

Bible Echo

HOLY BIBLE

AND SIGNS OF THE TIMES

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

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THE FRAILTY OF HUMAN LIFE.

The following beautiful poem is justly considered a poetical gem of the highest order. The original is found in an Irish MS. in Trinity College, Dublin. There is reason to think that the poem was written by one of those primitive Christian bards in the reign of King Diarmid, about the year 554, and was sung or chanted at the last grand national assembly of kings, chieftains, and bards, ever held in the famous Halls of Tara. The translation is by the learned Dr. O'Donnovan.—*Pittsburg Chronicle*.

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Ps. 39:4.

LIKE as the damask rose you see,
Or like a blossom on a tree,
Or like a dainty flower in May,
Or like the morning to the day,
Or like the sun, or like the shade,
Or like the gourd which Jonas had;—
Even such is man, whose thread is spun,
Drawn out and cut, and so is done.
The roses wither, the blossom blazeth,
The flowers fade, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, the man—he dies.

Like to the grass that's newly sprung,
Or like a tale that's new begun,
Or like the bird that's here to-day,
Or like the peared dew in May,
Or like an hour, or like a span,
Or like the singing of a swan;—
Even such is man who lives by breath,
Is here, now there, in life and death.
The grass withers, the tale is ended,
The bird is flown, the dew's ascended,
The hour is short, the span not long;
The swan's near death, man's life is done.

Like to the bubble in the brook,
Or in a glass much like a look,
Or like the shuttle in weaver's hand,
Or like the writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of a stream;—
Even such is man, who lives by breath,
Is here, now there, in life and death.
The bubble's out, the look forgot,
The shuttle's flung, the writing's blot,
The thought is past, the dream is gone,
The waters glide, man's life is done.

Like to an arrow from the bow,
Or like swift course of water's flow,
Or like that time 'twixt flood and ebb,
Or like the spider's tender web,
Or like a race, or like a goal,
Or like the dealing of a dole;—
Even such is man whose brittle state
Is always subject unto fate.
The arrow shot, the flood soon spent,
The time no time, the web soon rent,
The race soon run, the goal soon won,
The dole soon dealt, man's life soon done.

Like to the lightning from the sky,
Or like a post that quick doth lie,
Or like a quaver in a song,
Or like a journey three days long,
Or like the snow when summer's come,
Or like the pear, or like the plum;—
Even such is man, who heaps up sorrow,
Lives but this day, and dies to-morrow.
The lightning's past, the post must go,
The song is short, the journey so,
The pear doth rot, the plum doth fall,
The snow dissolves, and so must all.

General Articles.

WALKING IN THE LIGHT.

BY MRS. E. G. WHITE.

JESUS said to his disciples: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it."

In this text is shown the difference between the doers of Christ's word and those who are merely idle hearers. Jesus taught by symbols. He illustrated his lessons by familiar objects in nature, that whenever his hearers should see these objects the lesson might be suggested to their minds. The lily of the valley, the grass of the field, the springing grain, the singing birds, and even the homely scenes in a fisherman's life, became silent but impressive preachers of the word of life. A high standard was kept before the disciples. They were taught that a pure faith would purify and ennoble them; and that unless their righteousness should exceed the righteousness of the scribes and Pharisees, they should in no case enter the kingdom of heaven.

Peter, John, and Judas are representative men, types of two classes of hearers. They each had the privilege of associating with Christ and learning of him; but how different were the characters they developed! Peter and John were doers of the word, and their lives were moulded by the instructions of the Master. Judas also heard his teachings on the very points where he was deficient. The leading traits in the character of Judas were covetousness and self-esteem. Jesus knew of his dishonest practices, and understood the danger to which he was exposed; yet notwithstanding his defects, he was chosen as one of the twelve who were to be intimately associated with the world's Redeemer. Jesus would give this erring one every opportunity to reform. The light should shine upon his heart; he should see the contrast between truth and error, and decide intelligently between them. Jesus did not openly rebuke him, but gave lessons that he might apply to his own case if he sincerely wished to reform. Selfishness, covetousness, and dishonesty were presented in their true character, so that he could see how offensive these traits were in the sight of God.

When the teachings of Christ reproved Peter and John, they were careful to reform. The transforming grace of God was in their hearts. Their minds expanded, and day by day they grew more like the divine Teacher. Judas, on the contrary, was proud, self-sufficient, and independent. Although enjoying the exalted privilege of being closely connected with Christ, the words of life found no lodgment in his heart; and he went on from one degree of unbelief to another until his character was firmly fixed in the wrong direction. He might have had the wisdom that comes from above to guide him into all truth; but he rejected the counsel of God, and the evil he had cherished gained an overmastering influence, bringing soul and body into subjection to the cruel power of Satan. And yet Judas had excellent traits of character, and might have been a great blessing to the church had he resisted temptation.

We may learn an important lesson from the experience of Judas. We may be called disciples of Christ; we may hold our religious convictions firmly, and be able to present clear, connected arguments in their support; and yet, like Judas, we may hold the truth in unrighteousness. If we would be sanctified through the truth, we must hold it in the love and fear of God. It is a duty we owe to ourselves to cultivate self-reliance and independence of character; but these traits must be blended with meekness and humility. When we trust to our own wisdom and judgment, as a large number do, we are in the sure path to shame and confusion of face. It is only through divine grace that we can overcome the defects in our character; but unless we make continued efforts to subdue them, they will become stronger, as in the case of Judas. Every indulgence in sin prepares the way for renewed and excessive indulgence, until at last the tempter has full control of the mind.

After God has shown individuals their sins and given them grace to overcome, and his Spirit has been long striving with them, he will not work a miracle to prevent the sure result of resisting that Spirit and persisting in a wrong course. There is a boundary to his grace and mercy; and when this boundary is passed, the aid of his Spirit, so wickedly refused and insulted, is withdrawn, and the soul is given over to the worst of tyrants,—the power of a perverted will. If we are closely connected with sacred things, and yet do not realize their importance, the heart will become so hard that the most earnest appeals will not move it to contrition. We must cherish every ray of light. We must work intelligently to form our characters after the divine model, continually striving; with all the powers God has given us, to reach the high standard set before us in his word.

The truth is precious, but it is nothing to any of us unless we are sanctified through it. Has its influence made you better men and women? Has it improved your life and character? Unless the truth is accomplishing the object for which it is designed in transforming you into the image of Christ, it were better if you had never professed to believe it; for you will mislead others. The salvation of our own souls and the souls of those with whom we associate is of the first importance, while the things of this life are secondary; but Satan is ever scheming to reverse this order, and interpose the world between the soul and its eternal interests.

Many do not exalt the truth, but degrade it by their unchristian course. They neglect to improve the privilege given them to become acquainted with Christ and his love. This knowledge is a sure defense; but whatever tends to draw the mind from the love of Jesus, whether it be the deceitful heart within or an ensnaring world without, is of Satan, and will bring darkness and death.

God sends messages of instruction, of reproof, of warning. Do not flatter yourself that he does not denounce the particular sins that you love. Do not imagine that by some means you can enter into life without being free from moral pollution. If we would live with Jesus in the mansions that he has gone to prepare, we must be like him in this world. We must be diligent to set our hearts in order. Let us greatly fear self-deception. Let us cover up nothing, but be true to our own souls. Let us study to have the meekness and humility of Christ. An opportunity is now afforded us to become pure in heart and spotless in character. Though the enemy presses in his temptations, coming in upon us like a flood, the Spirit of the Lord will lift up a standard against him. We may find a present help in Jesus; but we must seek this

help through earnest, persevering prayer. In the closet, in the family circle, as we walk the streets, and while our hands engage in labor, we may pray, and the Lord will hear us.

There is no excuse for continuing in sin. No man is obliged to do evil, and be lost. Every one who perishes destroys his own soul. The provisions of grace are ample. Jesus is pleading in our behalf, and there is mercy for even the most guilty and sinful. Let us take hold of the strength of Jesus. He loves us with a love that is inexpressible; let us respond to that love.

TRADITION AND THE BIBLE.

God gave the Bible by the inspiration of the Holy Spirit. That volume is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:16, 17. We must not add to the word of God, and we are warned not to take anything away from it. Prov. 30:5, 6; Deut. 4:2; 12:32. If we obey this instruction, we shall conform exactly to the will of God. We shall not create institutions and commandments and add them to those which God has created, and we shall not neglect nor transgress any of the things which God has commanded.

But men do dare to add to the Bible and to take away from the Bible, and they are so far from thinking this to be a sin that they even regard it as a virtue. The authority which justifies this course of action is tradition. Now tradition has an origin that is wholly indefinite and uncertain. Men suppose that Christ taught his apostles some things of a different nature from those which the apostles recorded. They suppose that the apostles repeated these things by word of mouth to the next generation of disciples, and they to the next, and they to the next, in constant succession. Thus in the second or third or fourth centuries men began to write what had come down to them in this manner by tradition. These writings in our times are known as the works of the Fathers of the church. Some of these works contain valuable information concerning the times in which the writers lived, and valuable expositions of some passages of the Bible. But when they deal in traditions, they always depart from the declarations of the Bible, sometimes in a very grave manner. When traditions do not contradict the Bible, they may be true; but they are not even then safe to follow, for they may be entirely false. But when traditions do conflict with the word of God, we know that they are false. The Bible came from God. Whatever tradition contradicts the Bible must have come from the adversary of God and man, Satan. But many persons seem never to have thought of this. They acknowledge that the Bible came from God; but they think that tradition also comes from God, even though it contradict what he has said in his word. Therefore they dare to accept tradition when it leads even to disobedience of the commandments of God. There is always one thing to promote the triumph of tradition over the Bible. Tradition is popular and agreeable, but the Bible is always pointing us to the duty of self-denial and to the crucifixion of the old man with his deeds.

Tradition is the great source of strength to the Church of Rome. Her doctrines, ceremonies, and ordinances rest mainly upon tradition, as she freely admits. Her rule of faith is not the Bible alone, but the Bible and tradition. And when these two are thus joined, tradition has always the superiority. Men do not say in such cases, We will accept tradition so far as it is in harmony with the Bible; but they say rather, Tradition has come down to us to teach the meaning of the Bible and to supply the defects of that book. Tradition is therefore always the master, and the Bible must give place to this usurper.

If the Church of Rome were to renounce tradition, and to return to the simplicity of the Bible, we should see no longer one vast organization largely composed of unconverted men; but we should see, as in the book of Acts, many churches, each composed of men and women who had been converted. There would be no pope and cardinals, no archbishops and bishops, no inquisition, no pompous ceremonies; but there would be pastors and evangelists like Stephen, who was filled with faith and the Holy Ghost; and the members of these churches would keep the commandments of God and the faith of Jesus, without turning to the right hand or to the left to follow tradition.

Tradition is the great element of weakness in the Protestant church. It is not such from necessity, but from unfaithfulness on the part of Protestants to the great doctrine of the Reformation that the Bible alone, and not the Bible with tradition, is the rule by which God governs men. Before this doctrine, Romanism

must fall, and so also must all human ordinances among Protestants. The weakness of Protestants has been that in separating from the Church of Rome they brought away with them institutions which could not be sustained without the help of tradition, and which made void some of the institutions of the Bible.

This has placed them under the necessity of constant resort to tradition to strengthen the feeble support which they could produce from the Bible for the institutions to which we refer. And this has given Romanists the occasion to say that Protestants do not make the Bible their only authority; but that while denying that tradition should be added to the Bible, they actually add tradition to that book, but only follow tradition so far as it suits them, while Romanists follow it in full.

There is certainly some force to this reproach. We refer in particular to the change of the fourth commandment. We have often shown that the Bible makes no allusion to this change as an act wrought by divine authority. But it is said in reply that the Fathers of the church assert that this change was made by Christ, and that they received this fact by tradition from the apostles.—*J. N. Andrews.*

BIBLE CONVERSION AND GROWTH IN GRACE.

SANCTIFICATION AS TAUGHT IN THE SCRIPTURES.

The agencies for the accomplishment of sanctification are the truth, the Holy Spirit, faith, and obedience. "Sanctify them through thy truth; thy word is truth," is the petition of the Son to the Father. Error, however venerable from age, cannot sanctify men. Again, says Jesus: "Ye shall know the truth, and the truth shall make you free." We may emphatically say of the law of God proclaimed upon Mount Sinai, that it is his "truth." "Thy law is the truth." "All thy commandments are truth." Ps. 119:142, 151. By means of the law, Paul was convinced of sin. Rom. 7:7. And he affirms: "By the law is the knowledge of sin." "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

It is difficult to comprehend how one who rejects the law of God can have a knowledge of sin which would lead him to fly from it to the Saviour. Nor can we conceive how one can attain unto sanctification without the truth; for if it could be so, why the prayer of the Saviour: "Sanctify them through thy truth"?

Says Charles G. Finney, president of Oberlin (Ohio) College: "I have long been satisfied that the higher forms of Christian experience are attained only as a result of a terribly searching application of God's law to the human conscience and heart." Adam Clarke says: "Man cannot have a true notion of sin but by means of the law of God." Professor Brown, of Brown University (Baptist), says: "You can no more change the moral law than attempt to change God himself."

But this finishing work of the grace of God upon the heart, to prepare men for the kingdom of glory, is not accomplished by the law alone; the Holy Spirit must act its part. Paul says: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13.

The steps here are, hearing the truth, believing the truth, receiving the Spirit, and experiencing its sanctifying power; thus connecting with the truth or the word of God, faith, and the purifying and elevating influence of that divine power which "beareth witness with our spirit that we are the children of God," "being sanctified by the Holy Ghost." Rom. 15:16. Again, says Peter: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." 1 Peter 1:2. Here the subject of obedience is introduced as an important factor in the work of sanctification. So we have the fact before us that the truth (the word of God), the operation of the Holy Spirit, the energizing, vitalizing power of faith, with cheerful obedience, are the warp and woof of the agencies of Bible sanctification.

And here let it be remarked, the Spirit of God and his word do not lead nor work in opposite directions in the accomplishment of sanctification. As well might the telegraph agent talk of dispensing with the long lines of wires stretching themselves over the earth, and declare that he could control the electric current, sending messages everywhere through the air, as for one to claim sanctification by the Spirit, while the teachings of God's word are repudiated. Speaking of the worship of the Father, the Saviour says: "They that worship him must worship him in spirit and in truth." John 4:24. Says Adam Clarke: "A man

worships God in *spirit* when, under the influence of the Holy Ghost, he brings all his affections, appetites, and desires to the throne of God; and he worships him in *truth* when every purpose and passion of his heart, and when every act of his religious worship, is guided and regulated by the word of God."

The sanctification recognized and enjoined by the Bible is not partial in application nor superficial in character; its office is to change the entire man. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17. Says Paul: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. One sanctified "wholly," then, is sanctified, spirit, soul, and body, and this must embrace the whole man.

I think it cannot be denied that the apostle, in the prayer here quoted, has special reference to the last church, certainly not if it be read in connection with the fourth chapter, verses 13-18, and in connection with the first verses of the fifth chapter. We, then, as a people, should be deeply interested in the subject; for in addition to the prayer for entire sanctification, he adds: "Faithful is he that calleth you, who also will do it." Here is positive proof that this work will be accomplished.

By the term *spirit*, in the text under consideration, we understand the apostle to mean the mind, the same as in Colossians 2:5: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." This, with all its God-given faculties and powers, should be consecrated to our Creator. The mind may be "carnal," "enmity against God," "not subject to the law of God;" or it may be such that with it we may serve the law of God. It was not until Paul had so learned to reverence the will of God, and brought his own will in subjection to it, as to enable him meekly to pen the truth, "So, then, with the mind I myself serve the law of God," that he could exclaim in joyful accents, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

It will next be in order to notice some of the faculties or powers of the mind, which should bear evidence of having experienced the work of sanctification, provided the spirit shall have been wholly sanctified.

A. S. HUTCHINS.

THE STATE OF THE DEAD.

OBJECTIONS CONSIDERED AND EXPLAINED.

The fifth text evidently favors my view of the subject. 1 Pet. 3:19: "By which also he went and preached unto the spirits in prison;" literally in guard, or as the Syriac version renders it, in *sepulchro*, in the grave, which means the same; for the grave is the common guardian of all till the day of Judgment. What therefore the apostle says more fully in chap. 4:5, 6, "Who shall give account to him that is ready to judge the quick and the dead; for, for this cause was the gospel preached also to them that are dead," he expresses in this place by a metaphor, "the spirits that are in guard;" it follows, therefore, that the spirits are dead.

The sixth text is Rev. 6:9: "I saw under the altar the souls of them that were slain." I answer that in the Scripture idiom the soul is often put for the whole animate body, and that in this passage it is used for the souls of those who were not yet born; unless, indeed, the fifth seal was already opened in the time of John: in the same manner as in the parable of Dives and Lazarus. Luke 16. Though Christ, for the sake of the lesson to be conveyed, speaks of that as present which was not to take place till after the day of Judgment, and describes the dead as placed in two distinct states, he by no means intimates any separation of the soul from the body.

The seventh text is Luke 23:43: "Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise." This passage has on various accounts occasioned so much trouble that some have not hesitated to alter the punctuation, as if it had been written, "I say unto thee to-day;"* that is, although I seem to-day the most despised and miserable of all men, yet I declare to thee, and assure thee, that thou shalt hereafter be with me in Paradise, that is, in some pleasant place (for properly speaking, Paradise is not heaven†), or in the spiritual state allotted to the

*Some Greek copies have the point after "to-day." The punctuation is the work of uninspired men. The thief did not ask to go to heaven when he *died*. Christ did not ascend to heaven that day. See John 20:17.

†The author seems to overlook 2 Cor. 12:2, 4; Rev. 2:7; 22:2, which, taken together, show conclusively that Paradise is in the third heaven, where God has his residence and throne.

soul and body. . . . Nor is it necessary to take the word to-day in its strict acceptation, but rather for a short time, as in 2 Sam. 16 : 3 ; Heb. 3 : 7. However this may be, so much clear evidence should not be rejected on account of a single passage of which it is not easy to give a satisfactory interpretation.

The eighth text is Luke 23 : 46 : "Into thy hands I commend my spirit." But the spirit is not therefore separated from the body, or incapable of death; for David uses the same language in Ps. 31 : 5, although he was not then about to die : "Into thine hand I commit my spirit," while it was yet abiding in and with the body. So Stephen, Acts 7 : 59 : "Lord Jesus, receive my spirit, . . . and when he had said this, he fell asleep." It was not the bare spirit divested of the body that he commended to Christ, but "the whole spirit, and soul, and body," as it is expressed in 1 Thess. 5 : 23. Thus the spirit of Christ was to be raised again with the body on the third day, while that of Stephen was to be reserved unto the appearing of the Lord. So 1 Pet. 4 : 19 : "Let them commit the keeping of their souls to him in well-doing."

