

Bible Echo

HOLY BIBLE

SIGNS OF THE TIMES

AND

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

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WATCH.

WAKE! brethren, up! arouse from sleep!

Your festal robes prepare!

The summons to the marriage feast

Is ringing on the air.

The first sound of Christ's chariot wheels

We strain our ears to catch;

All signs portend the end is near,

And Christ says, "Therefore watch!"

To such as mock—"Christ come again?"

Sufficient this reply,

'Tis likelier he should come to reign

Than that he came to die.

The unbelief in Noah's days

Well does the present match,

Which is a sign of last decline,

And Christ says, "Therefore watch!"

The war-fiend's loose! and carnage wrought,—

Oh! who can tell the sum!

Man's godless earthly empires reel,

And "perilous times" have come.

The truth's denied, and lies believed

That wicked spirits hatch,—

A given sign of "the last time,"

And Christ says, "Therefore watch!"

"In such an hour as ye think not"—

Ah, me! who thinks at all

Of aught but self and worldly gain,

Or heeds the Master's call?

He's near at hand, he's at the door,

His hand is on the latch,

And "our redemption draweth nigh;"

Watch! therefore, Christian, watch!

—Selected.

General Articles.

MISSIONARY WORK.

MRS. E. G. WHITE.

OUR Saviour has given to every one his work, and no one can plead any excuse to God why he has not done the very work which God has given him to do. God does not require of the man to whom he has intrusted two talents, the use of five; but he expects us to do our very best, according to the capability and power he has given us. The varied trusts are proportioned to our varied capabilities. Though we may have but one talent, if we use that well, God will accept it; but our improvement of it will be according to the measure of the gift of Christ.

Just according to the measure of the ability which

God has committed to his people can they work intelligently, and work in Christ. Here is the great and essential point,—for these workers to be sure that they have the spirit of Christ. And if they are filled with the love of God, which should be in the heart of every worker; and if they seek wisdom from above, they will seek to be more and more intelligent in regard to their work, and will become efficient and useful workers. They should never be satisfied with their present condition, but should continually increase in the knowledge of Jesus Christ. The first thing necessary is to have our hearts and minds touched with that love for souls which Christ manifested, that our ways and manners may not offend. We should be such excellent representatives of the missionary cause that it shall stand in the sight of others high and elevated, pure and holy.

It is essential that we begin at the first round of the ladder, and climb step by step. It is not best for those uneducated and undisciplined to grasp at the top round of the ladder, and think they can do the work of another who is more experienced; but if they will be humble, they may gain the very best kind of experience. They can gain an aptitude for the work, if they will put their ingenuity to work as to the best means of making everything they undertake full of earnest interest. Their work will then become a living work, not a dead form.

Why should not we as Christians who profess to believe the most solemn truths that God ever gave to mortals, have works to correspond to our faith? Christ has said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." It is of great consequence to ourselves and others in what manner we let our light shine in the work in which we engage; and if we seek to glorify Christ, God will help us by letting his light so shine through us that the glory shall redound to him. We should be the very best and most intelligent workers in the Master's vineyard. We may legitimately seek to excel in copying our Pattern, Christ Jesus.

We see many of our sisters who know how to crochet fine articles for their dress; but this kind of work is represented as wood, hay, and stubble. God has earnest work for all to do; and if our sisters would spend their God-given time in earnest prayer to God, and the study of his word, he would impart to them heavenly wisdom, that they might know how to labor through the grace given them of God, to save the souls of those around them. Our sisters might begin with missionary work in their own households; then they would know how to work intelligently for their neighbors. If they would become interested in this kind of work, they might be sowing the seeds of truth. We must sow beside all waters, though we know not which will prosper, this or that. This kind of work pays; for its results are as lasting as eternity. It is represented as bringing to the foundation, gold, silver, and precious stones,—materials which are not consumable and perishable, but as enduring as eternity. The first work for us individually is a personal consecration to God.

I have seen ladies in England riding in their carriages with their lap-dogs, covered with their little blankets, in their arms. How I longed to place some poor homeless child in the place of that dog! I saw houses beautifully and expensively built, like palaces, and on inquiring in regard to them was told that they were built by wealthy men for their hounds and dogs. But you could see little children and women in the streets, miserable, and poor, and destitute of clothing. Now what reason is there in this? Will that work be as far-reaching as eternity? We do not want to misuse any of God's creatures, but we should give our first attention to those souls for whom Christ died; and we should not allow our means to flow out in these foolish channels for our own selfish gratification. We should use all of God's gifts in gaining an experience that will help us to benefit our fellow-creatures and advance the missionary work; for in doing this we are laying up for ourselves treasure in heaven. Every self-sacrificing work and effort that shall be made for the sake of Christ, to reflect glory to God in educating and training ourselves for this kind of labor, will meet the approval of Heaven; and God himself will connect with these efforts, and put his seal upon them. This work may appear to us very feeble, and we may never in this life understand the results of such labor; but God knows all about it, and we must sow continually beside all waters, not knowing which will prosper, this or that.

When we go into a house to visit families, we should not begin to talk of frivolous things, but come right to the point, and say, "I want you to love Jesus, for he has first loved you." You can talk of the Christian's hope, and the reward that is presented to the obedient; and make it a part of your work to take with you publications, and ask the people to read. When they see that you are sincere, they will not despise your efforts. It is possible to reach the hardest heart. It is the simplicity, sincerity, and humility that you manifest which will help you to reach souls for whom Christ died; therefore let us not be negligent in this work.

The churches that are weak and ready to die, need some one who has the ability to set things in operation, and to help devise means and lay proper plans for putting life into their work. But who will do this? There are many who have ability, and who want to be Christians, who should be set to work in the meetings and out of the meetings. First one should be called upon and then another, to give Bible-readings, to pray, or speak, and the Spirit of God will work with your efforts; and as strangers come into your gatherings, they will be impressed, and you can reach the people—not by your own ability, but by the Spirit of God working with your efforts, though of course we want all the ability and power that God has given us brought into use. We should not be novices forever, but should study how to conduct ourselves properly at all times and in all places. We should carry Christian politeness with us in all our work. We must be hewn and squared and fitted, that we may do the work of God in humility, and

that the sharp corners which may be in our characters may not be prominent.

Much depends upon the manner in which you meet those with whom you visit. We should have a cheerfulness in our work. You can take hold of the hand in such a way as at once to gain the confidence, or in a cold, unimpressive manner, as though you were an iceberg, and had no interest in the person. Such a manner will repulse them, and you will find no warmth of feeling. We should not act as though it were a condescension to come in contact with the poor. They are as good by nature as we, and we must talk to them as though we considered them so. The joy which comes into the homes of the poor is often very limited, and why not carry rays of light to shine in upon them and fill their hearts? What we need is the tender sympathy of Jesus Christ; then we can win our way into the hardest heart. We should dress in plain, simple attire, so that none will feel that they are not our equals, and that we do not consider them worth saving.

Now God has made some overseers of the flock, and he does not want those to do all the work, but he wants others to be educated in different branches of the work, that all the talents may be discerned and appropriated. If this branch of the work could be taken up in every church in our Conferences, we should see in the year to come an advancement, an elevation, a healthfulness, an altogether different atmosphere, among our people; and there would not be so much time for gossiping and talking about our neighbors. The time spent in idle tales would witness the conversion of many souls to Christ. Why should we not feel an interest for those around us, when Christ has given us such evidence of his love? Brethren and sisters, God will not leave us; he will let his converting, sanctifying grace be upon us, if we will move right forward in the faith.

We want to do the work that has been given us to do in saving souls, that at last we may be welcomed into the joy of our Lord; that we may not only give praises to God and the Lamb for our own salvation, but also that we have been the means of saving some soul through Jesus Christ; and in this way we must work, if we expect to enter into that joy. We cannot know here what the effect of our work has been, but eternity will reveal what we have done for the Master. Shall we not lay plans and devise means to carry forward these principles to the letter? Then the blessing of the Lord will attend all our labors.

PAGANISM VS. CHRISTIANITY.

ROBERT HARE.

(Concluded.)

WITH the beginning of the third century, the introduction of monkery lent a new impetus to the corrupting influences which finally paganized and mystified the devotions and spirit of Christianity. The austere and sanctimonious habits of life originated by "Antony, an illiterate youth, of the lower part of Thebais," and followed out by the monks, gained for them the veneration of a superstitious and credulous people. Dr. Schaff, in writing of the corruption associated with monastic life, gives the idea that most of them could not read, and in addition to their ignorance, their habits of life rendered it impossible for them to be pure in mind. They held the idea that the soul resided in the abdomen, this was therefore the object of their contemplation.

"From 300 to 325 A. D., the world was filled with the most absurd monkish fables, and was in this respect not a whit behind the darkest of the Middle Ages. . . . Monasticism lowered the standard of general morality in proportion as it set itself against it, and exerted in general a demoralizing influence upon the populace."—*Dr. Schaff's Hist. of Apostolic Church*, p. 177. Many of these fables can be gathered from the writings of Jerome, Anthony,

Rufinus, Theodoret, and Augustine. With such coloring matter, we are not surprised to find that the stream of Christianity grew more impure as it rolled down the centuries, till, in the Dark Ages, the simple gospel truth had been exchanged for doctrines of devils.

In referring to the monks, Gibbon writes: "These unhappy exiles from social life were impelled by the dark and implacable genius of superstition. Their mutual resolution was supported by the example of millions of either sex, of every age and of every rank; and each proselyte who entered the gates of a monastery was persuaded that he trod the steep and thorny path of eternal happiness.

It was naturally supposed that the pious and humble monks, who had renounced the world to accomplish the work of their salvation, were the best qualified for the *spiritual government of the churches*. The reluctant hermit was torn from his cell and seated, amidst the acclamations of the people, on the episcopal throne." In speaking of their character, the same author says: "A cruel, unfeeling temper has distinguished the monks of every age and country. Their stern indifference, which is seldom mollified by personal friendship, is inflamed by religious hatred; and their merciless zeal has strenuously administered the holy office of the Inquisition."

The persecutions instigated by the Roman emperors during the first three centuries, had in a measure curtailed the aspiring spirit of the clergy. But when Constantine assumed the purple, and in his diplomatic dissipation united the interests of church and State, they had ample opportunity of securing what they had long sought—the power to compel where they could not lead. When the smiles of worldly place and worldly power began to woo the fair spirit of Christianity, it was not long that the church kept her purity or maintained her simplicity of doctrine. That which Satan could not accomplish by persecution was accomplished by the flatteries and boasted protection of the secular power. From this time on, the church and the world were to walk hand in hand till the dawning of that era foretold by the prophet, when the people of God would no longer worship the beast. The age of Constantine was the period above all others in history, when religion became fashionable. "Many had hypocritically assumed the profession of Christianity, while at heart they were still inclined to paganism; or were ready to adopt any religion which happened to be in favor at court. Others had formed a system for themselves, composed of paganism and Christianity, in which there was often nothing more than merely an exchange of pagan for Christian names—in which only Christian forms and ceremonies were substituted in place of the pagan, and from which, under change of circumstances, it would not be difficult to retract back to paganism."—*Neander's Church History*, vol. 1, p. 35.

On page 151 the same author continues: "Numbers became Christians solely with a view of obtaining some post in the church for the sake of enjoying the emoluments therewith connected. . . . Thus when the offices became filled with men altogether unworthy of them, *every sort of corruption* was introduced into the churches."

It was from the time of Constantine that subsequent Christianity took its mould, and whatever errors existed in the church before, were supplemented, in this golden age, by numbers which received authority and approbation from this imperial sun-worshiper. The work of Constantine, as it came in connection with the church, exercised an influence which had never before reached the church and has never since left it. His own life seems to have been one of indecision between paganism and Christianity. Milman says that it was hard to tell to what extent Constantine abolished paganism or established Christianity. He was superior pontiff in paganism and bishop of bishops in Christianity. "Constantine adopted Christianity first as a superstition, and put

it by the side of his heathen superstition. Finally in his conversion the Christian vanquished the pagan, though without itself developing into a pure and enlightened faith."—*Dr. Schaff*.

In speaking of the place which the Labarum held in his war with Licinius, Milman writes, "For the first time, the mild and peaceful Jesus became a God of battle, and the cross—that holy sign of Christian redemption—a banner of bloody strife."

With the undecided character of Constantine before us, we can better appreciate the want of decision and lack of discrimination which characterized the church that claimed him as its patron and defender. "Vast numbers who, evidently without any inward call, joined themselves to the Christians, served to introduce into the church all the corruptions of the heathen world; pagan rites, pagan doctrines, and pagan systems took the garb and names of Christianity, and were thus enabled to exert a more corrupting influence over the Christian life. Such were those who, without any real interest whatever in the concerns of religion—living half in paganism and half in Christianity—composed the crowds that thronged the churches on the celebrations of the Christians and the theaters and festivals of the pagans."—*Neander's Church History*, vol. 1, p. 223. Constantine designed to favor both Christianity and paganism that he might in turn be favored by both. With this in view, we find him in 321 enacting a decree in favor of the "venerable day of the sun," which a paganized Christianity had already consented to accept in exchange for the Sabbath of its Lord. This Sunday law was the first that had affected both pagans and Christians. It was this law which bound the church to the State, and gave it power over men who were outside of its priestly legislation. The Sunday law was issued in favor of the church, so that the faithful might not be disturbed during their worship, though at best it was only a pagan law, issued by a pagan prince in favor of a pagan holiday.

From this time it became customary for the emperors, and after them the popes, to manufacture the creeds of their holy (?) religion, and then to compel obedience to their alike unscriptural and unreasonable demands. "To the reign of Constantine must be referred the origin of those dark and dismal times that oppressed Europe for 1000 years."—*Draper*. "Unhappy times when the prelates of the church (better courtiers than bishops) had no other rule of faith than the will and pleasure of a prince. And are the definitions of such men, while assembled in a national or ecumenical council, to be received by us as oracles, and put upon a level with the Scriptures? Can their faith be set up for a standard, when it is not well known till this day what their faith was—what they believed or disbelieved?"—*Bower's Popes*, vol. 2, p. 180.

"The year 430 A. D. is one of the most remarkable in the history of the church. It was in this year that the famous dispute began between Nestorius of Constantinople and Cyril of Alexandria." This dispute was relative to the Virgin Mary as being the mother of God. Nestorius claimed that it was nothing short of blasphemy to say that the great God was born of a virgin. When the question was referred to Pope Celestine, he decided in favor of the views advanced by Cyril, and this put the pope on the side of the virgin, and all Rome followed. Prior to this, the worship of the virgin had been introduced by the women offering her cakes as it had been the custom to offer them to the queen of heaven in the days of Jeremiah (Jer. 44:17); but it took Cyril and Pope Celestine to raise her to the ineffable dignity of Mother of God.

A sorrowful picture is presented by Bower when speaking of religion in the time of Justinian, the emperor who issued the edict which established the papacy in 538 A. D.: "The Christian worship was now become no less idolatrous than that of the Gentiles, who therefore chose to retain their own, there

being no material difference between one and the other—between the worship of ancient heroes and that of modern saints. And as to the articles of faith, they were now, by the creeds and subtleties of contending priests, rendered quite unintelligible to the Christians themselves.”—*Bower's Popes*, vol. 2, p. 336. With the fact before us that the church, in her efforts to Christianize paganism, had herself become paganized, we can better appreciate the statements of Neander when writing of the eighth century: “The clergy abandoned themselves to their passions without limit or restraint. They became distinguished for luxury, gluttony, and lust.” There were no visible improvements introduced up to the time of the Reformation in the fifteenth century. Ignorance, bigotry, and violence held sway through all these dark years. The Piedmont valleys, the hills of Switzerland, the heather slopes of Scotland, and the dungeons of England and Rome, with the inquisitorial palaces of Spain, bear awful testimony against the power that made war with the saints of God, and whose arrogance gave rise to the utterance of great words against the Most High. But the days of the intolerable supremacy held by the apostate church were shortened, and the day-dawn of the Reformation revealed many a doctrine of devils that had long worn the garb of religion. As we view the work of the reformers, when for a time the dark clouds of superstition and oppression rolled back, we cannot but feel inclined to repeat the significant inquiry of Dr. Guthrie when speaking of the reformation churches, “Did they come *clean* out of Babylon?”

