of the reigning sovereign is probably the limit of the *status quo*. As soon as the Shah dies, the Russo-Persian frontier, which I have described, will vanish into thin air."

"Yet he shall come to his end, and none shall help him," continues the prophet, indicating that he would receive help which would at last be withdrawn. From the beginning of the century to the present time, the powers of Europe have supported Turkey on the Bosphorus against the advances of Russia, as in 1878, when the British Government hastily ordered its fleet up the Dardanelles for the defense of Constantinople, the Russian army having pushed its way to within a few miles of the city; but it is generally acknowledged that the support of the Slavonic provinces of Turkey against the Porte, given by the Powers at Berlin in the same year, sounded the knell of European Turkey. The attitude of the Western Powers is changing somewhat, and Russia is persistently working out her plans. Mr. Stanley Lane-Poole, one of the historians of the Mohammedan nations, says:—

"Asiatic Turkey, under the ægis of England's mysterious 'protectorate,' may still enjoy its ancient barbaric existence, menaced perhaps by the Russians in the northeast, by canals in the south, and by advancing civilization everywhere; but in Europe the Turk will mount guard over the Bosphorus, and sit in the seat of the Cæsars, only so long as Europe requires him there. Another power is quite ready to take his place, and even in England the impossibility of permitting a Czar to reign at Constantinople is no longer an undisputed axiom."

The non-fulfillment of the promises of reform,

upon which the assistance of the Powers was conditioned, and the recent exhibition of misgovernment and outrage in Armenia and Crete, threaten to rouse such a storm of indignation as did the famous "Bulgarian atrocities," and are making the support of Turkey unpopular, however dangerous it may be to give Russia controlling influences on the Bosphorus.

"He shall come to his end." And what then?—"At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was, . . . and at that time thy people shall be delivered, every one that shall be found written in the book." We are brought to the ending of probation, the pouring out of the plagues of God's wrath, and the final deliverance of his people. These are the momentous issues which should make the political movements in the East of intense interest to every Christian.

THE MIND OF CHRIST.

"Let this mind be in you, which was also in Christ Jesus." Phil. 2:5

WHEN in the pathway of God's will  
Thou seemest at a stand,  
Fretting for wings to scale the hill,  
And tired of foot and hand,  
At blessed Bethlehem leave thy gloom,  
And learn Divine content;  
By manger, workshop, cross, and tomb  
Thy Lord to triumph went.

—Handley C. G. Moule.

THE LETTER AND THE SPIRIT OF LAW.

A. G. DANIELLS.

THE fourth commandment of God's law declares that the seventh day is the Sabbath of the Lord, and prohibits secular labor on that day. But the great majority of professed Christians work on the seventh day and rest on the first. This is not according to the letter of the law; for that specifies the seventh, not the first day. Such a course is, to say the least, not consistent. It has been questioned by many good people, and during the last half-century thousands have, after careful study, changed to the observance of the seventh day in obedience to the letter of the law; and naturally enough they have felt it their duty to call the attention of their fellow-men to the claims of the law, and urge them to observe the day which the commandment enjoins. In doing so they are sometimes told by professed Christians that we are not to be governed by the letter of the law, but by its spirit.

This is a tacit acknowledgment that the letter of the law does, at the present time, enjoin the observance of the seventh, not the first day. It is also an attempt to justify the observance of the first day by appealing to the spirit of the law. That is to say that the letter of the law specifies the seventh day, but the spirit of the law means the first day. And that is to say that the letter and spirit of God's law do not agree; that they conflict; that the letter does not express what God means. Surely those who argue thus can have no true conceptions of law or of the relation of the letter and the spirit of law.

Law is "a rule of order or conduct established by authority; an edict of a ruler or a government; a fixed regulation; an expressed command." From this definition it is plain that law is the will of the lawgiver. But how is the will of the lawgiver to be known? How are his subjects to understand it?—Only by expressed commands. It must be conveyed to them by language either oral or written. Thus we have the spirit and letter of the law. The spirit is the will, the intent, the real meaning; and the letter is the command, the verbal expression, the literal statement. It is evident, then, that there must be perfect agreement between the letter and the spirit of the law. If there is not, the letter is not a true expression of the intent of the lawgiver. And

if it is not, it is faulty, and the will of the lawgiver can neither be known nor performed by the subjects.

It sometimes occurs that human legislators fail to clearly and accurately express their intended or real meaning. The wording of their laws is ambiguous. In such a case, the letter and the spirit would not perhaps agree. It would then be necessary to ascertain, if possible, the intent of the law, and perform that instead of the strict letter. But such a condition of things is faulty and objectionable. It is a manifestation of weakness on the part of those who frame the laws. But God, who is infinitely wise, must not be charged with such folly. He certainly knew his own will, and knew how to express it. This important matter was not committed to any man. God himself came from heaven, and with his own voice proclaimed to an audience consisting of millions of people his law of ten commandments; then with his own finger he engraved it on the two tables of stone. In the light of these facts, who shall presume to say that these commandments do not express clearly and accurately the spirit, the intent, the real meaning, of God? Who shall dare to argue that the wording is so ambiguous that man may violate the letter and at the same time keep the spirit?

If, then, the law as written by Jehovah is a true exposition of his mind, any violation of its letter would be a violation of its spirit also. And obedience to its spirit would certainly be a strict compliance with its letter. Therefore those who do secular labor on the seventh day, violate both the letter and the spirit of the fourth commandment; and that is sin, "for sin is the transgression of the law." No amount of first-day observance can be considered obedience to the spirit of the law; for it says not one word about the first day. By no well-established rules which govern civil courts in the construction of laws can it be made to appear that the observance of the first day of the week fulfills either the letter or the spirit of God's law. The truthfulness of this statement will readily appear by applying some of these rules to the fourth commandment.

1. "What a court is to do, is to declare the law as written."

This is a simple yet important rule. If the law is not declared as written, disastrous results will follow. Applied to God's law, it directs all religious teachers to declare it as it is written. The fourth commandment, as written, says, "But the seventh-day is the Sabbath of the Lord thy God." To declare that commandment as written is to teach man to observe the seventh day of the week; and when they teach men to observe the first day, they are not declaring the law as it is written. They are teaching them to break the commandment. Jesus says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:19.

2. "In the case of all law, it is the intent of the lawgiver that is to be enforced."

The application of this rule to the fourth commandment is so clearly stated by another that I cannot do better than to quote his words: "What, then, was the intent of the Lawgiver when the fourth commandment was given? Did the Lawgiver declare or show in any way his intention?—He did. When the Lord gave that law at Sinai, he did not leave the people to interpret it to suit themselves, nor to interpret it at all. By three special acts every week, kept up continuously for nearly forty years, he showed his intent in the law. The people were fed by manna in their forty years' wanderings. But on the seventh day of the week no manna fell; on the sixth day of the week there was a double portion, and that which was gathered on that day would keep over the seventh, which it could not be made to do at any other period, or over any other day in the week.

"By this means the Lawgiver signified his intent upon the subject of observing the day mentioned in

that law, and, keeping it up continuously for so long a time, made it utterly impossible that his intent should be mistaken."

All this emphasizes the fact that the letter and spirit of law must agree. The letter specifies the particular seventh day, and the giving of the manna, as related above, shows that the letter is a clear and accurate expression of the spirit, or intent.

3. "A constitution [or statute] is not to be made one thing at one time, and another thing at some subsequent time, when the circumstances have so changed as perhaps to make a different rule in the case seem desirable. . . . The meaning of the constitution [or statute] is fixed when it is adopted; and it is not different at any subsequent time, when the court has occasion to pass upon it."

The gist of this proposition is this: The meaning of a statute does not change; whatever its meaning is when adopted, this must always be its meaning. The reasonableness of this must be apparent to all; and when applied to the fourth commandment it becomes a strong argument for the perpetuity of the seventh-day Sabbath. When the law was given, the fourth commandment enjoined the observance of the seventh day. The reason for this as given in the commandment, was because God wrought six days and rested the seventh. Then to place the matter beyond the possibility of a doubt, the Lord gave them manna as referred to above, thus explaining the precise meaning of the law. Now this law has never been repealed nor altered. It reads the same to-day as it did when given; hence it must mean the same. How is it possible for a law to mean one thing for four thousand years, and then at a subsequent time, without the slightest change in its reading, mean something else quite different? The very idea is preposterous, and the rules regulating civil courts do not tolerate any such construction of law. "Shall mortal man be more just than God?" Any judge or court that would thus tamper with human laws "would be justly chargeable with reckless disregard of official oath and public duty." But is it not more serious to change the meaning of that law by which the whole human family shall one day be judged? "So speak ye, and so do, as they that shall be judged by the law of liberty." Jas. 2:12.

THE SIGNS OF THE TIMES.

ETHAN LANPHEAR.

WHAT are the signs of the times at the present day? The world, church, and infidels are all combined in the fashions and customs of the world. Paul says to Timothy (2 Tim. 3:2-5): "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

Was there ever a time when this scripture was more perfectly fulfilled than now? Are not men lovers of themselves, covetous, boasters, proud, blasphemers? and are not children, young men and women too, disobedient to parents, unthankful, unholy? and are they not without natural affection, trucebreakers, false accusers, incontinent, fierce, and despisers of those that are good? Was there ever a time as now when men made so much derision of the truly religious, calling them cranks and weak-minded? Was there ever so much form in churches kept up for outward show as at the present time? and was there ever so little godliness manifested? Do not the world and the church mix up without distinction? and does not men's money rather than the men of God rule the church? Are not men of the church proud and haughty, and the poor shut out, or placed back in the corner? Does the

ordinary preacher preach to show men their transgressions and sins, or to tickle itching ears of those that pay the most to support him? Can you tell by dress, actions, and appearances who are church-members? Does not the church in every way commingle with the world in picnics, festivals, go-to-beach parties, dances, join all manner of secret societies and attend their club meetings and lodges, and patronize beastly fights, to the neglect of the church prayer and conference meetings, and thus disgrace true godliness? Do not professed Christians by actions deny God, and say that there is no virtue in their profession nor in the religion they profess? Are not church-members engaged in ball playing, rowing matches, bicycle racing, and in going where gambling is carried on continually? And do we not see ministers and deacons as well as laymen participating in these follies till we are forcibly reminded of the words of the preacher, "Vanity of vanities"?

Children are petted and allowed to have their own way, go to church or not, or go hunting, fishing, berrying, nutting, or visiting, or they may stay at home and read novels and play cards to use up the day of rest.

Is this an idle tale that I am telling? Travel over our country from ocean to ocean, and you will find that there is not over one-seventh part of the masses that enter a church once a year, while the larger portion of those that do are women. Church-members and ministers, too, attend circuses, theatres, etc., and take their children to places where they learn no good thing, but rather the contrary. Church-men are free with other men's wives, and the marriage relation is disregarded; divorce is common in the church and out of it for any little cause; and often it happens among ministers and deacons as of old when people and nations worshiped idols. Men talk and pray for temperance reform, but vote for high license for the sake of party policy and worldly gain, as did Judas Iscariot in betraying the Saviour of the world.

Men teach for doctrine the commandments of men. They would overthrow God's law by human legislation, and would persecute the saints of God, and imprison men that strive to obey God and keep his commandments. But Paul continues in the thirteenth verse: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Is it not time that God-fearing men begin to watch for the coming of the Lord? "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24 : 38, 39. "Except ye repent, ye shall all likewise perish." Luke 13 : 3.

#### "HATH EVERLASTING LIFE."

STEPHEN MCCULLAGH.

BEFORE building a theory upon any single passage of Scripture, it is well to compare scripture with scripture (2 Tim. 2 : 15), otherwise serious difficulties may arise, and worse still, the precious book of truth be made to appear contradictory thereby.

Some passages of Scripture would ever remain obscure, were it not for the light thrown upon them by other portions of the sacred volume. For instance, we read in Hosea 11 : 1: "When Israel was a child, then I loved him, and called my son out of Egypt." Now this evidently recounts the past, and yet predicts a future event. The last clause of the text reads as though the event had occurred away in the past, previous to the giving of the prophecy; but the light thrown upon it by Matthew 2 : 15, "And was there [in Egypt] until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my

son." This shows quite clearly that Hosea 11 : 1 met its fulfillment when the young Jesus returned from Egypt with his parents.

This was a "sure word of prophecy." Seven centuries had flown before the predictions were accomplished. Now the text so often referred to in John 3 : 36, "Hath everlasting life," manifestly insures a future event. When our Saviour gave a promise, it was just as sure as though it had been fulfilled. The following words by the apostle Paul will be to the point here: "God . . . calleth those things which be not as though they were." Rom. 4 : 17.

An athlete entered for the race never dreams of receiving the prize at the beginning of the struggle, nor yet when the contest is all but finished; but when the victory has been gained, then comes the prize. Just so with the Christian, the promise of everlasting life is to the overcomer. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." James 1 : 12. "He that overcometh shall inherit all things." Rev. 21 : 7.

Peter tells us where the prize of everlasting life is located, "And that fadeth not away, reserved in heaven for you." Precious promise,—"exceeding great and precious promise!" Those who are in the narrow way have been begotten by the resurrection of the Lord Jesus "unto a lively hope. . . to an inheritance . . . that fadeth not away, reserved in heaven for you." 1 Pet. 1 : 3, 4. Just as sure as if we had it. Again, the apostle clears up all doubts to the church at Colosse: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3 : 3, 4.

When Peter asked what would be the reward of those who would forsake all to follow the Lord, Jesus answered, "In the world to come, life everlasting." Luke 18 : 28-30.

"When Christ, who is our life, shall appear." Thank God for the abundance of evidence that the Lifegiver is so soon to appear, to awaken the sleeping saints, that "mortality might be swallowed up of life." "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life." John 5 : 28, 29.

"Fly swifter round, ye wheels of time,  
And bring the welcome day."

Is it any wonder that we make so much of the second coming of the Lord, when such mighty issues depend upon that event? All those faithful ones who have gone down in death are soon to hear the roll-call of life from the lips of the King of kings and Lord of lords." Heb. 11 : 39, 40.

May the writer and reader of these lines be ready to answer the call to life, and with the same fervency of spirit and truth exclaim, "O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 2 Tim. 4 : 7, 8; 1 Cor. 15 : 55, 57.

Sandhurst, Victoria, Dec. 15, 1889.