The ninth passage is 2 Cor. 5 : 1-20. It is sufficiently apparent, however, that the object of this passage is not to inculcate the separation of the soul from the body, but to contrast the animal and terrestrial life of the whole man with the spiritual and heavenly. Hence in the first verse, "The house of this tabernacle," is opposed, not to the soul, but to a "building of God, a house not made with hands," that is, to the final renewal of the whole man, as Beza also explains it, whereby "we are clothed upon" in the heavens, being clothed, . . . not naked. This distinctly appears from the fourth verse : "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." So also verse 5 : "Now he that hath wrought us for the selfsame thing is God;" not for the separating of the soul from the body, but for the perfecting of both. Wherefore the clause in the eighth verse, "to be absent from the body, and to be present with the Lord," must be understood of the consummation of our happiness; and "the body" must be taken for this frail life, as is common in the sacred writings, and the absence spoken of, for our eternal departure to a heavenly world. The ninth verse proves still more clearly that the expressions, "to be present with the Lord" and "to be absent," both refer to this life : "Wherefore we labor, that whether present or absent, we may be accepted of him;" for no one supposes that the souls of men are occupied from the time of death to that of the resurrection in endeavors to render themselves acceptable to God in heaven; that is the employment of the present life, and its reward is not to be looked for till the second coming of Christ. For the apostle says : "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." There is, consequently, no recompense of good or bad after death, previous to the day of Judgment. Compare 1 Cor. 15, the whole of which chapter throws no small light on this passage. The same sense is to be ascribed to 2 Pet. 1 : 13-15 : "As long as I am in this tabernacle," etc., that is, in this life. It is, however, unnecessary to prolong this discussion, as there is scarcely one of the remaining passages of Scripture which has not been already explained by anticipation. —Milton.

EVIDENCES OF THE END.

By most people, the evidences of the soon coming of Christ are considered insufficient to base faith upon. But the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But a hundred times more convincing evidences come pouring in upon us that the day of the Lord is near, and hasteth greatly. We follow down the numerous prophetic chains of Daniel and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by the prophets, by Christ, and in the epistles, fulfilling or fulfilled. And at the right time and in the right manner to fulfill certain prophecies, a solemn message arises in different parts of the world : "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2 : 1. Wherever we look, we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness, like a flood, covers the land.

But these evidences are considered insufficient to rest faith upon. Well, what kind of evidence would the unbelieving have ? "When the signs of the end,"

says the skeptic, "are fulfilled, they will be so plain that no one can doubt." But if the signs are of such a nature, and are fulfilled in such a manner as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah ? Men were not then compelled to believe. But eight believing souls were saved, while all the world besides sank in their unbelief beneath the waters of the flood. God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word have found a wide field in which to doubt, and a broad road to perdition; while those who have wished to believe have ever found everlasting rock upon which to rest their faith.

Just before the end, the world will be hardened in sin, and indifferent to the claims of God. Men will be careless about hearing warning of danger, and blinded by cares, pleasures, and riches. An unbelieving and infidel generation will be eating, drinking, marrying, building, planting, and sowing. It is right to eat and drink to sustain nature, but the sin is in excess and gluttony. The marriage covenant is holy; but God's glory is seldom thought of. Building, planting, and sowing necessary, for convenient shelter, food, and clothing are right; but the world has gone wholly after these things so that men have no time nor disposition to think of God, heaven, the coming of Christ, and the Judgment. This world is their god, and all their energies of body and mind are devoted to its service. And the evil day is put far away.

The faithful watchman who sounds the alarm as he sees destruction coming, is held up before the people from the pulpits of the land, and by the religious press, as a "fanatic," a "teacher of dangerous heresies;" while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus saith the prophet of God : "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt." Isa. 13 : 6, 7. Most dreadful day! And is it near?—Yes; it hasteth! it hasteth greatly! What a description is given by the prophet! Read it! and as you read, try to feel how dreadful will be that day : "The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy, for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1 : 14-18.

Now we hear the peace-and-safety-cry from the pulpit, and all the way along down to the grog-shop. "Where is the promise of his coming?" is murmured from the impious lips of a thousand last-day scoffers. But the scene will speedily change; "for when they shall say, Peace and safety, then sudden destruction cometh upon them." The scoffing of the haughty scoffer will soon be turned to wailing and howling. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2 : 11, 12.

The doctrine of the second appearing of Christ has been held by the church ever since her Lord ascended to the Father to prepare mansions for her reception. It is the event that consummates her hopes, terminates the period of her toils and sorrows, and introduces her eternal repose. What sublime scenes will then open before the waiting children of God! The blazing heavens will reveal the Son of God in his glory, surrounded by all the holy angels. The trumpet will sound, and the just will come forth from the grave, immortal. And all—Redeemer and redeemed, attended by the heavenly host—will move upward to the mansions prepared for them in the Father's house.

To those who really love their absent Lord, the theme of his soon return to bestow immortality upon the dead and living righteous is fraught with unspeakable blessedness. This event, with all its grand results, has always been the hope of the church. Paul could look over eighteen long centuries, and speak of it as "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus

2 : 13. And Peter exhorts : "Looking for and hastening unto the coming of the day of God" 2 Pet. 3 : 12. And Paul again, after speaking of the descent of the Lord from heaven, the resurrection of the dead in Christ and their ascent with the living righteous to meet the Lord in the air, says : "Wherefore comfort one another with these words."—James White.

IMPORTANCE OF BIBLE STUDY.

No one will question the statement that those who presume to teach the Scriptures should have a good knowledge of them. "For the priest's lips should keep knowledge, and they should seek the law at his mouth." This fact is so well established that dishonest men often take advantage of it to lead people astray; professing to be Bible teachers, they gain the confidence of those not familiar with the Bible, and palm off upon them the theories of men's devising, in the place of sacred truth. There are, however, but few, even of those who profess to love the Bible and to be guided by its teachings, who recognize the necessity of a thorough study of the Bible for themselves. It is for this reason that they are so easily deceived by ignorant and unscrupulous men.

If there were nothing in the Bible itself on this point, our own reason ought to teach us that if the Bible is to be our rule of life, we ought to know for ourselves what things it requires of us. If it is a guide book to tell us whereabouts we are in the journey toward the celestial city, and to warn us of the dangers and difficulties of the way, certainly every one who is making the journey needs to be thoroughly acquainted with its contents. It was for this purpose that the Bible was written; the inspired penmen did not write for the benefit of a few, but for all. The way in which it was designed that the Bible should be studied, is thus given by Moses :—

"And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." Deut. 6 : 6-8.

This last part was not to be taken literally, as the Jews afterwards supposed; it is a figurative expression to denote that the sacred truths were to be studied until they would be constantly in the mind, before the eyes, and influence both the thoughts of the head and the actions of the hand. David had the correct idea of this injunction; for he said, "Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119 : 11. There are two points to be noted in this text : 1. "Thy word have I hid in mine heart." How did he do this? The following verses tell : "I will meditate in thy precepts, and have respect unto thy ways." Verse 15. Also verses 23, 48, 78. "Mine eyes prevent the night watches, that I might meditate in thy word." Verse 148. It was by constant study that David was enabled to hide the word in his heart. Any one who reads these verses thoughtfully, will be convinced that David was not content with having a copy of the law in his possession, but that he studied it until he had, as we say, "learned it by heart." How else could he meditate upon it in the night? 2. "That I might not sin against thee." This is why he studied the word so carefully. A blessing is pronounced on the man who meditates day and night in the law of the Lord (Ps. 1 : 1, 2); and this blessing consists primarily in the fact that by so doing he is kept from sin. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide." Ps. 37 : 30, 31.

There is no other way than this brought to view in the Bible, whereby we may be kept from sin. We are to be sanctified through the truth, and it is by obeying it that our lives are purified. Now since none can enter heaven except those who are free from sin, it follows that it is as necessary for lay members to have the word of God in their hearts (not on their tables, nor simply in their hands), as it is for preachers of the gospel. Of course the latter will be, from constant exercise, more ready in handling the word than others; but this should be the only difference. We, as a general thing, have not realized the necessity of close, personal study of the Bible. It is our standard; we draw our faith, pure and simple, from its pages; it is that which is to be our "shield and buckler," *i. e.*, our defense, in the time of trouble. How important, then, that we make it our constant study.

The Bible is able not only to make us "wise unto salvation," but it furnishes the best possible discipline for the mental faculties. The psalmist says : "The entrance of thy words giveth light; it giveth understand-

ing unto the simple." Ps. 119 : 130. When Moses was giving his final charge to the children of Israel, he said : " Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for *this is your wisdom* and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. 4 : 5, 6. The book of the law was the only book that the Israelites had, yet there were no more shrewd and acute people among the ancients. Even to-day the Jews, although they have sadly wandered from the ancient landmarks, are leaders in literature and the arts; and we think that we are safe in saying that their aptness is due to the fact that their ancestors were men who made the law of God their constant study. E. J. WAGGONER.

"LIFE IS EARNEST."

At a Quaker meeting a venerable man arose, and, in an impressive tone, said : " Many say it is a solemn thing to die ; but, bethink you all, and bethink you well, it is a solemn thing to live." The testimony is as vital as it is true, and who heeds it not will come to grief.

But think of the difficulties that beset a human life. Many fail because they forget to count the cost. How often we hear men say of various enterprises they have undertaken, that if they had known the hindrances and hardships attending their pursuit, they never would have undertaken it. But in the matter of life we have no choice ; we are here ; God has conferred on us the dignity of birth and the glory of existence, and he is base who regrets the endowment. But such is the constitution of things, that no man may regard life as a summer day, fit only for the amusement of children and the folly of the wicked. It is a great conflict, and all its successes are but the result of a series of overcomings ; and the higher the sphere, and the nobler the aim, the more is this true. The young enter upon the struggle with the disadvantage of no experience. It is at the beginning you need, so far as is possible, to consider the whole view of it, and thus prepare yourself for what awaits you. Many have learned, some to their sorrow, that the fancy and romance with which the young are apt to clothe life, have all faded out before they proceeded very far ; the showy, vain dream has vanished away, and lo ! there is reality and genuine conflict. How many, even, who are inspired by a good purpose, when the voyage becomes tempestuous, and there is need for the putting forth of every good force, are disheartened, and fall into ignoble defeat, as if it were an unavoidable calamity. The failure results from the wrong view they entertain of life. They run, but they do not win ; and they seek a grave in the shadows of withering disappointment.

Young men, at the start be impressed with the battle, the real difficulties, that jar through the mystery of human life, all of which must go down in your success or triumph in your failure. Who thinks he can dance his way through life, and then pluck away its crown at the end, is but a fool dancing to the doom of his folly. Gird yourselves for the difficulties of life, and win its brightest victories in overcoming them. And let the thought that God has contemplated all these difficulties in your creation inspire you. It is not a cruel necessity or an unavoidable calamity that these difficulties so often overcome, and sometimes destroy, men ; man was made and assigned his place in view of them, and, like the tree strengthened by the wind that often sways it, he is to be rooted in good purpose the more deeply and firmly because of these.—*M. Rhodes, D. D.*

A STRIKING TESTIMONY.

COTTON MATHER, born 1663, was one of the eminent pastors of New England. He was author of three hundred and eighty-two different works, and was one of the most distinguished and learned clergymen of his day. More than a score of his publications relate to the second coming of Christ, and things pertaining to the end. Of the new earth this eminent minister said :—

" The conflagration described by the oracles of God in strong terms, and which we are warned of by the mouth of all the prophets—this conflagration will be at the second coming of the Lord. To make the Petrine conflagration [see 2 Peter, chap. 3] signify no more than the laying of Jerusalem and her daughters in ashes, and to make the new heavens and the new earth signify no more than the church state of the gospel,—these are shameful hallucinations."

Thus wrote the celebrated old New England pastor of a subject which is so terribly befogged at the present day. In another work, describing the last days, he spoke thus :—

" When our Lord shall come, he will find the world almost void of true and lively faith (especially of faith in his coming) ; and when he shall descend with his heavenly banners and angels, what else will he find, almost, but the whole church, as it were, a dead carcass, miserably putrefied with the spirit, and manners, and endearments of this world."

Such a ringing testimony should have great weight with the professors of this world-loving and pleasure-seeking age.—*Sel.*

BACKBONE.

WHEN you see a fellow-mortal
Without fixed and fearless views,
Hanging on the skirts of others—
Walking in their cast-off shoes,
Bowing low to wealth and favor
With abject, uncovered head,
Ready to retract and waver,
Willing to be turned or led—
Walk yourself with firmer bearing ;
Throw your moral shoulders back ;
Show your spine has nerve and marrow—
Just the things which his must lack,
A stronger word
Was never heard
Than this—backbone.

When you see a politician
Crawling through contracted holes,
Begging for some fat position
In the House or at the polls,
With no sterling manhood in him—
Nothing stable, broad, or sound,
Destitute of pluck or ballast,
Double-sided all around—
Walk yourself with firmer bearing,
Throw your moral shoulders back,
Show your spine has nerve and marrow—
Just the things which his must lack,
A stronger word
Was never heard
Than this—backbone.

A modest song and plainly told,
The text is worth a mine of gold ;
For many men most sadly lack
A noble stiffness of the back.

—*Public Opinion.*

THE WORK OF REFORMATION.

WHEN one speaks of the Reformation, it is always taken for granted that the work of Luther and his coadjutors is referred to. But in this article we do not so speak of the Reformation. While any and every effort for the improvement of man's condition is a work of reform, there is yet one work that is entitled to pre-eminence in this direction, and that is the labor of bringing men from the labyrinth of error and superstition to the knowledge of the truth as it is found in the word of God.

Christ was a reformer of the highest type, because he stood at the head, not only of the twelve disciples, but of a long list of those who have, from that time to this, sought to lead men in the way of the Bible. He found men in his earthly work who claimed to believe and follow the word of God, but who were bound up in traditions that were contrary to the truth they professed to serve. On one occasion, especially, some of those who doubtless thought it impossible for themselves to be in error, because they represented a class of so many centuries' standing, undertook to reproach the Saviour for not following in the way of their traditions. Said they : " Why do thy disciples transgress the tradition of the elders ? for they wash not their hands when they eat bread." Matt. 15 : 2. These Pharisees thought such a custom of much importance, because it had been established so long by the direction of their elders. But the Saviour met their question with another that showed them to be worshipers of men rather than of God. He immediately asks : " Why do ye also transgress the commandment of God by your tradition ?" He then shows how their traditions make God's commandments of no effect, and then adds : " But in vain they do worship me, teaching for doctrines the commandments of men."

The disciples, who had opportunity to overhear the comments of the Pharisees, afterward came to Christ and said to him : " Knowest thou that the Pharisees were offended after they heard this saying ?" The language of the Saviour in reply to this question is emphatic, and not to be misunderstood : " Every plant which my heavenly Father hath not planted, shall be rooted up." Then every tradition or institution not planted by the heavenly Father, must be rooted from the soil of the church. But we ask the question, When was this to be done ? Was that work accomplished in the days of Christ or his apostles ?—Hardly ; for we find Paul calling the attention of the church at Thessalonica to the fact that a power which he called " the mystery of iniquity" was already working in his day, and that it would result in

a falling away in the church, and that finally the " man of sin" would be revealed.

The papacy was revealed in its time. An exposure of that iniquitous system was commenced by Luther, and followed up by others who succeeded him, each advancing a step beyond his predecessor into the light of truth as revealed in the word of God. Each of these, in his turn, has acted the part of a reformer on some point of doctrine. But if the Reformation started in the sixteenth century was of God, then it cannot stop until the words of Christ are fulfilled, and every plant not planted and trained by the hand of God, shall have been pulled up, so far as the work of the reformers can do it.

The most dearly cherished institutions among men are generally those planted by themselves, and for the reason that their perpetuation serves to advance the glory of the founders. Not so with all of God's institutions. Many attach but little importance to some of them, and so cause them to yield their place to others that only bear the stamp of man. The Sabbath institution is one of these. Many do not care to remember this, though God plainly states that he did plant it, and has given minute instructions for his people to treat it carefully and reverently. But they will take another day than the one God calls the Sabbath, and plant a rival institution to God's great memorial day, and this they observe as a day of rest and worship without a command in the Bible for doing so.

But, say they, while we grant that God did not command the first day of the week to be observed, we think the apostles instituted its observance. We ask in reply, Where is such a thing intimated ? Certainly not in the Bible. In any way we look at it, the Sunday rest-day is of man's planting, and therefore the Lord will have it rooted up. This work of reform is brought to view as the closing work of the gospel. The third angel's message of Rev. 14 warns against worshipping the beast, or receiving his mark, and then brings to view a class developing the patience of the saints through keeping God's commandments and the faith of Jesus. Verses 9-12. The very next event following that message is the appearing of the Son of man seated on the white cloud.

All the signs of the times indicate that the Lord's coming is an event soon to be realized. Thousands are proclaiming that it is near at hand and that it hastens. But why do they not see, that, according to the scripture last referred to, a reform on God's commandments must precede that coming ? Now if, as is generally conceded, the Lord's coming is an impending event, there should now be a people springing up in various parts of the earth proclaiming the commandments of God and the faith of Jesus.

And what will this call for ? Nothing less than a return to the observance of the seventh day as taught in the fourth of those precepts. It can be nothing else ; for surely every one accepts the other nine of these commandments in a literal sense, and claims that they ought to be observed. Then a reform in the commandments of God must point to a reform on the Sabbath. And why ?—It is a plant of God's own planting, while the Sunday has been planted and nourished by man alone.

But some one may ask, Do you think that the Sunday will finally be rooted out, and the Sabbath will supplant that institution ?—Not while this state of things exists, any more than all other errors will be suppressed. But it is necessary that reforms should commence here on all these things, so that the world shall be thoroughly informed and warned regarding them. Then when the last of these errors has been fully exposed, and the honest in heart have been gathered out of every tribe and nation, the condemnation of others will be made manifest at the appearing of the Son of man.

Then when the promise of God has been fulfilled according to 2 Pet. 3 : 10-13, all the errors planted by man will have been rooted up. Then no one will be found observing the first day of the week ; but all will observe the seventh, God's own Sabbath, instead. This is very plainly set forth in the following : " For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66 : 22, 23.

Then will the words of Christ have been fulfilled, and every one will acknowledge the institution that God planted when he made the world, and left for man as a memorial of his creative power. The reform that places the commandments of God in its fore front is the last reform to be introduced before the work of probation closes. The next event will be the coming of the world's Redeemer to gather home his people. And that time is not far before us. J. O. COLLINS.

NOT UNDER LAW.

"For ye are not under the law, but under grace." Rom. 6:14.

THIS is the frequent reply to all questions, when, at the present time, the law of ten commandments is discussed. The question arises, Were you and I ever under the law?—Certainly. When?—When we were sinners. How do we know this?—Because to redeem us from its bondage, Christ was made under the law. See Gal. 4:4, 5. "To redeem us, yes," some say, "then I have nothing to do with the law." But do the Scriptures say this? To redeem those who were under the law, how was Christ made under it? God "hath made him to be sin for us who knew no sin." 2 Cor. 5:21. He was made "sin for us," mind not a sinner; but he took upon himself its consequences; he knew, and felt, and bore for us its penalty. This is what forced from his lips the bitter cry, "My God, my God, why hast thou forsaken me?"