ICELAND'S METROPOLIS!

REYKJAVIK (*riké-yah-veek*), poor little metropolis of 2,000 inhabitants, has, nevertheless, its sights and sounds. Its houses, with but few exceptions of wood, consist usually of a single story, but in isolated instances rise to the dignity of two. Through the town runs a wide and tolerably straight street, on which live several of the dignitaries of the island—the bishop, the governor, the chief-justice, and other members of the government. Upon one side, surrounded by wooden palings, is the public square, in the center of which stands a bronze statue of Thorwaldsen, presented by the Danish government to the native country of the sculptor.

At the farther end is the little cathedral, which contains a marble font by the artist himself. Around the different sides of the square are grouped the new Parliament house, the post-office, and a school for girls, which draws its pupils from all parts of the country. One of the most imposing buildings of the capital is the jail; and two of the most awe-inspiring of her citizens are the policemen, who, in turn, patrol the streets in felt helmets and uniform.

It was not discovered, however, that they ever arrested anybody, because nobody ever so far forgot himself as to warrant arrest. The jail consequently is always empty,—a fact that can be but imperfectly understood when one sees its manifest superiority to all other dwellings. One of the policemen exercises in addition to his function of guardian of the public weal, that of librarian of the Icelandic literary society, which was established as long ago as 1816, and has published many works. He is also an author, and has written at least one valuable book.

The streets of Reykjavik are unpaved, but at certain corners, wide apart, stand lamp posts, whereon burn kerosene lamps to light the belated citizen to his door. One of the most characteristic of street sights is the long lines of ponies that almost continually come and go, bringing loads of dry fish, and carrying back the necessaries of life; and almost all of life's necessary demands in Iceland must be supplied from without. Even the wood with which the houses are framed, comes from Norway, and must be taken into the interior on the backs of horses. A frequent sight is a procession of ponies, each with a board on either side, fastened at one end to the pack saddle, while the

other end is left to trail and bump along the uneven road.

On pleasant mornings, another kind of procession is often seen. It is composed of women and girls, each with a wooden tub, and all going to the warm springs to do the household washing. The water can be had at all temperatures, from boiling hot, where it bubbles up out of the earth, to tepid, further down the little stream formed from the overflow. Dipping up a tubful of hot water, the washerwoman puts her washing to soak, and then selects a convenient place upon the bank near the water's edge, where she kneels, and rubs and wrings piece by piece.—*Atlantic Monthly*.

JOHN WESLEY ON THE LAW.

DISCOURSE ON MATT. 5: 17-20.

“THINK not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.”

The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord did indeed come to destroy, to dissolve, and utterly abolish. To this bear all the apostles witness; not only Barnabas and Paul, who vehemently withstood those who taught that Christians ought “to keep the law of Moses” (Acts 15: 5); not only St. Peter, who termed the insisting on this, on the observance of the ritual law, as “tempting God,” and “putting a yoke upon the neck of the disciples which neither our fathers,” saith he, “nor we, were able to bear;” but all the apostles, elders, and brethren, being assembled with one accord (verse 22) declared, that to command them to keep this law was to “subvert their souls;” and that “it seemed good to the Holy Ghost” and to them, to lay no such burden upon them. This “hand-writing of ordinances our Lord did blot out, take away, and nail to his cross.” Verse 28.

But the moral law, contained in the ten commandments, and enforced by the prophets, he did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which “stands fast as the faithful witness in heaven.” The moral stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiffnecked people; whereas this was from the beginning of the world, being “written not on tables of stone,” but on the hearts of all the children of men, when they came out from the hands of the Creator. And however the letters once written by the finger of God are now in a great measure defaced by sin, yet can they not wholly be blotted out, while we have any consciousness of good and evil. Every part of this law must remain in force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other.

“I am not come to destroy, but to fulfill.” Some have conceived our Lord to mean: I am come to fulfill this by my entire and perfect obedience to it. And it cannot be doubted but he did, in this sense, fulfill every part of it. But this does not appear to be what he intends here, being foreign to the scope of his present discourse. Without question, his meaning in this place is (consistently with all that goes before and follows after)—I am come to establish it in its fullness, in spite of all the glosses of men; I am come to place in a full and clear view whatsoever was dark or obscure therein; I am come to declare the true and full import of every part of it; to show the length and breadth, the entire extent, of every commandment contained therein, and the height and depth, the inconceivable purity and spirituality of it in all its branches.

And this our Lord has abundantly performed in the preceding and subsequent parts of the discourse

before us; in which he has not introduced a new religion into the world, but the same which was from the beginning;—a religion, the substance of which is, without question, as old as the creation, being coeval with man, and having proceeded from God at the very time when “man became a living soul” (the *substance*, I say; for some circumstances of it now relate to man as a fallen creature); a religion witnessed to both by the law and by the prophets, in all succeeding generations. Yet was it never so fully explained, nor so thoroughly understood, till the great Author of it himself condescended to give mankind this authentic comment on all the essential branches of it; at the same time declaring it should never be changed, but remain in force to the end of the world.

“For verily I say unto you” (a solemn preface, which denotes both the importance and certainty of what is spoken), “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

“One jot;”—it is literally, *not one iota*, not the most inconsiderable vowel. “Or one tittle,”—one *corner* or *point* of a consonant. It is a proverbial expression, which signifies that no one commandment contained in the moral law, nor the least part of any one, however inconsiderable it might seem, should ever be disannulled.

“Shall in no wise pass from the law.” The double negative, here used, strengthens the sense, so as to admit of no contradiction; and the word *parélthe*, it may be observed, is not barely *future*, declaring what *will* be; but has likewise the force of an *imperative*, ordering what *shall* be. It is a word of authority, expressing the sovereign will and power of Him that spake; of Him whose word is the law of heaven and earth, and stands fast forever and ever.

“One jot or one tittle shall in no wise pass, till heaven and earth pass;” or, as it is expressed immediately after, *till all* (or rather *all things*) *be fulfilled*, till the consummation of all things. Here is therefore no room for that poor evasion (with which some have delighted themselves greatly), that “no part of the law was to pass away till *all the law* was fulfilled; but it has been fulfilled by Christ, and therefore now must pass for the gospel to be established.” Not so; the word *all* does not mean all the law, but all things in the universe; as neither has the term *fulfilled* any reference to the law, but to all things in heaven and earth.

From all this we may learn that there is no contrariety at all between the law and the gospel; that there is no need for the law to pass away in order to the establishing of the gospel. Indeed, neither of them supersedes the other, but they agree perfectly well together. Yea, the very same words, considered in different respects, are parts both of the law and of the gospel; if they are considered as commandments, they are parts of the law; if as promises, of the gospel. Thus, “Thou shalt love the Lord thy God with all thy heart,” when considered as a commandment, is a branch of the law; when regarded as a promise, is an essential part of the gospel; the gospel being no other than the commands of the law, proposed by way of promise. Accordingly, poverty of spirit, purity of heart, and whatever else is enjoined in the holy law of God, are no other, when viewed in a gospel light, than so many great and precious promises.

There is, therefore, the closest connection that can be conceived between the law and the gospel. On the one hand, the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or holy: we feel that we are not sufficient for these things; yea, that “with man this is impossible.” But we see a promise of God to give us that love, and to make us humble, meek, and holy; we lay hold of this gospel, of these glad tidings; it is done unto us

according to our faith; and "the righteousness of the law is fulfilled in us" through faith which is in Christ Jesus.

We may yet further observe, that every command in holy writ is only a covered promise. For by that solemn declaration, "This is the covenant I will make after those days, saith the Lord: I will put my laws in your minds, and write them in your hearts," God hath engaged to give whatsoever he commands. Does he command us, then, to "pray without ceasing," to "rejoice evermore," to be "holy as he is holy"? It is enough; he will work in us this very thing; it shall be unto us according to his word.

But if these things are so, we cannot be at a loss what to think of those who, in all ages of the church, have undertaken to change or supersede some commands of God, as they professed, by the peculiar direction of his Spirit. Christ has here given us an infallible rule, whereby to judge of all such pretensions. Christianity, as it includes the whole moral law of God, both by way of injunction and of promise, if we will hear him, is designed of God to be the last of all his dispensations. There is no other to come after this. This is to endure till the consummation of all things. Of consequence, all such new revelations are of Satan, and not of God; and all pretences to another more perfect dispensation fall to the ground of course. "Heaven and earth shall pass away;" but *this* word "shall not pass away."—*Wesley's Sermons*, vol. 1, pp. 345-349.

"YE HAVE DONE IT UNTO ME."

R. F. COTTRELL.

JESUS left the glory of heaven and came to earth "to seek and to save that which was lost." Our planet had revolted from allegiance to God, and joined the ranks of Satan, the enemy of Christ, and the leader in the rebellion against high Heaven. One poor sheep had gone astray on the dark mountains of sin; and for this one sheep the Good Shepherd left the unfallen worlds and the sinless hosts of angels, of which he was the beloved Commander, and sought the fallen province which had seceded from the empire of God, in order that he might redeem it, and bring it back to allegiance to Heaven.

And what was the price of our redemption? He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." In view of such matchless benevolence and condescension, is there anything which we can do for Christ in return? Are there any "good works" in which we may zealously engage which he will accept as done for him? He has furnished the answer: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Oh! what a blessed and exalted privilege, to do something for Him who has done so much for us! And the opportunities are never wanting; "For ye have the poor with you always, and whensoever ye will, ye may do them good." There are the needy to be fed and clothed; there are the homeless to be sheltered; and there are those in want of sympathizing friends to be welcomed to the companionship of our households, cared for, and made to feel that, though destitute of natural companions and friends, they have a friend in Jesus and in each of his faithful followers. To those who do their duty to these, Jesus will say, "Ye have done it unto me."

MANY people truthfully say that they see no signs that the end is near at hand. Why not?—Simply because they are giving no attention whatever to the subject. They do not think about it, nor read about it, nor care about it. How could they know? What does the unlettered man know about astronomy? He has never studied it. So we cannot expect to be intelligent upon a subject to which we never give the least attention. Those who have carefully studied the signs for years are sure that the end is near.

MARAH AND ELIM.

TO-DAY 'tis Elim, with its palms and wells
And happy shade for desert weariness;
'Twas Marah yesterday all rock and sand,
Unshaded solitude and bitterness.

Yet the same desert holds them both; the same
Soft breezes wander o'er the lonely ground;
The same low stretch of valley shelters both,
And the same mountains compass them around.

So is it here with us on earth; and so
I do remember it has ever been;
The bitter and the sweet, the grief and joy,
Lie near together, but a day between.

Sometimes God turns our bitter into sweet;
Sometimes he gives us pleasant water-springs;
Sometimes he shades us with his pillar-cloud,
And sometimes to a blessed palm-shade brings.

What matters it? The time will not be long;—
Marah and Elim will alike be past;
Our desert wells and palms will soon be done;
We reach the city of our God at last.

O happy land! beyond these lonely hills,
Where gush in joy the everlasting springs;
O holy Paradise! above these heavens,
Where we shall end our desert wanderings.

—Bonar.

RUSSIAN EXILES TO SIBERIA.

MR. GEORGE KENNAN was employed by the *Century Company* to visit Siberia, and examine personally the system of Russian exile and the condition of the exiles. His observations are being published in the *Century Magazine* in a long series of articles, and shed a great deal of light upon the cruelty of the Czar's government towards its offenders. The following is taken from the article in the December number. The province of Yakutsk is the remotest part of Siberia in the arctic regions. The "ooloses" are small villages of native Yakuts:—

"The reader may perhaps think that in describing banishment to a Yakut ooloo as a 'living death,' I have used too strong an expression. I will therefore describe it as it appears to well-informed and dispassionate Russians. In the early part of the year 1881, when the liberal minister Loris Melikoff was in power, and when there existed in Russia a limited freedom of the press, Mr. S. A. Priklonski, a well-known author and a gentleman who served at one time on the staff of the governor of the province of Olonets, published in the liberal newspaper *Zemstvo*—which was shortly afterward suppressed—a long and carefully prepared article upon exile by administrative process. In that article, a copy of which now lies before me, Mr. Priklonski, over his own signature, uses the following language with regard to the life of political exiles in Yakut ooloses:—

"There exists in the province of Yakutsk a form of exile more severe and more barbarous than anything that the Russian public has yet known, . . . namely, banishment to ooloses. This consists in the assignment of administrative exiles separately to residences in scattered Yakut yourts, situated many versts one from another. A recent number of the *Russian Gazette* (No. 23), in its correspondence from Yakutsk, publishes the following extract from the letter of an ooloo exile, which graphically describes the awful situation of an educated human being who has been mercilessly thrown into one of the yourts of these arctic savages:—

"The Cossacks who had brought me from the town of Yakutsk to my destination soon returned, and I was left alone among Yakuts who do not understand a word of Russian. They watch me constantly, for fear that if I escape they will have to answer for it to the Russian authorities. If I go out of the close atmosphere of the solitary yourt to walk, I am followed by a suspicious Yakut. If I take an ax to cut myself a cane, the Yakut directs me by gestures and pantomime to let it alone and go back into the yourt. The Yakuts live in winter in the same buildings with their cattle, and frequently are not separated from the latter even by the thinnest partition. The excrement of the cattle and of the children; the inconceivable disorder and filth; the rotting straw and rags; the myriads of vermin in the bedding; the foul, oppressive air; and the impossibility of speaking a word of Russian—all these things taken together are positively enough to drive one insane. The food of the Yakuts can hardly be eaten. It is carelessly prepared, without salt, often of tainted materials, and the unaccustomed stomach rejects it with nausea. I have no separate dishes or clothing of my own; there are no faci-

ties for bathing, and during the whole winter—eight months—I am as dirty as a Yakut. I cannot go anywhere—least of all to the town, which is two hundred versts distant. I live with the Yakuts by turns—staying with one family for six weeks, and then going for the same length of time to another. I have nothing to read,—neither books nor newspapers,—and I know nothing of what is going on in the world.'

"Beyond this [says Mr. Priklonski, in commenting upon the letter] severity cannot go. Beyond this there remains nothing to do but to tie a man to the tail of a wild horse and drive him into the steppe, or chain him to a corpse and leave him to fate. One does not wish to believe that a human being can be subjected, without trial and by a mere executive order, to such grievous torment—to a punishment which European civilization has banished from its penal code even for the most desperate class of villains whose inhuman crimes have been proved by trial in a criminal court. And yet we are assured by the correspondent of the *Russian Gazette* that up to this time none of the exiles in the province of Yakutsk have been granted any alleviating privileges; ten newly arrived administrators have been distributed,—most of them among the ooloses,—and more are expected in the near future.

"The statements made in Mr. Priklonski's article are supported by private letters, now in my possession, from ooloo exiles, by the concurrent testimony of a large number of politicals who have lived through this experience, and by my own personal observation. I have myself slept in sod-covered Yakut yourts side by side with cattle; I have borne some of the hardships of life in these wretched habitations, and I know how intolerable it must be for a refined and educated human being—and especially for a woman—to spend months or years in the midst of such an environment. It must be said, however, in fairness, that some administrative exiles, who are allowed to receive money from their friends, buy or build houses for themselves, and have a somewhat more endurable existence. The Russian novelist Korolenko occupied a house of his own, apart from the Yakuts, and a number of the returned ooloo exiles whose acquaintance I made in Tomsk told me that, with the aid of friends, they bought, built, or hired log houses in the ooloses to which they had been banished, and thus escaped the filth and disorder of the Yakut yourts. Some of them too had a few books, and received letters from their relatives once or twice a year through the police. They suffered, nevertheless, great hardships and privations. Mr. Linoff, a cultivated gentleman who had resided several years in the United States, and who spoke English well, told me that after his banishment to the province of Yakutsk he sometimes lived for months at a time without bread, subsisting for the most part upon fish and meat. His health was broken down by his experience, and he died at an East Siberian étape in May, 1886, less than six months after I made his acquaintance. That the life of ooloo exiles, even under the most favorable circumstances, is almost an unendurable one sufficiently appears from the frequency with which they escape from it by self-destruction. Of the seventy-nine politicals who were in exile in the province of Yakutsk in 1882, six had committed suicide previous to 1885. How many have died in that way since then I do not know; but of the six to whom I refer, I have the names.