#### THE SHAH IN PERSIA.

AN American journal, the *Cosmopolitan*, furnishes some characteristic sketches of the Shah and his surroundings in the Persian capital. From it are gathered the following particulars:—

"Want of judgment and barbaric taste may be seen in the decorations and whole interior arrangements of the Shah's palace at Teheran. The furniture is partly very fine and costly, partly very rough and shabby; the wall papers are gaudy as a rule; of the rugs and carpets some are the choicest products of the Persian looms, others are cheap English or French fabrics with a generous display of scarlet, sky blue, or bright green in the floral patterns. The *andaroun*, the part allotted to the

extensive female branch of the royal family, is in poorer taste, and is more meanly furnished, than that serving the Shah alone. Some of the state and ceremonial halls are very fine and elegant. One of the odd features about the palace is the fact that three small rooms in it have their walls entirely covered with pictures cut out of the English, French, and German illustrated journals which at some time or other came into the hands of his Majesty."

"The Shah has a museum in his palace, and it is said to be a curious place. It contains jewellery and treasures of different kinds worth a fabulous amount. The so-called Peacock Throne, carried off from Delhi 150 years ago, is alone valued at many millions. In this museum you may also see vases of agate in gold and lapis lazuli, said also to be worth millions; and alongside of them empty perfume bottles of European make with gaudy labels, that can be had at four cents apiece. You will see priceless mosaics and exquisitely painted cups and cans and vases which were presented by some European potentate; and side by side with them you will notice horrible daubs, veritable ten-cent chromos, picked up no one knows how or where. You will perceive glass cases filled with huge heaps of rubies, diamonds, emeralds, sapphires, turquoises, garnets, topazes, beryls, of all sizes and kinds, cut and uncut; and cheek by jowl with these your eyes will see cheap music-boxes, jew's-harps, squeaky hand organs. Here is, for instance, a big glass case, twenty-four inches long by eighteen inches wide and high, which is more than half filled with beautiful pearls of all sizes and degrees of loveliness. The crown jewels are in a little box, which is always locked, and for which the Shah himself forever, waking or sleeping, carries the keys. The contents of this box and of the several vaults where he keeps his piles on piles of bright, shining unused money, he never allows others to view, although the museum may be visited once a year by the European diplomats and the friends that they vouch for."

An English paper says that his Oriental Highness "loves children, birds, and money," particularly money, as the following account of the Shah's private treasury indicates:—

"Nasr-ed-Deen, like many other potentates, is fond of money, and is supposed to possess a colossal fortune. He pays small salaries to his servants and dignitaries if the money comes out of his own pocket; that is, out of the legitimate revenues of the country, but he pays at least promptly and fairly what he agrees to pay. After deducting what he deems right for army, administration, and household purposes, he puts the balance away every year into his private treasury. Once the money—which must always be coin—has been dumped into his vaults, no power on earth can induce the Shah to give the slightest portion of it back again or to touch it for any purpose whatsoever. When he is compelled to borrow money from the Armenians, he pays usurious interest sooner than go to his strong box, and take from its illimitable treasures the smallest sum."

The Shah's inordinate love of hard cash may be influenced by the fact that he has severely known the want of it.

"When a youth, the Shah and his mother were much neglected, and had to undergo many humiliations. As he was very awkward in his manners and gait, and spoke in a timid, hesitating way, he drew several years ago one of the innumerable caricatures that with him form a source of unending amusement, and showed the sketch to his courtiers. "Who is this?" he asked of his minions. None dared speak. "That was I as I felt and looked at that time," he said. "Many a time did we lack food, my mother and I," he continued, drawing a deep sigh. "Where, then, were you fellows, now so lavish in your protestations?"

"This is very likely true, as the Shah was held in great detestation by his father, who was anxious that the second son should come to the throne. Nasr-ed-Deen was, however, at fourteen made Governor of Azerbaijan, that north-western province whose capital is Tabriz. But fortune does not seem to have smiled on him, even in that position. "There his father's ill-will followed him; and many a time, because his salary was not sent regularly, the young Prince and his mother were deprived of even the necessaries of life. Once, after waiting impatiently for the wherewithal to keep the pot boiling, a tax collector sent what purported to be the revenues of a certain district. They consisted, however, only in kind; and one lot—a number of fine rugs—had to be sold at great loss to an Armenian dealer to furnish next day's dinner."



### "THE THIRD ANGEL'S MESSAGE."

THE above term is used by the people whom this journal represents to denote the last warning message which the Lord in mercy sends to a dying world. The expression comes from the symbol of "the third angel" in Rev. 14:9. In that verse and the two following verses is the message borne by this angel. It is a world-wide warning against the worship of the beast or his image, and the reception of the mark of the beast.

But the expression "the third angel's message," as used by this journal, means much more than the third angel's warning as given in the above verses. It includes the messages of the two angels which precede the third. The first bears the everlasting gospel, with all that that gospel implies, and warns men to "fear God, and give glory to him," "and worship him," with all that this implies, in view of the proximate Judgment, where all shall be judged by the law of God. All practical, remedial, saving, and important truth for this time is embraced in the term, "the third angel's message" as used in these columns. The proclamation of this message, which not only enjoins all truth, but forbids all error, develops a class of people who "keep the commandments of God, and the faith of Jesus." Verse 12. They are, therefore, converted Christian commandment-keepers. They will not only keep by the obedience of faith nine of the commandments, but all of them, the Sabbath, or fourth, precept as well. Ex. 20:8-11. This enjoins the seventh day; therefore those who heed this great threefold message will be seventh-day Christians.

This message is therefore an unpopular one; yet God has given it for the world, for the good of the world and the salvation of souls. Some must bear it to the thousands in darkness, and the people represented by this journal, the Seventh-day Adventists, are laboring to do this. They have come from almost every sect of Christians and from the world, not to make another sect, but because the claims of this last message were so clear and paramount to every earthly consideration that they could not conscientiously do otherwise than obey. Faith in Christ which would not do this is a dead faith.

Those who have accepted of these important truths, have found them indeed precious. Acknowledging the claims of God's law, they have found that the entrance to God's Word giveth light; it giveth understanding to the simple, and is a lamp to the feet, and a light to the path. Ps. 119:130, 105. They have found the gospel of the Redeemer glad tidings indeed, not only in the pardon of sin, and the keeping from sin through his mighty power, but that he is coming again to gather his people to himself, and blot forever from the universe sin and the effects of sin. They have found the prophetic word a light in a dark place, revealing the fact that what causes such fear and uncertainty in the world, are indications that the end draweth nigh, that the Redeemer is soon to come to receive home his children to the mansions prepared for them. At the same time they do not believe that the day or hour of Christ's coming is revealed, and have never "set times;" nor have they had, nor do they have, any sympathy with those who do "set times."

This people became a fully organized body in 1862. Branch organizations to meet their rapidly developing and extending work have been organized later on. Their missionary operations are carried on by evangelists, or preachers, who are constantly opening new fields, by Bible-workers, and by the tract societies existing among them.—*Signs of the Times.*

LET us not love those things much which we are not sure to live long to love, nor to have long if we should.—*Fuller.*

### Timely Topics.

#### A NEW YEAR.

WITH this number of the BIBLE ECHO, we turn the hands on the dial of the annual calendar two figures ahead. We enter now upon the last decade of the nineteenth century—a century in many of its features the most remarkable the world has ever seen. What the next ten years may contain, who can forecast? The speculator and gambler look for golden returns. Capital seeks to draw closer the cords which bind the poor, while it looks with apprehension at the struggles of its powerful bondmen. Labor is massing its forces for the strife to reclaim its lost liberties. Strikes and outbreaks are but the mutterings of a general tempest, which threatens to break forth with destructive force. The philanthropist sees encouragement for hope in the swiftly developing avenues of improvement in all branches of knowledge. Science is rapidly subduing obstacles and bringing the forces of nature into subservience to the interests of mankind, literature and all other agencies for communicating knowledge being multiplied without number. But at the same time we stand appalled, in view of the unprecedented crimes and wickedness which are continually brought to light in all classes of society. The politician seeks to gain by intrigue and chicanery what he once obtained by the force of argument. In business circles insolvency, embezzlements, and trickery cause general apprehension; social evils permeate society, whether in the palace, or in the haunts of the poor. Of the state of religion it may be truly said it possesses a form of godliness while denying the power. The Bible is fast losing its hold upon men's consciences. Men exercise supreme faith in themselves, and the Scriptures are freely subjected to the criticisms of human understanding. Statesmen talk of peace, while governments prepare for war.

Amidst such conflicting omens, even the wise man stands bewildered, as he undertakes to unravel the future; but to a careful and rational student of God's prophetic word, there is a solution of this problem which fills him with awe as he contemplates the remaining ten years of the present century. We have reached the time of which the Saviour spoke when he said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." We believe these things are in fulfillment of many passages of Scripture which are descriptive of the last days. The prophet Daniel says of the time of the end, "Many shall run to and fro, and knowledge shall be increased." How literally we see these features presented in our times. Again, he says at the same time, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

#### TRUE HEROISM.

THE funeral of Searles, the champion sculler, was attended in Sydney by fully one hundred and seventy thousand people. The papers state that the pageant was unparalleled in the history of the colonies. We cannot wonder that the sympathies of Sydney people were deeply moved upon by the fate of their favorite athlete; but it forms a strange passage in the history of civilized nations to see such honor bestowed upon the memory of one of whom it could be said indeed that he was a filial son, which was his greatest glory, but whose special claim to such universal devotion consisted in the fact that his brawn and muscle were developed to a slightly higher degree than those of some of his competitors with the oar. Such scenes would have fitted the history of Greece in the days when

public safety depended upon physical prowess. What use we have for such games, attended, as they are, by betting, gambling, drinking, and a thousand vices, is not so easily pointed out.

The moral courage and virtue of a young man who refuses to give his influence to these meetings of contest where Satan presides, but who, denying ungodly and worldly lusts, lives soberly, righteously, and godly in this present world, does a thousand times more for his fellow-men and for his Maker than all the champion runners, fighters, rowers, kickers, or players in the world combined can do in their favorite callings. The youth who chooses a consistent Christian life filled with deeds of goodness and kindness, with honesty and integrity, and is not swerved therefrom by the thousand influences about him, nor bewildered by the applause of the foolish, mocking world, he is the true hero. Thank God, there are some heroes and heroines, and they shall have their reward.

#### ANTINOMIANISM OVERDONE.

THERE is a tendency to antinomianism now-a-days more marked than at any past period. The law of God is reproached and stigmatized. A spirit of opposition to the decalogue, and, in fact every specific precept, is prevailing to an extent beyond that which awoke the eloquence of Wesley or challenged the logic of Adam Clarke. Under the specious cry of "dogmatism," men condemn the whole grand system of doctrines and distinct principles upon which Christianity is built. The principal animus of this movement, as far, at least, as it is applied to the decalogue, is a determination to avoid the force of the fourth commandment.

And this erroneous impulse, which originates in the church, is bearing its baleful fruits to the glory of the enemy of truth, by being used as a pretext by those who openly oppose the authority of the Bible. In a late number of the *Melbourne Age*, severe comments were made on the actions of the Lord's Day Observance Society, and the inconsistency of their spokesmen, who are urging Sabbatical usages on the people, and demanding the enactment of Sabbatical laws all in favor of Sunday-keeping. And the foundation of this criticism, was, as stated by the *Age*, that "There is no moral law of God enjoining the observance of the Sabbath, though there may be a ceremonial law, or a law in which the violation of the Sabbath is forbidden as a matter of public policy." Now where did this paper get those ideas? From prominent teachers in the church, many of whom have said virtually the same thing. What is the conclusion reached by this self-constituted moral oracle? Very consistently, the *Age* repudiates all restriction by the church on men's actions on the Sunday.

But the *Southern Cross*, one of the leading religious papers of this community, resents this statement of the *Age* in language which we wish could be heard and read by all professed Christians:

"But as it happens, the decalogue is *not* a bit of 'ceremonial' legislation; it is a moral law from its first syllable to its last. If the fourth commandment is a mere bit of ceremonial detail, enjoined purely on grounds of 'policy,' so may be the sixth or the seventh. On our contemporary's reasoning, we may affirm that there is 'no moral law of God' against, say adultery or murder. The real question involved in Sabbath observance is made quite clear by the quotation from the *Age*, given above. It represents an attempt to cut the very bonds of morality in general."

We commend this fact to all our readers. And if the fourth commandment is *every syllable* moral, then the precept, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," is moral. And here is the true solution of the Sabbath question.

## The Home Circle.

### MOTHERS' PRAYERS.

WHEN life's daily rounds are ended,  
And lights are turned down low,  
What a host of faithful mothers  
Into quiet chambers go,  
Up to the Throne on wings of prayer,  
Their children's many needs to bear.

Young mothers kneel with thankful hearts  
Beside the cradle beds ;  
Their loving hands they lightly place  
On little golden heads,  
And ask the Shepherd Good to keep  
The wee, weak lambs who sweetly sleep.

Mothers with anxious faces pray  
For children older grown ;  
So full of evil is the world—  
Its ways to them unknown—  
Young, hasty feet are apt to stray,  
Unheeding, in forbidden way.

And saintly mothers—silvery haired,  
Whose work is almost done—  
Pray for the children in the strife,  
Whose toils have been begun,  
That they may find God's strength and grace  
Sufficient for each time and place.

And there are some—God pity them—  
Mothers with anxious fears,  
Who plead with God for wandering ones  
In loneliness and tears.  
Though far from home, and tempest-tossed,  
The mother's faith must save the lost.

For faithful mothers, O, thank God !  
And holy chambers, where  
The children's cause is nightly laid  
Before the Lord in prayer.  
He only knows the blessings brought  
And wondrous things those prayers have  
wrought. —Susan Teall Perry.

### A MISSIONARY PEAR.

It was not a Sheldon pear, with its color of russet brown, that passed through such an experience, nor yet one of the excellent aristocracy known as the Duchess, albeit they are slightly coarse-grained ; but it was the very queen of pears,—a Bartlett ; color, light yellow, slightly tinged with red ; large size, weighing nearly eight ounces ; smooth as a baby's cheek, and tapering gracefully at the top into a stout stem of twice the usual thickness. It was exhibited at the Agricultural Fair, standing alone upon a plate, the perfection of its kind.

"I am going to send this pear to your wife, Colonel," said its owner, on the morning of the second day of the exhibition. "Tell her it has taken a premium, and besides, is the finest specimen that I ever had the pleasure of raising."

"Or seeing either," replied the Colonel. "My wife will appreciate the honor, I assure you."