Then what is it to be under the law?—It is to be a sinner; and a sinner is a transgressor of the law. 1 John 3:4. Paul says that by nature he was carnal, sold under sin. Rom. 7:14. Then, of course, Paul was a slave, or servant, of sin; for sin has dominion, or power, over one if he is a servant to it, just as a master has power over the servant that serves him. Rom. 6:16, 17. Paul thanks God, that, while his brethren were once the servants of sin, they had become obedient to the doctrine he had preached. In the 18th verse he continues: "Being then made free from sin, ye became the servants of righteousness." "For when ye were the servants of sin, ye were free from righteousness." Verse 20. Who, then, is under the law?—Evidently those, as we have found, who needed Christ to be made under the law for them, and thus bear their guilt as sinners. Then who are free?—Those, as Paul says, who are the servants of righteousness. What makes us sinners?—Breaking the law. Then it must be obedience that makes us righteous.

But some say, "What, then, has Christ done? I thought I read that we were free from the law." Yes; but how?—"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. What is the Spirit of life? Is it not new life? What is the law of the new life? Is it not holiness? Rom. 8:7, 8. The carnal, fleshly, or natural mind is not subject, obedient, to God's law, neither can it be. So we see that holiness by the Spirit of Christ is subjection to the law of God. Does that mean having nothing to do with the law? Paul says again: "I had not known sin but by the law." Rom. 7:7. Yet he delighted in the law of God. Verse 22. "That is strange," you say; but there is a reason. Paul is a new man, and the law is to him holy, just, and good. Why?—Because the Spirit of life in Christ has made him free from its condemnation; and, as he says, if he sins now, it is not his new life, but his old nature. Then he does sin?—Yes; his old nature will battle with the new; for obedience is at variance with disobedience. But as we read, he is not sin's servant; he is free through Christ to-day. How?—Sin does not have dominion over him; that is, it is not supreme, it does not govern.

Christ is a priest. If any man sin, or unwittingly transgress God's law, Christ is his intercessor. "If any man sin, we have an advocate with the Father." 1 John 2:1. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Then the law of the Spirit of life has made us free from the law of sin and death.

Therefore, "we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die." Rom. 8:12, 13. To whom are we debtors, or under obligation?—To Christ. Because he has delivered us from sin, we cannot serve that which brings death. If we do, we are not in Christ; we are not freed from sin and death. But if through Christ we mortify or destroy sin by overcoming it, and live in subjection to God's will, we shall live. "There is therefore now [i. e., under these circumstances] no condemnation." Why?—Because Christ has been made sin for those who are in him; he has paid their debt; he has taken their place. They walk not after the flesh, or natural man, at variance with the law, but after the Spirit, or mind of God. There is, indeed, nothing to condemn. Christ is ministering in the heavenly sanctuary. He takes up the case of every one who walks in him, pleading the merits of his precious blood, which cleanses from all unrighteousness. The Spirit witnesses with his spirit that he is a child of God. And if we are children, then are we heirs,—heirs of God and joint heirs with Christ.

Are we joint heirs with Christ as sons of God? Is Christ our elder Brother? Do we partake of his spirit? If so, "he that saith he abideth in him [or has his spirit] ought himself also so to walk, even as he walked." 1 John. 2:6. Had Christ God's law

in his heart, to do it?—"Then said I, lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. In the 10th verse he continues: "I have not hid thy righteousness within my heart," and shows how he had declared it, and would declare; for he came fully to preach the law, and not to destroy either it or the prophets.

Dear reader, are they in Christ who live in sin? Are they Christ's who are carnal, not subject to God's law? Let us see to it.

Prahran, Victoria.

E. S. E.

"BY FAITH YE STAND."

"LET not him that girdeth on his harness boast himself as he that putteth it off." 1 Kings 20:11. This, it will be remembered, is the answer returned by the king of Israel to a message sent by the king of Syria, who boasted that the dust of Samaria was not sufficient for handfuls for the great army he could bring against that city. The Holy Spirit reiterates the warning: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12. "For by faith ye stand." How do we obtain this faith that will enable us to stand? "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Faith "is the gift of God." Eph. 2:8. Many books have been written upon faith, and many sermons preached; but in these few words it is clearly defined: "Faith cometh by hearing, and hearing by the word of God." By this we see the great necessity of constant, prayerful reading and meditation upon God's word, that we may understand our position and calling in the mind of God. Then it is ours to take it up and make it real by faith. Speaking of this, the apostle says: "Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom. 16:25, 26.

Observe carefully God's purpose in revealing these mysteries: "For the obedience of faith." This touches the very core of the human heart, and it follows naturally "that without faith it is impossible to please God." Therefore "by faith ye stand." Our dear Saviour, when speaking of his second coming, asks with sadness: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

How needful, then, the exhortation: "Let him that thinketh he standeth take heed lest he fall." M.

"WHEN JESUS COMES."

OH how sweet the thought; how the words fall like a refreshing shower upon the tired, thirsty soul,—When Jesus comes! Then the many things that vex and try us now will lose their power. Then there will be no more cause for tears, "For God shall wipe away all tears [or cause for tears] from our eyes." No more sin or sorrow; no more backsliding, unfaithfulness, or weariness in well doing; no more misunderstandings between brethren, but—

"We shall know as we are known
When the mists have cleared away."

When Jesus comes! No more temptations. Satan will then lose his power to tempt. O how he watches now to find us off our guard that he may cause us to stumble and fall; how he searches out the weak place in our armour that he may there hurl his fiery darts. Perhaps we have dropped for a moment "our shield of faith," and lo! an arrow of doubt penetrates our heart. The grace of charity may have been overlooked for a little while, and another poisoned arrow finds its way. An unkind thought of some brother or sister springs up in our heart, which, if not crushed at once, will develop into unkind words, and O what a plentiful harvest of sorrow and grief will be produced.

We may be off our guard at times, but Satan never. How he irritates us; and though we may be proof against most of his temptations, if he can only get us to speak a sharp, cross, or unkind word that will wound and grieve the hearer, and make us unhappy for the rest of the day, he has gained a victory which he by no means despises. But thank God, when Jesus comes all this will be over, and we shall be free. Is it any wonder that we long for that coming? Any wonder that as the weeks and months pass we rejoice and are thankful, because our salvation is so much nearer than when we first believed? Let us arm afresh

for the conflict, and having gained an experience from past failures, be determined that in the future we will overcome by the strength of our Lord. Let our watchword be "Jesus is coming!" Let us have on the beautiful robe of Christ's righteousness, and let us, by the help of divine grace, keep it free from sin and earth taint; and so be ready to meet him when he comes, and rejoice in—

The glory of thy coming,
My Prophet, Priest, and King,
The glory of the welcome
Thy ransomed ones will sing,
How thrills the heart with gladness
At the thought, Christ soon will come
To take his waiting people
To their bright eternal "home!"

Carlton, Australia.

A. M.

THE REVOLT AGAINST LAW.

THE Greek word for sin denotes lawlessness. Lawlessness is a very marked characteristic of the present age. Everywhere we see this revolt against law. It begins in the family. In very many families there is no obedience to parents and no respect for age. The same spirit is manifested in the public schools. Is it any wonder that when these boys and girls grow up, they have very little regard for law of any kind? Thus on every hand we see the manifestations of the spirit of lawlessness. Children do not wish to obey their parents, nor pupils their teachers. Great numbers hold in contempt the laws of the land; and even in the church there is very little by way of a healthful discipline. In Europe the very air is charged with sedition and revolt; nihilism in Russia, socialism in Germany, conspiracy and murder in Ireland. Surely these are ominous signs of the times.

Many speak of law as though it was the enemy of all freedom. They forget that law is the very foundation of all society and life. Freedom is not anarchy, nor liberty universal license. If nature were not governed by fixed laws, we could never sow with any confidence, or go forth to harvest with any certainty. Society without law would soon degenerate into barbarism. The body, the soul, and spirit of man are all governed by fixed laws. If we violate these laws, we must suffer the penalty. In seeking to free themselves from law, men subject themselves to the severest bondage. There is no despotism worse than that of a mob. Witness the awful scenes of the French Revolution! Yet we have very little hope that these sober thoughts and undeniable facts will prevail. The disease has gone too far. Lawlessness is a peculiar feature of the last times. Only by the coming of Him "whose right it is to reign," will the lawless spirit be subdued.

The issue is certain. Law must prevail. Man cannot free himself from all control. How will the conflict end, and when? We believe that it will end in the overthrow of all oppression, but the complete triumph of all true law; and this overthrow of the one and this triumph of the other will take place when He comes "whose kingdom is an everlasting kingdom."—Rev. J. S. Gilbert, *Methodist, in Messiah's Herald.*

THE MAJESTY OF BIBLE PRECEPTS.

THERE is no weakness in them. No one of them is enucleated by the modern prefix, "try." The Bible says: "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Cease to do evil, learn to do well." "Depart from evil and do good." And thus through the whole book from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common.

Just think of the Bible saying, Try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth to one another! And instead of "Do not kill," "Do not steal," "Do not commit adultery," suppose we had, Do try not to kill! Do try not to steal! Do try not to commit adultery! It is time to stop experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the force and majesty of the precepts of the Bible.

That glorious Book never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justifiable. A failure in morals never was and never can be justified.—Sel.

WE kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong—
Or others—that we are not always strong;
That we are ever overcome with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?
—Trench.

CHRIST THE CENTER OF SCRIPTURE.

CHRIST, the Son of God, is the center of Scripture; and the Book, whatever be the historical facts about its origin, its authorship, and the date of the several portions of which it is composed—the Book is a unity, because there is driven right through it, like a core of gold, either in the way of prophecy and onward-looking anticipation, or in the way of history and grateful retrospect, the reference to the one “name that is above every name,” the name of the Christ, the Son of God.

And all its incompleteness, its fragmentariness, its carelessness about persons, is intended, as are the slight parts in a skillful artist's handiwork, to emphasize the beauty and the sovereignty of that one central figure on which all lights are concentrated, and on which the painter has lavished all the resources of his art. So God—for God is the Author of the Bible—on this great canvas has painted much in sketchy outline, and left much unfilled in, that every eye may be fixed on the central figure, the Christ of God, on whose head comes down the dove, and round whom echoes the divine declaration, “This is my beloved Son, in whom I am well pleased.”

But it is not merely in order to represent Jesus as the Christ of God that these things are written, but it is that that representation may become the object of our faith. If the intention of Scripture had been simply to establish the fact that Jesus was the Christ and the Son of God, it might have been done in a very different fashion. A theological treatise would have been enough to do that. But if the object be that men should not only accept with their understanding the truth concerning Christ's office and nature, but that their hearts should go out to him, and that they should rest their sinful souls upon him as the Son of God and the Christ, then there is no other way to accomplish that but by the history of his life and the manifestation of his heart. If the object were simply to make us know about Christ, we do not need a book like this; but if the object is to lead us to put our faith in him, then we must have what we have here, the infinitely touching and tender figure of Jesus Christ himself, set before us in all its sweetness and beauty, as he lived and moved and died for us.

If this be the purpose of Scripture, then let us learn, on the one hand, the wretched insufficiency of a mere orthodox creed, and let us learn, on the other hand, the equal insufficiency of a mere creedless emotion.—*Alexander McLaren.*

“THE BOOKS WERE OPENED.”

COULD we now gaze on the Judgment scene, how intense would be our feelings. All our listlessness and apathy gone. No indifferent spectators there, for the opened books reveal a faithful history of all lives,—nothing omitted, nothing forgotten. This very day the recording angel notes our every word and act. All our opportunities, all our duties, done or undone, all our influence, with its consequences, are plainly written there. Well may we tremble at our accountability, and shudder lest the blood of souls be found upon us. What horror to think that we may not only destroy ourselves, but also drag our dearest friends to perdition. Sinners may stumble over our unholy lives, or perish through our neglect.

We cannot undo the past, but the blood of Christ is able to cleanse us from all sin, and to blot out the terrible evidence of our guilt. Now space is given us for repentance, and the Redeemer calls, “Look unto me and be ye saved, all the ends of the earth.” And besides him there is no Saviour. Sin has ruined us, and if we neglect so great salvation, there is no escape. Soon our probation will be over, soon the “great white throne” appear, and the books be opened before the Judge of all; and whosoever name is not found written in the book of life shall be cast into the lake of fire. Christ says, “Behold I come quickly; and my reward is with me, to give every man according as his work shall be.”

Obedience to God is the test of our fitness for eternal life, and the evidence of our love to the Saviour. When we are tempted to sin, may we think of these things, keep back the dreadful deed, and crush each wrong desire, ever remembering the opened books, and the Judgment of the great day.—*Gospel Sickle.*

THE WRONG BOOK.

OUR Episcopal friends, among other good deeds at the convention, consecrated a bishop for the Indians and other rough settlers of the very far West, apropos of which may be told the following: A Methodist minister having many years ago been sent as a missionary to the same rather tough-hearted people, found an old, very old Indian, who could read, to whom he

gave a copy of the New Testament. After the noble red man had read it through, he expressed a wish to be baptized. The missionary accordingly procured a bowl of water, and was about to baptize him, when the noble red man asked, “What are you going to do with that?”

“Baptize you,” replied the minister.

“No deep enough for Indian; take 'em to river.”

The minister explained that “that is not our practice;” to which the noble red person replied,

“You give me wrong book, then; me read 'em through.”

The ceremony was postponed.—*Sel.*

The Home Circle.

ABRAHAM DAVENPORT.

IN the old days (a custom laid aside
With breeches and cocked hats) the people sent
Their wisest men to make the public laws.
And so, from a brown homestead where the Sound
Drinks the small tribute of the Mianas,
Waved over by the woods of Rippowams,
And hallowed by pure lives and tranquil deaths,
Stamford sent up to the councils of the State
Wisdom and grace in Abraham Davenport.

'Twas on a May-day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell,—
The twilight of the gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow, like that which climbs
The crater's sides from the red hell below.
Birds ceased to sing, and all the barnyard fowls
Roosted; the cattle at the pasture bars
Lowled, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As Justice and inexorable Law.

Meanwhile in the old State House, dim as ghosts,
Sat the lawgivers of Connecticut,
Trembling beneath their legislative robes.
“It's the Lord's Great Day! Let us adjourn,”
Some said; and then, as if with one accord,
All eyes were turned to Abraham Davenport.
He rose, slow cleaving with his steady voice
The intolerable hush: “This well may be
The day of Judgment which the world awaits.
But be it so or not, I only know
My present duty, and my Lord's command
To occupy till he come. So at the post
Where he hath set me in his providence,
I choose, for one, to meet him face to face,—
No faithless servant frightened from my task,
But ready when the Lord of the harvest calls;
And therefore, with all reverence, I would say,
Let God do his work, we will see to ours.
Bring in the candles.” And they brought them in.

Then by the flaring lights the Speaker read,
Albeit with husky voice and shaking hands,
An act to amend an act to regulate
The shad and alewife fisheries. Whereupon
Wisely and well spake Abraham Davenport,
Straight to the question, with no figures of speech
Save the ten Arab signs, yet not without
The shrewd, dry humor natural to the man:
His awe-struck colleagues listening all the while,
Between the pauses of his argument,
To hear the thunder of the wrath of God
Break from the hollow trumpet of the cloud.

And there he stands in memory to this day,
Erect, self-poised, a rugged face, half seen
Against the background of unnatural dark,
A witness to the ages as they pass,
That simple duty hath no place for fear.—*Whittier.*

THE TWINS' DARK BIRTHDAY.

IT was the morning of the twins' tenth birthday, May 19, 1780, and they were sitting together on the door-stone, finishing their breakfast of porridge and milk, into which a spoonful of molasses had been stirred in honor of this anniversary.

“Grandsir” was dozing in the chimney corner in the large kitchen behind them; their mother sat close to the eastern window spinning thread for Paul's coat; Keturah, the maid, was in the pantry skimming milk; Oliver, the man, was in the field ploughing; and their father was in the army, fighting bravely and hopefully.

The children had blue eyes and straw-colored hair of the same shade, and when they stood up against the kitchen door to be measured, one mark always served for both of them; but here the resemblance ended, for Patience was strong and rosy, while Paul was weak and pale.

“It rained a little this morning,” said Paul, tasting

his porridge with his pewter spoon, “and it thundered before I was awake.”

“How did you know it when you were asleep?” asked Patience, showing the dimples in both cheeks.

“I felt it,” answered Paul. “What made us sleep so late this morning, do you suppose?”

“It must be early,” replied Patience, glancing up at the cloudy sky. “The sun hasn't risen yet, and the clock must be wrong,” turning to look at the tall clock in the corner of the kitchen, whose hands pointed to a quarter of nine.

Suddenly there was an exclamation from the pantry and the sound of breaking earthenware.

“I thought the grandsir had set himself afire again,” cried Keturah, running to the old man's chair, “I smelt fire so strong; and I turned and dropped the milk-dish.”

“There is a strange, smoky smell, and grandsir' is unusually drowsy this morning. I wish we could have a good heavy shower to clear the atmosphere; for I want to finish Paul's coat to-day, and I can scarcely see to sew now. Just run out and turn the linen on the grass, children. I want it to be nice and white, for when it is bleached I shall make it into shirts for your father, though he may be at home before that time, please God.”

Leaving their wooden bowls on the door-stone, the children ran across the damp grass.

“It is all smutty and dirty,” cried Patience, lifting up one end of the long piece of linen.

“So it is,” replied Paul, bending over it. “It looks as if some one had brushed down the chimney back and then shaken the brush over the linen. Keturah will have to wash it.”

“Keturah! Keturah! Come and look, Keturah,” they called.

Keturah came and looked at the soiled linen; then she rubbed it in her fingers and smelled of it, and then she looked straight up into the clouds.

“It rained down,” she declared; “there's been woods afire, and the rain was full of burnt leaves. That must be why the sun has been so red for two or three days, and why he shows himself so little to-day.”

Going to the barrel of rainwater at the end of the house, she dipped her large, red hand into the water.

“Just the same,” she muttered, smelling of it!
“Curious! curious!”

“What makes the birds twitter so?” asked Patience.
“See! they are all flying to the woods and singing, just as they do at night. And hear how the roosters are crowing!”

“Perhaps they think it will rain,” returned Keturah, glancing at the clouds with a startled face. “The clouds are breaking away, but it don't get any lighter. I wonder what your marm thinks now.”

“How green the grass looks!” exclaimed Paul.

“Green!” repeated Patience; “why, it's as blue as blue can be.”

“As blue as indigo,” added Keturah, perplexed.

“What crooked eyes you both have!” cried Paul. “O mother, how does the grass look to you?” he asked, as the mother came to the door with a grave face.

“A most beautiful green,” she answered. “I never saw anything more lovely; but in the corners it has a bluish appearance; it is very strange when there is so little light. But run down the lane, children, and see what ails the sheep; they are bleating as if they were in trouble.”

“Take hold of my hand if you want to,” invited Paul; and, afraid, they knew not why, they clasped hands and ran toward the meadow bars.

“The hens are going to roost,” said Paul, as they passed the hen-house. “They never went to roost in the morning before.”

“Hurry!” cried Patience. “The cows are lowing as if they wanted to be milked.”

At the bars they found an impatient group; the cows were trying to jump over the stone wall, and the sheep were huddled together, bleating piteously.

“Perhaps they got frightened by bears,” suggested Patience.

“Then I'll open the bars,” said Paul, beginning to draw aside the heavy rails. “Stand back, Patty.”

Patience had scarcely time to obey his caution before the cows rushed past her, closely followed by the frightened sheep.