"I was struck by the composure with which political exiles would sometimes talk of intolerable injustice and frightful sufferings. The men and women who had been sent to the province of Yakutsk for refusing to take the oath of allegiance to Alexander III., and who had suffered in that arctic wilderness all that human beings can suffer from hunger and cold and sickness and bereavement, did not seem to be conscious that there was anything very extraordinary in their experience. Now and then some man whose wife had committed suicide in exile would flush a little and clench his hands as he spoke of her; or some broken-hearted woman, whose baby had frozen to death in her arms on the road, would sob at intervals as she tried to tell me her story; but, as a rule, both men and women referred to injustice and suffering with perfect composure, as if they were nothing more than the ordinary accidents of life. Mr. X——, one of the politicals in K——,

showed me one day, I remember, a large collection of photographs of his revolutionary friends. Whenever a face struck me as being noteworthy, on account of its beauty or character, I would ask whose it was.

“That,” Mr. X—— would say, quietly, “is Miss A——, once a teacher in a peasant school; she died of prison consumption in Kiev three years ago. The man with the full beard is B——, formerly a justice of the peace in N——; he was hanged at St. Petersburg in 1879. The thin-faced girl is Miss C——, one of the so-called propagandists; she went insane in the House of Preliminary Detention while awaiting trial. The pretty young woman with the cross on the sleeve of her dress is Madame D——, a Red Cross nurse in one of the field hospitals during the late Russo-Turkish war; she was sentenced to twenty years of penal servitude, and is now at the mines of Kara. The lady opposite her on the same page is Miss E——, formerly a student in the Beztuzhef medical school for women in St. Petersburg; she cut her throat with a piece of broken glass, after two years of solitary confinement in the fortress.”

“In this way Mr. X—— went through his whole collection of photographs, suggesting or sketching in a few dry, matter-of-fact words the terrible tragedies in which the originals of the portraits had been actors. He did not show the least emotional excitement, and from his manner it might have been supposed that it was the commonest thing in the world for one's friends to be hanged, sent to the mines, driven insane by solitary confinement, or tortured into cutting their throats with broken glass. His composure, however, was not insensibility nor lack of sympathy. It was rather the natural result of long familiarity with such tragedies. One may become accustomed in time even to the sights and sounds of a field hospital, and the Russian revolutionists have become so accustomed to injustice and misery that they can speak without emotional excitement of things that made my face flush and my heart beat fast with indignation or pity.

“‘Twice in my life,’ said a well-known Russian liberal to me, ‘I have fully realized what it means to be a free citizen. The first time was when I returned to Russia from the United States in 187-, and noticed at the frontier the difference between the attitude taken by the gendarmes towards me and their attitude towards Englishmen who entered the empire with me. The second time was just now, when I saw the effect produced upon you by the story that Mr. B—— was relating to you. That story seemed to you, as I could plainly see from the expression of your face, something awful and almost incredible. To me it was no more surprising or extraordinary than an account of the running-over of a man in the street. As I watched the play of expression in your face, as I was forced to look at the facts, for a moment, from your point of view, I felt again, to the very bottom of my soul, the difference between a free citizen and a citizen of Russia.’”

MARK TWAIN disposes of some of the modern scientific methods in the following way:—

“In the space of 176 years the Lower Mississippi has shortened itself 242 miles. This is an average of a trifle over 11·3 miles per year. Therefore any calm person who is not blind or idiotic can see that in the old oolitic Silurian period, just 1,000,000 years ago next November, the Lower Mississippi River was upwards of 1,300,000 miles long, and stuck out over the Gulf of Mexico like a fishing-rod. And by the same token any person can see that 742 years from now the Lower Mississippi will be only a mile and three-quarters long, and Cairo and New Orleans will have joined their streets under a single Mayor and Board of Aldermen. There is something fascinating about science. One gets such wholesome returns of conjecture out of such a trifling investment of fact.”—*Christian Age*.

Timely Topics.

WE were assured a few weeks ago that the long-continued chapter of interruptions to the European telegraphic cable had come to an end, and no further annoyance could by any means be expected or feared. This was welcome news. But this towing of human expectancy and disappointment has come to another untimely end; two ends, by the way, and we are again cut off from the rest of the world. Of course the rest of the world will go on without us just about the same; but it is a good deal pleasanter to keep them company than to feel that in the rapid march of our day we are being left a week or two behind. We are all looking with interest to the movement now on foot to secure telegraphic communication *via* Honolulu and America. Apparently a good new clothes line would be a profitable substitute for the “cables” we now have.

AN AMERICAN CYCLONE.

WE are informed by dispatches of a disastrous cyclone which swept over a rich and populous portion of the United States on January 9, causing great loss of life and property. We have no definite particulars; but it is stated that the loss of lives amounts to several hundreds and of property to at least £250,000. The cities of Pittsburg, Williamsport, and Reading in Pennsylvania, and of Brooklyn, were visited with disastrous effects. Also the Suspension bridge at Niagara Falls was wrecked.

Such storms have been frequent visitants of the United States during the past few years, and the destructions they have wrought have been fearful. Two features of this storm render it extraordinary above its predecessors. It occurred in a section of the country rarely visited by such phenomena, and at a time of year (midwinter) when cyclones have hitherto been unknown; when the western “blizzard” has been accounted sole king of storms. Such freaks of nature, inexplicable as they are, must impress those at least by whom they are visited with the force of the Saviour's words when speaking of the signs to be premonitory of his coming: “And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.” Luke 21: 25, 26.

THE Madrid correspondent of the *Daily News* writes as follows:—

“The liberal Government tries in vain to enforce the spirit of toleration among the authorities and subjects of his Catholic Majesty. Very recently in Biscay, an agent of the Bible Society was attacked and insulted by twenty young Catholic students led by a Jesuit Father, who excited the lads to take possession of, tear up, and make a pious bonfire of the Bibles, Testaments, and tracts. The Spanish judges, after carefully investigating the case, declined to send the offenders before the tribunal for the assault and the destruction of the property of the Foreign Bible Society.

“The students and not the Jesuit Father, who was the principal instigator of the outrage, will have to appear before the Municipal Magistrate, who can only inflict a fine and a few days' arrest even if they are convicted. Whilst this treatment is meted out to foreigners and Protestants, the Spanish Courts of Justice send journalists to penal servitude for criticising the State religion.”

That such things as these are permitted to so frequently occur in a country which is controlled by priestly influence, is evidence enough, even if there were no other, that intolerance is still one of the fruits of the spirit of Rome, as it was in former days, when

in dealing with dissent she made no pretensions to the exercise of such fruits of the spirit as “peace, longsuffering, gentleness,” etc. In Protestant countries we are hearing a great deal about the change that has come over the church of Rome, but no one has a right to complain if we look to those countries which have remained under the priestly yoke—as Spain, Mexico, Ecuador, or the Italy of a few years ago—for the real character of Catholicism.—*S., in Present Truth*.

THE success of an attempt of the Victorian government to float a loan of £3,000,000 in the London market was watched with interest and even with anxiety by many. The recent collapse of the land boom it was supposed by many would produce a depressing effect on the value of the securities of the country. But the result is very gratifying to those who are especially interested in such things.

The loan was placed on the market January 22, at 3½ per cent. interest. The tenders amounted to more than twice the required amount, and a premium of £3 5s. was paid. No better assurance of confidence in Australian securities could be desired than is thus afforded.

A CRISIS in the New South Wales government was reached a short time since by Parliament refusing to sanction measures proposed by the ministry; and finally a “want of confidence” motion was presented and prevailed. Upon this the Premier, Sir Henry Parkes and the entire ministry, tendered their resignation, which was accepted by the Governor. Mr. Dibbs was then called upon to form a new Cabinet, which was done, and Parliament was prorogued. The questions now go to the people in a general election, which will determine on which side the popular favor stands. The incoming treasurer, according to an item in our news columns, finds the financial cupboard in even a worse condition than the celebrated larder of Mother Hubbard. That was simply zero, this is very much minus.

THE NEW GOVERNOR OF QUEENSLAND.

THE Queen has been pleased to approve of the appointment of General Sir Henry W. Norman, G.C.B., G.C.M.G., C.I.E., now Governor of Jamaica, as Governor of Queensland. General Sir Henry Wylie Norman has served the Crown with great distinction in many capacities. The following is the official record of his services: Joined the Bengal Army in 1844; served as adjutant to the 31st Native Infantry throughout the Punjab campaign in 1848-49, including the passage of the Chenab, action of Sordoolapore, battles of Chilianwalla and Goojerat and pursuit of the Sikhs and Afghans; as Brigade Major or Assistant Adjutant-General, engaged in numerous affairs and expeditions on the Peshawur frontier in the years 1850-51-52-53-54; in 1855 in the Sonthal campaign in command of a detachment; in the Mutiny campaigns of 1857-58-59 as Assistant Adjutant-General, or Deputy Adjutant-General, and the greater part of the time as Adjutant-General to the army in the field; served throughout the siege of Delhi; in all the actions under Greathed and Grant from Delhi to Lucknow; relief of Lucknow (horse shot under him); operations at Cawnpore; action at Khodagunge, and re-occupation of Futtehghur; siege and capture of Lucknow, March, 1858; campaign in Rohilkund (wounded at the action of Bareilly); campaign in Oude, cold season of 1858-59, including several actions; in 1860 appointed Assistant Military Secretary at the Horse Guards; in 1862 Military Secretary to the Government of India; in 1870 member of the Viceroy's Council, and in 1878 member of the Council of India in London; in 1883 appointed Governor of Jamaica; was *aide-de-camp* to the Queen from 1863 to 1869.—*Pall Mall Budget*.

The Home Circle.

THE CADI'S STRATAGEM—A TURKISH TALE.

A PIOUS widow's cottage chanced to stand
Hard by the Calif's palace; and he sought,
For his own use, to buy her bit of land;
But all in vain—the land could not be bought!

"It was my husband's home," the woman said,
"Who, dying, left it to his loving wife;
Here will I dwell in honor of the dead,
Nor with it part until I part with life!"

The haughty Calif's anger knew no bound.
That thus the dame withstood him to his face;
By force he razed the cottage to the ground,
And built a grand pavilion in its place.

Straight to the Cadi, then, the widow goes,
And asks for justice at his honor's hand;
"Leave me awhile," the Cadi said, and rose;
"Allah is great, and hears your just demand!"

Then with an empty sack he took his way
To the pavilion, where he chanced to meet
The Calif at the door. "Great sire! I pray
A little of the earth beneath your feet;

"Enough to fill," the Cadi said, "this sack."
"Tis granted!" said the Calif, laughing loud;
"Now, please to put the load upon my back,
Most potent prince!"—and reverentially bowed.

"Nay," said the Calif, "I should surely fail,
Should I essay to lift a load so great;
For such a task my strength would not avail;
A porter would be crushed beneath the weight."

"Prince of believers!" said the Cadi, then,
"If this be even so, how wilt thou fare
In the great day of final Judgment, when
The weight of ALL this land thou hast to bear?"

—Selected.

MANAGING CHILDREN.

CHILDREN not only imitate our faults, and suffer by our carelessness, but govern us through our weaknesses. A friend came to visit me, and brought a generous, frank, and manly boy four years old. But he disturbed our whole circle by his constant crying. This habit was not in keeping with the brave, proud, independent character of the child; I therefore felt a curiosity to find the cause. My first discovery was, *he never shed a tear.*

His mother wished to take a trip, but could not take her boy.

"Leave him with me."

"He'll torment the life out of you."

"I don't think so."

"I will, indeed, be most grateful. You may whip him as often as you please."

"I should not strike a child, except in a most extreme case."

"Then you can do nothing with him."

She was gone. The next morning after breakfast Willie asked,

"May I go and play in the yard?"

"It rained last night, and it's too damp now. You may go at ten, not before."

"Boo, whoo, whoo," rest. I kept quietly sewing.

"Boo, whoo, whoo," bass. "Boo, whoo, whoo,"

tenor. I sewed on. "Boo, whoo, whoo," double bass.

"Boo, whoo, whoo," falsetto—rest.

"Now may I go?"

"You may go at ten o'clock."

Concert repeated, I silently sewing the while.

"Ain't your head most ready to split?"

"No."

"Mayn't I go out now?"

"Not until ten o'clock."

Concert resumed; rest.

"Ain't you most crazy?"

"No, not at all."

Concert resumed, with the addition of throwing himself on the floor, and knocking his feet up and down. After awhile:

"Ain't you most crazy yet? Why don't you shak-

me, and call me the baddest boy that ever was, and send me out doors?"

"Because you are not going out until ten o'clock."

Concert resumed, with the addition of bumping his head as well as his toes; rest; a pause. Then, picking himself up, he stood erect before me, with his hands in his pockets.

"Why don't you whip me, and send me off to get rid of my noise?"

"Because you are not going out until ten o'clock."

He stood a moment.

"If I bump my head, ain't you afraid it will kill me?"

"Not in the least."

"But it does hurt me awfully."

"I am happy to hear it."

He drew a long breath.

"What *can* I do next? I's done all I knows how."

"See if you cannot think of something else."

"May I take my blocks?"

"Certainly."

At nine he started up:

"Now may I go?"

"That's nine."

He went back to his blocks without a murmur.

At ten he went out.

He had been used to kneel by his mother, say his prayers, and hop into bed. I wished him to kneel with me, by the bed, and say his prayers slowly, and then I would make a short prayer for him. The arrangement did not please him; so the third night he gave battle. Being tired, my head did feel as if it couldn't, or rather wouldn't, bear it. Out of all patience, I determined to give him a good whipping. But never having struck a child, I was not quite hardened enough to take my slipper, and couldn't see anything else. As I looked around, a voice, my God speaking through my conscience, asked, "What! whip in anger? whip a little boy because he cannot govern his spirit, when *you* cannot govern your own? Another than the boy needs to be prayed for." And, kneeling, I asked my Father to give me his strength, his grand patience, with a disobedient, self-willed child. As I knelt, Willie crawled under my arm, and commenced to say his prayers very slowly, and kept still while I prayed a few words, and then asked, "Now, mayn't I pray my own self?"

"Yes, darling."

And these were his words: "I's a real mean little boy. She won't do nothing ugly a bit, and I's made her head most split. O God, don't let me be a mean little boy any more at all."

The splendid little fellow had had a fair trial of strength, and was conquered, and surrendered manfully; and I had no further trouble or annoyance during the seven weeks he stayed with me.

But how nearly I had lost my vantage ground! If we would *rule our own spirits*, how easy it would be to rule our children and our servants.—*Congregationalist.*

THE GRACE OF SILENCE; OR, WHEN TO KEEP STILL.

SILENCE is often a most commendable grace. There is a time to speak out, a time to be heard—when muzzled lips would betray cowardice and treason to the truth. At such times "speech is silver;" but there are other occasions when "silence is golden." Let me indicate, in this article, some occasions in which it is wise to keep still before our fellow-men.

1. It is our privilege, in the first place, to hold our tongues when we are assailed by inquisitiveness. Some people have a chronic itch of curiosity; their very eyes are interrogation-points. Instead of minding their own business, they are "busy-bodies in other men's matters." Now such people ought not to be encouraged by being gratified. There are many things which we have a right to keep to ourselves, and with which "that great brute beast the public" (as Cobbett called it) has no concern. My neighbor

has no more right to peep into my pocket-book than he has to steal it; he may no more spy through my windows than break open my doors. Every man's house is his castle; and a self-respecting family will keep to themselves all those matters about which outsiders have no right to intermeddle. There are sore spots in almost every household that delicacy ought to conceal; a thousand domestic difficulties would never get wind, if people were wise enough to padlock their own tongues in regard to their own family infirmities.