So home it went with him to dinner ; and Mrs. Colonel thought she could not admire it enough, and, instead of giving it place with the other fruit, brought out a china dish and an embroidered doily for its reception.

"But we must never eat it ourselves," she said. "Such a pear as this ought to have a mission. What do you say to my sending it to old Mr. Swallow ?" Of course the Colonel assented.

A few streets farther on, Mr. Swallow was found, sitting by the window of his farm-house. On one side was the sunny orchard ; on the other the barn, that the old gentleman, now a cripple, liked to keep in view. The Colonel's little daughter brought in the pear.

"Your mother was very kind to send me such a present," he said, putting it down upon the window-sill before him. "It beats any that I ever saw raised."

"But I won't eat it," he added to himself after the child had left. "It was a mighty kind thing to spare one so nice, and I'll do the same by some-

body else. There's Jimmy's school-teacher. She's another kind one, and she shall have it."

When Jimmy ran home at recess, he was greatly delighted by his grandfather's commission to take the pear carefully in a box to Miss Brown.

Miss Brown placed it upon her table, and allowed the whole school to look and admire without handling. Into the exercises of the afternoon she introduced an object lesson upon fruit, and, after school was dismissed, sat down to decide what should be done with her gift.

"I couldn't have the heart to cut such a wonderful pear. How kind in old Mr. Swallow to send it to me ! There's Mary Burch just getting over a fever. How pleased she'd be to have it !" And so again the pear found another resting-place.

"I won't ask to eat it, mother, if you'll just let me hold it and smell it. Oh, what a beauty !"

Mary's eyes sparkled ; and she took, figuratively speaking, a long stride toward health from the vision of green fields and shady roadside brought to her by its mellow fragrance.

"Now, mother, who shall have it ? for I wouldn't eat such a beauty if I could. Perhaps Mr. Jules will paint it. Let me send it to him."

Mr. Jules's studio was a pleasant place ; but its owner was a little too fond of the fascinating easel, and a little too forgetful of other people's comfort. An invisible influence from the pear before him, began to make helpful suggestions.

"Very kind in that sick young lady. I'll sketch and paint it for her. I'll do it at once, before it grows dark ; and I'll not eat such a present, either."

About eight o'clock that evening, the minister, who had entered into an argument with the artist the day before, and had left a little wounded and sore in feeling, was surprised and pleased by the present of an uncommonly fine pear.

"So kind in Brother Jules to take such a pleasant way of assuring me that he wasn't offended ; and such a magnificent specimen ! If Catharine agrees, we'll pass it along to-morrow for somebody else to enjoy. How much comfort there is in kindness !"

One might begin to wonder, by this time, how the pear escaped bruises ; but each owner had held it so carefully and admiringly that not a pressure was to be seen upon its surface.

In a doctor's office the next morning, a young man sat reading, when a tap at the door, and the minister entered.

"I was just going by, and I thought I'd step in a minute, and show you what New England can do in the way of raising pears."

Half an hour later, and the young doctor stood alone with the fruit in his hand.

"Well, I'll hire a seat in his church before next Sunday,—see if I don't. I won't neglect it any longer. I didn't know before that ministers could be so friendly. Now, what shall I do with this beauty ? It has helped me enough already. Somebody else must have it, to be sure."

Now, Mrs. Colonel, its first owner, was blessed with excellent health. To use her own words, she was "never sick." But this particular morning she awoke with a headache. The pain became so intense that she sought a lounge and a darkened room, and the Colonel went down town with an anxious face. Meeting the doctor's clerk, and knowing him well, he mentioned the fact of this unusual illness.

"Just the time," said the young man to himself, as he hurried home, "for a chance to send her my splendid pear. She has been so kind to me here, I wonder I never thought of such a thing before."

Biddy, the maid at the Colonel's, answered the bell, and took the message and the plate to her mistress's room.

"The jintleman has called, mum, to say he's sorry you're sick ; and he's lift the finest pear that was ever seen."

"A pear ? Roll up the curtain a little, Biddy, and let me see it."

Then, greatly to Biddy's surprise and even terror, as she turned to leave the room, Mrs. Colonel began to laugh.

"Sure, I believe she's losin' her sines. I wish the Colonel would come ;" and when he arrived, an hour later, she sent him hastily up to the room.

Mrs. Colonel was sitting up in her rocking-chair, with a face as bright as if a headache had never troubled her.

"Look here, Ben. See my present."

"Why, it's our very pear again ! Where did you get it, wife ?"

"Charles Hadley brought it, and there's no guessing where it may have travelled. It's so funny to have it come back to me ; and I've enjoyed thinking of it so much that my headache has all gone, and I'm going down to dinner."

Mrs. Colonel decided to take a walk that afternoon, and trace the pear's wanderings. Being of a cheerful turn herself, she brought a gleam of sunshine into every call. Old Mr. Swallow told his part, and he hadn't felt so merry or laughed so much for a long time. The teacher, Miss Brown, wished she could put it into a story. Mary, the sick girl, was sure she could go downstairs the next day, that pear had been such a strengthener ; and "just look," she said, "at my present !" And there it was in a lovely painting. Then Mr. Jules put on his hat to walk over to the minister's too. At the parsonage they only wished the pear could have gone all through the town ; and the young man who gave it away at the last decided that his move was best of all.

The pear was finally cut into seven pieces, one for each stopping-place, and, of course, was delicious. The decision was made that its history should be written out, for a suggestion to all holders of fruit in this season of abundant harvest.—*Henrietta Rea, in Christian Register.*

### DON'T READ THEM.

"THERE'S a tiptop book, Ellis, you can take to read if you want to. I've just read it, and it's a splendid story."

"Then I should like to read it. I don't very often get a chance at a new book. But I think books are the best of anything, and when I'm a man I mean to have stacks of them. Mother and I read together, and then we talk over what we've been reading about ; so it's twice as good as if I read it alone."

"Is that the way you do ?"

"Of course it is. Why shouldn't I ? Mother and I are all the family there is left, and we do everything we can together. I tell you, my mother is the best company I ever had. She is as good as she can be. She goes singing around the house, making a fellow feel rich no matter what he has for dinner."

"Ain't she old ?"

"No, and it wouldn't make any difference if she was ; she'd be my mother all the same."

"To be sure she would. But if you take this book, you must keep it out of her sight and read it on the sly."

"Why must I ?"

"Because she won't like it. My mother'd make a great fuss if she knew I read such a book."

"Then what do you read it for ? What is the matter with the book ? You said it was splendid."

"So it is, but your mother would not think so."

"Then it is not so ; for I tell you my mother knows. I will not read anything on the sly. I do not do business that way, and I advise you not to. My mother knows best."

"If you think so, I do not suppose it is any use to try to make you think different."

"No, sir, it is not ; and I advise you to do as

your mother wants you to. You have a bad book, or you would not talk about it as you do, and you had better burn it up."

So one boy was loyal to his mother and to his own higher nature; but two others were found who could be more easily influenced.

They read the book through, and talked of the exciting scenes described in it, and were thus prepared for further reading of the same kind. Lessons were neglected, and occasionally there was a day's truancy from school. The evil did not stop there. Absolute falsehoods followed fast upon deception; and then a petty theft was committed in the village. It was charged at once to the three boys who were constantly together, and who were known to be habitual readers of highly sensational books and papers. They were suspected of reading even worse books, and all this told against them.

For their parents' sakes, they were saved the disgrace of a public trial. Upon acknowledgment of their guilt and promise of amendment, the prosecution against them was withdrawn, and every effort was made to reclaim them from their evil ways. But the die was cast. Vile books had done their work of pollution. These boys grew up reckless, dissipated men, with low tastes and gross manners, while the boy who trusted his mother was honorable and honored.

Don't do anything on the sly, for be sure your sin will find you out. Don't look at a picture you would not be willing to show to mother.

The boys tried in our courts for the commission of crimes, are those who have read bad books; the boys who are serving out sentences in houses of correction and State prisons, are those who have read bad books.

Don't read them. Don't trust yourself to read one.

Evil communications corrupt good manners, and evil words upon a printed page corrupt both soul and body. Do not read them.—*National Presbyterian.*

THE MOTIVE OF LIFE.

In an old volume which is almost out of print, we find the history of a "godly woman" of the last century, who was moved, as she affirmed, by the Spirit to go to Italy, to Greece, and at last to Asia, to preach the gospel. She belonged to a wealthy sect, that furnished the means for these long journeys.

It was remarked, however, that on reaching her far-off field of labor, she was always moved to wander from place to place, and to return home sooner than was expected. Her children, in the meantime, grew up, being nursed and taught by strangers, and her old parents died neglected.

The woman was evidently sincere in her belief that she was led by a heavenly voice in these distant wanderings, until, in her old age, a keen-witted, blunt friend said to her, "You have a lofty imagination and a love of adventure. May not these account for the fact that you never have been 'moved' to settle down to work in your own home, or to carry the gospel into the alleys and courts of your own town?"

The words pricked her conscience like a fiery dart. "Have I been mistaken?" she cried. "Have I taken my own selfish longings for the call of the Spirit?" Only the Judgment could answer.

How often do any of us pause in our hurried daily life and search out the secret motive of our conduct? A boy may be a hard student; he may be sober and moral, he may turn his back on all the temptations to which his fellows yield. But before he triumphs over them in conscious virtue, let him ask himself honestly, "Why am I industrious and moral?" Is it because he wishes to lift his life to its highest possibilities, to make it pure, noble, helpful to the world; or is it because he seeks to fit himself to make money, to become the Vanderbilt or the Gould of his native town?—*Selected.*

Useful and Curious.

THE London docks, the scene of the recent strike, form one of the greatest systems of docking to be seen in the world. Upward of £20,000,000 has been expended in their construction, and hundreds of acres are covered by them. They are built of stone and concrete, and are as substantial as such work can be made. Many of them date back to the beginning of the century. The amount of traffic upon them is enormous. It is estimated that in the warehouses of a single dock company there is at all times at least £5,000,000 worth of goods.

A most interesting collection of plants, which have been found in the catacombs and monuments of Egypt, has been made for the fine National Museum of Antiquities at Boolak, the port of Cairo. A careful examination of the collection discloses the fact that there is not a particle of difference between the flora of to-day and that of fifty centuries ago. Poppies, water-melon leaves, mustard, flax, cucumbers, lentils, pine cones, juniper-berries, and many other specimens of vegetation, are found in tombs that date back from 1100 to 3000 B. C., and all are perfect counterparts of the same growths as found to-day.

OIL ON THE TROUBLED WATERS.

A COMPETITION has been instituted this year by the Dunkirk Chamber of Commerce, that had in view a practical trial of the utility of oil in aiding a ship to weather a storm. The competitors were the masters of the schooners engaged in the Iceland fisheries, of which Dunkirk equips no fewer than a hundred every year. The fishing season affords ample opportunities for experimenting upon any means of lessening the danger. The first prize (£4) has been awarded to Captain Bruxelles, of the schooner *Perle*, who reports as follows: "On the 21st of April, while off Portland, the sea was making a clean breach over the ship fore and aft, and we were in great danger of foundering. I directed two bags containing tow saturated with oil to be placed astern on port and starboard quarters. Almost instantaneously the sea moderated, and, although the swell was still heavy, no waves broke over the ship. I am in a position to state that a pint and a half of oil per bag is sufficient to calm the sea for about two hours."

HOW LARGE WAS ANCIENT ROME?

AFTER carefully examining, said a late writer, all the data we have, all the statements of the various ancient writers who allude to it, and all the facts which seem to bear on the question, I am convinced that in estimating the population at 4,000,000 I am rather understating than overstating it. It is much more probable that it was larger than that it was smaller. De Quincy also estimates the inhabitants of Rome at 4,000,000. I will only cite one fact, and then leave this question. The circus Maximus was constructed to hold 250,000, or according to Victor, at a later period probably 385,000 spectators. Taking the smaller number, then it would be one in sixteen of all the inhabitants if there were 4,000,000. But as one-half of the population was composed of slaves, who must be struck out of the spectators when the circus was built, there would be accommodation then for one in eight of the total population, excluding slaves. Reducing again the one-half by striking out the women, there would be room for one in four. Again striking out the young children and the old men and the sick and impotent you would have accommodation for the whole population. Is it possible to believe that the Romans constructed a circus to hold the entire population of Rome capable of going to it?—for such must have been the case where there were only 4,000,000 inhabitants.—*The American.*

HOW CELLULOID IS MADE.

WHILE everybody has heard of or seen or used celluloid, only a few know what it is composed of or how it is made. The following is a description of the process carried out in a factory near Paris, for the production of celluloid: A roll of paper is slowly unwound, and at the same time is saturated with a mixture of five parts of sulphuric acid and two parts of nitric acid, which falls upon the paper in a fine spray. This changes the cellulose of the paper into pyroxyline (gun cotton). The excess of the acid having been expelled by pressure, the paper is washed with plenty of water, until all traces of acid have been removed. It is then reduced to a pulp, and passes on to the bleaching trough. Most of the water having been got rid of by means of a strainer, the pulp is mixed with from twenty to forty per cent. of its weight in camphor, and the mixture thoroughly triturated under millstones. The necessary coloring having been added in the form of powder, a second mixing and grinding follows. The finely divided pulp is then spread out in thin layers on slabs; and from twenty to twenty-five of these layers are placed in a hydraulic press, separated from one another by some sheets of thick blotting paper, and are subjected to a pressure of 150 atmospheres, until all traces of moisture have been got rid of. The matter is then passed between rollers heated to between 140 deg. and 150 deg. Fahrenheit, whence it issues in the form of elastic sheets.—*The Inventor.*

THE PEACOCK THRONE.

Or all the costly wonders that the palace of the Mogul emperors at Delhi contained, the most wonderful and the most costly was the peacock throne. It was constructed during the reign of the magnificent Shah Jehan, and was the work of a Frenchman, Austin, of Bordeaux, who had sought refuge at the Mogul's court. It was estimated that the value of the wonderful throne was six million pounds sterling.