“I'll leave the bars open,” decided Paul, “because it tires me to put them up, and Oliver is coming this way with the oxen. I wonder if he thinks it is dinner time? Nobody blew the horn for him.”

“They are going right straight into their pen,” announced Patience, looking after the hurrying sheep, “and the cows have gone into their shed. And oh how dark it grows! Let us run!”

At the door they found their mother watching for them; and when they entered the kitchen, they saw Keturah lighting a candle at the fire-place.

"When I couldn't see to read the almanac in the forenoon, in a room with two winders, I thought it was proper time to light a candle," she observed, as she straightened herself.

"And now I'll have my supper and go to bed," the great-grandfather said, sleepily, rubbing his eyes with his trembling fingers.

"But it is only the forenoon, grandsir," explained Patience, standing at his side and shouting into his ear, "and we are to have Indian dumplings boiled in the pot for dinner. We only light the candle because a thunder-shower is coming up, and that makes the day so dark," she added, looking into her mother's face for confirmation of her words.

"I do not know what it is, child," answered the mother, "but God will take care of us, whatever it is."

"A dark day?" inquired the great-grandfather, with his hand up to his ear. "I re-mem-ber all about—that—that—happened in—the year—seven-teen—hundred—and—sixteen. We did not—know—what it was—dark—dark—all day. Never—knew—what it was," he repeated, sinking back in his chair and closing his eyes.

"What's that?" asked Paul, as several small objects were apparently thrown in at the door.

"Tis the day of Judgment of ungodly men come at last," howled Keturah, dropping down on the hearth-rug and covering her face with her apron.

"Only some poor little sparrows," said the mother, picking them up from the floor.

"Poor little things," echoed Patience, receiving them in her pinafore. "Three are dead," she said, touching them tenderly; "but these two have their hearts beating. Oh how fast they do beat!"

"It is a bad omen for birds to come in the house. They never come to do nobody no good. Oh, lawk! we shall all be swallowed up," groaned Keturah.

"Not by the birds," smiled the mother. "Lay the dead ones in the grass, Paul, and put the others in a warm, quiet place where they can revive. They were attracted by the light."

Dropping the dead birds on the grass near the door-stone, Paul gave a hasty glance around; all out-of-doors was quiet and dark and solemn, the lights that were beginning to gleam here and there in the neighboring farm-houses appearing strangest of all.

"We are all bewitched together," declared Oliver, entering the kitchen behind Paul, and closing the door as if something frightful were following him. "I don't know whether I'm in this world or the next, and may the Lord have mercy on my poor soul."

"Sit down and rest, Oliver," said the mother, motioning him to the settee in the chimney corner. "The sun will shine brightly to-morrow, I trust. This darkness is only caused by a peculiar state of the atmosphere."

"A very peculiar state of the atmosphere, marm," repeated Oliver, wiping the cold perspiration from his face. "Most days, in the mornings the shadders fall to the west, and in the afternoons they fall to the east; but to-day the shadders fell every way, and that's what scared me first, to have natur' turn agin me so. And then the mist riz straight up out of the springs and spread in a big red cloud, and then another lot of mist riz right up under that and made a green cloud, and then another white cloud came out of them same springs, and they all sailed off together, one on top of the other, to the west, and finally got mixed up with the dark clouds."

"Very strange and beautiful," commented the mother, unrolling the cloth of her own weaving upon the table, and proceeding to cut out Paul's coat with her sharp shears.

"Strange enough, as you say, marm. And Eben Strong he came along on horseback, and he said a mountain has grown up bewixt us and the sun, and we shall always live in the dark. Well, I'll go and look after the cattle," continued Oliver, rising to light the lantern. "You'll not expect a man to plough on such a day as this, marm?"

"Certainly not," replied the mother; "do whatever you like. I think you will feel happier to be employed, and you will not have time for evil forebodings. When the Lord comes, I wish to be doing my duty."

"So do I. So do I," repeated Oliver, going out into the twilight.

"I want the Lord to think well of me," whimpered Keturah, drawing the apron away from her face, "but I tremble so I can't do anything. I never heard of the like of this."

"The dark can't hurt us," declared Paul, "for grandsir' is all safe, and he lived through a dark day. So be a good woman, Keturah, and make the dumplings."

"I thought you children intended to learn a couple of Bible verses for your birthday," said their mother, suggestively.

"So we do," answered Paul, taking the large Bible from the stand in the corner, feeling sure that no harm could come to him while holding this book. Seated together near the tall candle on the table, with the Bible open between them, grandsir' in his corner, Keturah peeling vegetables, and their mother cutting and fitting the little coat, the children ceased to feel that anything unusual was occurring; only when they glanced out of the window or up at the clock did a shivering fear creep over them, and then they drew nearer together and clasped the edges of the book more firmly.

"Here is just what we want," cried Paul, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee." Now this means that it will be as light as can be, Patty," he explained. "God knew that it would be dark to-day, and so he wrote this to tell us that the sun will shine, and we need not be afraid. Is that right, mother?"

"I think he will allow you to take the comfort of it in that way," she replied, after an instant's hesitation. "It means something more than that to me."

So the children softly repeated the words over and over again until the coat was cut and basted, and the dinner was all ready. Oliver assisted the great-grandfather to his place at the table, and they all bowed their heads while he asked a tremulous blessing; then the mother helped them to the stew from the large blue platter, and the dinner hour passed just as usual; but just as they were rising from the table, a torch flashed past the windows and a loud rap sounded upon the outer door.

"The day of doom has come!" shrieked Keturah, hiding her face in her lap.

"It is one of the neighbors," said the mother. "Open the door, Paul."

With trembling fingers Paul admitted Seth Rider.

"Are you all prepared to die?" asked the young man, setting his torch in the chimney corner.

"Sit down, Seth," invited the mother, placing a chair for him. "I think we are no nearer death than we are every day."

"Other folks think different," answered Seth, in surprise. "Everybody's crowding into the meeting-house, where they couldn't see each other's faces but for the candles, and Parson Smith he had prayed an hour when I left, about Pharaoh, and Judas, and Jezebel; but I thought I'd come and see how you folks was getting along, and perhaps you'd like to go to the meeting-house. The men are shaking and groaning, and the women are crying and fainting, and the young one's are bawling."

"I think I shall stay at home and do the duty of to-day," replied the mother. "If the world does not come to an end, Paul will need his coat; and if the world does come to an end to-day, I wish the Lord to find me doing the duty he has set for me; and besides, I do not know how to faint."

"I wish I felt as you do," said Seth, admiringly: "but just come to the door and see how things looks. This is the darkest spell of all."

Leaving grandsir' nodding over his plate, all hastened to the door, while Seth stood upon the door-stone holding his torch high above his head. The clouds were thinnest at the north; at the north-east they were very thick, and so low that the hills only half a mile away could not be seen; but the south-westerly hills where the children's aunt Esther lived, twenty miles away, could be plainly seen, although the spaces between were so dark that the grass could not be distinguished from the trees. All the clouds were in motion, hurrying one over the other, seeming to form three layers, the lower one being of a peculiar brassy hue.

"See the rainbow!" cried Patience, pointing to a faint red light in the clouds about twenty or thirty feet above their heads.

"It may be the reflection of your torch, Seth," said the mother; "just place it behind the door."

"That is just it," acknowledged Seth, after trying the experiment several times. "Now what kind of a sign do you make of that?"

"It means that the clouds are damp, and so they reflect the light of your torch just as they do the sun when there is a rainbow. How many wonderful things we shall learn to-day!"

"Well, I'll go back and tell the folks there is one woman with a clear conscience, who isn't afraid to live or die," said Seth, stepping into the path. "I paid folks all I owed them this morning, and I asked Eben Grey to forgive me, too; so I hope the Almighty will remember me in mercy."

For a moment they stood watching Seth, as he walked down the road, stopping now and then to gaze up at the reflection that was following him.

"I've—had—my—sup—per—and—now—I'll—go—to bed," the great-grandfather was saying when they entered the kitchen, and as he would not be persuaded that it was day-time, Oliver helped him to bed in one of the small rooms off the kitchen. Rather more carefully than usual, Patience began to wash the dishes; Paul fed the sparrows in his father's old hat in the corner of the settle; the mother stitched and pressed the seams of Paul's coat; Keturah was induced to make preparation for the morrow's baking, and Oliver brought in several rakes to mend, saying apologetically,

"I can always work best when folks is around."

At three o'clock, as Oliver was going out with the mended rakes, he called them all to the door, and there they saw the outline of the sun, pale and shadowy.

"Arise, shine; for thy light is come!" cried Paul, jumping up and down. "The Bible said so! The Bible said so!"

"Yes, the sun is going on his appointed way," the mother said with great relief, "and it is not as dark as it has been. As the moon is nearly full to-night, we shall probably see that as usual."

But while she spoke, the ghostly sun disappeared.

"Never mind," comforted Paul, trying to swallow the queer feeling in his throat, "for we know now that the sun is going right on; and, O mother, may we sit up and see the moon?"

"I think you may," promised the mother. "Now come in and begin the samplers that you have been talking about so long."

Delicate little Paul never thought of being ashamed of doing "girl's work," and they were soon delightfully busy in selecting the bright worsted and beginning to mark their names, ages, the date, with the Bible verses they had learned that day. At supper time it was almost as dark as it had been at noon, but as soon as their bread and milk was eaten, the children stationed themselves at the window to watch for the moon.

"The moon rises at nine o'clock," announced Keturah, looking up from the almanac.

"Oh!" cried both the children.

"You might say your hymns to me," proposed the mother; "that will make the time pass quickly."

Turning disappointedly from the window, the children drew their stools beside their mother on the hearth rug; they repeated all the hymns and Bible verses they knew, ending by kneeling together at their mother's knee to pray the little prayer that their great-grandmother had learned in the far-away English home.

"It is darker than ever," said Paul, running to the window. "And, oh, see the lights!"

A number of people with torches and lanterns were passing on their way to the meeting-house.

"Go with them, Keturah, if you will feel any better," advised the mother.

"I don't want to see nobody that is more afraid than I be," sobbed Keturah.

But, in spite of her anxious, impatient watching, it grew so dark that Oliver could not see his hand before his face when he stepped out of doors at nine o'clock. Earth and sky appeared to be swallowed up in blackness of darkness.

"We shall not see the moon till to-morrow night, children," said the mother; "so go you to bed, and I will call you when the sun rises."

The darkness was not frightful at night, for it was often dark at night; so the weary, excited children fell asleep peacefully, sure that God and their mother would take care of them.

The next sound that Patience heard was Paul's voice calling her, and she opened her eyes to find the room full of light. Running to the window, she saw the sun rising gloriously from a bed of scarlet and crimson clouds, causing all the dew-drops on grass and shrubs to twinkle like stars. The roosters were crowing, the hens cackling; the sheep were scampering down the lane to the meadow; Oliver was whistling as he watered the oxen, and Keturah was humming a psalm-tune while she heated the oven for baking. Grandsir' stood on the door-stone with bared head and a pleased smile on his childish face, and when she met her mother she received from her a rare kiss and the counsel, "Always trust the Lord, my child."

And now, when another little Paul and Patience coax their grandma for a story, the most wonderful one that she can tell them is about the dark birthday of herself and brother Paul.—*Ella A. Drinkwater, in Christian Union.*

A very skillful and successful teacher of children is wont to express her indebtedness for much of her success to the following rules, which were first put into this shape by Jacob Abbott: "When you consent, consent cordially; when you refuse, refuse finally; when you punish, punish good-naturedly; commend often; never scold."

Bible Echo and Signs of the Times.

"What is truth?"

S. N. HASKELL,
GEO. I. BUTLER,
URIAH SMITH,
J. H. WAGGONER, } EDITORS.

Melbourne, Australia, June, 1888.

RISE AND PROGRESS OF PRESENT TRUTH.—No. 5.

SABBATH REFORM IN AMERICA.

It was about 1846 that the Sabbath reform found its way to the hearts of the sorrowing, disappointed believers in the second coming of the earth's Redeemer. This work of religious reform from the errors of the Dark Ages may be said to have had its beginning in the moral revolution in matters of faith and practice in the days of Wycliffe, Huss, Luther, and scores of other early reformers. These advanced only a step toward the light of God's commandments. The great religious freedom which has been enjoyed in the United States, and the commingling there of people from almost every nation, has, in the providence of God, made that a favorable ground for the development of the closing work.

We might mention the name of Joseph Bates, whose life has been written, and is for sale at the ECHO office, a man of sterling worth and integrity, who organized the first teetotal temperance society in America in 1824, after having followed the seas for a quarter of a century; also that of J. N. Andrews, who planted the work in Switzerland, and began publishing *Les Signes de Temps* in Basel, where now is a large publishing office; but while we might speak of these and many others of the early pioneers in the truths for this generation, there is no name which stands more prominent in the history of the message than that of James White, the husband of Mrs. E. G. White, whose writings appear in each issue in many periodicals published in at least seven different languages. Her works, as the "Life of Christ," "Great Controversy between Christ and Satan," etc., are extensively circulated in the English and the principal languages of Europe. Side by side they stood for many years in the work of Sabbath reform.

He was born in Palmyra, in the State of Maine, in 1821, and received a liberal education in the universities of that State. He was a lineal descendant of Peregrine White, who came from the Old World in the Mayflower, landing in 1620 upon Plymouth Rock. In 1846 he embraced the truths of the third angel's message, and conceived the idea of establishing a periodical devoted to the advocacy of these doctrines. He was then in the prime of life, possessing qualities to which few men can lay claim; and with an energy and zeal commensurate with so important a work, he engaged in this unpopular mission. He left the early friends of his youth, and positions where he had every prospect of attaining worldly honor, to devote himself to the advancement of an unpopular truth. His labors were crowned with success and approval of God. He was a friend to the friendless, but a terror to the persecutor, and many are the widows and orphans whom he rescued from the hands of the oppressor. He possessed a far-seeing, penetrating judgment which enabled him to lay such plans for the advancement of the cause of truth as gave permanency to the work.

Having an ever-active mind and great force of character, he was found foremost, not only in the Sabbath reform itself, but in health and temperance, and every moral reform connected with Christianity. Three times during his active life he was stricken down with paralysis on account of overwork, and once was brought nigh unto death by consumption; but God mercifully heard prayer and restored him. Finally, on August 6, 1881, the tired warrior fell asleep in Christ, to await the archangel's voice when it shall awaken the dead; and his noble wife was left to struggle on alone in the battle between truth and error.

As it has been in every religious reform in the past, bitter opposition was met, and believers were few, and for years meetings were held in private houses. But that God who never forsakes those who put their trust in him, and give themselves to his work, stood by his servants, and the work progressed. Having to contend with poverty as well as the prejudices of the people, the difficulties were great; but the early experience of Mr. White and his co-laborers had fitted them to endure hardness as good soldiers of the cross. At first by day labor he entered upon his work, earning means to support his family and pay travelling expenses and circulate literature as he went from

place to place to preach the truth. In 1848 was issued the first regularly published periodical, called *Present Truth*, now the *Advent Review and Sabbath Herald*, which was sustained wholly by donations, having at that time no subscription list.

It was not long ere friends were raised up who lent their assistance to the work, and its prosperity was very marked. As relates to numbers and financial strength, there are two ways in which a religious work may prosper. The first is by a lowering of the standard of religion to meet the customs and ideas of the people; the second is by the special blessing of God. The first method is that which is adopted by the mass of religionists when they begin to gather in the wealthy and influential from the world. Then the cross and the spirit of sacrifice are confined to the few, while to avoid offense the church caters to the public sentiment. In this way the worldly professor is retained for supposed advantage to the cause, when the result is really a conformity to the world. But in the true work of God it is the reverse. "God forbid," says the apostle, "that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." God's ways are not man's ways, and his thoughts are not man's thoughts; and it is not by might nor by power, but by God's Spirit, that his work is made to prosper. The Lord will not dwell in the heart that is full of pride.

Many who saw the truth clearly and had taken their stand upon it, when they found it proved so unpopular and cost them such a sacrifice, renounced it, and went back to their former practices. But comparatively few esteem the reproach of Christ a greater treasure than worldly honor and worldly pleasure. But the testimony of Christ is as true in the nineteenth century as when he walked this earth with the twelve: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Matt. 10:37-39. Many found that their foes were of their own household; but as it was in the days of the Saviour and in the times of the early reformers, many believed.

The reform of the third angel's message means more than simply the advocacy of the seventh day Sabbath. It embraces a restoration of those Bible truths which have become lost and covered up to the Christian world since the church went into apostasy, and which are comprehended in that one verse spoken by the third angel of Rev. 14:12: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." This embraces the law as the infallible rule of righteousness; "for by the law is the knowledge of sin," and the faith of Jesus as the remedy for sin. The nations of the earth are no more spiritually-minded now than when Christ was upon the earth, and as then so now formalism is substituted for true piety; hence we find the most solemn warning recorded in the word of God in this last message: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14:9-12.

S. N. H.

ANTICHRIST.—No. 4.

We will notice further that the same power is brought to view in Rev. 13, where it is described under the symbol of a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. Verse 2 says that the dragon gave him his power, and seat, and great authority. The dragon can refer to none other than the power that stood before the church to destroy Christ when he was born. This was Rome, the fourth great universal monarchy, which was in its glory in the days of the apostles, and paganism for a season prevented the development of the papacy. John beheld that power change its nature, and assume a religious garb, and make war on the saints. His language is similar to that used by the

prophet Daniel. In the 5th verse we read: "There was given unto him a mouth speaking great things and blasphemies." Daniel says he should "speak great words against the Most High," and again he describes the little horn as having a "mouth speaking great things." John says (verse 7) that "it was given unto him to make war with the saints, and to overcome them." Daniel says that he shall "wear out the saints of the Most High." The power seen by John was to continue a set time in its work of blasphemy, as was also the little horn of Daniel 7.

It will be noticed in the writings of Daniel, and of John in the Revelation, that there is one characteristic which is not mentioned by Paul in his description of the man of sin, or by John in his epistle warning the church of antichrist, namely, the time of the duration of this power. Daniel says the times and laws were to be "given into his hand for a time, and times, and the dividing of time." In Dan. 11:13 the marginal reading gives the more literal translation, and some light is thrown upon the "time" thus mentioned. "At the end of times, even years," it reads, showing that "times," as used by the prophet, was the same as years. The same is also shown by the language used in speaking of the time when Nebuchadnezzar was driven out to eat grass as an ox until "seven times" had passed over him.

From a number of lines of argument we learn that in symbolic time a day stands for a year. An instance of this use of the word is shown in Eze. 4, where the prophet is instructed to be a sign to the house of Israel. The use of symbolic time is thus explained in verses 5 and 6: "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year."

A time representing a year, we have in Daniel's prophecy "a time," one year, "times," plural, two years, and a "dividing of time," or half a year,—three and a half years, or 1260 days, counting 360 days to the year according to the Jewish calendar (360 plus 720 plus 180=1260). This being in symbolic time, it counts in prophecy as 1260 years, during which this power was to continue. This is further confirmed by John in Rev. 12:14, where it is stated that the woman, or the church, fled from persecution for a "time, and times, and half a time." The same persecution is referred to in the sixth verse and the same time given in days,—"a thousand two hundred and threescore days," the same result arrived at from Daniel's testimony. John again gives the time in Rev. 13:5, stating that "power was given unto him to continue forty and two months." This also brings the same result—1260 days or years—as we have reached by other lines of computation,—42 times 30 equaling 1260.