Let us be careful not to have too many confidantes. "A tale-bearer revealeth secrets; but he that is of a trusty spirit concealeth the matter." As for the crime of divulging what is entrusted to us in sacred confidence, it is a crime compounded of falsehood and treachery. Upon this whole subject, two sound rules ought to be observed; you are never to ask what *you* have no right to know; the other rule is never to tell what your neighbor has no right to know. Abraham Lincoln was famed for his shrewd, sagacious speeches; he deserves equal credit for his talent of holding his tongue.

2. A second occasion for Christian silence is when you are strongly tempted to disparage others. Remember that the tongue is a keen instrument; it cuts deep, and often draws blood; you may commit murder with it as truly as with a dirk or a pistol. Alas! how many limp along wounded, or else carry the ugly scars which cruel slander has inflicted! Malicious slander we may all detest; but a peculiar temptation to detraction often comes in this wise. We hear somebody greatly extolled; perhaps the praise seems to us extravagant. Envy—that hateful spirit which often wears the mask of Justice—whispers to us, "That person is set up entirely too high, he or she ought to be taken down." So we bring out some deformities of character or some evil things that we happen to know about them. Grant that we do know that these things are true; why speak of them, and thus fling a nasty fly into a box of fragrant ointment? Why thrust a daub of detraction over a fair portrait of character? In the name of generosity, let us hold our peace. If we cannot sincerely join in the chorus of praise, let not our envious tongues croak their discord; if we cannot help to set another up, let us not help to pull him down. Silence is often as magnanimous as outspoken vindication. If we cannot conscientiously say anything good about other people, is it not generally better to say nothing at all? Throwing mud is always dirty work; if you do not defile the individual you aim at, you are pretty sure to soil your own fingers. If we would all remember how we have smarted ourselves, and suffered ourselves from the razor-tongue of defamation, we would be more careful to bridle our own tongues. Of the man who keeps no such bridle the apostle James says that "his religion is vain."

3. If silence be golden under these before-mentioned conditions, then does it shine with a peculiar lustre when it is maintained under *sharp provocation*. If our house takes fire, the first impulse is to run for a bucket of water. But if temper takes fire, the impulse, too often, is to throw on more fuel. Now the best water-bucket for aroused temper is absolute silence. Just seal your lips tightly for ten minutes, and you will save yourself many a quarrel, many a heart-burn, many a mortification, and many a disgrace to your religious profession. Speech is often dynamite; it shatters friendships in a moment that are not repaired in a lifetime. Silence is cooling. It cools us off; and it is often a more eloquent vindication than words. One of the calmest men I ever knew told me that he used to be violently passionate, but that he broke his temper by resolutely bridling his tongue until he cooled down.

What answer that can be given to irritating words, or even to a just provocation, is as effective as dignified silence? How eloquent are sealed lips! What sublimity there is in silence, when innocence, reviled, reviles not again! Marvellously beautiful was the

mute patience of our Divine Lord when under all the insults and the buffetings of his brutal enemies, he opened not his holy lips. Those lips might have summoned legions of angels to his rescue. That tongue might have shot the lightnings of heaven into the cruel crowd of his murderers. "Answerest thou nothing?" exclaims the enraged high priest. "But Jesus *held his peace.*" Other men have died for what they have said. But, as Dr. Bushnell beautifully remarked, "here was a personage who died for what he would not say, and was silent." Wonderful silence of conscious innocence; truly this was the Son of God! "He was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth."—*T. L. Cuyler.*

SEEKING REST.

THROUGHOUT India, at certain seasons of the year, the Brahmins consult their works on astrology and appoint *mecas*, or religious festivals, at certain sacred places. The places are generally near some body of water, some supposed sin-cleansing pool. The people assemble from far and near to bathe, and to worship the idols in the temples. The late Rev. J. D. Brown, in a letter, told the following touching story in regard to one of these annual gatherings:—

"Having preached to the crowds of pilgrims one morning, I had gone to my tent. Sitting in the door, I watched the pilgrims passing by, on a three-mile march, around the pond. Among the many that morning there came a poor woman, bowed under the weight of many years. Leaving the others, she came and sat down under the shade of a tree in front of my tent. Contrary to custom, I approached her and said, respectfully, 'Old mother, who are you?' Looking up with a sad face, she replied, 'I am a poor old pilgrim.' 'How long have you been a pilgrim?' Again she turned her weary-looking face towards me and said, 'O sir, I have been a pilgrim for fourteen years. I have been to the Ganges, and many other shrines. I have spent all my money, and I am a poor old pilgrim still.' I then said, 'Tell me *why* you go on these long pilgrimages. What are you seeking?' A look of utter loneliness and despondency gathered over the old pilgrim's face as she said, in words and tones I can never forget, '*I am seeking rest for my soul.*' 'Have you found it?' Again the lonely, weary expression came over her face as she said, sorrowfully, '*No rest yet.*'"

We do not need to go to heathen lands to find many cases similar to this. Many upon whose pathway divine truth has shed its clearest and most beautiful light are sighing for rest. Weary parents in whose ears the loving words of the Saviour have often sounded, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest to your souls," are still bowed beneath the burdens and cares of life. And yet with unceasing eagerness they have sought the consolations offered by this poor world of disappointment. The Redeemer still invites us to drink of the fountains of living waters, of which, if a man drink, he shall never thirst. "No rest yet" is the experience of every earth-burdened heart, nor shall we find it except in heeding that tender invitation of Jesus, "Come unto me, and I will give you rest."

GOOD manners are the only things that keep the world round. It is always in good taste to say something kindly, or to do a generous deed. The world is so constituted, also, that it never fails to appreciate them. You can hardly lift your hat to a passer-by without compelling him to do the same thing, or resist a temptation without receiving the applause even of those who yielded to it.

"A REPUTATION," says Josh Billings, "once broken, may possibly be repaired; but the world will always keep their eyes on the spot where the crack was."

Useful and Curious.

EXPECTING the Prince of Wales to dinner, the Duchess of Montrose gave orders to a florist for a thousand orchids at a guinea a piece, and the erection of rockwork to the value of £534. As the effect of the orchids was not sufficiently pleasing, she ordered another £200 worth. But when a bill for £1,700 was sent in, she declared the charge exorbitant and refused to pay. The florist, therefore, had to sue with the result that a jury in the High Court has given him a verdict for the full amount claimed.

OUR contemporary, *The Irish Catholic*, in which week by week there is appearing much abuse of Protestant effort in Dublin, has in a recent issue given publicity to what is termed "The Providential Proposal," founded at a church in Genoa where there are twelve altars, at each of which a daily mass is celebrated for the members, and the writer adds that the pope has decreed that "whoever shall inscribe their names and pay one shilling once in their lives, shall enjoy the same benefits as if they had caused the said twelve masses to be said daily, for all time, for their intentions."

As if this were not sufficient, the pope has also granted that the names of "new-born babies" may be inscribed, or even the names of "departed friends or relatives," in which case "they also enjoy the same privileges after death as whilst living." Similar privileges may be obtained at Leriis for another shilling, 23,559 masses having been said at the latter place, "in all of which the members participate."—*The Christian.*

ABOUT ECLIPSES.

In the early ages they were regarded as alarming deviations from the established laws of nature, presaging great public calamities, and other tokens of the divine displeasure.

In China the prediction and observance of eclipses are made a matter of State policy, in order to operate upon the fears of the ignorant, and impose on them a superstitious regard for the occult wisdom of their rulers. In Mexico the natives fast and afflict themselves, during eclipses, under an apprehension that the Great Spirit is in deep sufferance. Some of the northern tribes of Indians have imagined that the moon had been wounded in a quarrel; and others, that she was about to be swallowed by a huge fish.

It was by availing himself of these superstitious notions that Columbus, when ship-wrecked on the island of Jamaica, extricated himself and crew from a most embarrassing condition. Being driven to great distress for want of provisions, and the natives refusing him any assistance, when all hope seemed to be cut off, he bethought himself of their superstition in regard to eclipses. Having assembled the principal men of the island, he remonstrated against their inhumanity, as being offensive to the Great Spirit; and told them that a great plague was even ready to fall upon them, and as a token of it, they would that night see the moon hide her face in anger, and put on a dreadfully dark and threatening aspect. This artifice had the desired effect; for the eclipse had no sooner begun than the frightened barbarians came running with all kinds of provisions, and throwing themselves at the feet of Columbus, implored his forgiveness.

The first recorded eclipses, so far as known, are those of the moon, and they were observed by the Chaldeans in the years 720 and 719 B. C. In the writings of the ancients, eclipses are usually associated with important undertakings, as the starting out of armies for conquest, the sailing of fleets, or the commencement of battles. The success of the Athenians under Pericles, August 3, 439 B. C., is stated to have been seriously threatened by a total eclipse of the sun. He manned a hundred and thirty ships

and was preparing to set sail, in fact the whole fleet was in readiness and Pericles on board of his own galley, when the eclipse happened. The sudden darkness was looked upon as an unfavorable omen, and threw the army and sailors into the greatest confusion. Pericles, observing that the pilot was much astonished and perplexed, took his cloak, and having covered his eyes with it asked him if he found anything so terrible in that, or considered it a sad presage. Upon his answering in the negative, he said, "What is the difference, then, between this and the other, excepting that something bigger than my cloak causes the eclipse?" Although this may show that Pericles had some knowledge of the cause of the eclipse, no evidence appears that it had been predicted.

If the moon performed her revolution in the same path in which the sun appears to move; in other words, if her orbit lay exactly in the plane of the earth's orbit, the sun would be eclipsed at the time of every new moon, and the moon at the time of every full. But one-half of the moon's orbit lies about 5 degrees on the north side of the ecliptic, and the other half as far on the south side of it; and, consequently, the moon's orbit only crosses the earth's orbit in two opposite points, called the moon's nodes.

When the moon is in one of these points, or nearly so, at the time of new moon, the sun will be eclipsed. When she is in one of them, or nearly so, at the time of full moon, the moon will be eclipsed. But at all other new moons, the moon either passes above or below the sun as seen from the earth; and, at all other full moons, she either passes above or below the earth's shadow; and consequently there can be no eclipse.

The greatest possible duration of the annular appearance of a solar eclipse, is 12 minutes and 24 seconds; and the greatest possible time during which the sun can be totally eclipsed, to any part of the world, is 7 minutes and 58 seconds. The moon may continue totally eclipsed for one hour and three quarters.

In regard to the possible number of eclipses, "doctors differ" strangely. But the orthodox eclipse creed seems to be this: "The number of eclipses in any one year, cannot be less than two, nor more than seven. In the former case they will both be of the sun; and in the latter, there will be five of the sun and two of the moon—those of the moon will be total. There are sometimes six; but the usual number is four; two of the sun, and two of the moon."—*Illustrated Christian Weekly.*

THE RESTORATION OF OLD STRATFORD.

STRATFORD-ON-AVON is rich in half-timbered and gabled buildings, some of which date from the fourteenth century. Most of the houses, however, have had their timbered fronts covered with lath and stucco; in other cases the gables and carved bargeboards are hidden behind square parapets of wood and cement. An interesting work of restoration has been begun at a property in Chapel Street, known as "The Five Gables," connected with the Shakespeare Hotel. For a hundred years or more, the oak timbers have been concealed by lath and plaster. This is now stripped off, revealing a magnificent oak frame-work. The building was erected early in the reign of King Henry VII., and is therefore over four hundred years old. In removing the lath and stucco, a row of leaded lights, set in moulded oak mullions and transoms, was discovered. The lights are small, diamond-shaped, and experts who have seen the glass pronounce it of an earlier period than Shakespeare's time. Some portions of the casement contain pieces of horn. When completed, the front will be precisely the same as when the poet saw it. All the oak timbers are in a nearly perfect state. The work attracts interest among antiquarians, and it is expected that the restoration movement will receive a great impetus through the success which has attended this good beginning.—*Birmingham Post.*

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, February 1, 1889.

TEMPERANCE AND PATIENCE.

THE succession of graces as given in 2 Peter 1:5-7 has formed the subject of much profitable study and reflection; but the depth of wisdom and truth therein contained has not yet been measured. To many, the image of a ladder is suggested by the language. And the acquisition of each grace constitutes an upward step in the attainment of a Christian character. The foot of this ladder stands upon the level of human nature, while the top reaches to perfection.

This is, in many respects, a lively representation of Christian experience and growth; but in some respects it is faulty, since if we call the first step "faith," the second, "virtue," the third, "knowledge," etc., it carries the idea that charity, godliness, brotherly kindness, and other necessary elements of a godly life must be neglected until the preceding ones are fully acquired. To our minds another figure is suggested by the words "add to your faith," etc. The object to be gained is to be "made partakers of the divine nature." This divine nature is composed of certain elements or ingredients, and this is the apostle's recipe for the composition of this nature. First, faith and virtue are necessary to the accomplishment of the work. These are not peculiarly sacred principles, but are necessary to the success of any undertaking whatever. They are the elements of which zeal is composed. But knowledge is necessary to direct the zeal. The character of this knowledge is beautifully expressed in Col. 1:9-11: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and longsuffering with joyfulness."

Then follow the graces of temperance and patience. There is a relation existing between these Christian attainments which is apparent to all students of human nature. And there is force in the thought of the order of precedence presented. But there is also a more intimate relationship between them which does not always appear at a casual thought. Temperance is very appropriately defined to be self-control. And it may be said with equal truth that patience is self-control. But not in the same sense in which the definition is used in reference to temperance. In reference to temperance Paul says, "I keep under *my body* and bring it into subjection." This is the work of true Christian temperance. In this expression he refers to the control of the appetites, passions, and natural impulses. At the very foundation of a godly character this work must lie. He who cannot deny himself and say a firm "no" to the clamorings of an unruly appetite or desire, is the servant of lust, and cannot succeed in the acquirement of holiness of heart. Self-denial was placed by the great Author of our faith at the very threshold of a Christian life. And in no case are we called upon so actively and earnestly to practice this virtue as in the matter of bodily and sensual habits and desires. These natural desires are not to be altogether branded as devilish; properly controlled and disciplined, they become the safeguards and promoters of physical life. But left to run riot, they will lead to physical and eternal death. The discipline and control of these desires is temperance.

What temperance is to the physical propensities, patience is to the mental and spiritual powers. Patience is the proper control of the mind under temptation and provocation. Temperance guards bodily purity, patience prevents the debasement of the spiritual qualities. "He that ruleth his spirit [is better] than he that taketh a city." Prov. 16:32. The exercise of patience in faith, patience in hope, and patience in love develops all the graces of the Christian character.

But bodily self-control must be learned; for by yielding to the clamors of sensual sins, we forfeit our self-respect, our confidence, and sacrifice our moral strength. We are then as weak as Samson in the lap of the seducer. When our strength to resist temptation is fortified by many victories over these temptations, then we may meet the more subtle attempts of the enemy to overthrow us. But the cultivation of patience will require the sacrifice of sinful propensities; and when it has become perfected, we shall be "perfect and entire, wanting nothing."

Self-control in body and mind form the frame-work which supports a symmetrical and perfect character. These, clothed and ornamented with godliness (God-like-ness), brotherly kindness, and love or charity, constitute a character temple with which God himself is well pleased. But the grand difficulty with many is that they are trying to build without the frame-work. Self-control they have never learned, and never practice. Their religion is more like a balloon than a temple. Inflated with gas, it is very buoyant and ambitious; but under the rough usage of adversity and trial, or when punctured by some injurious hand, it becomes a limp and useless rag. Their oft-repeated failures are a constant source of discouragement. It is the patience of faith that enables us to believe God and believe him constantly. It is the patience of hope that enables us to arise and to stand amid all discouragements.

IMMORTALITY.

THE question of our future existence is one which challenges the thoughtful consideration of every rational being. This life has for us many blessings, and with all its burdens and sorrows is a precious endowment, an object of priceless value. But how slender is our hold upon it. One little slip in our footsteps, one misstep, and it is lost. And the more fortunate among us begin very soon to realize that our life is "but a vapor." Our days are "swifter than a post." A brief, fleeting existence, full of vicissitudes, budding prospects, blasted hopes, joys and sorrows. Each day brings us irresistibly toward the end.