It stood in the centre of the beautiful "Hall of Private Audience." In "The Archaeology of Delhi," Beresford, as quoted by Carr Stephen, gives the following description of the throne: "In this hall was the famous Peacock throne, so called from its having the figures of two peacocks standing behind it, their tails being expanded, and the whole so inlaid with sapphires, rubies, emeralds, pearls, and other precious stones of appropriate colors, as to represent life. The throne itself was six feet long by four feet wide; it stood on six massive feet, which, with the body, were of solid gold inlaid with rubies, emeralds, and diamonds. It was surmounted by a canopy of gold supported by twelve pillars, all richly emblazoned with costly gems, and a fringe of pearls ornamented the border of the canopy. Between the two peacocks stood a figure of a parrot of the ordinary size, said to have been carved out of a single emerald. On each side of the throne stood an umbrella, one of the Oriental emblems of royalty. They were formed of crimson velvet thickly embroidered and fringed with pearls, the handles, eight feet high, being of gold, studded with diamonds. It has been held that the famous Koh-i-noor (mountain of light) was one of the jewels that ornamented the throne, and as this diamond, which has since come into the possession of Queen Victoria, was owned by Shah Jehan, the story may be true.

When Delhi was sacked by the Persians under Nadir Shah in 1739, the throne was plundered of its jewels, broken up, and carried away. A block of white marble now marks the spot where once stood this famous throne. The beautiful palace which contained it has been turned into a fort by the English, and hideous barracks disfigure the Hall of Private Audience, where once the great Moguls sat in royal splendor. *Sic transit gloria mundi.*—*Illustrated Christian Weekly.*

## Bible Echo and Signs of the Times.

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

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Melbourne, Australia, January 1, 1890.

### GOD'S MEASURE OF SIN.

NO ONE who believes in God as he is revealed in the Bible can associate with his character the fickleness or variability which is often manifested in human character. We read that there is with God "neither variability nor shadow of turning." His great principles of righteousness must be as immutable as is the divine character, because righteousness is but the representation of that character. But it is claimed that God has not always treated sin, at least certain sins, with the same reprobation in all ages; that he allowed in the patriarchal age and early generations certain things which are now very justly regarded as grievous wrongs; and that he has permitted these wrongs in some of the prominent Bible characters. Especially is this claim urged in reference to the marriage and family relations. And it is quite true, that, according to the record, monogamy was not regarded as an essential principle of righteousness by many men whose names stand high in the realm of faith. It is with regret that we read of the complex families of Abraham, Jacob, and David. Certainly such relations would not be tolerated in the orthodox religion of to-day, and even their great works of faith would hardly atone for the scandal which their domestic relations would create.

But yet God approved of these men; and shall we conclude that the Lord was less particular then than now, or that his standard of morality has been elevated? Neither of these conclusions is necessary. Adultery and polygamy bore the same relation to righteousness then that they do now. Some will wonder, then, how God could apparently overlook, or at least condone, these grave offenses against society in his chosen leaders. How could he even accept them as his children? Let such individuals also wonder how God can accept themselves, and pass by their transgressions. Are our lives in these days so perfect that God cannot help approving of them?—Ah, no; far from it. And we have no reason to suppose that those men were received for such a reason. Do our lives, on the whole, stand very much better than theirs? Very few would claim a place by the side of Abraham.

But did God ever approve of polygamy and concubinage?—We have no evidence that he did. Abraham was doubtless led to this false step by what he regarded a necessity, in order that God's purposes concerning himself might not fail. He was called to be the father of nations, but his wife was childless. For the lack of faith which he was thus led to display, he was brought into severe trial.

God established the marriage relation in Eden, and rendered it most sacred. The *twain* were made *one* flesh; this precludes the idea of a family with a multiform head. According to the words of Christ in Matt. 19, "Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." God made a concession to the condition of their minds, a condition produced, no doubt, by their surroundings.

This reveals an important fact,—that in controlling his people God takes into account the prevailing influences to which they have been subjected, and by which they have been led into sin; and instead of unsparingly condemning them for their erroneous ways, seeks to lead them away from those influences, and then by careful instruction and training endeavors to bring them up to a knowledge of his will.

In those ages, and among the tribes and nations surrounding God's people, the customs of marriage were formed after the human, rather than the divine will. A numerous progeny was considered one of the greatest advantages both to the family and national prosperity. Women were held more as chattels than as companions, and polygamy was as common and unquestioned as any social custom of to-day. It would require generations of faithful instructions under such circumstances to bring a class of people to look upon polygamy as a horrible sin; yet step by step this was done. Similar revolutions have taken place on other subjects. Not many generations ago, the church and clergy indulged in the use of intoxicating drinks. Cellars were stored with spirituous liquors. But even in those days the Scriptures said that no drunkard could enter the kingdom of heaven. Temperance was reckoned among the Christian graces. In these days light has arisen, so that the minister who now encourages or approves of the use of alcoholic liquors, by word or example, deserves the severest reprobation of all who love humanity, and God must certainly hold to a strict account those who thus put the bottle to their neighbor's lips. They are false shepherds, destroying the flock.

But has God changed his mind on the temperance question in the last fifty years?—Not at all. But his people have taken a higher standing; and we feel that it is an essential matter to our salvation. Shall we therefore condemn the worthies of the past generations who were not total abstainers?—We cannot do so. In our own late history, then, we find an explanation of this question of the past. God's standard is ever the same. We fluctuate. God accepts the man who lives up to the best knowledge he has of the divine will. Such men were the patriarchs of olden times. Should we judge them by a strict sense of righteousness, let us take heed lest we be judged by a similar measure.

### THE SEVENTH-DAY ADVENTIST GENERAL CONFERENCE.

THE twenty-eighth annual meeting of this body closed its session early in November, in Battle Creek, Michigan. Accounts of the proceedings have reached us, and we place before our readers, in our Missionary Department, an epitome of the principal transactions. In connection with the meetings of the Conference, the International Tract Society, International Sabbath-school Association, Health and Temperance Association, Publishing House, Sanitarium, and Educational Society held their yearly meetings. These proceedings were all of them of peculiar interest to all who are watching the progress of our cause, and it would be gratifying to furnish to the readers of the BIBLE ECHO an extended account of the discussions and decisions which make up the record of the most important meeting ever held by our people, did the limits of our space permit us to do so. In a short time, however, we hope to have the Year Book, which will in a measure answer this purpose. The meeting convened October 18, and consisted of

about one hundred and ten delegates, representing twenty-five conferences.

From the address of the president, O. A. Olsen, we present the following extracts:—

"We are glad this morning to bid all these delegates and friends a hearty welcome. The rapid flight of time has brought us to the opening of another annual session of the General Conference. Another year, with its privileges, its opportunities, its labors, and its cares, is past. It is with a feeling of relief that I, in behalf of the Committee appointed at the last session of this Conference, now return the responsibility that we have carried during the year, to this assembly of delegates, which is the highest authority and most responsible body that we recognize in connection with God's work upon the earth. With what faithfulness and efficiency our work has been done, is for you and the omniscient Judge to decide.

"This work has grown from a small and humble beginning until it extends to many countries of the world. It will devolve upon you to provide laborers and means for the work already begun, and to lay plans for entering new fields. Every question should be given careful thought and mature deliberation. Your brethren have placed grave responsibilities on you by electing you as delegates to this Conference, and God will hold you accountable for the use you make of your time and opportunities while here. Every member of the Conference is under obligation to his brethren and to God to consider carefully and unselfishly every question that may come before the Conference, before casting his vote.

"We are very thankful to God for the degree of prosperity that has attended our work the past year. Every field reports encouraging success. Generally our laborers have been in good health and courage, and unity of effort has characterized the work. Two new Conferences have been organized, one in New Zealand, and one in this country, to be known as the Atlantic Conference. The hand of Death has stricken down one of the early pioneers in this work; Elder J. H. Waggoner died very suddenly at his post of duty in Basel, Switzerland, just as he was perfecting some of his most important work. Thus another of the old pioneers has fallen, and left the work to rest upon other shoulders.

"Elder Butler, long the esteemed and respected president of this Conference, has had to retire from active labor on account of enfeebled health. But we are glad to hear that he is improving; and we hope that at no distant day he will be able to again engage actively in the work which we all so much love.

"There have been forty-six camp-meetings held in this country this year; twenty-six large or general meetings, and twenty of a more local character. Nearly all have been exceptionally good, and those who attended them have been encouraged. In Europe two camp-meetings have been held, one in Sweden, the other in Switzerland. They were both seasons of much interest, especially the one held in Switzerland."

"I am happy to be able to report to this Conference that all the leading publishing institutions owned and controlled by our people are in a prosperous condition. The Review and Herald Publishing House, the oldest and strongest institution which we have, has been doing more work this year than ever before. The annual report of that society will perhaps show more book sales this year than for any two preceding years. As you will be able to see, improvements have been made, and facilities have been provided to meet this increasing demand for books and publications. Branch offices have been established at Toronto, Canada; Chicago, Illinois; and Atlanta, Georgia.

"The Pacific Press Publishing Company has also been doing good work during the past year. Its annual report showed an increase over the work of previous years of about 40 per cent., as before stated. They have opened a branch office in London, England, and another in New York City."

These are but brief parts of what forms a clear and interesting *resumé* of the workings of the cause during the year, and its present standing.



and outlook. Among the first resolutions adopted by the Conference was this:—

“WHEREAS, a goodly number of delegates are permitted to come together in this twenty-eighth annual session of the General Conference, from many fields of labor, and it becomes us, first of all, to render a tribute of praise to God for his favor and loving-kindness manifested towards us; therefore—

“Resolved, That we acknowledge, with gratitude of heart, his prospering hand in our work the past year, as manifested in the success which has attended the preached word, in the multiplication of believers, in the strengthening of the ministry in numbers and efficiency, in the wide circulation of our printed literature, especially by means of the canvasser, in the prominence given to the cause of Sabbath reform through the efforts now being made in State legislatures and the national Congress to pass laws which will bring about a fulfillment of Rev. 13: 14–17, in the enlarged work of our tract societies, in the marked interest attending our camp-meetings, in the prosperity of our educational institutions, in the success of our missions, both at home and abroad, and the enlargement of the field by the organization of two new Conferences. For all these mercies we thank and praise his great and holy name; and we will endeavor to show our thankfulness by renewed consecration to his service.”

Reports were read from all the foreign missions, and were full of interest as showing the progress which has been made. Russia, the oppressed, is especially reaching out for the message of truth. Over three hundred have lately embraced the Sabbath, although the work has to be carried on with the utmost caution, and some of the laborers have already suffered imprisonment and fines.

Great progress has been attained in the dissemination of reading matter upon subjects relating to the Third Angel's Message. About one-half a million dollars' worth of books have been sold during the past year; and the reports of the International Tract Society show an aggregate of 32,691,925 pages of books and tracts, and 1,353,743 periodicals, distributed through this organization.

The educational interests received special attention, and steps were taken to establish an additional college for the States between the Mississippi River and the Rocky Mountains. The main college, at Battle Creek, enjoys greater prosperity than at any previous time.

The General Conference has been organized upon a legal basis for incorporation, and it is proposed to take the publishing interests of the denomination under one general management for mutual benefit. It was decided to purchase, or build a vessel, and fit it out to sail among the islands of the Pacific, to bear the Truth to the inhabitants of every land.

Very nearly the same officers were continued in the various organizations. Perhaps the most notable exception being the election of L. C. Chadwick, of Pennsylvania, as president of the International Tract Society in the place of Elder S. N. Haskell, who, as was remarked, has been the father of the enterprise. Bro. Haskell is on a trip around the world, and will therefore be unable to direct the important and growing interests of the society.

The most gratifying feature of the occasion was the presence of the divine blessing in all the deliberations. The hearts of the delegates were drawn together, and all returned to their fields of labor and duty with renewed consecration and courage. The supply of foreign fields with laborers was left to the Foreign Mission Board, to be decided after the Conference had adjourned. In this we feel a special interest, but shall have to wait until another mail arrives to learn what steps are taken.

“THE FOUNDATION OF GOD STAND-ETH SURE.”

E. J. B.

THE tendency in certain quarters of the theological world is to lessen the authority and force of the Bible. This is done in two ways, (1.) by questioning its authenticity; (2.) by affirming that its language is not to be taken literally, but its teachings and institutions must be interpreted in accordance with the spirit and genius of this age of advanced thought.

A leading religious paper published in America, in its department devoted to Biblical research, gives an instance of the first-mentioned method. Professor Steck of the Berne University, Switzerland, has lately published a work in which he attempts to prove that the Acts of the Apostles and the Pauline letters were written between the years 120 and 140 A. D. This would destroy the authenticity of these books, and “analyze Paul out of existence,” upsetting him as completely as Ingersoll has tried to upset Moses. And it is said that the work is both “learned” and “written in good faith.” From the same paper it appears that the Waldhausen-Kuenen school have undertaken a work equally radical with reference to the Old Testament. These are not isolated instances; but criticisms of this character are too numerous to awaken any surprise.

Now for an illustration of the second method of weakening the authority of the Bible. About two years ago, a popular clergyman of Melbourne preached a sermon on the Sabbath question, the key-note of which seemed to be that “laws, languages, rites, institutions, usages, are developed;” and that in accordance with this idea, the rest-day is a developed institution. He says: “If the view of some of the foremost authorities on the subject is correct, the Sabbath is an *old pagan institution* which the Hebrew prophets and priests adopted, consecrating it as a day holy, or sacred, to Jahveh.” This statement is strange and startling to persons familiar with the 19th and 20th chapters of Exodus; but perhaps it is not more so than his assertion that the fourth commandment “may very well be translated, ‘Observe, remember the first day of the week to keep it as a rest-day.’”

So it seems that according to this gospel teacher the Sabbath of the fourth commandment was evolved from “an old pagan institution,” and that in some way, which he does not point out, the Sunday-sabbath was evolved from the Sabbath of the commandment. The whole point of his reasoning seems to be, that man may adopt and modify his religious institutions to suit his ideas of his own needs; and it is unnecessary to say that he is not alone in this view.