There are, then, three writers of the Scriptures giving four distinct testimonies which speak of the great persecuting power, one denominating it antichrist, another the man of sin; Daniel speaking of it as the little horn, and John in the Revelation as the ten-horned beast, and these two prophets agree as to the exact time the power was to continue. From Daniel 11 it will be noticed that this persecuting power is to continue until the time of the end. Verse 35 reads: "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." The time of the end is to be characterized by an increase of knowledge and understanding upon these things, which were to be sealed up until that time. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:4. "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." Verse 10.

From these scriptures it would seem that in the time of the end, or in the last days, God designed that special light should shine upon the world regarding truths that had been covered up and not understood for ages past. If it is asked why we should expect special light on the word of God in the time of the end, we reply, Because the power referred to that made war on the saints, suppressed the Scriptures, and held them back from the common people for centuries. After the terrible reign of the papacy, the Bible was given to the people, or, rather, the reign of the papacy came to an end when in God's providence the time came that the Scriptures were circulated more extensively; and since that time the darkness which hung over the prophetic page has been illuminated by the ful-

fillment of prophecy about us, and the multiplication of copies of the word of God, placing it in the hands of all. The Bible is to-day printed in 204 languages of the world. God designs that his people shall be prepared for the second coming of Christ, and by placing his word within the reach of all, we are left without excuse.

Without going into argument to fix the date of the rise of this power which has so persecuted the church of Christ, one thing none will deny, that there has existed such a power. The testimony of historians is that from sixty to a hundred million of the saints of God have been put to death by the most cruel and vindictive religious power that has ever existed. They were put to death, imprisoned, persecuted, and tortured by every means which the inventive genius of Satan could suggest, because they would not conform to the faith and practice of the Roman Catholic Church, and the blood of millions of martyrs cries out to testify that the great antichristian power has arisen.

S. N. H.

SUNDAY DOWN TO THE REFORMATION.

HAVING noticed quite carefully the steps by which Sunday reached an influential position in the time of Constantine, it will not be necessary to cite many more authorities. We will only give a few more evidences showing how the Romish Church still carefully fostered this favorite child, and left nothing undone that it could perform to render it more sacred. It will be remembered that the important decree of Constantine, which was the first command in behalf of Sunday requiring any one to rest on the first day of the week, gave permission to those engaged in agriculture to work on that day. It was not long until this permission was set aside, and all were commanded to rest on the venerable Sunday.

Pope Leo, in the fifth century, took certain steps to make up the deficiencies in the Sunday laws, and add to the honor of this favorite institution. He required that all ordinations should be conferred on this day and no other. Heylyn says: "A law [was] made by Leo, then pope of Rome, and generally since taken up in the Western Church, that they should be conferred upon no day else."—*History of the Sabbath*, part 2, chap. 4, sec. 8.

According to Dr. Justin Edwards, this same pope made this decree in behalf of Sunday: "We ordain, according to the true meaning of the Holy Ghost, and of the apostles as thereby directed, that on the sacred day wherein our own integrity was restored, all do rest and cease from labor."—*Sabbath Manual*, p. 123.

The Emperor Leo, A. D. 469, put forth the following decree in behalf of Sunday: "It is our will and pleasure that the holy days dedicated to the most high God should not be spent in sensual recreations, or otherwise profaned by suits of law, especially the Lord's day, which we decree to be a venerable day, and therefore free it of all citations, executions, pleadings, and the like avocations. . . . If any will presume to offend in the premises, if he be a military man let him lose his commission; or if other, let his estate or goods be confiscated. . . . We command, therefore, all, as well husbandmen as others, to forbear work on this day of our restoration."—*Dialogues on the Lord's Day*, pp. 259, 260.

Here we see first the pope ordaining all to cease from labor on Sunday; then the emperor steps in and supports this action. Full human authority is now given to rest on Sunday. All classes must obey on penalty of fines or confiscation of all their property. We do not wonder, then, that in that age, when few had Bibles, and tradition was generally followed, Sunday came to be generally observed. We learn that just previous to this time, however, Sunday was not very strictly observed as a rest day.

Kitto says: "Chrysostom, A. D. 360, concludes one of his homilies by dismissing his audience to their respective ordinary occupations."—*Cyclopedia Biblical Literature*, art., Lord's Day.

"Heylyn bears witness concerning St. Chrysostom, that he confessed it to be lawful for a man to look into his worldly business on the Lord's day, after the congregation was dismissed."—*History of the Sabbath*, part 2, chap. 3, sec. 9.

St. Jerome, in his commendation of the very pious lady, Paula, speaks thus of Sunday labor: "Paula, with the women, as soon as they returned home on the Lord's day, they sat down severally to their work, and made clothes for themselves and others."—*Dialogues on the Lord's Day*, p. 234.

The Bishop of Ely thus testifies: "In St. Jerome's days, and in the very place where he was residing, the devoutest Christians did ordinarily work upon the Lord's day,

when the service of the church was ended."—*Treatise of the Sabbath*, p. 219.

There is a vast difference between divine and human authority. The latter cannot control the conscience as the former can. These persons knew very well that the Sunday only rested upon human authority; and its introduction was a gradual progress, taking quite a space of time to place Sunday in the position it now holds. Dr. Heylyn bears the following testimony concerning the status of Sunday during the fifth and sixth centuries: "The faithful, being united better than before, became more uniform in matters of devotion; and in that uniformity did agree together to give the Lord's day all the honors of an holy festival. Yet was not this done all at once, but by degrees; the fifth and sixth centuries being well-nigh spent before it came into that height which hath since continued. The emperors and the prelates in these times had the same affections, both [being] earnest to advance this day above all others; and to the edicts of the one, and the ecclesiastical constitutions of the other, it stands indebted for many of those privileges and exemptions which it still enjoyeth."—*History of the Sabbath*, part 2, chap. 4, sec. 1.

Here we see the same solicitude in behalf of Sunday on the part of the "prelates" of the church which has appeared all along since apostasy and corruption first entered after the days of the apostles. "They were earnest to advance the day above all others." This change of the Sabbath was really the work of the Roman Catholic Church. It was this that influenced the emperors and civil rulers. There was one honor, however, which still belonged to the seventh day, which Sunday had not acquired. Thus the Bishop of Ely says: "When the ancient Fathers distinguish and give proper names to the particular days of the week, they always style the Saturday 'Sabbatum,' the Sabbath; and the Sunday, or first day of the week, 'Dominicum,' the Lord's day."—*Treatise of the Sabbath Day*, p. 202.

This statement, however, must not be taken as referring to an earlier writer than Tertullian. He first called it the Lord's day about A. D. 200. It is doubtless true of the later Fathers.

Brerewood says: "The name of the Sabbath remained appropriated to the old Sabbath, and was never attributed to the Lord's day, not of many hundred years after our Saviour's time."—*Learned Treatise of the Sabbath*, p. 73, ed. 1631.

Dr. Heylyn says of the term "Sabbath" in the ancient church: "The Saturday is called among them by no other name than that which formerly it had, the Sabbath. So that whenever for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday." Again he says: "The first who ever used it to denote the Lord's day (the first that I have met with in all this search) is one Petrus Alfonsus—he lived about the time that Rupertus did [which was the beginning of the twelfth century]—who calls the Lord's day by the name of Christian Sabbath."—*History of the Sabbath*, part 2, chap. 2, 5, sec. 12, 13.

This is a striking fact which should never be forgotten in the investigation of this question. It was the middle of the Dark Ages before Sunday was ever called the Sabbath. The ancient Sabbath retained its own distinctive title for eleven hundred years after Christ, and no other day, during all this period, was known by this title but the seventh day. Not an instance can be found in history to the contrary.

G. I. B.

THE SATANIC ORIGIN OF SPIRITUALISM.

THE most common objection urged against our view that Spiritualism is a last-day sign, a fulfillment of many striking predictions of the Bible concerning a miracle-working power which should arise just before Christ comes, is the fact that so many frauds and deceptions are found in connection with its manifestations. Even Spiritualists do not deny that such is the case. And so far has this had influence, that great numbers of intelligent people pass the whole thing over into the realm of fraud; and they really believe that jugglery, electricity, deception, and mind-reading can account for all the wonders of Spiritualism. Doubtless hosts of these, could they be really made to believe that there is anything in it more than natural, and that it is really miraculous, would fully accept its conclusions that it is the manifestation of the spirits of the dead; hence such stand on dangerous ground, if, as we believe, Spiritualism is of Satanic origin.

God will not permit this great delusion to manifest its utmost power till all have a chance to see its true character. Should it at once do what the Bible says it will do before the end,—bring down fire "from heaven on the earth in

the sight of men" (Rev. 13:13),—and thus be able to imitate those mighty works recorded in Scripture which were done by Elijah, and other miracles of a similar character, thousands of honest people would be swept into its ranks and would believe its teachings. But God does not permit this to come at once. He permits it to manifest itself sufficiently to attract much attention, and leaves it to show its lawless, blasphemous, godless character, and to show that its leading teachers and mediums are not above fraud and deception of the most wretched kind, and that "lying spirits" constitute the source of this "new revelation." Hence we read constantly in the papers of the glaring frauds being perpetrated by them, until they are becoming the laughing-stock of many intelligent people; and many doubt there being anything really miraculous about them.

But such forget that we are now in the transition stage of this great delusion, where God is permitting its true nature to become apparent. Instead of doubting the miraculous nature of some of these manifestations, this fact should teach us the appalling effect that this terrible delusion has upon the morals of those who have to do with it, and hence we should learn of the real source from whence it comes, viz., the father of lies. Those who have no faith in spiritual manifestations simply because they fancy that they are not real, will most likely have evidences enough to make them confirmed believers before the end comes; while those who reject them because their fruits are corrupt and their doctrines abominable, will not be in such danger when Satan shall deceive the world "by the means of those miracles which he had power to do." Here is an important consideration.

The Bible plainly teaches that when God's people shall be waiting and looking for the Lord, there will be some who will be seeking unto "familiar spirits" and "to the dead" for knowledge. It says that such have "no light in them," and that they "shall be driven to darkness." Isa. 8:19-23. It teaches that before Christ comes, Satan will work "with all power and signs and lying wonders," and that strong delusion will cause many to "believe a lie" and "be damned" at last. 2 Thess. 2:9-12. It declares that during the perils of the "last days," amid the great dearth of true piety, "men of corrupt minds" shall resist the truth of God in the very manner that "Jannes and Jambres," the two magicians, "withstood Moses" when he would lead Israel out of Egypt,—which must imply miraculous power on their part. 2 Tim. 3:1-9. It states that after the great persecutions of the papacy are in the past, and just before Christ comes, "false christs and false prophets" will arise and "show great signs and wonders," and "if possible" will "deceive the very elect." And it shows that they will teach falsehood concerning the manner of Christ's coming, saying that it will take place in some secret way, instead of being plainly visible to all. Matt. 24:22-27.

It shows also that the very agency which will gather the armies of the world to the "battle of that great day of God Almighty" will be the "spirits of devils working miracles," which will "go forth to the kings of the earth and of the whole world," just before Christ comes as a thief. Rev. 16:14. This clearly shows that the great mass of the human family in the last days will be deceived by this miracle-working power, and that there is in store for them manifestations of far greater power than any which have been yet seen, or that have ever occurred in the world's history, by means of "lying spirits" which work miracles to deceive. And is it not startling to consider the progress already made by this delusion? All over the world these manifestations are witnessed,—in kings' courts, in the highest circles, among the great, the rich, and the educated; among scientists, scholars, poets, and statesmen. Such extracts as the following from the public prints of a few years ago should arouse attention:—

"What is called Spiritualism seems to be far more rampant in Europe than it is here. In London and the leading cities of Great Britain, spiritual seances are said to be an entertainment as common as kettle-drums and dinner parties. . . . They are very fashionable, and everybody who is anybody attends them. . . . Slade, whose tricks were exposed here, has received magnificent presents of watches, jewellery, and diamonds in Berlin. His seances have been attended in Germany and Russia by the highest nobility. In the capital of the former empire he exhibited to the chief police; and the court conjurer, who narrowly watched the proceedings, made oath that the phenomena were not tricks. . . . The imperial families of Russia and Germany, Bismarck, MacMahon, of France, Gambetta, Gladstone, Disraeli, Browning, Carlyle, Tennyson, and all other renowned personages, have been reported to be Spiritualists."—*New York Times*.

"The Czar consults the spirit world, and an intelligence purporting to be Peter the Great directs the present course of Russia. This important, if true, information is presented to the world by the Spiritualist editor of the Boston

Herald. It is undoubtedly true that the Czar and many of the principal personages in St. Petersburg have taken extraordinary interest in Spiritualism."—*Springfield Republican.*

"It would amaze you to learn to what extent it has become the fashion in families in every class of society to hold investigating seances in London. . . . So fashionable and interesting, and so generally established are these [seance] evenings, by being introduced by noble families and followed rapidly by others who have the luxury of a well-established home, that it is considered a privilege and a great personal compliment to be invited."—*Chicago Times.*

Extracts of this sort might be produced to almost any extent. We cannot, of course, believe all that Spiritualists claim concerning their progress. But such facts as these from the leading newspapers of the country, the great moulders of public opinion, show what remarkable progress this delusion, this lying, deceptive work, is making among the rich and great of the earth. When such facts exist as those connected with the settlement of the will of Cornelius Vanderbilt, the late great millionaire and railroad king of New York, we must admit that Spiritualism is getting a deep hold on the public mind. It was shown in the court that for years this sagacious financier constantly kept mediums under his employ to consult in all his speculations. The same was true of Mr. Ward, the millionaire of Detroit, Michigan. We cannot, in the space of this article, argue the question at length whether or not the manifestations of Spiritualism are tricks of jugglery. If so, there was never seen such successful jugglery before. Sleight-of-hand has sometimes taken in the ignorant classes to a limited degree, and amused more intelligent people; but never before was it supposed to gather its dupes from the keenest, most sagacious and intelligent people, from the statesmen, judges of courts, scientists, skeptics, rulers of the people, shrewd financiers, and men of the world who are adepts in profiting from the gullibility of others. G. I. B.

THE CRISIS IN AMERICA.

WHILE a crisis is approaching between the political forces of the Old World, a crisis is also evidently approaching in our own country, embracing in its far-reaching influence not politics only, but the social, moral, industrial, and religious condition of the people. The broad extent of our land, the swarming tide of immigration, the opportunity which evil sentiment and corrupt principle here finds to develop itself, the appeals to the carnal heart in the premiums of office and power which are virtually offered to fraud and corruption, are developing conditions which have never before existed, and will lead to such combinations that when the restraining grace of God departs from the earth, and the final time of trouble comes (Dan. 12:1), it will be as the prophet declared when every man's sword shall be against his brother. Eze. 38:21.

An editorial article from A. T. Pierson, in the February number of *The Missionary Review of the World*, entitled "The Crisis in Our Country," enumerates in the following forcible language, the ranks of enemies which are closing around the American Republic. He says:—

"Our heritage is colossal; but what foes are in the land?—The sons of Anak, with their chariots of iron; the ten nations of the Canaanites, with their foreign faiths and vicious practices; the daughters of Moab, with their seductive wiles; the golden calves all the way from Bethel to Dan and from the rivers to the sea; the pagan deities, with their pagodas and fanes—Baal and Ashtaroth, Moloch and Molech. Whatever threatens the stability and permanency of other peoples seems to confront us on American shores,—Romanism, Ritualism, Rationalism; Socialism, Communism, Nihilism; skepticism and infidelity, intemperance and sensuality; ignorance and superstition; materialism and anarchy; while these five great questions demand adjustment,—the Indian, Mormon, Chinese, Freedmen, and Southern questions. God has given us the *Belt of Power* within which all the great achievements of history have been wrought, from the days of Assyria and Babylon, Egypt, Persia, Greece, Rome, down to the days of France, England, Prussia. Our very position on the map is a prophecy of prosperity and corresponding responsibility."

The prospect of controlling and assimilating these foreign, anti-American and anti-Christian elements, would be more flattering if the professed church of Christ had not shorn itself of all power, by rejecting or neglecting the vital truths of God's word for these last days. The type of Christianity now prevailing is not adequate to the times; it is not sufficient to cope with these last-day evils; its standard is not high enough to prepare men for the Judgment; its tendency is backward to Rome, to skepticism, and to the world.

When the great and solemn truth of the near coming of Christ began to be heralded to the world in the beginning of the present generation, the door of opportunity

was set before Christendom; and the church reached that crisis which was to be the turn of its tide, either to go forward to greater conquests and victory, or backward to degeneracy and failure. It turned its feet, alas! into the path of retrogression, and from that day to this its moral power has been waning away. And it is now confronted with a tide of evil which it cannot stem. What is to be done? It only remains for those to whom God has given to see the light and truth, to cry aloud, and spare not, but to lift up their voice like a trumpet, exposing sin in all places, high and low, sacred and profane, to warn men of the coming danger, point to heaven and lead the way, that some may be saved in the coming day. U. S.

Bible Student.

"YOM HAKKIPPURIM."

THIS is the Hebrew form used in Lev. 23:27 for "day of atonement." It is the plural of *yom kippur*, from the verbal root *kah-phar*, to cover. Why the plural is used we are not able to say, unless it be taken to represent the aggregate, the sum of the work for all the people. This day always occurs on the tenth day of the seventh month in the Hebrew calendar.

This is the *great day* of Judaism. It is, as a Rabbi once said to us, the day of Judgment. We have no doubt that this is the correct Scriptural idea of the day, it being a type of the period of the closing work of the priest, the antitype of Melchisedec, being the actual work of the Judgment for the people of God, for their full acquittal and final justification, preparatory to the day of God.

The Scriptures are always reasonable, whatever infidels may say to the contrary. When the Lord gave his commandments to Israel, he suspended the issue of life and death upon their obedience. "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments." Deut. 30:15, 16. "Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them." Lev. 18:5. And so it was said through the prophet: "The soul that sinneth, it shall die." Eze. 18:4. God is the author of life, and man is his creature; the right both to order and to dispose of life rests with him alone. The penalty for the violation of the law of God is the *death penalty*. "The wages of sin is death."

What, then, would reason teach us is necessary to save the sinner from death, without impairing the integrity of the law and the government? The idea presented in the law of Moses is that of sacrifice, and the idea underlying the sacrifice is that of substitution. "If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd and of the flock. . . . And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar," etc. Lev. 1:2, 4, 5. And upon *yom kippur*, the day of atonement for all the people, the high priest was to take a goat for a sin-offering, as follows: "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; and he shall make an atonement for the holy place [*hak-ko-desh*, the sanctuary], because of the uncleanness of the children of Israel," etc. Lev. 16:15, 16.

In these instances, as also in all others, the atonement was made with blood. And the reason of this is given in the same book. It was appointed unto the sinner to die. By sinning man forfeits his life. How was this forfeiture to be met? The Lord revealed by Moses as follows: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Lev. 17:11. Life is the forfeit, and the life being in the blood, the blood represents the life, the forfeit. It is literally *life for life*. As is said in Lev. 1:4, the offering is accepted for the sinner; its blood (or life) for his life.