"Tis vain to dread the end; for it will come
Whether we hope, or fear, or mourn, or smile.
'Dust unto dust'—the stern fatality,
The bourne of life, whatever dreams beguile."

Thus writes the poet Thompson, and while we acknowledge the melancholy truth expressed, the heart inexpressibly yearns to trace with its consciousness the pathway which leads from the grave. Job expresses this universal desire in these words: "But man dieth, and wasteth away, yea, man giveth up the ghost, and where is he?" Job 14:10. To this anxious question the silent lips of the dead give no reply. No traveller has returned from that dread shore. Human philosophy leaves us still in the realms of utter ignorance of a matter of thrilling interest, and on the brink of the grave the venerable Socrates confessed that the problem of the future was all unsolved.

Job tried to reason from nature: "There is hope of a tree if it be cut down, that it will sprout again. . . . But man dieth, and wasteth away." His course of reasoning left man in the grave. It is true there is an analogy in reanimating nature which argues of the resurrection; but as a revelation of the great truth, its light is too dim and the promise unsatisfactory. Nature perishes under the frosts, and it may be forever. But we want something more satisfying than weak human reasoning or analogies from nature, upon which to lean our trembling souls as we look into the darkness of the tomb, and think of the loved ones who have entered those portals, and realize that, open wide, they await our coming.

Were we to follow the leading of our desires, the question would be readily solved. And many have followed this course. The hope of immortality, a life of eternal happiness, with purity of joy, immediately appear in answer to the natural desires. From this fact, learned men in all ages have urged that mankind was possessed of inherent immortality, that death is but a thin veil which bars our vision, but that the borders of the two existences unite. They conclude thus because mankind has a universal longing for immortality. The theory is deceptive. It cannot be relied upon. There is but one thing we can do, and that is to turn to the Word of God. And why should we not? He who knows the end from the beginning, who has made us,

and determined our destiny, if He speaks, we shall know.

We search the Bible, then, for the evidences of our natural immortality. And for the individual who has formed his impressions from the current theology and oft-repeated expressions, there awaits a grand surprise as he examines the Word of God, and notes the entire absence of any evidence of the existence of the "deathless spirit," "immortal soul," "never-dying soul," or any object known by a kindred term. Nothing that indicates the idea that man is possessed of inherent immortality will be found in the Bible. Bishop Tillotson said, "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." Olshausen, the great commentator, says, "The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible." This is conceded by many who maintain the dogma of natural immortality. A late writer in the *Century* said, "I believe in the immortality of the soul, not because I can prove it, but because I cannot." Such is the power of constant impressions, that the mind refuses to leave a beaten track, especially when the track is hedged in by prejudice.

In disclaiming the doctrine of natural immortality, we do not relinquish the natural love for that most priceless boon. Eternal life is as dear to us as it can be to any; and it becomes more precious as we realize that it is the purchase of Jesus' blood; and without an interest in that blood, we remain deprived of that life. Will the reader kindly and considerately follow us through a short series of articles in which we shall endeavor to show what the Bible teaches upon this most important topic.

Considering technical words only, the question is soon settled. The word "immortal" occurs but once in the Scriptures, the following is the instance: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." 1 Tim. 1:17.

The substantive form of the word "immortality," occurs in the Bible five times, and we will quote each reference. In Rom. 2:7 we read, "To them who by patient continuance in well doing seek for glory and honor and *immortality*, [God will render] eternal life." Immortality, then, is to be sought for, and obtained by well doing. It cannot be true that all men now possess it. In 1 Cor. 15:51-55 the word occurs twice in connection as follows: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" The next use of the word we find in 1 Tim. 6:15, 16: "The King of kings and Lord of lords; *who only hath immortality*." And again in 2 Tim. 1:10: "Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." That is the entire record; but so far from ascribing immortality to man in the present state, it affirms directly the contrary, that God only hath it, and he will "render" it to those who seek for it by "patient continuance in well doing," and this will be "at the last trump."

THE SPIRIT OF CHRIST.

S. N. H.

THE precious blood of the Son of God, which was shed for the salvation of mankind, tells the worth of the soul. And he who, for the sake of sordid gain, will neglect laboring for the salvation of others, and will let worldly interests come in between him and such labor, deceives himself if he thinks he is possessed of the Christian religion. Christ left riches, honor, and glory, and took upon himself poverty in the extreme. He had not where to lay his head. Yea, we did esteem him smitten of God and afflicted. He was despised by men; yet he went about imparting life to the dead, health to the sick, and joy to the sorrowing. This was the missionary spirit as exemplified in the life of the Son of God. And if we have not the spirit of Christ, we are none of his.

It is said of an emperor and warrior that when he had taken some golden images of the apostles from the Catholics, and had melted them into coin, he put them into circulation, saying, "Go about doing good, as the apostles did whom you represent." The same should be said of Christians. Instead of being like a stationary guide-board, bearing the name "Christian," and pointing to heaven in a formal manner, we should be active in scattering the seeds of truth, and exerting a holy influence upon all with whom we come in contact. Our talent is to be returned with usury. If we would wear a starry crown, souls must be saved through our instrumentality. He that turneth many to righteousness shall shine as the stars forever and ever.

Disinterested acts of benevolence will alone secure this. Selfishness will not; it cannot save a single soul. A stream can rise no higher than its fountain. If the motive be selfishness, the fruit will be of the same nature. If the motive be purely unselfish, like that principle which Christ brought from heaven, it will bring forth fruit unto eternal life. There is no failure in this matter. What we sow, we shall also reap. If we sow unto the flesh, we shall of the flesh reap corruption. If we sow unto the Spirit, we shall of the Spirit reap life everlasting. This is the true missionary spirit that will bring souls to Christ.

The heart must first be changed, and become gentle, easy to be entreated, full of good fruits, without partiality or hypocrisy. It is God who gives this work success, and therefore it must be by the aid of his Spirit that the act is performed.

Then God's Spirit will affect hearts. When it is fully realized that God alone gives the increase, and the spirit of disinterested affection is the Spirit of Christ, it will be considered a privilege to sacrifice for the advancement of the work of God, and with the apostle, we can exclaim: "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

CATHOLIC AUTHORITIES ON THE CHANGE OF THE SABBATH.

G. I. B.
SUNDAY AUTHORITY.

In a Roman Catholic work entitled "The Shortest Way to End Disputes about Religion," by the Rev. Robert Manning, approved by the Rt. Rev. Bishop Fitzpatrick, Coadjutor of the Diocese of Boston, Mass., page 19, we find the following:—

"As zealous as Protestants are against the church's infallibility, they are forced to depend wholly upon her authority in many articles that cannot be evidently proved from any text of Scripture, yet are of very great importance.

"1. The lawfulness for Christians to work upon Saturday, contrary, in appearance, to the express command of God, who bids us 'keep the Sabbath holy,' and tells us the seventh day of the week is that day.

"2. The lawfulness and validity of infant baptism, whereof there is no example in Scripture."

"A QUESTION FOR ALL BIBLE CHRISTIANS."

In accordance with the instruction given in the catechisms from which quotations have been made, a Catholic tract, under the above title, makes a precise statement of the positions held respectively by Catholics and Protestants on this question, in the following forcible language:—

"I am going to propose a very plain and serious question, to which I would entreat all who profess to follow 'the Bible, and the Bible only' to give their most earnest attention. It is this: 'Why do you not keep holy the Sabbath day?'

"The command of Almighty God stands clearly written in the Bible in these words: 'Remember the Sabbath day, to keep it holy. 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.' Ex. 20:8, 9. Such being God's command, then, I ask again, Why do you not obey it? Why do you not keep holy the Sabbath day?

"You will answer me, perhaps, that you do keep holy the Sabbath day; for that you abstain from all worldly business, and diligently go to church, and say your

prayers, and read your Bible at home, every Sunday of your lives.

"But Sunday is not the Sabbath day; Sunday is the first day of the week; the Sabbath day was the seventh day of the week. Almighty God did not give a commandment that men should keep holy one day in seven; but he named his own day, and said distinctly, Thou shalt keep holy the seventh day; and he assigned a reason for choosing this day rather than any other,—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says, 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.'

"Almighty God ordered that all men should rest from their labor on the seventh day, because he too had rested on that day; he did not rest on Sunday, but on Saturday. On Sunday, which is the first day of the week, he began the work of creation, he did not finish it; it was on Saturday that he ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.' Gen. 2:2, 3. Nothing can be more plain and easy to be understood than all this, and there is nobody who attempts to deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday. Why do you, then, keep holy the Sunday, and not the Saturday?

"You tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed! but by whom? Who has authority to change an express command of Almighty God? When God has spoken, and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayst work, and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead? This is the most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible, and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or, at least, from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made.

"The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on backward from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country left this particular portion of Catholic faith and practice untouched.

"But had it happened otherwise,—had some one or other of the 'reformers' taken it into his head to denounce the observance of Sunday as a popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other,—all Protestants would have been obliged, in obedience to their professed principle of following the Bible and the Bible only, either to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. And so, in like manner, any one at the present day who should set about, honestly and without prejudice, to draw up for himself a form of religious belief and practice out of the written word of God, must needs come to the same conclusion; he must either believe that the Sabbath is still binding upon men's consciences, because of the divine command, Thou shalt keep holy the seventh day; or he must believe that no Sabbath at all is binding upon them, because of the apostolic injunction, Let no man judge you in respect of

a festival day, or of the sabbaths, which are a shadow of things to come, but the body is Christ's. Either one or the other of these conclusions he might honestly come to; but he would know nothing whatever of a Christian Sabbath, distinct from the ancient, celebrated on a different day, and observed in a different manner, simply because Holy Scripture itself nowhere speaks of such a thing.

"Now mind, in all this you would greatly misunderstand me if you supposed I was quarreling with you for acting in this manner on a true and right principle,—in other words, a Catholic principle, viz., the acceptance, without hesitation, of that which has been handed down to you by an unbroken tradition. I would not tear from you a single one of those shreds and fragments of divine truth which you have retained. God forbid! They are the most precious things you possess, and by God's blessing may serve as clues to bring you out of that labyrinth of error in which you find yourselves involved, far more by the fault of your forefathers, three centuries ago, than by your own. What I do quarrel with you for is, not your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one. You keep the Sunday, and not the Saturday; and you do so rightly; for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism to the unvarying tradition of above fifteen hundred years.

"We blame you, not for making Sunday your weekly holiday, instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act, we do the same as yourselves in this matter; we too no longer observe the ancient Sabbath, but Sunday in its stead; but then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so doing from a book; but we derive it from a living teacher, and that teacher is the church. Moreover, we believe that not everything which God would have us to know and to do is written in the Bible, but that there is an unwritten word of God which we are bound to believe and obey, just as we believe and obey the Bible itself, according to that saying of the apostle, 'Stand fast, and hold the traditions which you have learned, whether by word, or by our epistle.' 2 Thess. 2:14. [Douay Bible.]

"We Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed, namely, the authority of 'the church of the Living God, the pillar and ground of the truth' (1 Tim. 3:15); whereas, you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but we follow it, believing it to be a part of God's word, and the church to be its divinely appointed guardian and interpreter; you follow it, denouncing it all the time as a fallible and treacherous guide, which often 'makes the commandment of God of none effect.'"

And finally, W. Lockhart, B. A., of Oxford, in the Toronto (Catholic) *Mirror*, offered the following "challenge" to all the Protestants of Ireland; a challenge as well calculated for this latitude as that. He says:—

"I do therefore solemnly challenge the Protestants of Ireland to prove, by plain texts of Scripture, the questions concerning the obligation of the Christian Sabbath, 1. That Christians may work on Saturday, the old seventh day; 2. That they are bound to keep holy the first day, namely, Sunday; 3. That they are not bound to keep holy the seventh day also."

These extracts and others given before might be multiplied, but ought to be sufficient to show to any candid person the position taken by that church upon this point. It will be noticed that many of these come from catechisms and other doctrinal works which are officially issued by the Catholic Church itself. There can be no higher evidence of the position of a denomination than its doctrinal books put forth to teach its own people. Thus the Papal Church acknowledges point-blank that it has dared to change the law of God by "substituting Sunday for Saturday." It puts forth this claim to all the Protestant world as the highest evidence of its authority.

THE PAPACY.

DANIEL SEVENTH.

E. J. W.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:7, 8.

SINCE the four beasts represented the four universal empires of earth (Dan. 7:17, 18), it follows that the fourth beast represents the fourth kingdom, or Rome, of whose iron monarchy we have already read.

But Daniel was not completely satisfied with the first answer given by the angel. From his connection with Nebuchadnezzar's dream he must have known the main features of these four kingdoms; but there were some particulars upon which he desired more light. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." Dan. 7:19, 20.

The answer to this request was given as follows: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, . . . and the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Dan. 7:23, 24.

The fourth beast was the fourth kingdom, Rome, and the ten horns, it is plainly stated, "are ten kings that shall arise," that is, ten parts into which the Roman empire should be divided. This division is mentioned in Dan. 2:41. It was effected by the incursions of the barbarous tribes which dismembered the Roman empire in the fourth and fifth centuries, the history of which is so graphically described by Gibbon.

After the division of the Roman empire was completed, which was in A. D. 476, another power was to arise, and in its rise was to pluck up three of the first kingdoms by the roots. There is so general an agreement by all commentators in regard to this "little horn" which had eyes like the eyes of a man, and a mouth speaking great things" (Dan. 7:8), that we risk nothing in saying at once that it represents the papacy. The characteristics given in Dan. 7:8, 20, 21, 25, are met in the papacy, and in no other power. It uprooted three kingdoms to make room for itself; and as if to show the fulfillment of the prophecy, the pope's tiara is a triple crown. Such a crown is worn by no other ruler. The three kingdoms that were plucked up will be named a little further on.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan. 7:25. If we find that these three specifications apply to the papacy, then it will be useless to look further for an application of the little horn. We will consider them in detail.

1. "He shall speak great words against the Most High." It is a notorious fact that the pope is styled the "Vicar of the Son of God," indicating that he fills the office of Christ. Paul, speaking of the papacy, which he calls the "man of sin" (2 Thess. 2:3, 4), says that he "exalteth himself above all that is called God or that is worshiped." This is a parallel to Dan. 7:25. It is fulfilled in the pope's claim to have power to grant indulgences, a thing which God himself has never promised to do. Further, it is fulfilled in the papal dogma of infallibility. This dogma was ratified by the council of 1870, and the following is a portion of the decree:—

"And since by the divine right of apostolic primacy the Roman pontiff is placed over the universal church, we further teach and declare that he is the *supreme judge of the faithful*, and that in all causes, the decision of which belongs to the church, recourse may be had to his tribunal, and that none may re-open the judgment of the apostolic see, than whose authority there is no greater, nor can any lawfully review its judgment."—*The Vatican Decrees, by Dr. Phillip Schaff.*

Although this dogma was ratified in 1870, it has been

held for centuries, as is shown by the following monstrous assertion in one of the Roman decretals:—

"If the pope should become neglectful of his own salvation, and of that of other men, and so lost to all good that he draw down with himself innumerable people by heaps into hell, and plunge them with himself into eternal torments, yet no mortal man may presume to reprehend him, forasmuch as he is judge of all, and to be judged of no one."—*Quoted by Wylie, History of Protestantism, book 5, chap. 10.*

Monsignor Capel, who was private chaplain to Pope Pius IX., in a pamphlet entitled, "The Pope; the Vicar of Christ; the Head of the Church," gives a list of titles and appellations that have been given the pope in various church documents, and from this list we select the following:—

"Most Divine Head of all Heads; Holy Father of Fathers; Pontiff Supreme over all Prelates; The Chief Pastor, Pastor of Pastors; Christ by Unction; Melchizedek in Order; High Priest, Supreme Bishop; Key-Bearer of the Kingdom of heaven; Supreme Chief, Most powerful Word; Vicar of Christ; Sovereign Bishop of Bishops; Ruler of the House of the Lord; Apostolic Lord and Father of Fathers; Chief Pastor and Teacher and Physician of Souls; Rock, against which the proud Gates of Hell prevail not; Infallible Pope; Head of all the Holy Priests of God; Chief of the Universal Church; Bishop of Bishops, that is, Sovereign Pontiff."