But the question as to whether the Bible is the sole authority in religious matters is not a new one. A battle on that point was fought in the sixteenth century. Speaking of the early part of that century, Wylie says, in his “History of Protestantism,” vol. I, p. 268:—

“It is curious to note that already, in this first exchange of arguments between Protestantism and the papacy, the controversy was narrowed to this one great question: Whom is man to believe, God or the church?—in other words, have we a divine or a human foundation for our faith? The Bible is the sole infallible authority, said the men of Wittemberg. No, said this voice from the Vatican, the sole infallible authority is the church. The Bible is a dead letter. Not a line of it can men understand; its true sense is utterly beyond their apprehension. In the church—that is, in the priests—is lodged the power of infallibly perceiving the true sense of Scripture, and of revealing it to Christians. Thus there are two Bibles. Here is the one, a book, a dead letter; a body without living spirit or living voice; practically of no use. Here is

the other, a living organization, in which dwells the Holy Spirit. The one is a *written* Bible; the other is a *developed* Bible. . . . It has been coming into being through the decisions of councils, the rules of canonists, and the edicts of popes. Councils have discussed and deliberated; interpreters and canonists have toiled; popes have legislated, speaking as the Holy Spirit gave them utterance; and, as the product of all these minds and of all these ages, you have now the Bible, the deposit of the faith, the sole infallible authority to which men are to listen. The written book was the original seed; but the church—that is, the hierarchy—is the stem which has sprung from it. The Bible is now a dead husk; the living tree which has grown out of it, the fully rounded and completely developed body of doctrine, now before the world in the church, is the only really useful and authoritative revelation of God, and the one infallible rule by which it is his will that men should walk.”

In the papacy, then, with its career of pride, insolence, and crime, is seen the legitimate result of “developing” the Bible in accordance with human reason. There would be no temptation to do this, were there not some pet sin to be excused, some departure from the straight path to be apologized for; but the heart is intensely selfish, and, left to itself, interprets duty in accordance with inclination. Hence it is unsafe to depart from the plain teachings of the Word of God in even the slightest particular; for the principle once admitted that man may modify its doctrines or institutions to suit his own notions of propriety, and the door is open wide to an endless procession of errors.

IN NORTHERN NORWAY.—No. 5.

TROMSØE AND THE LAPPS.

S. N. H.

TROMSØE is the seat of a Lutheran bishopric. The cathedral is a large, bare-looking church in the centre of the town. This place is also the headquarters of the Baptist denomination north of Bodøe. The pioneer Baptist minister resides here, having quite a flourishing church. He has been imprisoned, and has suffered much on account of his faith. For two years he was involved in a lawsuit with the Lutheran minister for no crime but baptizing an individual before he had formally withdrawn from the Lutheran Church. The suit was brought to a settlement last spring by the minister's paying a fine of 20 kroner (about one pound). I formed a pleasant acquaintance with him, and he told me of some of his members who had become Sabbatharians.

The town was founded in 1794, and now has a population of 6000. It lies in 69 deg. 38 min. north latitude, and is very prettily situated, being surrounded on all sides with lofty mountain peaks, some of which are nearly 4000 feet high. These are covered with patches of bright snow, which glistens in the sun. At this place the sun is seen during the twenty-four hours from May 17 to July 24. It wholly disappears from the 25th of November till the 16th of January. But daylight marks each day, although when it is cloudy the light part is very short. They use kerosene oil for lights. This is shipped from America, and thousands of barrels are kept stored across the river in a large cellar prepared for this purpose. The town is built principally of wood, and in case of fire it is thought to be safer to keep the oil deposited away from the buildings. There are sixty-eight stations laid down between Trondhjem and Tromsøe, including seven junctions where steamers connect for other islands and fjords.

I arrived at Tromsøe June 29, and immediately secured lodgings at the hotel. The next morning, I went out in search of an interpreter, and to see the place. We soon found a man who

said he could talk a "leetle" English; but it was so very "leetle" it was difficult to understand him. He introduced me to another gentleman, who, he said, could talk a "leetle more," a statement which I found very true; but he at once went in search of another man who had been in America eight years, and understood English well.

While in my fruitless search, walking up the street, Bro. Andrewsen, a colporter in the city, saw me pass the house where he was stopping. He had seen me at a mission school in Christiania last winter. After I had returned to the hotel, he and a Bro. Jensen and wife, also colporters, called to see me. They could not speak or understand English, and I could not understand Norwegian. They brought with them a photograph of the mission school, which I readily recognized, and a notice of a camp-meeting held at Moss, Norway, which I had attended two years before, to identify themselves. The few Norwegian words that I had learned, I found were of no more service to me on this occasion than was the prayer a professed Christian had learned when one was needed at sea. It is reported that on a certain time at sea, a storm came up, and there was danger of going to the bottom of the ocean. When it was known that there was a professor of religion on board the ship, he was asked to pray. He said that he had never learned but one prayer, and that was not at all fitting for the occasion; neither were the words I had learned of the Norwegian language. However, after we were able to communicate, I learned much about their work and gained much general information. Finally one of them brought in an interpreter, who did very well on the common topics of the day; but on the subject of religion he utterly failed to convey their ideas correctly to me, or mine to them. It was a theme which seemed to be entirely outside of his experience. I thought how fittingly this illustrates the state of many professed Christians at the present day; for he also was a professor of religion. In process of time, we found the man who had spent eight years of his life in the United States. He was a religious man; and with his help I had no difficulty in conversing with my friends. I had a number of interviews with them, which I trust were profitable to both them and myself.

Crossing the river, which is some less than a mile wide, I went up the valley about two and a half miles, and came upon a settlement of Lapps, living in huts during the summer. For about fifty shillings the Lapps will send their dogs on the mountains for the reindeer, and they will bring down a drove, varying in number from a few hundreds to thousands. A party of tourists had ordered them down. Taking advantage of this, I crossed the stream in a small boat, and had the privilege of seeing about two hundred reindeer, and also the Lapps and their habitations. In summer these wanderers always go down to the sea with their animals, while in the winter they live in Sweden. The Norwegian Lapps, who live as nomads, remain in Norwegian Finmark summer as well as winter. They are small in stature, filthy in their habits, and their wealth consists in their herds of reindeer. A wealthy family will own from a few hundreds to many thousands. They are milked twice a week, and from their milk cheese is made, which is so full of oil that in warm weather it drops from the cheese. The clothing of the Lapps is principally made from the reindeer skin. The outer garment, which is a loose frock, or tunic, with a belt around the body, is similar for both sexes and for all ages, from the infant in arms to the man with hoary head. It is deerskin with the

hair outside. The reindeer meat is their food, and it is also sold for money. Those who are visited by the tourists ask such exorbitant prices that the visitor often leaves them in disgust.

The Lapps are no more inclined to assimilate with other people than the Mongolian race are with Americans. Among themselves they live peaceably, and it can be said of them that they have many good customs. A woman is not allowed to marry until she is twenty-five years of age. A man is supposed not to marry until he has sufficient to support his wife and family. If one becomes wicked from their standpoint, he must leave them and never return. There are no tailors, but the women do all the sewing.

Many of them nominally profess the Lutheran faith. In Sweden there are missions established among them, and during the past year marked success is reported. A singular story is told of them, which illustrates their idea of religion, and the inadequacy of a national religion, which does not reach the heart because enforced by law. In Finmark, a few years since, they were prevailed upon to nominally accept the Lutheran faith. This occurred at a place about two hundred miles east of Tromsøe, near a station. Here buildings were erected, and a priest was stationed, while in a place called Alten there was a magistrate to whom they could appeal for justice. All this was arranged that they might have the full benefits of civilization before them, and be induced to accept them. But the magistrate and priest proved to be wicked men. The Lapps failed to get justice done them, or good religion taught. They were left without any appeal, and found themselves wronged at every turn; but the magistrate grew wealthy, as they thought out of his injustice to them. They finally murdered the magistrate, burned up all his effects, and the effects of the priest. As a further remedy, they took the priest; but as they were binding him, some appeared for his rescue, and took him out of their hands. They were tried, convicted, some executed, and others sent to prison for life. In time, new developments revealed wickedness on the part of the magistrate, and a new hearing was obtained in behalf of those in prison. This was last spring. They acknowledged that they did what they were charged with; "but," said they, "it was our only way. We did not want the magistrate; but you sent him for our good, and he was full of the devil, and did us much harm."

"What were you going to do to the priest?" said the judge.

"We were going to whip him; for we wanted good religion, and you sent him to give us good religion, and he brought wicked religion; and we were going to whip it out of him."

"What made you think you could whip it out of him?" continued the judge.

"We do so to our dogs and deer when the devil gets into them, and we can't do anything with them. We catch them, tie them to a stone, and whip them till the devil goes out of them; and we thought we could do so to the priest. So we tied a rope around his feet, and were going to hang him up by his feet and whip him."

"Why did you burn all the effects of the magistrate and the priest, and kill the magistrate?"

"Because he was so very, very wicked, we did not think we could get the devil out of him; and all their things were full of wickedness, and we wanted to clean it out. We thought, after their things were burned, and the priest had no wicked things, we could whip the devil out of him, and we would have good religion."

The judge failed, by any reasoning or threats,

to convince them that they had done wrong at all. It was their only way to get good religion.

Near Roras, below Trondhjem, there are a few hundred Lapps who are more civilized. They send their children to the Norwegian schools, and are fast becoming like the Norwegians in their habits. They read and speak the Norwegian language. Through these it is hoped there may be an open door whereby the honest may receive the light for the last days, and some at least be gathered into the kingdom of God from this race of people.

#### A VOICE FROM OUR READERS.

"I wish to discontinue taking the ECHO after the end of this year. It is a grand paper apart from the cold-blooded hatred always evinced against Sunday, glorying in its desecration and ridiculing those who would maintain its sanctity. As I have before remarked, if half the people kept Saturday and the other half kept Sunday, there would be no quiet day of rest for any. We make no claim that we are commanded by God to observe the first day of the week; but we claim that the event which we commemorate (the resurrection of Jesus Christ), which completed the great work of human redemption, is of so great importance that we prefer to commemorate it instead of keeping up a day which belongs to a by-gone era, and to a dispensation which has passed away. The whole difficulty might be settled between your party and us by beginning to count from Monday. Sunday would then be the seventh day."

We take the liberty to publish the above letter, without name, as a text for a few remarks. The emphatic passages are italicized by the writer. We thank our ex-subscriber for the commendation he has given the ECHO, but feel a little cut up by the expression which accuses us of "cold-blooded hatred against Sunday, and glorying in its desecration," etc. We have a deep and unmodified conviction that the seventh day is the Sabbath of the Lord, and that there is no other; that there is no divine authority for keeping the first day of the week, and that the fourth commandment is as binding as any in the decalogue; and that it is a duty we owe to God and to mankind to proclaim the truth and to persuade men to turn from human tradition to God's Word. And yet we claim that our methods of presenting our views have been moderate and rational; and we feel justified in denying that we have any malignant feelings to gratify in this matter.

We look with sadness and inexpressible regret at the heedlessness with which men trample under foot God's authority and expressed will. We do not sympathize with lawlessness or anarchy either in civil or religious jurisdiction. Even though the Sunday were the Sabbath, it is not observed by the masses as the Sabbath should be; and with a great proportion of people it is losing its sacred reputation. It is based upon weakness, as confessed by our correspondent, which will be fatal to its preservation without an appeal to civil power and penalties. Men are coming rapidly to know that it is not the Sabbath by divine authority or sanction. There are three courses open before them. One is to take the no-Sabbath position, advocated by very many, and call the Sunday an imposter, and the Sabbath Jewish and obsolete. Another is to sustain the Sunday by civil law, and thus unite state and church, and produce the inevitable result of persecution for conscience' sake. The other course is to take Scriptural grounds, and defend the ancient Sabbath, which commemorates creation, and was designed to perpetuate the knowledge of the Creator. The two former positions we consider decidedly wrong in their relations both to the truth and the interests of mankind; nor can we consistently urge all men to a proper observance of a religious day of rest, except on the plain requirement of God. And all will acknowledge that this requirement consists in the fourth commandment of the decalogue, and the circumstances associ-

ated with it. It is not a matter to be imposed upon men by civil law; but, like other duties to God, must be prompted by respect and reverence for our Maker.

The writer of the letter tells us that the resurrection of Christ completed the work of human redemption, which is a mistaken idea. We still "groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Christ, after his resurrection, began his work of intercession at the Father's right hand, where he still remains engaged in redemption's work.

Our correspondent is wrong in intimating that the Sabbath belonged peculiarly to the Mosaic dispensation. Not so. "The Sabbath was made for man,"—for all mankind, not for the Jew.

Suppose that England and America wished to unite their national holidays for the convenience of the English people who live in America, and the Americans who live in the British Empire. One occurs on the Queen's birthday, the other on the fourth of July. Now if the English people will only begin to count their year about Nov. 18, the two celebrations will come at the same time, and the two nations could rejoice together. But there would be a strong objection to such a proceeding upon the part of loyal Englishmen. It would be an insult to our Sovereign, and an inappropriate act of subservience to another nation. It is such an expedient that our friend recommends to us. And then, according to his philosophy, he would find himself observing the seventh day, which would necessitate his changing to Monday. But loyalty to the God of heaven will not admit of our ignoring the just claims of recognition due our Creator, in order to pay our respects to an authority which has "thought to change times and the law." We are sorry to part company with any of our readers; but we have undertaken to stand in the breach for the down-trodden law, and having taken our feet off the Sabbath, will try to induce others also to "call the Sabbath a delight, the holy of the Lord, honorable." Isa. 58:12, 13.

### Bible Student.

To the Editor BIBLE ECHO:—

Will you kindly explain the 24th verse of the 118th psalm? "This is the day which the Lord hath made; we will rejoice and be glad in it." What day does this refer to? P. C. A.

THE psalmist was under a figure rejoicing in the work of Christ. Verses 22 and 23 of this psalm are frequently quoted in the New Testament. The "day" which the psalmist foresaw was the gospel day. The same day as that spoken of in 2 Cor. 6:2: "Behold, now is the accepted time; behold, now is the day of salvation." According to Christ's words, Abraham also saw this day and rejoiced in it: "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56. The day is not here spoken of as a specific twenty-four hours. It was the gospel morning, when the star of hope arose, and superseded the gloom of the shadowy dispensation.

In the second epistle of Peter 1:21 it is said that "holy men of God spake as they were moved by the Holy Ghost." The books of Revelation and Daniel prove the fact that angels have revealed truth to the prophets. From these facts some have concluded that the Holy Spirit was an angel or angels; and that any other view makes the Bible contradict itself. That this is not so, one simple principle will show, and borne in mind will enable our readers to solve similar problems. It is this, that because a principal is responsible for all acts of his agents or subordinates, the acts or work of his agents may properly be said to be his acts. For instance, we say, "That house was built by Mr. Jones," or "That printing-press was made by Mr. Hoe," although Mr. Jones never did any work on the house nor Mr. Hoe on the press. But they caused the work to be done; therefore it was their work. Thus the Father created the world through the Son. God spoke unto the fathers, but he did it by the prophets. Heb. 1:1.