The word atonement is used in a limited sense in the Old Testament, in one or two instances, as the word forgiveness, or pardon, is used in a limited sense in the New Testament. Matt. 18. But this does not at all militate against the truth stated in the Old Testament, that "it is the blood that maketh atonement for the soul," or the statement of the same truth in the New, as follows: "Without shedding of blood is no remission." Heb. 9:22.

In Lev. 16:31, the Lord said of the tenth day of the seventh month: "It shall be a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever." And of the same in Lev. 23:32: "It shall be unto you a sabbath of rest, and ye shall afflict your souls." This was necessary in order that the work of the high priest in the sanctuary might avail for them. But the affliction of soul, fasting, and prayer did not make the atonement. It did not remove any past guilt. That was the work of the priest; and the efficacy of his work depended solely on the blood which was sprinkled upon and before the mercy-seat. It was the blood which made atonement for the soul; it was the blood which cleansed and hallowed the sanctuary from the uncleanness, the sins, of the children of Israel. It was through the work of the priest that Israel was accepted of the Lord; and it was solely by virtue of the blood of the sin-offering that the priest was accepted as the representative of the people.

The same truth was taught in the festival of the Passover. A number of things were enjoined upon the children of Israel in their preparations for leaving Egypt, one of which was that they should put the blood of the lamb of the *pa-sach* upon the lintel and posts of the door. "For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Ex. 12:23. Though everything else were done as it was ordered, if the blood had not been seen upon the lintel and posts of the door, the angel of destruction would have visited them as he did the Egyptians.

The idea of atonement by blood, because it is the life, and of substitution to vindicate the honor of the broken law in the sinner's behalf, is as reasonable as it is apparent in the Mosaic law; but it only reaches its logical or reasonable conclusion in the Christian system. This speaks as follows: "It is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. This is according to the just principle, that, though the greater may be accepted for the less, the less cannot reasonably be accepted for the greater. On *yom kippur* the high priest offered the blood of a bull for himself and for his house, and the blood of a goat for the whole house of Israel. This was an offering to the Lord for the sins of all the people. By sin all the people had forfeited their lives, as it was said by the prophet, "The soul that sinneth it shall die." But a goat is not as valuable as a man. Its blood, or life, is not as precious as the blood, or life, of a man. How much less could a goat answer as the true and just equivalent of a whole nation. So reasonable is the declaration that the blood of a goat cannot take away sins, that a man who was condemned to death would feel that he was dishonored if the government should offer to accept the life of a goat in his stead. "Am I," he might inquire, "of so little worth that I can be ransomed by a goat?" But he would feel highly honored if a "prince of the blood" should offer to die in his stead. This would humble him, and cause him to feel the great demerit of his sin. He would by this be led to turn away from sin, which was so offensive to the government, and required so great a sacrifice.

But it may be asked, "Is not this a reflection on the revelation which God made to Israel?" It is not; as we before said, it is the logical result of that system, and is the true teaching of the law and the prophets. The insufficiency of those sacrifices was clearly taught in such scriptures as Psalm 50, and the first chapter of Isaiah. It is only as types that they were useful and instructive. It was plainly revealed that a priest should arise after the order of Melchisedec; and as clearly revealed that the anointed—the *Mashiah*—should "be cut off (but not for himself)." Dan. 9:24-26. The prophecy of Isaiah, especially chapters 52 and 53, clearly sets forth all that the Christians claim on this subject. The "servant" of the Lord who was to be exalted very high, before whom kings should shut their mouths, was prophesied of as one "wounded for our transgressions, and bruised for our iniquities." His soul was made an offering for sin. How impressive are the words of the prophet: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

We admire, reverence, and love the Hebrew Scriptures. They are the only foundation of the Christian system. But Israel has nearly lost the spirit of "the law and the prophets." The Scriptures have not changed, but the people have changed. They have been so long without a sanctuary and a priest and an offering that they do not deem these things essential to the system of Judaism. But in truth *they are the*

heart and life of Judaism. And the glory which has departed from the sons of Abraham would return if they would fully accept the teachings of their own prophets concerning the Lord's Anointed, the Messiah, and of the true nature and use of sacrifice for sin. We make our plea before Israel to-day as Paul made his defense before Agrippa, "Saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the nations." Acts 26 : 22, 23. J. H. W.

SOME SUNDAY TEXTS EXAMINED.

PENTECOST, ACTS 2 : 1.

It is not a little surprising that those who are in search of Scriptural authority for first-day sacredness, attempt to press this text into service in the following manner: The disciples were convened on this occasion to celebrate the first-day Sabbath, and the Holy Spirit was poured out at that time, in honor of that day.

The reader will notice: 1. There was no first-day Sabbath yet to honor; 2. The text does not intimate that the disciples were assembled to celebrate a Christian Sabbath; 3. That from the ascension of Jesus until the outpouring of the Spirit, the disciples had continued in prayer and supplication (Luke 24 : 49-53; Acts 1 : 13, 14); hence their being "of one accord in one place" has no bearing upon the point at issue; 4. That the text does not state that the descent of the Holy Spirit was to honor the first day. In fact, the day of the week is not named at all. Hence Inspiration must have considered this Jewish festival more important than the first day, or why was it mentioned when the first day of the week was not?

Pentecost was a yearly feast, and to understand upon what day it would fall, it is necessary to consider briefly the law governing it. The name comes from the Greek word *pentekostes*, meaning fiftieth.

This feast may be regarded as the supplement of the Passover, which was celebrated at the opening of the harvest, and at which the wave sheaf, the first of the barley harvest, was offered. The great feature in the celebration of Pentecost was the presentation of the two loaves of leavened bread made of the first-fruits of the wheat-harvest, just gathered. In this point, as contrasted with the unleavened cakes of the Passover, we see the social nature of the feast. Till the Pentecostal loaves had been offered, the products of the harvest were not to be eaten. The whole ceremony was the conclusion of the dedication of the harvest to God, its giver. It was introduced by the offering of the wave-sheaf at the Passover, and concluded by the Pentecostal service, which was the Jewish harvest-hour; and the people were especially exhorted to rejoice before God with their families, servants, the Levites within their gates, the stranger, the fatherless, and the widows. Deut. 16 : 10, 11.

The law of the Pentecost, or feast of weeks, is found in Lev. 23 : 9-21. The fourteenth day of the first month, Nisan, was "the Lord's Passover" (verse 5), the paschal lamb being slain near the close of the day. On the 15th, the night being passed, there was a holy convocation, or Sabbath, in which no ordinary work was done. This was the first day of the feast of unleavened bread, which lasted seven days. Verses 6, 7. The day following this annual sabbath, *i. e.* the 16th of the month, or "the morrow after the sabbath," was the day of the omer, or sheaf. The first sheaf of the harvest was brought to the priest to be waved by him before the Lord. Verses 10, 11. This day "that ye brought of the sheaf of the wave-offering," began the seven sabbaths, or weeks, which reached to Pentecost. Verses 15, 16.

With these facts before us, we are prepared to resume the examination of Acts 2 : 1. We first notice that Christ ate the Passover with his disciples the evening before his crucifixion. Matt. 26 : 17-20; Mark 14 : 12, 18; Luke 22 : 7-16. The Passover being slain on the 14th of Nisan, the crucifixion must have taken place on the 15th, the first day of unleavened bread, which was a holy convocation, and which occurred, that year, on the day of the "preparation" (Luke 23 : 54); "that is, the day before the Sabbath." Mark 15 : 42. Hence "the Sabbath according to the commandment" (Luke 23 : 56), during which Christ lay in the tomb, was the 16th of Nisan, the day of the wave-sheaf, from which fifty days are to be reckoned to Pentecost. Beginning with the Sabbath, and counting fifty days, the fiftieth day must come on the Sabbath. Hence the Pentecost signaled by the outpouring of the Holy Spirit must have occurred on Saturday, the Sabbath, instead of Sunday.

I am not alone in this conclusion, as all will see from the following testimonies:—

"The fiftieth day fell, therefore, it appears, upon Saturday."—*Olshausen.*

"The morrow after the seventh Sabbath, or week, which was the first day of Pentecost, must fall on Saturday, or the Jewish Sabbath."—*Jennings, in his Jewish Antiquities.*

"It is generally supposed that this Pentecost signaled by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday."—*Prof. H. B. Hackett, D. D., on Acts.*

"The question on what day of the week this day of Pentecost was, is beset with the difficulties attending the question of our Lord's last Passover. It appears probable, however, that it was on the Sabbath."—*Dean Alford, in N. T. for English Readers.*

"If the views of the Pharisees were followed, and the Lord Jesus had with them kept the Passover on Thursday, as many have supposed, then the day of Pentecost would have occurred on the Jewish Sabbath, that is, on Saturday."—*Kuinoel, Lightfoot.* It is impossible to determine the truth on this subject, nor is it of much importance."—*Dr. Albert Barnes.*

ACTS 20 : 7.

The argument drawn from this text in support of Sunday sanctity may be stated as follows: This testimony shows that the first day of the week was appropriated by the apostolic church to meetings for the breaking of bread in honor of Christ's resurrection upon that day. Hence it is reasonable to conclude that this day had become the Christian Sabbath.

If all they claim be granted, it does not prove that God ever placed his blessing upon that day, or sanctified it,—set it apart for a holy use. It is the only recorded instance in the New Testament of a religious meeting being held on the first day of the week. By examining the chronological table, it will be seen that this meeting took place twenty-six years after the supposed change of the Sabbath; while in Acts 18 we find Paul keeping every Sabbath during the time he remained in Corinth, a period of one year and six months. Compare verses 4 and 11. Quite a difference between this and holding one meeting on Sunday, during a period in which there were 1356 Sundays.

No stress can be laid upon the expression, "when the disciples came together," as proving it to be their custom to meet for worship and the celebration of the ordinances on that day; for there is nothing in the original answering to the word "when," the whole phrase being translated from three words, *sunegmenon*, "being assembled," and *ton matheton*, "the disciples." By comparing v. 7 with verses 10 and 11, it will be seen that the breaking of bread occurred after midnight; hence those who are so tenacious in following apostolic example must meet on Monday morning to celebrate the Eucharist. Since this was a night meeting (v. 8), and the day begins at sunset (compare Lev. 23 : 32 with Deut. 16 : 6), the meeting referred to must have been held on what is now called Saturday night, and Paul resumed his journey on Sunday morning (v. 11), walking a distance of twenty miles. This does not show much regard for the Christian Sabbath on the part of Paul. As evidence that we are not alone in our exposition of the text, I offer the testimony of the following accredited scholars:—

"The Jews kept their Sabbath from evening to evening."—*Dr. Clarke on Matt. 8 : 16.*

"The Hebrews began their day at evening."—*Union Bible Dictionary, art. Day.*

"The evening of the first day of the week would be our Saturday evening."—*Dr. John Kitto.*

"It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail."—*Life of Paul by Comybears and Howson, vol. 2, p. 206.*

"I conclude, therefore, that the brethren met on the night after the Jewish Sabbath."—*Prof. McGarvey, Disciple (Church of Christ).*

"The Jews reckoned the day from evening to morning, and on that principle the evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas at the beginning of the Christian Sabbath, *i. e.*, on Saturday evening, and consequently resumed his journey on Sunday morning."—*Prof. H. B. Hackett, D. D., Commentary on Acts, pp. 329, 330.*

"The idea of the transference of the Jewish Sabbath from the seventh day to the first was an invention of later times."—*Henry Alford, D. D., Dean of Canterbury, in his "New Testament for English Readers," on Acts 20 : 7.*

REV. 1 : 10.

The book of Revelation bears the following interesting date as to time and place: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the

Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last." Rev. 1 : 9-11. The tenth verse of this quotation gives the time of the vision,—the Lord's day. First-day writers assume that it refers to Sunday, and that the inspired apostle here calls it the "Lord's day."

There is one thing the text does prove, *i. e.*, that there is a day in this dispensation that Inspiration recognizes as "the Lord's day;" but the text does not tell us what day of the week that is. We can only determine the day referred to by a careful examination of the Scriptures. But some may say this is the "Lord's day," and not the Father's. I have only to answer that the Father is called "Lord" in the following texts: Matt. 11 : 25; Acts 3 : 19, 20; Rev. 11 : 15; 4 : 8, 11; 6 : 10. If it means Jesus, he is creator (John 1 : 1-3, 10; Col. 1 : 16; Heb. 1 : 2, 8-10), and the Lord of the Sabbath. Mark 2 : 28. Hence we see that the language, whether Father or Son is meant, has no bearing upon the point at issue. Besides, the Lord never claimed the first day as his. He never blessed it or sanctified it. He never celebrated the supper upon it. Matt. 26 : 26-29. He gave no command to keep it. The language of the text under consideration implies an old and well-known institution, such as the Sabbath was. Sunday-keepers will not keep the Sabbath because it is not commanded in the New Testament; but they will keep Sunday without any command. If John meant the first day in this text, why did he not say so? He wrote his Gospel after this; yet he called it only "first day" (John 20 : 1, 19), not recognizing it by any other title than that which belonged to it as one of the ordinary days of the week.

If there were other texts plainly pointing out the first day of the week as the Lord's day, Rev. 1 : 10 might be quoted in confirmation, but without such appointment, there is only an inference in support of this view. We can determine what day John refers to in the text only by an examination of the Scriptures on the subject. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20 : 9, 10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58 : 13. "Therefore the Son of man is Lord also of the Sabbath." Mark 2 : 28. All can see from these texts which day the Lord claims as his; hence this must be the day to which John refers.

The Encyclopedia Britannica, in its article concerning the Sabbath, undertakes to prove that the "religious observation of the first day of the week is of apostolical appointment." After citing and commenting upon all the passages that could be urged in proof of the point, it makes the following candid acknowledgment: "Still, however, it must be owned that these passages are not sufficient to prove the apostolical institution of the Lord's day, or even the actual observation of it."

Making holy days is a Catholic trade and a dangerous work. Christians should be careful about engaging in it. WILL. D. CURTIS.

DAN. 9 : 27.

"And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consumation, and that determined shall be poured upon the desolate."

It will be noticed that the margin sometimes says "Heb." and sometimes "or." The former shows the literal reading of the original; the latter indicates that the translators did not consider the original definite; they thought it might be translated either way. This appears to be the case with the text. But we think there are good reasons for considering the marginal reading correct.

The original word is an *active participle*, literally, the *desolating*, or (the one who) desolates. An instance of this form of expression in the Hebrew is found in 1 Sam. 9 : 19—the answer of Samuel to Saul—"I am the seer;" literally, "I am the [one] seeing." To change this to the passive form would destroy the sense, and leave Saul's question unanswered, as it would make Samuel say, "I am the [one] seen." But the common rendering of Dan. 9 : 27, "desolate," gives it in the passive form, which is contrary to the pointing in the Hebrew Bible. Being active, the one who desolates, or the desolator, must be the proper rendering.—*Review and Herald.*

Missionary.

THE REPORT OF THE SPIES.

"Let us go up at once and possess it, for we are well able to overcome it." Num. 13:30.

BACK came the spies with weary feet
And fearful hearts, their tidings telling;
A land of precious things and sweet,
A goodly land to make our dwelling;

Then boldly spoke the faithful two,
Who held God's truth with hearts undaunted.
The land, they said, is fair to view,
Our heritage by God appointed.

But all the timid, trembling host
Listened, dismayed and unbelieving.
Backward along the dreary coast
They turned, their faithful leader grieving;

We linger in earth's wilderness,
Dismayed and faint, a feeble nation;
We fail the promise to possess,
The peace of God, a full salvation.

"It is a goodly land," we say,
"A land all precious gifts bestowing;
But oh! the giants in our way,
And Jordan's waters wide o'erflowing!"

Look back along the desert way,
Then lift to God our joyful chorus.
The hand that keeps from day to day
Bids the walled cities fall before us;

AUCKLAND, NEW ZEALAND.

ON account of continued cool weather and rain, we closed our tent-meetings in this city, Sunday night, April 2. The tent was up seventy-seven days, during which we gave seventy-four sermons.

Since the close of the tent work we have been looking after the interests of our church building and organization. We have just finished our church by painting and varnishing the interior, and we now have a place of worship as neat and comfortable as any in the city.

For various reasons our quarterly meeting was postponed until April 28. This was our second quarterly meeting. About seventy assembled in the morning at 9:30, a large number of whom took part in the ordinances of the Lord's house.

On the following day the Auckland Tract and Missionary Society held its quarterly meeting. There was the best attendance at this meeting of any yet held. There was one unpleasant feature, however, namely, only about half of the members reported.

We have also organized a Health and Temperance and Social Purity Society. Between fifty and sixty have signed the total-abstinence pledge, and a few have

signed the anti-alcohol and tobacco pledge. At present we hold our meetings every Monday night. Thus far the attendance has been good. Addresses and essays on every phase of health and temperance are given by the different members.

Altogether, we feel greatly encouraged about the work in Auckland. Our membership is steadily increasing, many are consecrating themselves to the service of God, and the truth is being made known in every direction.

May 1. A. G. DANIELLS.

MELBOURNE.

THE tent season is now closed. Our last service was held on the 9th inst. The Lord has blessed the efforts put forth for the advancement of the truth in this city, during the summer just passed, for which we feel very thankful.

As these dear ones take their places among those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," we, with deep anxiety and fervent prayer, dedicate them to him who has said, "My grace is sufficient for thee; for my strength is made perfect in weakness;" and, "My presence shall go with thee, and I will give thee rest."

Dear brethren and sisters, pray for them, that their faith fail not; and at your fireside and in your private devotions, remember me.

May 16. WILL D. CURTIS.

HOBART, TASMANIA.

WE commenced meetings in the tent at Sandy Bay Feb. 29, and continued them till April 21, when we stored the tent for the winter. The average attendance during the meeting was fifty. These attended nearly all through, and at least twenty-five of them are keeping the Sabbath, including five, Brn. Foster's and Higgin's families, that had accepted the truth through the efforts of Brn. Arnold and Wainman while canvassing here for Thoughts on Daniel and the Revelation.

On Sunday, April 22, we commenced our second series of meetings in Federal Hall on Murray street. The attendance has not been large, but we see nearly the same faces at every meeting. We have just commenced the investigation of the Sabbath question. The press has given frequent and favorable notices of our work. Our book sales amount to ten pounds. Twenty-five yearly subscriptions for the Echo have been taken, and several for Good Health.

May 15, 1888. W. L. H. BAKER.

THE AUSTRALIAN BRANCH OF THE INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

Table with 2 columns: Description and Amount. Report for Quarter Ending March 31, 1888. No of members 108, reports returned 77, members added 10, missionary visits 171, letters written 95, Bible-readings held 102, ECHOS taken in clubs 941, sold 454, periodicals distributed 1,308, pages, books, pamphlets, and tracts distributed 68,584, subscriptions obtained for periodicals 57, Cash received on tract fund, £21 5s. 9d.; on periodical fund, £18 18s. 5d. JOSIE L. BAKER, Sec.

A LETTER FROM PITCAIRN ISLAND.

TO-DAY a vessel is sighted coming from the south; and no doubt you will be glad to hear of our welfare, so I will improve the opportunity, hoping this will reach you. We trust to hear from you soon, if the Lord permit, but desire more to see your people back again.