These titles, and many others equally blasphemous, including "The Lion of the Tribe of Judah," the pope receives as his own by right. In our own enlightened age, this title has been given to Pope Leo XIII. by his servile flatterers, in whose eyes "His Holiness" is a divine being. No other power on earth has ever so opposed and exalted itself against all that is called God, or that is worshiped; so that the pope sitteth in the temple of God, "setting himself forth as God." 2 Thess. 2:4, revised version.

2. "And shall wear out the saints of the Most High." When we come to this particular, the evidence is overwhelming. Both time and language would fail to do justice to the matter. Prominent among papal atrocities is the massacre of St. Bartholomew's Day. On the 24th of August, 1572, was begun in Paris one of the most horrible, cold-blooded massacres that history records,—that of the Huguenots. The king himself, Charles IX., took part in it, shooting down many of those who were attempting to escape the fury of his soldiers. The number slain throughout France on this occasion is placed by the best authorities at seventy thousand.

But the saints were to be *worn out*. This implies more than outright slaughter. We quote one paragraph from the account of the imprisonment of the Waldenses, when, at the command of Louis XIV., who was the obedient servant of the pope, they had been driven from their valleys:—

"We know not if ever before an entire nation were in prison at once. Yet now it was so. All of the Waldensian race that remained from the sword of their executioners were immured in the dungeons of Piedmont! . . . And how were they treated in prison? As the African slave was treated on the 'middle passage.' They had a sufficiency of neither food nor clothing. The bread dealt out to them was fetid. They had putrid water to drink. They were exposed to the sun by day and to the cold at night. They were compelled to sleep on the bare pavement, or on straw so full of vermin that the stone floor was preferable. Disease broke out in these horrible abodes, and the mortality was fearful. 'When they entered these dungeons,' says Henri Arnaud, 'they counted fourteen thousand healthy mountaineers; but when, at the intercession of the Swiss deputies, their prisons were opened, three thousand skeletons only crawled out.'—*History of Protestantism, book 16, chap. 13, paragraph 18.*

How many millions of martyrs have been put to death in the name of Christianity, by that most unchristian and antichristian power, the papacy, will never be known until the dead, small and great, stand before God. In this way, perhaps, more than by its wonderful pretensions and blasphemous titles, has the papacy spoken great words against the Most High; because since it professes to be Christian, it has caused the enemies of Christ to revile the Christian religion, which they ignorantly supposed to be responsible for so many outrages. The papacy has done more to make infidels than all other causes combined.

3. "And think to change times and laws." The papacy has not hesitated to lay impious hands even upon the laws of God, and has remodeled the ten commandments to suit herself. To allow for her image worship, she has expunged the main portion of the second commandment, adding the remainder to the first, and has divided the tenth in order to make the number good.

Without stopping to discuss whether or not the Bible authorizes the change from the Sabbath of the com-

mandment to the first day of the week, it is sufficient to note that the Catholic Church *claims* that it has made the change by its own authority, thus arrogating to itself the power to undo the decrees of God. That it does expressly set itself above the Bible, is further shown by the following from "A Sure Way to Find out the True Religion":—

"Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, 'Remember the Sabbath day, to keep it holy' (Ex. 20:8), which is Saturday, and not Sunday; therefore the Bible does not contain all things necessary to salvation and consequently cannot be a sufficient rule of faith."—*Pages 95, 96.*

But the Bible is a sure and sufficient guide in all things. "All Scripture is given by inspiration of God, and 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. "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:5, 6. Whatever varies in the slightest degree from the Scripture standard, must be wrong. He who adds to his words will be found to be a liar. Now, since the papacy does add to the words of the Lord, and boasts of its power to do so, it follows that it is one with that system of religion of which Paul says that its votaries "changed the truth of God into a lie, and worshiped and served the creature more than the Creator." Rom. 1:25. It puts a man in the place of God, and boasts of its power to change the words of God, and to command the consciences of men, contrary to the decrees of God; and thus it exalts itself above God. What greater words could be spoken against the Most High?

FAMILY DEVOTIONS.

J. O. C.

THERE is no duty enjoined on the Christian which carries in its performance a more potent influence for good than that of family devotion. Not only is the actual participant benefited, but there is a solemnity attending family worship when properly conducted that extends to all who may compose the family circle, causing them to pause and reflect upon the goodness and mercy of God.

Especially is this the case with unconverted children. "All the duties of religion," says Dr. Dwight, "are eminently solemn and venerable in the eyes of children. But none will so strongly prove the sincerity of the parent, none so powerfully awaken the reverence of the child, none so happily recommend the instruction he receives, as family devotions, particularly those in which petitions for the children occupy a distinguished place."

We believe it to be the duty of every parent who professes to love God to see that family devotions are kept up. Says the psalmist, "Evening, and morning, and at noon will I pray, and cry aloud; and he shall hear my voice." The prayers of Cornelius came up before God for a memorial, and God highly favored him for his faithfulness in calling upon him with all his house, by sending a special message telling him what he ought to do. May not God remember us also by our prayers, and send the truth into the hearts of our children and friends?

Especially should the mother pray with and for the children. Next to the divine efficiency, her influence is all-pervading, and most powerful. The characters she traces upon the heart of her child are deep and indelible, as though written with a pen of steel. She may have passed away, yet they remember her prayers. Her influence is still powerful to enforce those early lessons, and mould the mind into durable form. "One thing," said a young man converted from infidelity, in relating his experience, "I could never get over; that was, the pious example and conversation of my mother. I had fortified myself against the truth by the aid of Hume and Voltaire; yet whenever I thought of my mother, I had the secret conviction, which nothing could remove, that there was a reality in religion."

There is a latent power connected with the devotions at the family altar which will reveal itself at some time. Though the family may have been broken up and scattered, yet as the memories of home throng the mind, the morning and evening prayer circles will be lived over again, and early impressions for good will be revived, which may result in true penitence and reform. Then let every family have its altar of prayer.

Bible Student.

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

BIBLE-READING.

THE TRUE ISRAEL.

1. To whom was the name Israel first given?

"And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28.

The word means "a prince of God," or "one who prevails with God."

2. The name was transmitted to Jacob's descendants.

"Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt." Ex. 3:16.

3. The Lord recognizes the name and acknowledges the people as his own.

"And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn; and I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." Ex. 4:22, 23.

4. He makes a covenant with them by which they become an especially favored people.

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:3-6.

5. "Israel" comes to have a spiritual signification and is used to indicate the people of God in the gospel age.

"For out of thee shall come a Governor, that shall rule my people Israel." Matt. 2:6.

6. The privileges of the new covenant were intended for and offered to the Jews.

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants." Rom. 9:4.

"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Heb. 8:8.

7. They proved themselves unworthy of them.

"Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:43.

8. God no longer respects national distinctions.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35.

9. The literal children of Abraham are not necessarily of the true Israel.

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham are they all children; but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9:6-8.

10. The true Israelite or Jew is only recognized by the acceptable condition of the heart.

"For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

11. The twelve tribes are still recognized in this dispensation, and embrace the people of God.

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." James 1:1.

12. How are Israelites now distinguished?

"Know ye therefore that they which are of faith, the same are the children of Abraham. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:7, 29.

13. The Jews or natural Israel having been broken off because of unbelief, and the Gentiles having been "grafted in," to whom do the privileges and promises which God had made to his people now revert?

Ans. They still pertain to the true Israel, Christ's people, the children of Abraham by faith.

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou barest not the root, but the root thee." Rom. 11:17, 18.

14. How may the literal Israel partake of them?

"And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again." Rom. 11:23.

15. How are the remnant who shall be finally "gathered" described?

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." Zeph. 3:13.

"And in their mouth was found no guile; for they are without fault before the throne of God." Rev. 14:5.

It is evident that this is the spiritual rather than the literal Israel.

SEALING OF THE SERVANTS OF GOD.

R. F. COTTRELL.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

LEADING events of history may be given in chronological order; but to write out every event of the history of the world, or of any country, so that everything shall be recorded in the exact order of time in which it occurred, has never been, nor ever will be, attempted. So it is in prophecy, which is history given before the events occur.

In the opening of the seven seals of Rev. 6-8 is given a regular succession of events to transpire in connection with the church during the whole age, from the days of the primitive Christian church down to the second coming of Christ. The events to take place under the opening of the sixth seal are the great earthquake of 1755 which destroyed the city of Lisbon; the darkening of the sun and moon in 1780, the falling of the stars in 1833, and the great day of wrath which follows immediately upon the close of probation and reaches to the second advent of Christ. Rev. 6:12-17. The succession of events under this seal begins with the signs of Christ's coming at hand, and ends with the day of wrath.

But something of importance in connection with these events remains to be told, and chapter 7 intervenes between the description of the events under the sixth seal and the opening of the seventh. This chapter gives an account of the sealing of the servants of God preparatory to the troubles that are coming in the day of wrath; the last work of the gospel while men are upon probation.

The sealing therefore is a work to be done during the period of the sixth seal, after the signs in heaven of the coming of Christ have appeared, and before the winds are loosed and the great day of wrath is come. It is a special work of preparation for the people of God, that they may stand secure in the time of trouble. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. How important that the servants of God should heed the voice of the Master, watch the signs of the times, and pray for a preparation to stand secure in the day of wrath.

Winds, in the text, are a symbol of wars; the four winds—winds from all the cardinal points—signify the general wars in every quarter of the globe which have been foretold by the ancient prophets in

connection with the great day of God's wrath. See Zeph. 1:14-17; 3:8; Jer. 25:29-33; Joel 3:9-13. Angels of God can hold in check the elements of strife, or they can let them loose, and thus "hurt the earth and the sea." They have a charge to hold them until the closing work of the gospel is done. According to prophecy, the nations will be angry, and their anger will be followed by the wrath of God. Rev. 11:18. In this time of trouble the servants of God are to "be delivered, every one that shall be found written in the book." Dan. 12:1. The sealing work will determine who of all the living shall be found written there.

The third angel's message of Rev. 14:9-12 is evidently the last merciful warning before the outpouring of the unmingled wrath of God, and consequently is the sealing message. It has the seal of the living God as its most distinguishing characteristic. It warns all against receiving the seal, or mark, of the beast upon pain of drinking of the wine of God's wrath without mixture. The winds of general war must be held back while this warning prepares the servants of God to stand secure when the winds are no longer restrained, but the time of trouble and distress is fully come.

Seal and mark, as used in these passages, have the same meaning, and signify simply a sign or token. It is not a literal brand or mark upon the flesh like "the sign of circumcision, a seal," or "a token, of the covenant" that God made with Abraham (Gen. 17:11; Rom. 4:11), but something fully as manifest to the observer—a practically distinguishing sign. One version of our text has it, "Having the sign of the living God," and, "Till we have signed the servants of God." Let it be noticed that it is an outward manifestation of allegiance, and not the inward work of the "Spirit of God, whereby ye are sealed unto the day of redemption."

The two marks or signs—that of the living God, and that of the beast—are evidently in direct opposition to each other; and since those who heed the warning against the worship and mark of the beast are distinguished as those "who keep the commandments of God," etc., it is fair to infer that the seal of God—his sign or token—is to be found in his commandments, or law, and is a sign of allegiance to the one true and living God, as distinguished from all other gods or lords who may claim our fealty and worship. Those who have the Lamb's "Father's name," or, as rendered by Whiting (I quote from memory), "his [the Lamb's] name and that of his Father," written in their foreheads, are without doubt those who honor the name of God by obedience to his law. Rev. 14:1. The mark of the beast also is called "the mark of his name," literally meaning the mark of his authority.

"The seal of an earthly monarch is the sign or mark of his authority. It is that which makes valid those laws or decrees which he promulgates. It shows his title of royalty, the extent of his dominion, and his right to reign. Now the Sabbath makes valid the law of God. It is the only part of the law that shows who the lawgiver is, and that distinguishes him from other gods. It shows him to be the Lord thy God, the Creator of heaven and earth and all that in them is, and thus furnishes us with his title of royalty, the extent of his dominion, and his right to reign. Therefore the Sabbath may with propriety be called the seal, or sign, of God. Indeed, it is the only thing in the Bible that is said to be a sign between God and his people, that they may know that he is the Lord. Read Eze. 20:12, 20; Ex. 31:13, 17. And whenever the sacred writers, whether under the old or the new dispensation, undertake to distinguish the living God from false gods, an appeal is invariably made to the fact that the true God made heaven and earth, which fact lies at the foundation of the Sabbath institution. Read Ps. 115; Jer. 10; Acts 14:8-15; 17:22-29. In truth, it were impossible to distinguish the true God from idol gods by any part of the law except the fourth commandment."

Missionary.

SOUND THE REVEILLE.

BEAT the drums and wave the banners,
Sound the reveille!
Fill the air with glad hosannas.
Sound the reveille!
Rank on rank the right is leading,
Forward! there is no receding;
Sound the reveille!

Bright our altar-fires are glowing,
Sound the reveille!
Strong the hearts of men are growing,
Sound the reveille!
Bright the dream of poet-sages,
Writ on Inspiration's pages,
Gliding down the silent ages,
Sound the reveille!

Loud the morning drums are beating,
Sound the reveille!
Soldiers, on! there's no retreating,
Sound the reveille!
O, the faded skies will brighten,
And our burdened hearts will lighten,
And our sin-stained robes will whiten,
Sound the reveille!

O, that day foretold in story,
Sound the reveille!
Sweeps from glory unto glory,
Sound the reveille!
Up, awake! the skies are clearer,
And the truth of God is dearer,
Onward! home and heaven are nearer,
Sound the reveille!

—Toria A. Buck, in *Messiah's Herald*.

THE WORK IN AMERICA.

It was stated in an article lately published by a contemporary that the entire system of truth as taught by the S. D. Adventists rested upon their delineation of the prophecy of Revelation 13 concerning the two-horned beast. But this is utterly untrue, as every candid person acquainted with our views must admit. On the contrary, there is not a single point of doctrine or precept which necessarily depends at all upon our understanding of the chapter.

But while this statement referred to is incorrect both in letter and spirit, it is true that as a people we have ever since the inception of our work, over forty years ago, taught that the work ascribed to the two-horned beast in Rev. 13: 11-17 would be performed by the United States government. The power symbolized by "the beast" in the first part of the chapter is by every Protestant commentator said to be the papal church, or Rome under papal control. The beast having "two horns like a lamb" is said to cause an image to the first beast to be made, to require the worship of that image, and that all should receive the mark or sign of the authority of the first beast.

Seventh-day Adventists have claimed that as the first symbol was essentially a representation of the union of Church and State—the enforcement of ecclesiastical dogmas by civil laws and penalties, an image to that power would be a similar union; and that this would be effected in the United States. As for the mark of papal authority, we read what it is in one of the catechisms of the Catholic church called an "Abridgment of Christian Doctrine," in the following question and answer:—

"How prove you that the church hath power to command feast days and holy days? Ans. By the very act of changing the Sabbath into Sunday, which Protestants themselves allow of." Hence the natural conclusion was that in the great American Republic Sunday-keeping would become a civil institution enforced by law under penalty.

But the constitution of the country forbids such enactments, so that the opposers of our views have always contended that such a fulfillment would be impossible. And the liberty-loving temper of the people always seemed directly opposed to the success

of the movement, should it ever originate. But it did originate in the formation of the National Reform Association a few years since. And during the last session of Congress, a bill was introduced by Senator Blair providing for a suitable amendment to the national constitution, and for the passage of such legislation as would place Sunday observance under the protection of the statute laws of the land.

During the interval, the religious element of society, led by various organizations, have exerted themselves to create popular interest and favor for the proposed steps, and as the result petitions containing over six millions of names have been presented to the present Congress favoring the adoption of the measure.