So God has revealed his will to men, sometimes

through angels, sometimes through men; but in both cases the Spirit of God fitted the messenger for his work, gave power to his message, and prepared the heart of the individual to whom it was sent to receive the truth spoken. The Father, the Son, or the Holy Spirit, or rather the perfect oneness of all three, was the principal; the angel or the man was the agent. Now to say that the Spirit was an angel would prove by the same rule that the Spirit was a human being. But neither is true. The angel was only the messenger of God, the power—the all—was furnished by the Spirit of God, who is above and before all angels and all creatures.—*Signs of the Times.*

#### ROMANS 9:21.

"HATH not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"

This verse, with its connective verses, has been by many greatly misunderstood, and so perverted, as though it taught that God arbitrarily, and without known reason, created some for perdition, and was fully justified in so doing, and that it was but irreverence and presumptuous rebellion to object to his doing it.

But if we turn to the passage in the eighteenth chapter of Jeremiah, which Paul evidently alludes to, and almost quotes, we find the thought is clearly this: "Has not the potter a perfect right to take the broken and cracked and marred vessel, and make it into a perfect one? And can any one reasonably object to his doing so?" And it is an utter perversion of the expression, "fitted to destruction" (in verse 22), to suppose it means they were so fitted by him. On the contrary, the very idea is, "Who can object, if God, after long endurance of the vessels of wrath, fitted, not by him but their own sinfulness, for destruction—who can object, if God makes known the riches of his glory in making such vessels vessels of mercy, and fitting them for honor and glory and eternal life? Who can object if he makes those his people who were not his people, and those beloved who were not beloved, and those who were his enemies or rejecters to become the children of the living God?"

The whole passage has reference to the calling of the Gentiles, and extending to them the same mercy and blessings that were freely offered to the Jews through the gospel, and there is not an intimation that God ever made any one for destruction; but on the other hand, that he is freely offering salvation to every one of mankind—to Gentile as well as to Jew—and doing all in his power to lead every one to accept it. The potter may make one vessel to honor, and another to dishonor, *i. e.*, to less honor, but all are made for use.—*Rev. Tryon Edwards, D. D., in New York Observer.*

#### JUSTIFICATION BY FAITH.

1. ACCORDING to God's standard of judgment, how many can be justified?

"And enter not into judgment with thy servant; for in thy sight shall *no man living be justified.*" Ps. 143:2. "Justify: To prove or show to be just, or conformable to law, right, justice, propriety, or duty; to defend or maintain; to vindicate as right; to warrant. 2. To pronounce free from guilt or blame; to absolve; to clear."—*Webster.*

2. How may one become justified?

"By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa. 53:11.

3. By whom and by what are men justified?

"For all have sinned, and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:23, 24.

4. What can a righteous law do toward justifying the sinner?

"Therefore by the deeds of the law there shall *no flesh be justified in his sight*; for by the law is the knowledge of sin." Rom. 3:20.

5. Are there any righteous in the world?

"There is none righteous, no, not one." Verse 10.

6. Can the unrighteous be saved?

"Know ye not that the unrighteous shall not inherit the kingdom of God?" 1 Cor. 6:9.

7. Through whose righteousness is remission of sins obtained?

"Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:24, 25.

8. For what was Christ made sin?

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21.

9. Then what may we call the Saviour?

"And this is his name whereby he shall be called, *The Lord Our Righteousness.*" Jer. 23:6.

10. On what condition may we obtain this righteousness and justification?

"To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:26.

11. Who may obtain this imputed righteousness?

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Verse 22.

12. Sin is the transgression of God's law (1 John 3:4), and by this law is the knowledge of sin. Rom. 3:20. Can one, while persisting in sin, expect justification?

"But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." Gal. 2:17.

13. In order to have one's sins forgiven, and his unrighteousness cleansed away, what is necessary?

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

14. But suppose one hears a message from the Lord, and does not see any necessity of accepting it; what does he try to do?

"And the Pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them, *Ye are they which justify yourselves before men; but God knoweth your hearts.*" Luke 16:14, 15.

15. What effect does faith in Christ have upon the law?

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31; 8:3, 4.

16. What is faith?

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. In other words, faith is that which believes just what God says (though we may not understand the reason for it), and acts upon it, regardless of the feelings or preferences.

17. When one does this, and is in perfect accord with all of God's commandments, what may he then have?

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

18. In what way may we hold our justification and fellowship with God?

"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

19. How great will be the peace of mind enjoyed by those who have this experience?

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

20. What will be a prominent characteristic of those who wait for the return of their Lord from heaven?

"For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Heb. 10:37, 38.

21. What should accompany the faith of Jesus?

"Here is the patience of the saints; here are they that keep the commandments of God." Rev. 14:12.

## Missionary.

### COMPLETED.

EACH time the shuttle, swift as flying lance,  
Leaves in its track a token of advance ;  
Closely the incompleated web we watch,  
Zealously guard each finished leaf we catch—  
Gaining new strength to wait the perfect day  
As some completed blossom cheers our way.  
Nor will we grow disheartened, should there show  
Now here, now there, amid the golden glow  
We could have wished *all* bright, some *darker* lines—  
A special beauty from the shadow shines.  
Leave, then, the life-work to our Father's care,  
At last our weakness shall his strength declare ;  
His work, through us, no foe shall e'er destroy,  
"Presented faultless, with exceeding joy."

—Julia P. Ballard.

### PALMERSTON, NEW ZEALAND.

AFTER leaving Gisborne, we had the pleasure of spending a Sabbath with the brethren at Napier. The work is progressing here, and the church will soon be ready for opening. We then left for Palmerston, and after a ride of about one hundred miles in the cars and seventeen on the coach, we arrived at the place of labor. The town of Palmerston is well laid out, and has at the present time about 3000 inhabitants. It is a busy, progressive town, and serves as a centre for four different lines of railway. We have now had the tent in use for three weeks. The attendance has been good, and we believe the Lord has some here who will rejoice in the light of the message. We often find persons who have come for a distance of twenty miles to attend a meeting. We expect to meet with considerable opposition, but we fear not if the Lord is with us. The people are kind, and anxious to help us. The reports we receive from Gisborne are very encouraging. The Lord is blessing in the work.

ROBERT HARE.

### THE HAMBURG MISSION.

Slow at first, yet steadily, the truth has progressed in this section of the field, until, on November 9, we could, with the blessing of God, establish our first church in Northern Germany, the third and largest in the empire. About four years ago, a brother commenced to observe the Sabbath just from reading a pamphlet written against us ; he closed his eyes in rest the day before we organized the church. About the same time, a brother near the Danish border was convinced of the Sabbath from reading some of our publications, which a Danish family left when they moved to America. He came over one hundred miles to be baptized and join this church.

For six weeks before we organized, we held meetings, in which we considered all the principal points of our faith. As we could not baptize publicly, it being forbidden as bathing, we procured a fine bath-house in the most beautiful spot of the city ; and here, on Sabbath morning, I buried twelve willing souls. One old lady upward of seventy seemed the bravest of all. In the afternoon these, with three others who had never belonged to any of our churches, and ten others who had, united together, thus forming the Hamburg Seventh-day Adventist church of twenty-five members. Besides these, we have five good names on the covenant, and with the grown youth there are now about twenty-five new Sabbath-keepers here. Yet we have not given a course of lectures thus far.

Our readings are well attended, and new ones are becoming interested. Sister Ohm has good success in the Bible-work. We have six canvassers at work in the city, and over one thousand orders have been taken, and most of the books delivered. The pastors begin to warn their flocks, and it hinders some ; yet our canvassers stick faithfully to their tasks. In the country we have five more canvassers,

and they do quite well. They just about make their living ; but we find that the publications do a good work. In Southern Germany we have three sisters at work, and they have now found the third person who has embraced the truth through our publications.

The young man who intended to become a Lutheran missionary, has left his place. He gave us 12.50 dollars toward the expense of baptism, and, after visiting his friends in Central Germany, has commenced to canvass here. We have started our daily instructions again, and hope soon to see two dozen workers here instead of one. Our tract society numbers thirty members, and we have seventy-five copies of the *Herald*. In all, our mission uses over four hundred journals, and only the day of Judgment will show how far the Truth has gone from here.

We have also good news from the field. Brn. Erzenberger and Boettcher are at present holding a course of lectures at Barmen, a city of some 125,000 inhabitants, and report good interest. Bro. Laubhan has baptized several near Saratow, and will labor in Southern Russia this winter. Bro. Klein had to send his passport to Western Russia to the border to get his goods ; weeks must pass before he can get it again, and he has to remain at home during that time. Our little Russian tract was given by one of our brethren to a Russian, and he barely escaped imprisonment.

L. R. CONRADI.

Hamburg, Nov. 15, 1889.

### THE GENERAL CONFERENCE.

ALLUSION to this meeting is made elsewhere, and we will present in this place a few of its features, as gleaned from the *Review and Herald*. There were present about one hundred and ten delegates with credentials, representing twenty-five Conferences. The presiding officer was Elder O. A. Olsen, the President of the Conference.

The reports of those in charge of districts were full of interest. Elders White and Loughborough spoke of the prosperity of the work on the Pacific Coast. Special efforts have been made, by different classes of opposers, to break down the work there ; but these have all been overruled in a marked manner for the advancement of the work, so that the cause there never stood in so strong and prosperous a condition as it stands in to-day.

Elder Farnsworth reported for his district, which embraces the territory between the Mississippi River and the Rocky Mountains. In this portion of the field the cause is prosperous. The canvassing work is in a flourishing condition. Two hundred and seventy-four canvassers have been at work, and over 90,000 dollars' worth of books have been sold. This is more than the sales of the entire denomination but a few years ago. The camp-meetings have been seasons of especial interest. Elder R. M. Kilgore spoke in reference to the Southern field. There is a large opening in that section of the country, and much good can be accomplished there, if the work is managed judiciously. A good beginning has been made, but there are peculiar difficulties to be encountered there.

Elder R. A. Underwood spoke for his district, including Ohio and all east of that State to the Atlantic sea-board, and southward including Virginia. Seventy-five thousand dollars' worth of books, he said, had been sold in that district the past year. New England leads off with 28,000 dollars' worth, and Ohio and Pennsylvania follow. The membership is 5,000 ; and there are a few hundred Sabbath-keepers not yet connected with organized churches. The canvassing work is carried on by 225 agents, actively employed. The provinces of New Brunswick and Nova Scotia desire soon to be organized into a Conference. The brethren in Canada hail with joy the establishment of a branch office of the Publishing Association in Toronto.

### THE EDUCATIONAL SECRETARY,

Professor W. W. Prescott, submitted his report. The attendance upon our schools has been larger the past year, and the grade of work higher, than in any previous year. Bible study is made a special feature of every school. We now have seven schools, fifty-five teachers, and 1,155 pupils. This does not include the German school, from which no returns have been received. Five of the schools have property to the amount of 220,082 dollars. The total debt is 119,822 dollars. The net worth is 100,259 dollars. A call has been made upon the Secretary, from Australia, for directions in regard to the establishment of a school in that field.

The report of the

### CENTRAL PUBLISHING HOUSE,

located at Battle Creek, Michigan, showed, among others, the following interesting facts :—

Book sales have amounted to 163,260.74 dollars. The total business of the office for the year has amounted to 416,843.27 dollars, and there has been a net gain of 28,477.46 dollars. The necessity of carrying a larger stock of books than formerly, has necessitated the addition of a new wing to the west office building. The stock of books now on hand in salesroom amounts to 68,799.78 dollars. A vault was needed for the safe storage of valuable books and papers, and the counting-room, also in the west office building, has been enlarged for the purpose. In his opening address, the chairman recommended the establishment of two more branch offices, one in the Northwest and one in the Southwest, more particularly for the convenience of canvassers in those sections.

A report of the workings of the branch office in Canada was read by the manager, Bro. G. W. Morse. From this report it appears that the value of books sold from that office during the eight months of its continuance to the present time, is 14,026.68 dollars retail. The office already shows a gain of 336.92 dollars over expenses. The book sales reported above from the central office, show the amount after the heavy discounts to the tract societies had been taken out. The retail value of these books, with those at the Canada office, is over 400,000 dollars. And if to this we add the sales from the other offices, the Pacific Press, *Bible Echo*, London, Basel, and Christiania, it will show over half a million dollars' worth of our literature which has been put in circulation during the past year.

On Tuesday, the 22d, the

### FOREIGN MISSION SECRETARY,

Elder W. C. White, commenced his report. He presented communications to the Conference from Elders Daniells of New Zealand, Tenney of Australia, Boyd of South Africa, Johnson of Scandinavia, and Holser and Conradi of Central Europe. These communications were all most intensely interesting and encouraging. It is evident that the Lord is everywhere going out before his people. The report of the Secretary not being finished in the forenoon, the International Tract and Missionary Society gave way in the afternoon for another meeting of the Conference, and a continuation of the reports. With this exception, the programme of the Conference, as published in the *Review* of Oct. 1, has so far been carried out. Bro. P. W. B. Wessels, who is a native of the South African field, addressed the Conference on the condition, needs, and prospects of the work in that country.

The Conference recently formed in New Zealand was received into the General Conference. A recommendation was offered, and favorably received, that a missionary ship be provided for operation in the Pacific Ocean, not to exceed in cost 12,000 dollars, and to be ready early in 1890.

Quite an interesting work has occurred in Algeria, Africa. A baker living at Relizane received, some



years ago, a copy of our French paper, *Les Signes*. Through that he ordered more reading-matter, fully embraced our faith, and soon had a company of nearly forty, mostly Spaniards, believing with him. They took the name, "The Apostolical Seventh-day Adventist Church," thus connecting the truth for this time with that of the apostles, which is very good. The brethren in Europe learning of this interest, Bro. Comte was sent there, and a church of thirty-five members was organized. They are now very anxious for reading-matter in the Spanish language. News has just been received that fifteen of this church have moved to the Argentine Republic, South America, which we may confidently hope will be the means of introducing and spreading the light of truth in that country.