Thank God, there is not one here holding out against the present truth. Those who have done so can no longer reject the truth that is made so plain. Divisions have ceased, and we are a happy people, serving the Lord in unity of spirit, with one mind, rejoicing in the Sabbath of the Lord our God, making it indeed our delight.

In our services and gatherings nothing else is read but your books and papers. The solemnity and interest in our meetings are deepening as we feel the day of the Lord approaching. Earnest warnings are given to the careless and unconverted to prepare for that awful period so soon to break upon us.

The oppressive heat of last summer continued till February and March of the present year [1887]. We suffered from it, but had light showers of rain occasionally. For three months or more we had to go down to the spring to get our water. It is quite different now. Instead of the scorching sun pouring down its burning heat upon us, we have had rain nearly every week for a long time, and are well provided with both water and food.

We had a marriage ceremony on the 4th inst. We wondered how the Adventists conducted their ceremonies. A sister said to me, "When you next write, inquire."

I trust that though small and isolated as we are, we may be instrumental in God's hand of doing good to the world at large. I will mention one instance of much interest. About three months ago a Captain L——, with his wife, visited us. The Captain was an old friend of ours when only an officer, but is now himself master of a whaling ship. His wife is a professedly Christian woman of the Methodist Church.

Pitcairn Island, Dec. 7, 1887.

I WATCHED an old man trout fishing the other day, pulling them out one after the other briskly. "You manage it cleverly, old friend," I said. "I have passed a good many below who don't seem to be doing anything." The old man lifted himself up, and stuck his rod in the ground. "Well, you see, sir, there be three rules for trout-fishing; and 't is no good trying if you don't mind them. The first is, Keep yourself out of sight; and the second is, Keep yourself further out of sight; and the third is, Keep yourself further out of sight still,—then you'll do it." Good for catching men, too, I thought, as I went on my way.—Mark Guy Pease.

Timely Topics.

THE PAPACY IN EUROPEAN POLITICS.

A NUMBER of students of prophecy have foreseen that the Pope must rise in influence and power before the papacy meets its final doom. Chapters 17 and 18 of the Revelation both foreshadow what the world is just beginning to see. In chap. 17 the kingdoms give their power to the papacy for a short time before the close. For the last half century the encyclicals of the popes have contained lamentations that the church has been forsaken of the nations that were wont to uphold her; that heresy had grown bold even in the holy city of Rome, and the church was powerless to check it. But of late the publications of the Protestants, especially on the continent of Europe, have begun to take up the lamentations, as they see the influence of Catholicism so rapidly increasing everywhere, and the Pope receiving the congratulations of all the world.

It is not, however, that the Pope receives congratulations and numerous valuable gifts from the heads of the Governments of the earth, that chiefly creates alarm in the bosoms of genuine Protestants. It is the immense power that the Catholic Church is wielding in almost every nation. It would take more than the limits of a single article to do justice to this point.

The place assigned for the exposition of the jubilee gifts to the Pope, had to be several times enlarged; and when the time for the display arrived, some five hundred boxes remained to be opened, besides a large amount which was on the way, its arrival having been delayed. Almost every Government on the face of the whole earth was represented in the gifts, many of which were of great value. There seemed to be a strife among the nations to see which could do the greatest honor to a man who has no civil standing among them! Is there no significance in this?

Bohemia sent no presents, for the reason that she represented Protestants as well as Catholics. A strange reason, considering the action of those Governments which call themselves altogether Protestant. The Queen of England sent costly vessels for the celebration of the mass; not very inappropriate, when it is considered that she is the head of a church which is so fast running into ritualism, which is another name for Catholicism. Prussia, the home of the Reformation, gave the miter which the Pope wore on the occasion of his jubilee. In Europe, the only exceptions of note were the united kingdoms of Norway and Sweden, and the kingdom of Italy. At present it would be difficult to make anything of Italy but Catholic or infidel; she has too long been robbed of the facilities for general education. But the Italians have had enough of Papal civil rule; of all people they most dread a restoration of the Papal temporal power.

The call for the restoration of the kingly authority of the Pope comes loudest from Austria, where the tide is setting heavily in that direction. This would not be difficult to bring about. No matter where, or however small, his dominion might be, he would be recognized as a king, and then all nations would receive his ambassadors. For this the Pope is planning, and it is safe to say that Europe to-day has no more wily politician than Leo XIII. He has thus far shown consummate diplomatic skill in every emergency, in every move, and has every time obtained the advantage he sought.

Some years ago we published a series of articles on the subject of the future of the Pope, and then said that the nations of Europe would look to him as the pacificator in times of trouble and perplexity. And what do we now see? When the Ultramontane priests refused to yield to the demands of Prussia, considering them an infringement on their loyalty to the Pope, Leo promptly caused them to yield, assuring them that Bismarck was right. At least this was his assurance before the public. And Bismarck has been untiring in his devotion to the Pope ever since. To the Pope was soon committed an important matter for arbitration. Now he is pursuing the same policy with England.

In "Protestant Switzerland," the President of the Council, the President of the Confederation, is an ardent Catholic. He represents Geneva, "the city of Calvin." In Prussia, not long since, a Protestant minister was fined and imprisoned for speaking against "Catholic institutions." A meeting in Berlin was closed because the minister spoke too decidedly against the Catholic Church. A German paper states it as a fact that no man can obtain or retain any important office in the Government unless he secures the favor of the Catholic element. It is our firm conviction that, should a priest presume to nail to a church door in Germany such an indictment of the papacy as Luther nailed to the church in Wittenburg, he would find no

power ready to shield him from popular indignation. The saying of one of the most vigorous Protestant writers in Switzerland is neither strange nor untruthful, that "Protestants there are, but Protestantism is dead."

In Rev. 18, the doom of great Babylon is foretold, and if we compare the late encyclicals of the popes, in which they bewail the divorcement of the church from the kings who had upheld their power, with verse 7 of this chapter, we can be at no loss to read the issue of the present craze in favor of the Pope. "How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

Even now the Church of Rome sees this triumph before her, when the nations which now bestow their compliments shall do her more substantial honor; when kings shall restore her from her widowhood, and she will be able to boast of her old-time prosperity. That day will come, and all can see it coming; but the sight only presages her speedy downfall. Her boasting is followed by this declaration of the Lord: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." J. H. W.

THE EUROPEAN OUTLOOK.

THE European war-cloud is still dark and threatening. While it would seem that most of the nations have enlarged their armies to the utmost limit, they are still at work perfecting details and preparing means of transportation, that these armed millions may be rapidly massed at any strategic point. How soon the storm may burst in all its horrors, no one can tell, nor how long it may be delayed. A recent telegram says: "The slightest incident may precipitate a war which must be one of the most terrible the world has ever seen."

While the situation is thus critical, the following from President Washburn, of Robert College, Constantinople, will be of interest as giving the view of an intelligent observer on the ground:—

"It is undoubtedly true that no Power desires war, and that all shrink from the frightful consequences of a general European conflict. But can Russia draw back and give up the game after all this display, unless she gains her end? I do not see how she can gain it without actual war, nor how she can give it up. The prize before her is the empire of the world, the key of which lies now in the Balkan Peninsula. She is determined to have it. Every Russian whom one meets says this frankly, and believes the time has come to secure Constantinople. As the fate of the Austrian empire depends upon keeping Russia out of the Balkan Peninsula, she cannot yield to mere threats. She must fight for her life. The war may be again postponed for a time, but, sooner or later, it must come. There is no escape from it."

"The real question involved in this war, when it comes, will be a simple one, however it may be attempted to obscure it. It will be the question of the supremacy of Russia in Europe. If she is victorious, Bulgaria and Roumania will become Russian provinces. Constantinople will be at her disposal whenever she sees fit to occupy it. Austria will become another Poland. Greece will be simply a Russian outpost in the Mediterranean, and other European Powers will do her bidding. All this will not happen in a day. It will come gradually and be resisted in other wars, but the result is inevitable."

"There is another question involved in the present complication, but it is a secondary one. It is the question of Alsace and Lorraine. France will not attack Germany if Russia retreats from her position, but she will join Russia if Germany supports Austria, as she is bound to do by treaty. She is ready to sacrifice the interests of Europe and the liberty of the East to regain her lost provinces. Without French support, Russia would never move. If the war comes, we shall probably see Russia, France, and Greece on one side, Austria, Germany, Italy, and perhaps England and Turkey on the other. Belgium may also be involved; and if the war is prolonged, other small states as well."

"The drift of opinion in England for several years has been in favor of non-intervention in European affairs. Mr. Gladstone, Mr. Chamberlain, and Randolph Churchill have all supported this policy in the belief that it was the popular one. But if the war once begins, public opinion is certain to wake up to a knowledge of the fact that England has a vital interest in the fate of Europe, which she cannot ignore. It is a strange delusion which these gentlemen, all of them, labor under, that the new English Democracy

will not be as patriotic and as ready to defend the honor and interests of England as the old Aristocracy. They may not be able to comprehend all the mysteries of European politics, but they will have no difficulty in understanding this one, and they will insist on having a voice in deciding the question of Russian supremacy in Europe.

"Bulgaria is the occasion, though not the cause, of all this trouble in Europe. It should never be forgotten that she has never asked for anything but to be let alone; that under the most trying and exasperating circumstances she has kept the peace, she has done her best to conciliate Russia, she has been ready to give up everything but the right of self-government, while Russia has invariably demanded unconditional surrender to her will. If war comes, it will not be the fault of Bulgaria, and whatever may happen in the future, she ought to have the credit for her unexampled patience and self-control during the past two years and a half. She even offered her throne to the brother-in-law of the Czar, by a unanimous vote, after the Czar himself had aided in kidnapping Prince Alexander. If Russia had simply desired to regain her legitimate influence in the country, what more could she have asked?"

"Instead of this, she is still hiring filibusters to invade Bulgaria and threatening Europe with war. For what?—Simply because she is determined to annex Bulgaria to the Russian empire. I believe she will fail in this attempt, and be miserably defeated. There is many a patriotic Russian who hopes that this may happen, and that out of defeat some liberty may come to the people of Russia."

WHAT DYNAMITE IS LIKE.

THOSE who have never seen the much-talked of dynamite explosive, will be interested to know that it looks very much like moist brown sugar. Nitro-glycerine, which is formed by the action of nitric acid upon glycerine, at a low temperature, is the active agent in dynamite, but is mixed with some absorbent substance to render it safer to handle than the liquid glycerine. The absorbent material thus used is a silicious earth—a fine white powder composed of the remains of infusoria, and resembling powdered chalk. This takes up two or three times its weight of the nitro-glycerine without becoming pasty, and the ingredients are easily mixed, leaden vessels and wooden spoons being used to avoid dangerous friction. When fire is applied to this mass, it burns with a strong flame, without any explosion; but when ignited by a detonating fuse, or even by a sudden blow, its explosive force is tremendous.—*Golden Days.*

STRIKES of colossal magnitude seem to be the order of the day in America. A complicated strike on the part of miners employed in the coal fields of Pennsylvania, and the *employés* on the Reading Railroad, in which about 60,000 men were involved, has just been terminated. A committee was appointed by Congress to investigate the strike, and the facts brought out vindicated the action of the railroad company, and were highly damaging to the labor combinations under which the strike was managed. "The destitution among the families of the strikers was terrible, some of whom were found to be in danger of actual starvation. President Corbin of the Reading Railroad Company gave \$4,000 toward their relief. The total cost of the strike is estimated at over \$600,000."

About the last of February another great strike was commenced, which has spread until several of the roads centering at Chicago are involved. The trouble has resulted in bloodshed, a striking engineer being the victim. The man who did the shooting was removed to another town as a defense against lynching. Business and communication are seriously interfered with, and at latest accounts a general tie-up of all lines touching Chicago was feared. The civil courts had the matter in hand.

It is a singular fact that we are indebted to Pompeii for the great industry of canning fruit. Years ago, when the excavations were just beginning, a party of Cincinnatians found in what had been the pantry of a house, many jars of preserved figs. One was opened, and they were found to be fresh and good. Investigation showed that the figs had been put into jars in a heated state, an aperture left for the steam to escape, and then sealed with wax. The hint was taken, and the next year canning fruit was introduced into the United States, the process being identical with that in vogue in Pompeii twenty centuries ago. The old ladies in America who can tomatoes and peaches do not realize that they are indebted for this art to a people who were literally ashes but a few years after Christ.—*Indiana Farmer.*

Health and Temperance.

THE OLD MAN'S ACCOUNT OF THE MEETING.

I've been to meetin', Nancy,
A-down to the depot-hall;
An' I wish you'd a-been there, Nancy,
An' I wish the same of all.
They called it a temp'rance meetin',
An' said they all had come
To try and lift up the fallen,
And rid the land of rum.

They first asked Parson Peters
If he would please to pray;
An' such a prayer as that ar'
I hain't heard for many a day.
'Twant like his pulpit prayin',
When he tells the Lord the news,
An' instead of pleasin' his Master,
He tries to please the pews.

But to-night he knelt on the carpet—
An' that he don't offend—
An' he prayed for the helpless widder,
An' he prayed for her children, too;
An' he prayed for the tried and tempted—
An' the tears were seen in his eyes;
An' that prayer didn't stop at the ceilin',
But went straight up to the skies.

Then, after the parson's prayin',
Jim Jones, the tinker's son,
He riz—for they called upon him—
An' he told what drink had done.
I needn't rehearse it, Nancy;
You know the facts full well,
How rum has been his ruin,
An' made his home a hell.

Well, the women, the youth, and the children,
An' e'en we stronger men,
We couldn't help a-sobbin'
As we seed him take the pen,
An' totter up to the table,
The temp'rance sheet to sign,
That says: "We're done forever
With cider, an' rum, an' wine."

Squire Smith was the next they called on,
An' the old man riz and said:
'We're gwine to fight the sarpint
Till he's numbered with the dead!'
Oh, how he stamped on the carpet!
An' the way he shook his cane
Would a-done considerable damage
Had it hit a person's brain.

"I'm gwine for prohibition!"
An' his cane came nigh the lamp;
He cried: "We'll close the rum shops!"
An' his "cow-hide" gave a stamp.
"We'll fight with moral suasion,
An' we'll fight with legal, too;
We'll fight as fit those critters
Way back at Waterloo."

When he sot down, why, Nancy,
You'd ought to heard 'em cheer;
To see how they's excited,
You'd think the day was near—
The day when rum and whisky,
From Beer-sheba clean to Dan,
Shall not be found or purchased
By woman, child, or man.

Well, Nancy, as I sot there,
A thinkin' c'er the past,
An' how I'd swilled down cider,
I says, "I'm done at last."
An' when the pledge they passed me,
An' said, "Sir, will you sign?"
I took the pen—well, Nancy—
My name's there, on the line.

—M. L. Stacy, in *Work at Home*.

WINE AND THE BIBLE.

PERVERSION OF SCRIPTURE.

AMONG civilized nations, the Bible is almost universally admitted to be at least an admirable code of morals, even by those who do not regard it as an inspired book. An authority held in such high esteem would necessarily have very great influence in moulding the judgments of men and forming their opinions. It is for the purpose of gaining the support of this generally accepted authority that the adherents of any special theory or doctrine appeal to the Scriptures for testimony in favor of the same. It need not be at all surprising, then, that the language of Holy Writ should often be grossly perverted by enthusiasts and unscrupulous persons in their attempts to find for their pet theories the needed endorsement. Illustrations of this use of the Scriptures are very abundant. A large class of modern agitators who call themselves "social reformers," and have made themselves notorious by the laxity of morals advocated and practiced by them, claim to find in the word of God license for their immorality. Polygamists, likewise, appeal to inspiration in support of their unchristian practice. Only a few years ago, American slavery received from thousands of pulpits a most vigorous support, which claimed to have the sanction of divine authority.

At the present time there is a powerful party which claims that the use of fermented or intoxicating liquors is permitted, and even sanctioned, by the Bible. This party is headed by a few eminent scholars and clergymen, who are chiefly supported by a promiscuous throng of respectable moderate drinkers, rich rumsellers, and gutter drunkards.

If it can be proven that the Bible favors the use of intoxicating drinks in any degree, then the infidel has placed in his hands a most powerful weapon with which to attack the authenticity and sacredness of the Scriptures. If, on the other hand, it can be shown that there is no such conflict between science and common sense and inspiration, then the difficulty vanishes. A careful examination of the subject will convince any candid person that the support which the advocates of the use of liquor claim to derive from the Bible is wholly imaginary; and that the use which is made of the Scriptures in defense of intemperance is a most flagrant perversion of the language and import of inspiration.

THE BIBLE IN HARMONY WITH SCIENCE.

Inspiration, true science, and sound common sense always agree. Any apparent conflict arises either from a misunderstanding of the meaning of the language employed, or from an imperfect knowledge of the scientific facts supposed to necessitate a disagreement. Science says distinctly and unequivocally, All fermented drinks contain alcohol; alcohol is a poison *under all circumstances and in all cases*. The decision of science is sustained by that of reason; for common sense teaches that a substance with properties like those possessed by alcohol, can be nothing else than poisonous. If it is true that the Bible teaches that alcohol—in the form of wine, or otherwise—is good and harmless, then it will be made to appear that Inspiration is less wise than reason and science; that man, the creature, has outstripped the Creator in knowledge.

Such a conclusion, though correctly drawn from the premises, is too absurd for belief by one who has a modicum of faith in inspiration; and its manifest falsity would seem to be sufficient to fully expose the weakness of those who make the Bible responsible for intemperance. The utter worthlessness of all arguments in favor of the use of alcoholic drinks founded on the Bible, becomes still more apparent by a careful examination of the character of the wines mentioned in the Bible, and a consideration in detail of the texts which are claimed to be favorable to the use of alcoholic liquors.

TWO KINDS OF WINE RECOGNIZED IN THE BIBLE.

It is undoubtedly true that intoxicating liquors are mentioned in the Bible; and it is equally true that a kind of liquor or wine is recognized and often mentioned which is not intoxicating. Ancient historians preserve the same distinction, making frequent reference to intoxicating wine and its effects, and also to unintoxicating wine and its wholesome properties.

Unintoxicating Wine.—The intoxicating property of wine is due to the alcohol which it contains. Wine which contains no alcohol is unintoxicating. Alcohol is produced only by fermentation. Wine which has not undergone fermentation, then, is unintoxicating, since it contains no alcohol. All that is required to preserve wine free from alcohol, and thus from intoxicating properties, is to prevent fermentation. That the ancients were acquainted with several modes of preventing fermentation, is clearly shown by reference to history. Ancient historians describe four principal methods of effecting this, which were as follows:—

1. Boiling. In order that sweet fluids should ferment, it is necessary that a certain amount of water should be present. If a portion of the water is removed, fermentation cannot take place. This is easily effected by boiling; and this method was very commonly practiced among the ancients. The fresh juice of the grape was boiled until a considerable portion of the water was evaporated. Sometimes the boiling was continued until the juice acquired the consistency of sirup. This same method is employed now in the preservation of cider, and the sweet juice of the maple-tree and the sugar-cane, which would speedily ferment and produce alcohol if left to themselves, but which can be preserved any length of time in the form of sirup, or molasses.