This gigantic move in the fulfillment of prophecy is a surprise even to our own people, who have for so long been anticipating it. And there seems to be a disposition to strive with God's help to stand for the downtrodden Sabbath. This question has great significance to us; for the movement, if it succeeds, is sure to be followed by persecution against those who persist in obeying the commandments of God. And not only this, but this work for Sunday laws is that against which the third angel's message of Revelation 14: 9 directs the most solemn and fearful warning to be found in the Word of God. And it is closely followed by the coming of the Son of man on the white cloud. Surely when we see these things being acted out before our eyes, we can but be impressed with a sense of the position in which we stand.

Over two hundred thousand copies of the *American Sentinel*, the paper published by S. D. Adventists to meet this movement, were circulated in one month. Lectures are being given and publications distributed to inform the public of the nature of the enterprise and its results. Petitions are being circulated by the friends of religious freedom to check this threatened union of Church and State; and a committee of able men are appointed to attend the session of Congress and do all that can be done to defeat the measure.

This can but give an impetus to the work of present truth over the world. Surely the time has come when every one should be found at the post of duty, and giving the people "meat in due season."

SWITZERLAND.

It has recently been my privilege to visit for the first time some of the churches in Switzerland. Oct. 18-22 was spent with the church at Lausanne. Here is where Bro. Conradi held his first series of meetings in Switzerland. Lausanne is a city of 30,000 inhabitants, and is beautiful for situation. It is located half-way up the northern shore of Lake Geneva; and from its streets the lake can be seen for many miles,—from the Castle of Chillon on the east, nearly to Geneva on the southwest. The southern shore of the lake is walled by the Alps, which rise more than a mile high almost perpendicularly from the water, and are snowcapped most of the year. The northern shore has gently sloping banks, which are covered with almost continuous cities and villages, and terraced vineyards, interspersed here and there with castles, and mansions of the wealthy. The eastern extremity of the lake, at the mouth of the Rhone, is most beautiful. The rocky cliffs rise one above another to the height of more than a mile. Below, they are green with foliage; above, white with snow; and while the atmosphere above is boisterous with winds, the waters of the lake below are quiet and peaceful. It would be difficult for nature to combine so as to form a more sublime or more beautiful scene. Thousands of tourists, principally from England and America, visit this, one of the most lovely of nature's retreats. Many spend more or less of the summer season here, and some of the English dwell here the year round. Several steamers are kept busy conveying tourists to and fro. In Geneva and Lausanne, many large

hotels are filled with travellers from the principal countries of Europe and America.

These two cities have acted a prominent part in reforms in the past, and are noted to-day for their freedom from religious bigotry. Few cities are so tolerant in religious matters. Geneva was for years the home, and place of labor, of Calvin; and it still has a wide-spread influence as a Protestant theological center. At its university are students from all parts of Europe. These several favorable features combined make it a promising and important field for the introduction of the truth. During the past summer, all the cities about the lake have been canvassed for "Life of Christ" (French and German), and many copies sold. The influence of the book is good; we have received many testimonials respecting its favorable reception by the people.

The church at Lausanne have been active in distributing French, German, and English journals, and have kept the hotels well supplied with the *Herold*, *Les Signes*, *Present Truth*, and *Good Health*. These have been read with care, commendatory notes having been written on the margin of many articles. But at Geneva, really the most important place, there are no Sabbath-keepers; and as the Swiss Conference is not able to maintain workers there, very little has been done in that city. But we trust another season will not pass without seeing the work begun there. The few brethren that we have in the vicinity of Lake Geneva are mostly poor, and can do but little; yet they are faithful to the extent of their ability. One brother, a tailor, frequently works from four o'clock in the morning till ten o'clock at night, and would think himself fortunate, could he earn twenty dollars per month, at that; yet he donates to the cause, and finds considerable time for missionary work.

Here is a center to which influential people come, and from which they go to all parts of Europe. Unlike the great thoroughfares where the bustle and hum of business and excitement of worldly pleasure distract the mind, and render it unfit for religious thought and meditation, Lake Geneva is a quiet resort, where the grandeur and sublimity of nature impress the mind with sober thoughts and a deeper reverence for God. How fitting that the truth should be presented for consideration under such circumstances! Seed sown here might bear fruit in all parts of Europe, and missions in foreign lands, as Geneva has many theological students and also young men educating for foreign missions. Geneva is a stronghold of Protestantism, and a religious gateway to many nations.

At Schaffhausen, Elder James Erzenberger is in the midst of a course of lectures in German. At no place during the past year has he met such decided opposition; but in the midst of all, a good interest has been awakened, and there is prospect of fruit. In general, the work is onward in this field; the workers are of good courage; we never had more ground for encouragement than at present.

H. P. HOLSER.

THE WORK IN HOBART.

The following items concerning the work in Hobart, Tasmania, are gathered from a private letter by Pastor M. C. Israel written under date of Jan. 12:—

"Last Sunday eight persons were baptized, and our quarterly meeting was put off until to-day that they might take part with us. We had an excellent meeting. Six were taken into the church, and one more signed the covenant. Forty-six have united with the church since its organization; of these, one has apostatized, and two have been transferred to Melbourne, making the present membership forty-three. Sixty-seven, in all, have signed the covenant, and fifty were present at the ordinance meeting to-

day. Seven, and perhaps more, are to be baptized next Sunday. The work here is quite encouraging. We hear of new ones getting interested, and are visiting and holding Bible-readings with them.

"There seems to be a remarkable opening for meetings at Port Esperance. I intend to hold meetings here during the present week, and go there the first of next week."

THE UNITED STATES.

FLORENCE, KANSAS.

THREE more have signed the covenant at Florence since my last report, making twenty-eight in all. A leader, clerk, and treasurer have been elected. The tithing system was adopted by unanimous vote. A good Sabbath-school is maintained, also Sabbath and mid-week prayer-meetings.

JOSEPH LAMONT.

NORWICH TOWN, CONNECTICUT.

I HAVE just returned to this place after a four weeks' absence, occasioned by the death of my little boy under very sad circumstances. We pitched our tent and began meetings here last June. There were then but three or four Sabbath-keepers in the place; but, by God's blessing, there is now a company of nearly forty rejoicing in the truth. About the first of September we held a meeting to consider the advisability of building a house of worship, which is now nearly completed. G. E. FIFIELD.

CLEVELAND, OHIO.

For the last two months there has been a company of seven at work among the people. Our canvassers have been working principally for the new book, "Great Controversy," and they have met with good success. The Bible-reading work has also been blessed of the Lord. Our church membership is increasing rapidly. The church now numbers sixty-five. There are also quite a number more who will be ready to join soon, and a score of others who are keeping the Sabbath, that we trust will come in later. Besides these, there are many who are now interested, and new ones are becoming so all the time. J. E. SWIFT.

NORWAY.

BRO. BRORSEN writes from Bodö: "On the island of Andenäs the Baptists received me kindly, and I held several meetings in their chapel. They were interested in the truths of the Bible, especially in the prophecies. After an absence of four weeks, I again returned to Hasselöen, where I have labored most. Here thirteen persons were buried with Christ in baptism. They rejoiced greatly as we met together to celebrate the ordinances of the Lord's house. I have held three meetings on Bodö, in the hall of the Good Templars. Here six persons have begun to serve the Lord.

"I have now experienced keeping the Sabbath in the vicinity of the North Pole. The sun appears far up in the horizon at midnight, but for more than two hours the animals in the field, as well as the birds, are quiet as though it were night. One can very well find out the close of the twenty-four-hour day by the position of the sun. In the summer we close and begin the twenty-four-hour day when the sun begins to rise on the horizon, and in the winter when the light of day passes away from the heavens, which is clearly seen at the North Cape. Brethren here in Norland find that there is no difficulty in keeping the commandments of God, when people are willing to set aside their own conveniences in order to obey the Lord."

In the blackest soils grow the richest flowers, and the loftiest and strongest trees spring heavenward among the rocks.

News Summary.

There were 38,000 marriages in South Australia last year.

Not far from Chattanooga, Tennessee, a rich deposit of lubricating oil has been found at a depth of 1000 feet.

Parliament has refused by a vote of nearly six to one to sanction the opening of the British Museum on Sundays.

An anti-slavery journal, the *Imperial Mail*, is edited and printed by three little grandsons of the Emperor of Brazil.

In Servia 15 men and women have been imprisoned, their real offense being, it is believed, that they are Christians.

The Mormon apostles have completed the organization of a church in British Columbia on anti-polygamous principles.

The *Economist* estimates that there were 5,107,000 tons of sugar consumed by all the inhabitants of the world last year.

England proposes to add to her navy next year eight first-class men-of-war, a score of swift cruisers, and many torpedo vessels.

Protestant evangelistic work is making good progress in Catholic Belgium; churches have been formed in a large number of towns and villages.

It is said that James G. Blaine, a well-known statesman, has accepted the chief place in the Cabinet of the newly elected President of the United States.

The Prussian Diet was opened on Jan. 14 by the Emperor. In his speech, Emperor William expressed the belief that peace is assured at least for some time to come.

The Florida orange crop is estimated at 3,000,000 boxes; this is more than double the product of any previous year. There are on an average 150 oranges in a box.

New South Wales has just been passing through a Ministerial crisis. A new Cabinet, composed of gentlemen of protectionist principles, has been formed, with Mr. Dibbs at its head.

According to the *Hebrew Student*, 60,000 copies of Franz Delitzsch's Hebrew translation of the New Testament have been sold, many of them among the Jews of Austria and South Russia.

According to the census of 1880, the wealth of church members in the United States amounts to 9,000,000 dollars. The sum annually contributed to missions is an average of one dollar in 1,586.

The Waldensian Church in Italy has thirty-seven pastors, and employs eighty-five men and women as evangelists, Bible-readers, teachers, etc., of whom fifty-two are converts from Catholicism.

The annual Indian appropriation of the United States (273,000,000 dollars, including what it costs to fight the red man) would support the entire number, adults and children, in the best colleges in the country.

In the Church of England, the "Protestant reformed church established by law," the sacrifice of the Mass and Mariolatry, each distinctly Catholic in its character, are gaining ground and are actively propagated.

A wealthy syndicate, composed of English and French speculators, have gained possession of 200 square miles of territory in Dutch Borneo. The land is said to be auriferous, and is to be used for mining purposes.

The Governor of Victoria, Sir Henry Loch, together with his family, is about to visit England to be gone six months. During his absence the government will be administered by Sir W. C. F. Robinson, at present Governor of South Australia.

Mr. Garvan, the new Treasurer of New South Wales, states that the public account has been overdrawn to the extent of £1,300,000, £2,100,000 of trust funds have been expended, and other sums to the amount of £170,000 have been obtained from the banks. He will certify no payments until there are funds to meet them.

King William of Holland, who is nearly 72 years of age, is dangerously ill. The heir to the throne is a little princess not yet nine years of age. It is feared that the fine water-front of the Netherlands, together with the 700,000 square miles of colonial territory, may prove a temptation to Germany too strong to be resisted, should the government of that kingdom pass into weak hands.

An odd book for private circulation is soon to be published in New York, containing a catalogue of the very wealthy men of the United States. About forty years ago a similar book was printed, and the standard of wealth was then fixed at 100,000 dollars; now it is 1,000,000.

According to an official estimate, the population of the Australian colonies at the close of 1887 was 3,551,751. The wheat crop was estimated at 47,500,000 bushels, and the number of sheep owned was nearly 98,000,000.

The Glasgow Exhibition, which was opened in May last, has been the largest held in the United Kingdom since the London International Exhibition in 1862, and by many it is said even to surpass that. The buildings and grounds occupied 66 acres.

The Government of Victoria has loaned £50,000 to the Cobuna Irrigation Trust, to be used in carrying out a scheme to irrigate 90,000 acres of land from the Murray River. The entire cost of the enterprise is estimated at £112,000.

The "Woman's Mission to Women," London, is a society that aims to rescue the fallen and aid the distressed. Since its establishment, it has aided in various ways 19,829 girls and women, who have been placed in homes or situations, restored to friends, etc.

Native converts in Japan, with average wages of less than twenty-five cents a day, last year contributed 27,000 dollars to mission work. During the year, 3,640 adults were baptized, making a total membership of 14,815. There are now 193 organized churches, 64 of them self-supporting; 93 native ministers; 69 theological students.

The Presbyterian College at Beirut is reported to have found unusual favor among the Mohammedan authorities. A large number of sheiks and other officials attended the recent Commencement, and expressed themselves as highly pleased with the exercises. Moreover, in the first six months of 1888, 15,000 copies of the Scriptures in Arabic were issued, with the stamp, "By permission of the Board of Public Instruction of the Ottoman empire."

An Indo-European canal, by the way of the Euphrates Valley and the Persian Gulf, is projected. It is claimed that such a canal would realize two important results, those of irrigation and navigation. It would shorten the time in going and coming to Bombay about six days, and fertility would be restored to vast tracts of waste land. It is not considered that the scheme presents any serious engineering difficulties; but the estimated expense is enormous.

Rabbits are among the plagues of Australia and New Zealand; but their skins have been found a somewhat valuable article of export. In the last ten years New Zealand has exported 70,000,000 skins valued at £750,000, and in the same period 29,000,000 have been exported from Victoria. They are used in England for the cheap linings of coats and cloaks; many hats and articles of dyed fur are made of them. The market is flooded at present.

In a lecture before the Young Men's Christian Association of Liverpool, Lord Brassey stated that the area of the British colonies, excluding India, is sixty times that of the United Kingdom; and they have a population of more than eighteen millions, of whom nearly one-half are of our own race. Last year they took from England cotton manufactures to the value of £26,602,000, and iron and steel manufactures to the value of £7,728,411.

In an eloquent address by Lord Dufferin, delivered in Calcutta, he reminds us that the population of that vast empire includes 250,000,000 souls speaking 106 languages. The Indian cosmos consists mainly of two mighty political communities,—the Hindoos, numbering 190,000,000, and the Mohammedans numbering 50,000,000. The people range through the whole scale of civilization from the naked, savage hillmen, with stone weapons, polyandrous habits, and childish superstitions, to the Europeanized native gentleman. The great mass of the people, however, are steeped in ignorance, only 5 or 6 per cent. being able to read and write. India has a frontier of 6000 miles, and a seaboard of about 9000 miles. The guaranteed English capital invested in the country is £200,000,000. Lord Dufferin deprecates agitation in favor of the introduction of a democratic government into this country; he thinks such a move at the present time would be a big jump into the unknown.

Health and Temperance.

ILLOGICAL.

SHE stood beside me while I gave an order for a bonnet; She shuddered when I said, "And put a bright bird's wing upon it."

A member of the Audubon Society was she, And cutting were her comments made on worldly folks like me.

She spoke about the helpless birds we wickedly were harming;

She quoted the statistics, and they really *were* alarming.

She said God meant his little birds to sing in trees and skies; And there was pathos in her voice, and tears were in her eyes.

"Oh, surely in this beauteous world you can find lovely things

Enough to trim your hats," she said, "without the dear birds' wings."

I sat beside her that same day in her own home at dinner. (Angelic being that she was, to entertain a sinner!)

Her well-appointed table groaned beneath the ample spread; Course followed appetizing course, and hunger almost fled.

But still my charming hostess cried, "Do have a reed-bird, dear;

For they are so delicate and sweet at this time of the year!"
—*Cosmopolitan.*

THE WIFE AND CHILDREN OF TOBACCO-USERS.

THE following excellent article from the *People's Health Journal*, indorsed by the *California Medical Journal*, should be read by all, especially those who are addicted to the use of tobacco:—

"In that most excellent book by Meta Landier, 'The Tobacco Problem,' may be found the following: 'The wife of a certain smoker was afflicted with palpitation of the heart, deathly faintness, and hysterical symptoms. Her physician was at first puzzled, but concluded that she was a victim of tobacco poisoning. The unconscious husband, on learning the views of the doctor, instantly abandoned smoking, and was rewarded by the speedy recovery of his wife.'

"The evidence is abundant and overwhelming that children may be poisoned by living in an atmosphere polluted by tobacco smoke. A little girl, under my own professional care, did not respond to remedies that seemed plainly indicated by the symptoms. The patient had a poor appetite, was nervous and constantly ailing, though not at any time seriously sick.