THE COMMITTEE ON NOMINATIONS

reported, recommending the following persons for officers of the Conference the coming year: For President, O. A. Olsen; Recording Secretary, W. H. Edwards; Corresponding Secretary, D. T. Jones; Foreign Mission Secretary, W. C. White; Educational Secretary, W. W. Prescott; Treasurer, Harmon Lindsay; Executive Committee: O. A. Olsen, S. N. Haskell, W. C. White, D. T. Jones, R. A. Underwood, R. M. Kilgore, E. W. Farnsworth, A. T. Robinson, E. H. Gates; General Conference Association Trustees: O. A. Olsen, D. T. Jones, A. R. Henry, J. Fargo, Harmon Lindsay. The Nominating Committee also presented the following names for a Book Committee: O. A. Olsen, W. C. White, U. Smith, A. T. Jones, C. Eldridge, J. H. Kellogg, W. W. Prescott, E. W. Farnsworth, C. H. Jones, E. J. Waggoner, A. T. Robinson, F. E. Belden, L. C. Chadwick.

The following is the

STATISTICAL REPORT

of the Conference from Elder D. T. Jones, the Recording Secretary:—

| HOME AND FOREIGN CONFERENCES. | NUMERICAL STANDING. |             |       |          | TITHES PAID FOR YEAR ENDING JUN. 30. 1889. |
|-------------------------------|---------------------|-------------|-------|----------|--|
|                               | Ministers.          | Licentiate. | Chur. | Members. |  |
| 1. Arkansas.....              | 1                   | 2           | 13    | 271      | \$ 702.00                                  |
| 2. Atlantic.....              | 5                   | ...         | 5     | 151      | 683.73                                     |
| 3. Australia.....             | 3                   | 6           | 6     | 362      | 7,468.00                                   |
| 4. California.....            | 17                  | 8           | 34    | 2,143    | 35,032.90                                  |
| 5. Canada.....                | 2                   | 1           | 5     | 141      | 358.69                                     |
| 6. Central Europe             | 6                   | 4           | 30    | 693      | 2,139.64                                   |
| 7. Colorado.....              | 7                   | 1           | 10    | 316      | 4,445.15                                   |
| 8. Dakota.....                | 5                   | 5           | 23    | 686      | 6,575.09                                   |
| 9. Denmark.....               | 3                   | 1           | 10    | 265      | 859.16                                     |
| 10. Illinois.....             | 7                   | 3           | 31    | 831      | 8,800.68                                   |
| 11. Indiana.....              | 9                   | 5           | 49    | 1,148    | 3,776.33                                   |
| 12. Iowa.....                 | 13                  | 9           | 79    | 1,760    | 14,718.82                                  |
| 13. Kansas.....               | 10                  | 13          | 64    | 2,183    | 10,780.26                                  |
| 14. Kentucky.....             | 2                   | ...         | 5     | 75       | 350.00                                     |
| 15. Maine.....                | 4                   | 3           | 24    | 452      | 2,625.21                                   |
| 16. Michigan.....             | 27                  | 29          | 118   | 4,443    | 31,955.46                                  |
| 17. Minnesota.....            | 12                  | 9           | 66    | 1,913    | 12,213.17                                  |
| 18. Missouri.....             | 7                   | 7           | 24    | 773      | 3,455.98                                   |
| 19. Nebraska.....             | 5                   | 4           | 36    | 670      | 8,460.85                                   |
| 20. New England..             | 7                   | 6           | 23    | 736      | 9,759.77                                   |
| 21. New York.....             | 8                   | 4           | 30    | 826      | 4,834.58                                   |
| 22. New Zealand..             | 2                   | 2           | 3     | 175      | 1,403.00                                   |
| 23. No. Pacific....           | 7                   | 4           | 26    | 627      | 7,205.72                                   |
| 24. Norway.....               | 4                   | 1           | 3     | 301      | 473.00                                     |
| 25. Ohio.....                 | 8                   | 5           | 47    | 1,068    | 8,740.26                                   |
| 26. Pennsylvania..            | 6                   | 9           | 42    | 914      | 6,921.02                                   |
| 27. Sweden.....               | 2                   | 3           | 12    | 360      | 929.23                                     |
| 28. Tennessee.....            | 2                   | 2           | 9     | 171      | 1,192.72                                   |
| 29. Texas.....                | 2                   | 6           | 14    | 425      | 2,001.84                                   |
| 30. Upper Colum..             | 5                   | 7           | 16    | 438      | 4,509.66                                   |
| 31. Vermont.....              | 5                   | 2           | 18    | 473      | 1,845.18                                   |
| 32. Virginia.....             | 2                   | ...         | 4     | 118      | 455.62                                     |
| 33. West Virginia..           | 2                   | ...         | 4     | 125      | 560.00                                     |
| 34. Wisconsin.....            | 11                  | 8           | 60    | 1,709    | 10,209.02                                  |
| Totals.....                   | 218                 | 169         | 943   | 27,742   | \$216,441.74                               |
| MISSIONS.                     |                     |             |       |          |  |
| British.....                  | 2                   | 4           | 8     | 160      | 1,217.80                                   |
| South Africa..                | 2                   | 1           | 4     | 80       | 2,798.36                                   |
| South Atlantic.               | 1                   | 1           | 4     | 141      | 1,014.36                                   |
| Gulf.....                     | 2                   | 1           | 6     | 90       | 273.21                                     |
| North Carolina.               | 2                   | 2           | 4     | 80       | 153.20                                     |
| Nova Scotia....               | 1                   | ...         | 3     | 31       | 109.13                                     |
| China.....                    | ...                 | 1           | ...   | ...      | ...  |
| Totals.....                   | 228                 | 179         | 972   | 28,324   | \$222,012.80                               |

Comparing these figures with those of last year, there appears a gain of eleven licentiates, seventy-one churches, 2,212 members, and 58,883 dollars in funds.

The Conference closed with the following words from the President: "I would express my gratitude to God for his kindness and favor and blessing with us doing this session of the General Conference; and as we separate, may we carry the spirit of the message with us. I desire that the Committee may have a large share in your prayers."

"We are carrying great responsibilities, and we need the special help of God. We thank you for your help and your favor the past year. It is our earnest desire to seek God, and to walk in all his counsel; and by your help we shall have the help of God with us in the future work."

News Summary.

Edison says that Paris has the finest electric-light station in the world.

An extraordinarily severe epidemic of influenza is sweeping over Europe.

The Imperial University of Tokio, Japan, has 138 professors and 778 students.

It is stated that the recent revolution in Brazil was instigated by the slave owners.

In the nine years since 1880, nearly 5,000,000 immigrants have been added to the population of the United States.

Electric railways are to be laid along the rivers of Northern Russia, where extreme cold prevails most of the year.

Ladies are to be eligible to places on the public-school boards which are to be established throughout New South Wales.

There is a report that the atrocities in Crete have broken out afresh, and a further massacre of Christians has taken place.

It is reaffirmed that the Princess Margaret of Germany, sister of the Emperor, is to marry the heir of the Russian throne.

The centennial of the establishment of the Roman hierarchy in the United States was celebrated in Baltimore on Nov. 11-13.

The first sod of the Nicaragua Canal was officially turned on Nov. 10, in the presence of the Governor and all the foreign consuls.

The surplus of the fund contributed by Victoria in aid of the London dock laborers' strike, has been handed over to the Dockers' Union.

The Governor of Canterbury Gaol, who has had experience with 20,000 prisoners, states that he never met with one who was a teetotaler.

It is reported that gold has been found in western North Carolina. Experts pronounce this field as promising as the mines of California.

The Queen has sent a message to Mr. H. M. Stanley, congratulating him on the successful issue of his expedition for the relief of Emin Pasha.

London, in imitation of Paris, is fast becoming an intrenched city. Military storehouses have been built, and intrenched camps are to be created.

Should the scheme on the drainage of Melbourne, which Mr. Mansergh expects to present, be accepted, it will take five years to complete the work.

The Emperor Francis Joseph of Austria has refused to be crowned king of Bohemia, thus granting that State its former independence of government.

It is rumored that several naval officers who were opposed to the revolution in Brazil have been secretly executed since the establishment of the republic.

The Lord Mayor of London receives a salary of £10,000 a year, and it is believed that the expenses of the outgoing incumbent were fully twice that sum.

Next year, 4,937 Sioux Indians will become voters in the new State of South Dakota, U. S. A., after each of them has been comfortably settled on a farm of his own.

A canal through the Isthmus of Corinth, in Greece, is now approaching completion. Work on this canal was actually begun under the Emperor Nero, who died in A. D. 68, making this the oldest engineering project in the world. The canal will be four miles long and twenty-six feet deep,

M. Louis Kossuth, the eminent Hungarian patriot, has been formally reinstated as a citizen of Hungary. He declares that war between Austria and Russia is inevitable.

Mr. Robert Browning, the well-known poet, who died at Venice in the seventy-eighth year of his age, is to be interred with the illustrious Britons who sleep in Westminster Abbey.

A very disastrous fire occurred on the Tonga Islands on the 16th ult. The Government bonded store, magazine, armory, storehouses, and shipping offices were destroyed.

An ultramontane paper published in Montreal says that Canada would furnish 50,000 Zouaves to fight against Italy for the restoration of the Pope's temporal power, no matter how Great Britain liked it.

The smokeless powder intended for the Austrian army is said not only to be perfect in its way, but to have the added advantage of a velocity about 20 per cent. greater than that of ordinary powder.

Mr. O'Brien, M.P., imprisoned for addressing prohibited meetings in Ireland, received a great ovation on his release from confinement on the 21st ult. The new trial which he applied for in an action against Lord Salisbury, has been refused.

Up to the time of the vacation on the 25th of July, the Parnell Commission had set 113 days. The 499 witnesses examined had been called upon to answer 98,177 questions, and the record of the proceedings filled a volume of 6,296 foolscap pages.

In a recent speech, Mr. Parnell, leader of the Irish Home Rule party, said that he had no fears as to the Special Commission's Report on the charges brought against him by the London *Times*. And the people of Ireland, he asserts, feel that autonomy is assured.

Notwithstanding the advances Japan is making in Christianity and civilization, there are at the present time more than 250,000 Buddhist priests in the empire,—more than eight times as many priests as Christians; and the old superstitions have a very strong hold on the masses.

The Mormons have held their sixtieth conference in Salt Lake City. Only a small minority of the Mormons now advocate plural marriage; but through the fanaticism of the leaders, the conference officially declared in favor of the divine origin of polygamy, and expressed a determination to maintain it.

The Cronin murder trial in Chicago has terminated. Three of the prisoners, Burke, O'Sullivan, and Coughlin, have been found guilty of murder, and sentenced to imprisonment for life. Of the two remaining prisoners, one was sentenced to three years' imprisonment as an accessory after the deed, and the other was discharged.

The scientific party sent by the United States Government to the coast of South Africa on the occasion of the solar eclipse on the 22nd. ultimo, included experts in marine biology, meteorology, trade winds, the depth of the ocean, etc. The Royal Astronomical Society of Great Britain sent out three parties to view the eclipse from as many different localities.

Hong Kong is growing with marvellous rapidity, and is said to be practically the financial centre for the whole East, having 7,000,000 tons of shipping per year, and over £7,000,000 of locally registered capital. The rumor that it is to be made the Oriental terminus of the line from British Columbia, completing the British circle around the world, is tempting capital thither from all sections of the empire.

In Tuskegee, Alabama, is located a normal institute, which, since its organization eight years ago, has been under the exclusive control of colored people. Starting then with one teacher, thirty students, and the promise of 9000 dollars annually from the State of Alabama, it now owns 640 acres of land, 14 buildings, and 150,000 dollars in cash; and last year 27 officers and teachers were employed, and 500 students were in attendance.

The *Pull Mall Budget* of Oct. 31 mentions a new invention which promises "to make ducks and drakes of type-writers, phonographs, graphophones, and all previous inventions." The machine is called the phonortograph, and hails from America. It is claimed for the phonortograph that it will reproduce sounds with perfect accuracy, the impression being made on a sheet of paper, which can be sent like an ordinary letter, instead of on a cylinder, like Edison's phonograph. The machine is about the size of an ordinary cigar box, and can be sold for a sovereign.

## Health and Temperance.

### WHEN YOU'RE IN ROME.

If you're weak and vacillating, have no will to call your own;

If you're lacking in ambition, and deficient in "backbone;"  
If you'd rather take things easy (make of life a pleasure trip),

And don't care to mount the ladder, all the other proverbs skip;

Stick to this one, gentle reader, 'tis a maxim made for you:  
"When you are among the Romans, do just as the Romans do."

To be odd and independent doth require a courage great;  
To defend the right will often call forth bitterness and hate;

Sneers and jeers await the hero who doth dare his voice to raise

'Gainst the easy-going Romans and their cheerful Roman ways.

Lest you'd have unpleasant language spitefully addressed to you,

"When you are among the Romans, do just as the Romans do."

When you've grown somewhat accustomed to the Roman's easy life,

You will scarcely care to figure as a hero in the strife;

You will fold your hands and murmur, with a smile upon your lip,

"I should like to be a hero, but I guess I won't this trip."

You will chloroform your conscience with a soothing word or two;

"When you are among the Romans, do just as the Romans do."  
—Selected.

### MAN'S PLACE IN NATURE.

MUCH has been said regarding man's place in nature, the general drift of the discussion of the subject being to show that man is but the final product of a process of development, which, in the course of some millions of ages, has raised him from a mere speck of dust to his present position at the head of all animate objects which come within the scope of our knowledge. It is not in this sense that we wish to speak of man's position in the universe. We wish to direct the reader's attention to the following facts:—

1. That man is a part of the material universe. Whatever theory may be held respecting his nature, whether it is partly material and partly spiritual, being double, or whether wholly spiritual as affirmed by some or wholly material as claimed by others, it is generally conceded that *science* recognizes man only as a material object, a part of the great universe of matter, wonderfully complex in his constitution and organized with the most marvellous delicacy, yet no less a part of the world of matter which appears on every hand in such wondrous diversity of forms.

2. That man is subject to the same general laws which govern other material objects. The same destructive agents which effect nearly all the changes in matter,—fire, water, gases, and various chemical agents,—operate upon man as upon other material objects. The law of gravitation holds him to the earth in precisely the same manner as though he were a stone. Electricity, that most potent of all the subtle, unseen agencies of nature, operates upon man as upon other objects, animate or inanimate, using him as a conductor when no more easy passage is at hand, utterly disregarding his presence or existence when a more facile route is offered. So with all the agencies and forces of nature.

3. That the special laws which govern all organized bodies relate to man in common with all other animals and vegetables. It will be clearly seen by our future study of the human constitution that man is but a part of the general scheme of organization which includes all animal and vegetable life. Man is not a vegetable, but possesses many things in common with the lowest forms of vegetable life, even the microscopic mould which vegetates upon a stale fragment of bread.