According to Pliny and Virgil, the Romans preserved wine in this way. Pliny mentions wine which had been preserved in this manner and was perfectly sweet, and of the consistency of honey, though two centuries old. Aristotle states that "the wine of Arcadia was so thick that it was necessary to scrape it from the skin bottles in which it was contained, and to dissolve the scrapings in water." Kitto says: "The Mishna [a collection of ancient Jewish writings held in the highest esteem by the Jews] states that the Jews were in the habit of using boiled wine."

2. Filtration. The fermentation which develop

alcohol in a sweet fluid by decomposing its sugar, is largely dependent upon the presence of albumen and certain impurities. These were carefully removed by repeated filtration, after which the purified juice was placed in bottles or casks, which were carefully sealed, and buried in the earth or submerged in water, and thus kept cool and sweet.

3. Subsidence. The ingredients of fresh juice which aid in exciting fermentation, were also removed by keeping the juice sufficiently cool to prevent fermentation until they had settled to the bottom, when the clear liquid was poured off, and carefully bottled as after filtration.

4. Fumigation. Sulphur is a powerful antiseptic. The ancients were familiar with this fact, and often preserved the juice of the grape from fermentation by subjecting it to the fumes of sulphur, or by adding to it the yolk of eggs, mustard seed, or other substances containing sulphur. The same methods are now used for preserving cider.

The fresh juice of the grape, or of any other sweet fruit, when treated in any of the above ways, is entirely free from any intoxicating property, and is not only harmless, but palatable and nutritious. Says Prof. M. Stuart, "Facts show that the ancients not only preserved their wine unfermented, but regarded it as of a higher flavor and finer quality than fermented wine."

Intoxicating Wine.—As already stated, the intoxicating element of wine is alcohol, which is produced by the decomposition of sugar in the process of fermentation. Alcohol can be made from any juice which contains sugar. The ancients made intoxicating drinks from millet, dates, beans, palm juice, pears, figs, pomegranates, and other fruits besides the grape. These liquors were known to the Jews, and are frequently mentioned in the Scriptures. In Prov. 23:31, we have a striking reference to the fermentation of wine, as follows, according to Dr. Kitto's translation: "Look not thou upon the wine when it is turbid, when it giveth its bubble in the cup, when it moveth itself upright."

J. H. KELLOGG, M.D.

FRIVOLITY AND INSANITY.

THE Creator doubtless gave man a brain with the intention that it should be used. No one, therefore, need fear injuring it by using it to its utmost capacity, for it gains in power by use. The blacksmith's arm does not palsy, and examples are numerous to show that the most intense brain work, when accompanied with temperate habits, is conducive to health and longevity, rather than otherwise. The following from the *Scientific American* we commend to the thoughtful perusal of all, especially the young:—

"Another fact which tells against the theory that 'high pressure' living tends to unhinge the mind may be found in the source of the larger portion of the inmates of insane asylums. The records of asylums show that most of the insane come, not from the busy professional, mercantile, and manufacturing classes, but from those whose lives are a monotonous round of petty drudgery, or, what is equally killing, petty inaction, unfruitful idleness, and dissipation. Frivolity probably leads more men and women to the insane asylum than the hardest and intensest pursuit of mental or material wealth."

THE WORK-CURE FOR SLEEPLESSNESS.

JOHN B. GOUGH says that work is the best cure for sleeplessness. He relates that the celebrated Lyman Beecher used to keep a wagon-load of sand in the cellar, and after his evening sermon he used to go down and shovel it from one side to the other. The vigorous exercise coaxed the blood away from his brain into his muscles, so he was prepared for healthful and refreshing sleep. Sometimes, when unusually wide-awake, the old gentleman would take down his violin, and work himself into a sleepy mood by amateur fiddling. The narrator does not mention the effect of the fiddling upon the other members of the household. "Amateur fiddling" does not usually exert the most somniferous influence imaginable. The exercise prescription we can endorse without qualification. The persuasive effects of fiddling upon the sleepy god, Morpheus, would probably depend upon circumstances. —*Good Health*.

DR. A. L. GILSON, of the United States Navy, gives the following as among the effects of smoking among the students: It leads to impaired nutrition of the nerve-centers. It is a fertile cause of neuralgia, vertigo, and indigestion. It irritates the mouth and throat and thus destroys the purity of the voice. By excitation of the optic nerve, it provokes amaurosis and other defects of vision. It causes a tremulous hand, an intermittent pulse, and develops irritability of heart.

News Summary.

RELIGIOUS.

The Church Missionary Society contemplate opening a day school for boys in Jerusalem.

The Pope received from the Spanish Catholics of South America £160,000 in gold coin as a jubilee gift.

A report is current that all the American missions in Burmah have incorporated total abstinence in their work.

The number of youths of noble rank in Italy studying for the Romish priesthood is said to be smaller now than ever before in the memory of man.

The Baptist Union has accepted Mr. Spurgeon's resignation. The committee appointed to request Mr. Spurgeon to reconsider his resignation reported that its efforts were unavailing.

From official statistics just published in Berlin, it appears that while there are 1,000,000 Protestants in that city, there are sittings in the Protestant churches for only 50,000 worshippers.

The *Missionary Review* says: "There are no Protestant missionaries in Beloochistan, Afghanistan, in the French possessions of Anam and Tonquin, or in Siberia and the adjoining countries under Russian rule."

A few years ago, Japan was thoroughly pagan; now we hear of a great Christian revival in Tokio, with 500 converts in a single month. Everybody there is interested in Christianity, and nobody is found to speak against it.

It is said that Dr. Alexander McLaren, the celebrated Baptist preacher of Manchester, England, is about to pay a visit to the colonies. Dr. McLaren is believed to be the greatest of living preachers, none excelling him in originality, culture, and eloquence.

At the Paris Exhibition next year, it is intended to illustrate all the religions of the earth, past and present. Idols, manuscripts, and all tangible symbols of religions, will be shown in a museum building which it is expected will cost £40,000.

The State convention of the colored Baptists of one of the American States has adopted a resolution to the effect that "no minister be allowed to preach the gospel who fought prohibition during the late canvass," and refusing to recognize such ministers hereafter in convention.

Some time ago the statement was made that the Turkish authorities intended to place very severe restrictions on Christian education in that country. It now appears that the diplomatic representatives of the different Powers have so earnestly resisted this measure that it has been withdrawn.

Bolivia, with an area of 500,000 square miles, and a population of 2,000,000, has not a single Protestant missionary. Two American teachers encouraged by Bolivian gentlemen, and recommended by the Presbyterian Board of Missions, expect soon to establish a school in La Paz, the capital.

According to the census of 1880, there were at that time only 810 Roman Catholics in Sweden, and the number was proportionately small in Norway. The King of Norway and Sweden is said to be the only sovereign in Europe who refused to send congratulations to the Pope on the occasion of his recent jubilee.

SECULAR.

The Chinese alphabet is said to contain 30,000 characters.

The increase in wealth in Great Britain from 1870 to 1880 was £1,540,000,000.

The telephone affords a convenient means of communication with patients having infectious diseases.

The University of Paris is said to be the oldest university in the world. It was founded in A.D. 1253.

An asylum for inebriates in the city of Chicago, receives a thousand patients a year, about one-third of whom are saved.

According to the report of the United States Geological Survey, the value of the mineral products of that country for the year 1886 exceeds £93,000,000.

Dr. Bernardo, the philanthropist, has secured 5,000 acres of land in Canada for an industrial farm. He has erected buildings at a cost of £4,000, and will soon have accommodations for 80 boys.

According to Russian statistics, the population of that empire is 108,787,235, of whom 81,725,185 are in Europe. The total number of schools of all sorts is 41,492, with an attendance of only 2,489,934.

The jubilee memorial to the Queen in favor of prohibiting the sale of liquor on Sunday, which has just been handed in, bears the signatures of 1,132,608 women, and is said to be the largest ever presented.

A farm of 208 acres, with two houses, barns, etc., has been presented to the City Missionary Society of Hartford, Connecticut. The property will be used in the interests of the Fresh-air Charity, and may lead to the founding of an industrial school.

Professor Kirchoff says that the Chinese language is spoken by 400,000,000 persons, Hindostani by a number somewhat exceeding 100,000,000, English by more than 100,000,000, Russian by more than 70,000,000, German by 58,000,000, and French by about 40,000,000.

Printing was first done in America in the City of Mexico in 1539. At this time there were 200 printing offices in Europe. The second printing machine on the American continent was set up in Lima, Peru, and the third in Cambridge, Massachusetts, in 1639.

A serious famine is prevailing in Central and Eastern Turkey, and thousands who have sold their clothing to buy food are now both naked and hungry. Missionaries from England and America are doing all in their power to relieve the distress.

It is French enterprise that is promoting the scheme of constructing a railroad through the valley of the Euphrates. The plan is to connect the coast of Syria with the Persian Gulf; this would shorten communication with the East ten days as compared with the Panama canal route.

The British Consul at Rochelle, France, says that owing to the vine disease a comparatively small quantity of cognac is now produced in the district where he resides; yet the export is as large as ever. The deficiency is made up by the import of immense quantities of cheap potato spirit from Germany, which, after treatment, is sent to England and other countries as French brandy.

Publishers' Department.

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PERSONS wishing to remit money to this office, in payment for books or for other purposes, should carefully note the following:—

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2. For amounts over 10s. send Money Orders or Bank Drafts, payable to ECHO PUBLISHING HOUSE.
3. When cheques are sent, the exchange will be charged to the sender.
4. If Postal Note or paper money be sent, register the letter, otherwise it is at your own risk.
5. State explicitly what the money is for.
6. Be careful to send name and full address, so that we can acknowledge receipt.

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This Journal has enjoyed a long period of progressive prosperity. Every year its publishers have added some new feature or department, or greatly improved those which it already contained, until now it has *Ten Distinct Departments*, each comprising a good variety of interesting and instructive articles. They are *General Hygiene, Happy Fireside, Popular Science, Social Purity, Bible Hygiene, Editorial, Domestic Medicine, The Question Box, Hygiene for Young Folks, Science for the Household*.

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THE GREAT CONTROVERSY

BETWEEN

Christ and Satan from the Destruction of Jerusalem to the End of Time.

BY MRS. E. G. WHITE,

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Bible Echo and Signs of the Times.

Melbourne, Australia, June, 1888.

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PUBLISHERS' DEPARTMENT	

A LIMITED number of Seventh-day Adventist Year Books for 1888 have been received, and are for sale at this office. Send in your order early, and secure one. Price, post-paid, 6d.

THE article "Some Sunday Texts Examined" in the "Bible Student" is the conclusion of the review of Mr. Harris's articles on the Sabbath question in the *Victorian Freeman*.

ON Friday, May 4, Bro. Wm. Arnold, who has been connected with the work in Australia from the commencement, left for London. With his associate in the work of canvassing for Thoughts on Daniel and the Revelation, he sold 2,168 books in the colonies.

SINCE the quarterly report of the Melbourne Tract Society was published, additional items of labor have been received, making the entire number of pages of reading matter distributed 25,213; letters written, 64; readings held, 18; subscriptions obtained, 31; periodicals distributed, 833.

THE next annual reunion of the Melbourne S. D. A. Sabbath-school is to be held early in July. An attractive programme, consisting of songs, addresses, recitations, etc., has been prepared, and an enjoyable occasion is anticipated. Early notice is given that all who can do so may make arrangements to attend.

IN the article on "The Papacy in European Politics," in this paper, a Swiss writer is quoted as saying, "Protestants there are, but Protestantism is dead." This is especially true in the United States, where church union is a very popular subject of discussion. So liberal have the Protestants become that they can even extend the hand of fellowship to their neighbors of Rome, and if there is any Bible doctrine that they consider worth contending for, it would be interesting to know what it is.

According to a late paper, "the subject discussed before the regular monthly meeting of the Presbyterian Social Club of New York City, recently was 'The Relation of the Roman Catholic Church to Our Common Work.' The Rev. Drs. Philip Schaff, John Hall, Howard Crosby, H. W. Field, and others, took part. Dr. Schaff, after a brief but masterly sketch of the history of the Roman Church, declared that, as the Catholic Church had survived the terrific shocks of the Reformation, and stands to-day the largest visible Christian Church, God must have some great work for it to do. If immorality and infidelity are the great dangers of our time, the Catholic Church is the ally of the Protestant Church in the warfare against them." This was not permitted to pass without a dissenting voice being raised.

A GENTLEMAN residing in New South Wales, evidently a reader of the ECHO, wishes to take part in the Sabbath discussion in this paper by calling attention to the ten commandments as rehearsed to the children of Israel by Moses and recorded in Deut. 5. He says this chapter mentions no definite day; but in v. 14 we read: "The seventh day is the Sabbath of the Lord thy God." He quotes v. 15: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day," as giving the true reason for Sabbath-keeping. And he contends that Ex. 20:11: "For in six days the Lord made heaven and earth," etc., "is quite foreign to the arguments at issue," while Deut. 5:15 "is in harmony with the first verse of the ten commandments, and is in keeping with the deliverance of the Israelites from the bondage of Egypt." We cannot agree with our correspondent that the words found in Ex. 20:11, which were spoken by the voice of God, and twice written with his own finger on tables of stone, are "foreign to the subject." Their authorship is too good to admit of such a conclusion. As to Deut. 5:15, Thomas Scott, a well-known English commentator, gives the following sensible exposition:—

"The original reason for hallowing the Sabbath, taken from creation, is not here mentioned. This indeed must ever remain valid, and it was well known to the people. But they were also required to remember their oppressed state in Egypt, and their wonderful deliverance; and while they worshipped and gave thanks to their great and gracious Deliverer, humanely to allow respite from labor to their servants, and even heathen slaves, and piously afford them an opportunity of becoming acquainted with Jehovah, and worshipping him; from which advantages they themselves had been cruelly and impiously restricted by their Egyptian oppressors."

Deut. 5:15 is not a good Sunday text. In fact, there is nothing in the entire chapter to establish the claims of Sunday as the Sabbath of the Lord.

THE SABBATH REFORM IN EUROPE.

THE readers of the ECHO are aware that the work of Sabbath reform which has been going forward in Australia for the past three years is not one of local interest. It is a movement confined to no one nation, or to any particular portion of the earth. It has found its way in the United States of America from the Atlantic to the Pacific, and entered every State and Territory, until at the present time there are many thousands who meet regularly for worship each Sabbath, as also many families living by themselves who are observing the Sabbath of the Lord. The islands of the sea have also received the light of present truth. On one of the islands the entire population are observing the Sabbath, and rejoicing in the truth. In another column will be found a letter from one of the believers on this island. The whole company, over one hundred, have taken their stand as the result of a few weeks' visit by one of our brethren.

But what we wished to speak of particularly in this article is the progress of the work on the continent of Europe. It is about twelve years since the Sabbath reform was permanently established in Switzerland, although there were scattered believers in the doctrine previous to this time. The work has progressed until in every nation in Europe there are found witnesses for the Sabbath. In Russia, where the laws are the most rigid in reference to the observance of the seventh day, the truth is making most rapid progress. In Southern Russia, in Caucasia, on the Volga, and in other parts of that great nation, many Christians are believers in these same truths which we profess. Acting as colporters, are six or seven persons, who go from house to house and from village to village. They are often arrested on the charge of proselyting, a criminal offense in the eyes of Russian law; but to this charge they plead not guilty, and when the individuals who have changed their faith are themselves brought before the magistrate as witnesses, in reply to the question as to who influenced them to change their faith, they answer invariably, "The Bible." Public preaching is not permitted, except in houses which have been confirmed by the magistrate. It is allowable to visit families and read the Bible with them, but not to use arguments to induce the persons to change their faith. In this way the truth is progressing in Southern Russia, and even in Siberia.

At Basel, Switzerland, we have a large printing office, where about forty hands are employed. I spent a Sabbath and Sunday in March at Basel. Our people have a commodious place of worship, in which there were three congregations, French, German, and English, and while we spoke in English, translators took up the discourse,

sentence by sentence, and repeated it to those of their respective nationalities who were seated on opposite sides of the room. At the close of the remarks, an opportunity was given those who desired the special prayers of God's servants, or who wished to signify their desire to take their stand upon the Sabbath, to make it manifest by rising to their feet. So many arose that at first we questioned the propriety of calling them forward, as it would simply require a change of their positions; but about fifty came forward, representing at least four nationalities, and there we sought God together. Prayers were offered in French, German, and English, and the Spirit of God came near and touched all hearts. There are thirteen active colporters in Germany and Switzerland, and a number in France and other portions of the continent. Some of these are selling as many as ten books per day.

The truth has also found its way into Holland, and there are many in that country observing the seventh-day Sabbath. In the Scandinavian countries there are three organized Conferences, in Denmark, Norway, and Sweden, and a large publishing house has been established at Christiania, the church at that place having a membership of over one hundred. Thus on the continent the truth is rapidly spreading, and in all nations there are believers rejoicing in the truth.

Less than a year ago we commenced work in London, and a goodly number have taken their stand to keep God's commandments, and many more are on the point of deciding. Most of those who have taken their stand are from the Church of England and some from the High Church. At the present time some are connecting themselves with our training school to prepare for work in the cause of Christ. We look forward at no distant day to see scores engaged in the work in this great city. One clergyman of the Church of England has connected himself with the work.

We have nothing but words of encouragement as relates to the progress of the truth. There is no nation, so far as our knowledge goes, which has not representatives of God's truth for these days. The providence of God has gone before his work, and hearts are prepared for the reception of the truth. The islands which have waited for God's law are being reached by the message of warning.

But while the truth is encircling the earth, we do not expect to see the world converted to it. On the other hand, we see the beast, the papacy, spreading its influence over the nations of the earth as we have not in the past. It has been thought by many that the reign of the papacy was over, and Protestants have supposed that this power could no longer wield the sceptre over the nations of the earth; but the papal jubilee celebration has shown what a hold this mystery of iniquity has upon the world. Costly presents were sent to the Pope from most of the rulers of the earth. In Saint Paul's Cathedral in London has recently been erected a splendid altar, imitating the Catholics. Some Church of England ministers are teaching the children to call them "Father," and to say the "Blessed Virgin Mary," and to bow before the crucifix. Progress toward Rome is seen on every hand. The warning of the third angel's message against the worship of the beast is timely, and none too soon. God is preparing his harvest, while Satan is stirring up that power, which has for some time been curtailed in its influence to some extent, to put forth its greatest and final efforts in the struggle between truth and error. There is light for the people of God, but a great battle is to be fought before victory comes. We can say to the friends in the colonies, Gird on your armour, and be strong in God, for the truth will triumph and bear off the victory. S. N. H

A STORM of phenomenal severity visited the Atlantic coast States, America, last March. It commenced on the 11th inst., and raged for nearly three days. In the great centers, business and traffic were suspended, and railroad and telegraph lines were inactive. Communication between Boston and New York was by cable *via* Liverpool. The financial loss to New York alone is estimated at over £2,000,000, and to the States involved at not less than £4,000,000. There was great suffering. Business men perished on their way to or from their offices; many lives were lost, the entire number being variously stated in different papers.

IRISH prelates are dissatisfied with the Pope's action in condemning the methods of the National League

ENGLAND is agitated over the European outlook, and is placing her army on a war-footing

ANOTHER attempt has been made on the life of the Czar.