"I was quite puzzled to account for the failure to cure the case. Several weeks passed and still the child did not recover, but was puny, did not grow, and was constantly complaining. It was ascertained that a relative of the child often smoked in the house where the little patient lived. The parents, as well as myself, came to the conclusion that tobacco was in all probability the cause of the illness; and the girl being removed to a place where no one used tobacco, promptly and permanently recovered her health.

"My first hint that tobacco, smoked by another, could do a child any special harm, was from the following article in the *Pall Mall Gazette*: 'I have one child, a little girl not two years old, a fair-haired, blue-eyed pet, who was as healthy as the birds when she was born. For more than a year past—ever since she was old enough to be less in the nursery and more with her father and me—she has ailed mysteriously. I could not say she was ill, yet she was never well. I was kept in a perpetual state of anxiety about her. The symptoms were entire absence of appetite, constant complaint of sickness, stomach and digestion altogether out of order.

"Last August I took her away by myself to a country town, where we stayed two months. After the first week she flourished like a green bay tree;

ate, and drank, and laughed, and played, and kept me forever busy enlarging her garments. I brought her home—not so pretty and delicate in appearance, but robust. In one week all the old symptoms re-appeared; loss of appetite, dark lines under the eyes, restless days, restless nights. Some one suggested the neighborhood did not suit her; and I was about to take her away again, when she caught a severe cold and was confined entirely to one room for three weeks. She recovered her general health completely while shut in her nursery. Appetite, spirits, sleep, all returned. It could not be the neighborhood.

"After her cold she joined us downstairs again as usual, two or three times a day. In less than a week sickness, etc., returned. I racked my brains about drains, wall paper, milk, water, saucepans, and everything in vain—the child slowly wasted. The weather was too severe to take her away. In an agony of mind I noticed one day that so far from outgrowing her clothes, as I had expected, they were too large for her. The little thing was not eating enough to keep up her strength, and we could not coax her to eat. Yet she was not really ill; she ran about and played in a quiet way, and looked fairly well to those who had not seen her more robust.

"Suddenly my husband was summoned into the country. A week after he went, the child began to eat with eager relish. In a fortnight she was her own happy self, full of riotous spirits. "Her father never saw her like this," I remarked one evening, when she was particularly merry and glad, and then the truth flashed upon me. It was his tobacco that made her sick. He has been away now for a month, and the child's limbs daily get firmer and rounder, and she is the merriest, healthiest little mortal possible. He always smoked after breakfast and after lunch with her in the room, neither of us dreaming it was injurious to her. But for his providential absence this time, I doubt whether it ever would have occurred to me; and we might have lost our darling, for she was wasting sadly. It was acting like a poison upon her. This is a true, unvarnished statement, which my nurse can corroborate.'

"If a man does not care for himself, he ought to have regard enough for the welfare of his wife and children to refrain from the use of that which may prove a great injury to them; but, with many, it seems that tobacco is loved more than the members of the household; so the home must be poisoned with the fumes of tobacco, though the health of wife and children be thereby seriously impaired."

BENEFITS OF A SPONGE BATH.

A PROMINENT physician, speaking of special baths and their uses, mentions the sponge bath, the form of bathing where the water is applied to the surface through the medium of cloth or sponge, no part of the body being plunged into the water. He says the practice of systematic, daily sponge bathing is one giving untold benefits to the follower.

Let a person, not overstrong, subject to frequent colds from the slightest exposure, the victim of chronic catarrh, sore throats, etc., begin the practice of taking a sponge bath every morning, commencing with tepid water in a warm room (not hot), and following the sponging with friction that will produce a warm glow over the skin, and then take a five minutes' brisk walk in the open air. See if you do not return with a good appetite for breakfast. After having used tepid water for a few mornings, lower the temperature of the bath until cold water can be borne with impunity.

The daily cold sponging of a sensitive throat and lungs will often result most satisfactorily if persistently and conscientiously followed. The cold ante-breakfast sponge bath should, however, be avoided by the weak person, and the one whose lungs are already diseased, as the reaction following might not be strong enough to prevent colds, which might hasten fatal results.

Another use of the cold bath is to induce sleep by calling the blood to the surface; the congested brain is relieved, and sleep comes in consequence. It is on this principle that the winding of the leg in cold, wet cloths proves so efficacious in provoking sleep.—*Selected.*

PORRIDGE.

LONG regarded as the chief of Scotia's food, porridge has a much more extensive domestic domain than many people may imagine. Among the patrons of this wholesome article of food, it appears, is the Empress Victoria, of Germany, who, after her marriage, not only continued to take oatmeal porridge as a part of her own morning meal, but always had it served at her family breakfast table as a regular item of that repast. A small portion of the Scotch dainty, perfectly cooked, served in small wooden bowls tastefully carved, and flanked with tiny jugs of rich cream, was placed beside each plate; and it was wont to be remarked that the royal hostess was always especially gracious to those who had disposed of the porridge with the most apparent manifestation of approval.—*Newcastle Evening Chronicle.*

DISTILLED LIQUORS A MODERN INVENTION.

STRONG liquors are a modern invention. The ancients knew of nothing more powerful than light fermented wines, and have left warnings enough of the abuse of them. Alcohol was not discovered till the seventh century, although an older story exists of a monk, Marcus, who collected and condensed in wool the steam of heated white wine, and then pressed out from the wool a balsam which he applied to the wounds of those who fell at the siege of Rheims, in the reign of Clovis I. He also mixed this balsam with honey, and produced a cordial which brought the moribund back to life. Clovis, however, did not wait for the approach of death before claiming his share of the cordial.

According to Dr. Stanford Chaille, the distillation of spirits from wine was not discovered till the twelfth century, and spirits did not come into common use as drinks until the fifteenth, sixteenth, and seventeenth centuries. Professor Arnoldus de Villanova, in the fourteenth century, made a panacea of the water-of-life, which gave sweet breath and fortified the memory, besides being good for sore eyes, the toothache, and the gout, and having other wonderful properties. Distilled spirits came into use in London in 1450, and had to be prohibited in 1494. Michael Savonarola produced a treatise on making the water-of-life in the fifteenth century, which became a standard authority on the subject, and was followed by the work of Mattioli de Sienna. These books gave the start to brandy making in Italy, whence the trade extended to France.

About 1520 the Irish usquebaugh began to acquire reputation in England. Before 1601, "brand wine" had begun to be distilled in the low countries from apples, pears, and malt; and in that year an ordinance was passed at Tournay forbidding the sale of the liquor except by apothecaries, partly "because of the dearness of corn, and partly because of the drunkenness which this cheap brand-wine caused, to the great prejudice not alone of homes and lives, but to the extreme danger of the souls of the drinkers, many of whom had died without confession."

The art of extracting alcohol from other substances was gradually discovered, and liquors of various names came into use. The trade grew great, and the present century has seen a new development of it in the general application of the art of "doctoring" liquors.—*Popular Science Monthly.*

A DRUNKARD is defined to be a man who tried to be a moderate drinker and failed.

ALCOHOLISM IN BELGIUM.

THE distinction of being the most drunken of European peoples has been claimed for most of the northern nations in turn; but if we may accept as strictly accurate some figures which the Belgian Minister of Justice has been quoting in a speech, there can be no doubt whatever that Belgium is the worst sinner in the matter of alcoholism. In 1850 Belgium contained 50,000 public houses; in 1886—the most recent date mentioned in the speech—there were 140,000, or one for every forty-three inhabitants. In some localities, indeed, there is a public house for every twenty-four people, or, say, one for every six adult males. From 1851 to 1885 the consumption of alcohol in King Leopold's little realm sextupled; and in the latter year it reached 700,000 hectolitres; that is to say, 12 litres at a cost of 16s. 8d. per head.—St. James's Gazette.

A BARMAN in America was complaining of having to rub the sticky remains of half-dried beer off the bar. "But if I let it stay on," he said, plaintively, "it rots the wood." "Then what on earth can it do to the stomach?" asked the man who had just finished a drink. "That's beyond me," replied the barman. "I am sure of one thing—that a man's stomach is made of cast iron, or it could never stand what he pours into it. Let me show you something." He then put a piece of raw meat on the counter and poured a small glass of ale on it. In five minutes the meat had dropped into little pieces, as if hacked by a knife.—Christian Commonwealth.

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

Table with columns: Place and Address of Meetings, Time of Meeting, Sabbath-School, Church. Lists meetings in Adelaide, Auckland, Ballarat, Hobart, North Fitzroy, and Prahran.

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Melbourne, Australia, February 1, 1889.

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

NOTWITHSTANDING that the BIBLE ECHO is now printed twice as often as before, and the cost has therefore been somewhat increased, we are happy to be able to say that its friends show their appreciation of it by sending the list of subscribers to a higher figure than ever before. Those connected with its publication realize their inability to make the paper what it should be without the special help and blessing of God to whose work it is devoted. We ask, therefore, that all will unite their prayers with ours for the Divine blessing to attend the paper in its preparation and its reading.

THE MELBOURNE EXHIBITION.

AFTER a successful career of six months, the Centennial Exhibition closes its doors the last day of January. The rare opportunities presented by this great gathering of the products of nature and skill, have been improved by a vast number of people. We are more especially interested in the results of the efforts which have been made to place our work and present truth before the multitude. At considerable expense and trouble, a booth was fitted up in the United States Court, and has been constantly attended throughout by those who have labored to awaken an interest in the minds of visitors. By the rules of the Exhibition we were not allowed to sell our literature, but many thousand pages have been gratuitously distributed, including about 12,000 copies of the BIBLE ECHO.

Among others who have labored there, the untiring and efficient work of Sr. A. Muckersy deserves especial mention. No one unacquainted with the work of constantly meeting and interesting strangers, can appreciate the arduous nature of the task. But this has been cheerfully and unhesitatingly borne with the hope of doing good as the only inducement. In this the workers have not been disappointed. The Judgment

day alone will reveal all the results; but already they have begun to appear, and we expect to continue to meet them until the work is done, and the final rewards are given.

NEW ZEALAND.

ENCOURAGING news reaches us from time to time, though we have no direct report from the laborers there intended for publication. At Napier, at last accounts, about fifty adult persons had signed the covenant to keep the "commandments of God, and the faith of Jesus." A Sabbath-school has been organized of eighty members. The truth has been faithfully presented there, and it has received a hearing from a large portion of the citizens. We rejoice that so goodly a number have had courage and faith to obey it, and we expect to see the work permanently established there.

The tent has been taken to Gisborne, and Bro. Robert Hare will have charge of the services there, while Bro. Daniells remains to continue the work at Napier.

WESLEY ON THE LAW.

WE would call particular attention to the article in this number from John Wesley's sermons on the law. The article is a valuable one for all to consider, but especially we commend it to all our antinomian friends, and those who profess to be Wesley's disciples. This man of God preached the truth with power, and dealt many stalwart blows upon the walls and defences of error. He lived and taught in an age when the Spirit of God was leading a people out of the Egyptian darkness of corruption. He did not discover the full result of the grand truths he taught; but who, following in the line of this discourse, would not be led logically to observe the Sabbath of the fourth commandment? This is what the truth inevitably leads to, and to escape it we must declare the law of God abolished.

THE SABBATH AND THE GLOBE.

THOSE who oppose the claims of the Sabbath of the fourth commandment often ask, How could the Sabbath be kept in polar regions, where the sun does not set for weeks at a time? The question is considered by some to be an unanswerable objection to the valid force of the law of God, which requires us to keep the seventh day of the week. It may be placed side by side with another similar subterfuge to the effect that it is impossible to observe the definite Sabbath on account of the rotundity of the earth, and the same identical day does not occur in every part of the earth simultaneously. These are wonderful discoveries of modern human ingenuity. They are attended, however, with two monstrosities as palpably false as themselves. These are, first, the supposition that when God appointed the Sabbath, and commanded his people to keep it as a sign between him and his people forever, he did not know that the earth was round, and that the sun did not set for several weeks in two portions of the globe at certain times. Second, the idea that these facts present an obstacle to the observance of the seventh day, while the Sunday can be kept, and has been kept, in all parts of the earth.

In our Missionary department our readers will notice a report from Bro. Knud Brorsen, who has labored in the north polar region, and reports that people are successfully and intelligently keeping the Sabbath under these supposed impossible circumstances. The other objection is now exploded as effectually by the fact that there are conscientious Christian Sabbath-keepers in all parts of the habitable earth. And we can testify personally that the seventh day comes to us here in Australia just as regularly and distinctly as on the other side of the globe.

It is quite common for some foreign Catholic journals to allude to most wonderful cures alleged to have been effected by worshiping at certain Catholic shrines in the Old World, distinguished by the possession of some especially consecrated images or relics of the "saints." Of course every Protestant believes that these alleged cures are a humbug, and that the reputation of these places is sustained chiefly by priestly trickery and an excited imagination. As an illustration of some of the methods employed to keep up this reputation, the *British Weekly* furnishes the following rather amusing incident:—

"A French Protestant gentleman living at Nimes had a manservant who one day gave him notice to leave, as he wished to return to his native mountains. Shortly after, his master met him hobbling along the Boulevard with two crutches. On asking him what was the matter, the man seemed confused, but on being pressed for an answer, said, 'If you will come to a certain *cafe* at two o'clock, I will tell you all.' The appointment was kept, and then it appeared that, not caring to return home, he had been recommended to go to a priest for employment, which consisted in walking round the Boulevard once a day for three weeks, with his leg tied up and using two crutches. For this he was to receive one franc *per diem*; and at the end of three weeks he was to perambulate in the same way three times a day for one week, and to receive a wage of three francs. This over, he was to go to Lourdes to get cured!"

This is doubtless one way in which the imagination of the devout but not over-intelligent masses of some Catholic districts is frequently fed, and their faith kept alive in the divine authority and power of the Roman Catholic Church.—*Review and Herald.*

PERSONAL.

UNDER this heading, in a note published in the *Review* of Nov. 13, 1888, the retiring President of the General Conference, Elder Geo. I. Butler, thus gives the reasons that led him to decline the responsibilities and cares of this office for the coming year:—

"It will be noticed in this issue of the *Review*, in the columns devoted to the proceedings of the General Conference, that the writer is no longer President of the General Conference or officially connected with it. The members of that body mercifully released me from the cares of office, at my earnest request, in view of my condition of health; and for this I am exceedingly grateful. The coming year I expect to make special efforts to regain my health and strength, which have become seriously impaired by the cares and business perplexities connected with official work. I shall drop a large portion of the mental labor of the past ten or fifteen years, take physical exercise, and rest, and seek to recuperate, that I may have more strength hereafter,—perhaps preaching occasionally, and writing some for the *Review*.

"In closing my long period of official work in this cause, to return to the ranks of the ordinary laborers, I wish, in brief, to express my great gratitude to God for his goodness and mercy to me during the many years of official perplexity, my regrets for many failures, and that I have been no more useful, also my grateful appreciation of the uniform kindness and respect with which our people generally have treated me and my poor labors. It is my earnest desire that my successor in office may receive as generous treatment and hearty support. My love for the cause of God, and interest in its prosperity and success, and my confidence in the present truth as we have accepted it for all these past years, was never greater than of late. I trust God will yet give me strength to labor earnestly for its final triumph."

THE Mormon bible has met with a deserved rebuff at the hands of the Customs Department of Canada. As the bibles sought admission into that country, the Department had to decide the amount of duty to be paid. If really a Bible, the duty would have been but five per cent; but if not a Bible, it is a mere book, taxable at the rate of fifteen per cent. The higher duty was levied, thus determining, in the estimation of the Department, that the work is no revelation, but the production of human intellect.—*Gospel Sickle.*

AN Arran correspondent of a London journal writes of meeting a venerable Presbyterian who was well acquainted with Rowland Hill, and from whom he got this anecdote of the great preacher. One day a comparatively young preacher called on Mr. Hill and said, "Mr. Hill, I've got some new views, and I am sure they are right." "What views?" said Mr. Hill. "Why," was the reply, "I have nothing to do with the commandments at all," and then he proceeded to unfold his system at length. With just a bit of twinkle in his eye, after hearing him, Mr. Hill called his servant and said, "John, show this man the door, and keep your eyes on him, for he is free of all the commandments!"—*Selected.*