### THE CONSTITUTION OF MATTER.

In order for us to fully understand the varied relations of the human form divine to the rest of the universe, we must first study physiology in its broad, original meaning; that is, we must study nature as a whole sufficiently to gain a knowledge of the great general laws which lie at the foundation of all existence, animate or inanimate. By this study we shall learn that there is a common brotherhood existing between all material things. Nor will this knowledge, as some might fear, in any degree detract from the dignity of man, the lord of creation, though it will add to the dignity of many objects which we are, through the influence of early erroneous education, inclined to look down upon.

Before entering upon a more precise account of the nature and constitution of matter, we must premise a few points with which we are sure all candid, thinking persons will agree.

1. We possess very little positive knowledge on any subject. Whenever we attempt to get back to fundamental propositions, we find that nearly all our reasoning is based upon assumptions.

2. Nevertheless we must have something as a starting-point in all lines of thought or reasoning; and in the absence of absolute or positive knowledge, the only proper course left for us to pursue is to assume that which is *the most probable*.

3. That which all will agree in accepting as the most probable is that which presents the most evidence in its favor, even though none of the evidence may be absolutely conclusive.

4. The various organs of sense are our only means of receiving knowledge; hence we must accept the evidence of the senses, weighed by reason, as to what is most probable.

### MATTER THE BASIS OF EXISTENCE.

Viewing the subject in the light of the propositions stated, we are shut up to the conclusion that *matter is the basis of all existence*. We do not affirm that there is no other than material existence. We know that there must be, since ideas, qualities, and all abstract things exist, though immaterial; but still, science recognizes matter as the basis of all, since abstract existence is only possible through the relation of abstract to concrete things. To illustrate, sweetness cannot exist independent of some sweet thing, and depends for its existence upon that object. So with all other properties, qualities, and relations. Science does not deny the existence of other than material entities, but does declare its inability to recognize them, since it can deal only with material things, which must be evident to all when it is recollected that man possesses only seven senses, none of which are capable of recognizing any other than material objects. Any knowledge of immaterial objects must be obtained elsewhere than through scientific investigation. In this, all scientists are agreed.

### THE NATURE OF MATTER.

All the evidence we have on this subject points to the conclusion that all material things are composed of infinitely small particles which are indivisible, and which possess certain properties common to all forms of matter. For instance, we will suppose that we take a rock and grind it into an impalpable powder. Now we will take as small a quantity of this dust as will adhere to the point of a pin. Placing it upon a perfectly clean slip of glass, we will look at it with a powerful microscope. The invisible particles now appear each like a great rock rivalling in proportions the original mass. Now, by means of delicate appliances, we will divide one of these portions into particles so fine as to be invisible even with the microscope employed. A much more powerful instrument still brings them into view. Another subdivision by chemical means places the particles beyond the power of any microscope; yet the spectroscope will still discover their presence, so that we know they are not lost. So far as our knowledge

goes, no further subdivision can be made, and the ultimate, invisible particles are known as atoms.

Atoms do not exist separately, but are combined in groups, which are known as molecules.

The size of atoms cannot be accurately known; but it has been determined within certain limits by calculations based on very probable data, the results of which seem to show that if an apple were magnified to the size of the earth, the atoms which compose it would be not larger than cricket balls nor smaller than fine shot.—*J. H. Kellogg, in Home Hand Book.*

### STARTLING THEORIES FROM DR. SYMES THOMPSON.

"AN exceedingly solemn subject from a physician's point of view is 'alcoholic inheritance,'" said Dr. Symes Thompson at Cresham College. "We doctors are often tempted to wish that the human race could be propagated with as much care as is shown in the breeding of horses." The lecturer followed with a really terrible list of the evils to which "alcoholic subjects," or the children and children's children born of drunkards, were liable, not the least of which were insanity and every form of mental aberration. It was very noticeable, said the doctor, how much the moral character of the drunkard was destroyed, and the same effect of the parent's sin was traceable in his children. Again, drink was the greatest destroyer of brain power in the world, and its results were wonderfully manifested in the drunkard's issue. It was well understood that drink destroyed self-control, and a great necessity of the present day was the training of drunkard's children in self-control. The doctor thought that philanthropists would be well repaid, were they to pay attention to this important matter. A curious remark was that in which Dr. Thompson called attention to the untidy state of a drunkard's clothes, and asserted that this same carelessness was visible also in the sober children of drunkards.

### HOW TO BATHE.

PERFECT healthfulness is impossible without perfect cleanliness. Frequent bathing is necessary to free the mouths of the innumerable little sweat glands from obstructions, and permit the elimination of impurities from the body. Another important effect of the bath is its influence on the circulation of the blood. A bath, properly taken, invariably accelerates the circulation.

One should never bathe immediately after eating a hearty meal, but should wait two hours at least; nor should he bathe when greatly fatigued. The best time is just before retiring at night.

The entire body should be bathed two or three times a week in winter and from three to seven times a week in summer. It should be remembered that a quick hot bath, especially when followed by a cool sponging and brisk rubbing, is strengthening, while to remain long in a warm bath is weakening. A hot bath is one in which the temperature is from 85 deg. to 105 deg.; a warm bath is from 70 deg. to 80 deg., and a cold bath, below 60.

There are many people to whom a cold bath is injurious. It should not be indulged in unless, when it is followed by drying and rubbing, the skin glows, and a grateful feeling of warmth is felt throughout the body.

It is desirable to exercise a little before bathing, either by taking a short, brisk walk, or by using dumb-bells or Indian clubs for a few minutes. The temperature of the bath room should be at least 72 deg. The regular bath of the average person should be taken in water at a temperature of from 75 deg. to 90 deg. The soap used should be such as does not irritate the skin. There is none better than genuine white Castile.

One should remain in the bath from ten to twelve

minutes, using soap and sponge freely. It is well to open the cold-water faucet two or three minutes before stepping out, or to take a cool spray or shower-bath instead.

Immediately on leaving the bath, it is well to envelop one's self in a loose gown made of Turkish towelling or thick flannel. This will prevent rapid evaporation and the chilling of the body, and absorb much of the moisture on the skin. The body should then be rubbed with a warm towel till perfectly dry and warm. The use of the flesh-brush after a bath is strengthening and healthful.—*Selected.*

HERE is a curious advertisement from a South African paper: "Wanted, a gentleman as overseer of a wine and brandy farm. Total abstainer preferred." Evidently the Africans are no believers in the proverb: "Who drives fat oxen should himself be fat," or in the commandment, "Thou shalt not muzzle the ox that treadeth out the corn." We shall hear of a blue-ribbonite butler next; many a master and mistress would devoutly wish to see him.—*Japan Gazette.*

PUBLIC services are held each Sabbath, seventh day, in the following cities, to which all are cordially invited:—

| Place and Address of Meetings.                                | Time of Meeting. |           |
|---|------------------|-----------|
|   | Sabbath School.  | Church.   |
| ADELAIDE—Town Hall, Norwood                                   | 9:30 a.m.        | 11 a.m.   |
| AUCKLAND—Machelvie St., Surrey Hills                          | 2:30 p.m.        | 10:30.    |
| BALLARAT—Societies' Hall                                      | 2 p.m.           | 3 p.m.    |
| HOBART—Baptist Chapel, Harrington St.                         | 2:30 p.m.        | 11 a.m.   |
| NORTH FITZROY—Federal Hall, 14 and 16 Best Street.            | 9:30 a.m.        | 11 a.m.   |
| PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall | 2 p.m.           | 3:15 p.m. |

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Melbourne, Australia, January 1, 1890.

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

WE now enter upon a new volume in the history of the BIBLE ECHO. Our family of readers is constantly changing, according to the common lot of journalism. We have received a few letters from subscribers, who, for different reasons, wish to sever their connection with the paper; but we are happy to say the number is exceedingly few, so few indeed that it could be expressed by a single figure. We regret to lose even these.

We have been pleased to receive numerous commendations as to the worth and character of the BIBLE ECHO: even those who do not agree with some of its teachings freely acknowledge that it is a "grand paper." While we are willing to concede that it has been in the past a good paper, its conductors cannot feel satisfied with present attainments, and pledge themselves to heartily endeavor to improve the ECHO in the year to come, in its relation to the people as a medium of Bible truth and moral teaching. In the meantime, we not only invite the continued attention of our readers, but we would suggest that all our friends exert themselves to extend the field of usefulness which this paper is designed to fill. There are doubtless but few of our readers who could not obtain at least one subscriber to a paper presenting so much valuable matter for so little money. Such an effort as this would double our circulation, and would assist materially in bearing the financial burdens which such a paper, unaided by advertisements, imposes upon our office of publication. Will not our readers consider this matter, and let us see their conclusions in large additions to our lists?

WE open, with this number of the ECHO, a series of articles in our Health and Temperance Department from the pen of Dr. J. H. Kellogg, in the "Home Hand-Book of Domestic Medicine." These, we can promise, will be full of interest and importance on the subjects which relate to our well-being, and will of themselves be worth many times the cost of the paper. We bespeak for them a careful reading.

A WEEK of prayer, December 16-23, was appointed by the General Conference, and no doubt universally observed by our people, wherever the appointment reached in time to give notice. This was not our case; hence in Australia we did not enjoy the privilege of thus uniting at the "Mercy Seat," our prayers for divine help and blessings. We regret this, and trust that arrangements may in the future be made so that the news of this season of interest may reach all the world before it is in the past.

The following is the programme of subjects recommended to be considered during the week: Tuesday, Dec. 17, "Our Great Need of Humiliation;" Wednesday Dec. 18, a day of fasting, "How Shall we Draw Near to God?" Thursday Dec. 19, "The Rise and Progress of the Message, and What it is Destined to Accomplish;" Friday, Dec. 20, "The Issues of the Present Time;" Sabbath, Dec. 21, "Foreign Mission Fields;" Sunday, Dec. 22, "Our Duty in the Present Crisis;" Monday, Dec. 23, subject to be chosen.

LET all our friends remember the appointment for the Australian Conference of Seventh-day Adventists as made in our last issue. In connection with this meeting, the Tract Society, Sabbath-school Association, and Publishing Company will hold their annual meetings for the election of officers and the transaction of the usual business. It has by some means, we believe, come to be understood that we were expecting the presence of some of the General Conference laborers. This has arisen from rumors and desire probably. But while we earnestly wish that it might be so, we have had no cause for indulging the expectation, as no direct word has reached us up to the present time. We say this so that none will feel disappointed. Should any news reach us of such a happy event, we shall take pains to inform our people at once. We hope this will not keep any from coming to the meeting; for the interests which center in it are important, and we trust that the Lord will be present by his blessing.

THOSE only live for Christ and honor his name who are true to their Master in seeking to save that which is lost. Genuine piety will surely manifest the deep longing and earnest labor of the crucified Saviour to save those for whom he died. If our hearts are softened and subdued by the grace of Christ, and glowing with a sense of God's goodness and love, there will be a natural outflow of love, sympathy, and tenderness to others. The truth exemplified in the life will exert its power, like the hidden leaven, upon all with whom it is brought in contact.

THOSE who look to the Scriptures to find discrepancies, have not spiritual insight. With distorted vision, they will see many causes for doubt and unbelief in things that are really plain and simple. But to those who take God's Word with reverence, seeking to learn his will that they may obey it, all is changed. They are filled with awe and wonder as they contemplate the purity and exalted excellence of the truths revealed. Like attracts like. Like appreciates like. Holiness allies itself with holiness, faith with faith. To the humble heart and the sincere, inquiring mind, the Bible is full of light and knowledge. Those who come to the Scriptures in this spirit are brought into fellowship with prophets and apostles. Their spirit assimilates to that of Christ, and they long to become one with him. —Mrs. E. G. White.

#### GOOD RESOLUTIONS.

WE have now reached the time of year when retrospects and resolutions are in order among people who at least once in a year stop to ponder the paths of their feet. Some sensible people, sensible in most things, have resolved not to make any more resolutions to reform. Not because they see no chance for improvement, but on account of the futility of all previous resolves. Time after time, after attempting to strike a

moral balance in their deeds, words, thoughts, and influences, the odds have appeared against them in such mountainous proportions, that they have closed the books of the past with a sigh for mercy; and turned to the clean pages of a new year with strong purposes to make better records. But each time it has proved to be the same old story, until resolutions unfulfilled lie piled up promiscuously in the memory, and the heart sickens at the thought of making any more.

This is all wrong. When we stop resolving to improve, we check every aspiration for a better life. The sight of our failures ought to be a guide and a stimulus for the future. We never shall advance after we cease our purposes to do so; and purposes will be of no account unless they take a positive and definite form. "Ay, there's the rub." The trouble with many resolutions is their weakness through want of definiteness. We have too general a sense of our shortcomings, and our resolutions are too many of them of a general character while they mean nothing in particular. In making effectual resolutions for the future, we should try the past by a correct standard, which is Jesus Christ. We should bring the comparison down to details. We may be conscious of a general failure; but we want the particulars of our failures, and then we want resolutions on those very points. Have we been irritable and impatient? Have we been frivolous and trifling? Have we been covetous or prodigal? Then we should see those things, and with divine help seek to eradicate those very defects.

THE services, both forenoon and afternoon, in connection with our church in Melbourne on Sabbath, December 21, were devoted to the reading of the proceedings of the General Conference. In the afternoon an address by Uriah Smith on the "Past, Present, and Future of Our Cause," read before the Conference, was reproduced. A deep interest attended both of these services, especially that of the afternoon. Our hearts burned within us while the experiences of the past, and the glorious prospects of the future, were brought before us in the characteristic language of Brother Smith's well-known eloquence. Not only was a temporary impression of gratitude produced; but we firmly believe that sensations were awakened in the hearts of those present which we shall carry with us to the end of the journey.

WE have received from the Central Publishing House, Battle Creek, Michigan, a very neat volume of Hymns and Tunes, the words of which are in the Holland language. We have also received from the same source specimen copies of two beautiful juvenile books full of illustrations and stories.

CHRISTMAS eve was spent in a very pleasant manner by the Melbourne S. D. A. Sabbath-school, assembled in Federal Hall. In connection with a very pleasant programme of exercises, a collection for the proposed missionary ship was taken up, which resulted in quite a liberal sum.

In this connection we will state that at the recent session of the General Sabbath-school Association, it was decided to devote the proceeds of all donations during half the year, above the running expenses of the schools, to this object. As this is a matter in which our part of the world is particularly interested, it will be expected that our schools will at least do their part.

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