

THE Bible AND Echo

SIGNS OF THE TIMES

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

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THE SECRET PLACE.

THAT secret place of which the psalmist sings,—
Is it for those whose hearts are sorely tried
With daily conflicts, out of which arise
The steps which lead to victory or defeat?
Is it a shelter where the weak may hide,
And gather strength amid their falterings;
Or beaten, crippled in a sad retreat,
Is it beneath His shadow to abide?

Alike for weak or strong life's roadway lies
Toward the west—for some the setting sun,
Others the noonday heat; the race begun
For many, but for all the daily strife.
Is it not then a promise doubly sweet
That for the warfare, mid the toil and heat
From morn until the eventide of life,
This secret place, sung by the bard of old,
Remains a refuge and a quiet fold?

—Selected.

General Articles.

THE JUDGMENT OF THE GREAT DAY.

MRS. E. G. WHITE.

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

HERE is presented before us the great and solemn day when the Judgment is to sit and the books are to be opened, and the dead are to be judged according to the things written in the books. We must all meet the unerring record of our lives written in the books on high. We are probationers, on trial. God is testing us to see what kind of characters we will develop in this life. Angels of God are weighing moral worth. Our Heavenly Father has sent us a message warning us of the fast-hastening Judgment, that we may prepare for that day of final reckoning.

I have questioned in my mind, as I have seen men and women hurrying to and fro on matters of business or pleasure, whether or not they ever thought of the day of God, that is about to break upon us. We need not be in darkness as to what is coming on the earth. We cannot afford to meet that day without a preparation, and light has been given us from

heaven, that we may understand the requirements of God. "Search the Scriptures" is the command of Christ. "Watch and pray, lest ye enter into temptation." There is a witness that follows us in all our actions of life. Our very thoughts and the intents and purposes of our hearts are laid bare to his inspection. As the features are produced upon the polished plate of the artist, so are our characters delineated upon the books of record in heaven. Are you fitting up in the graces of Christ? Will your robe of character be white and spotless in the day of his appearing? Every interest should be shaped, and every action directed, toward this all-important event. We should live daily in great humility before God, seeking divine strength, lest we fail of his grace, and prove ourselves unworthy of eternal life. We should be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

You cannot afford to be found a transgressor of God's great moral law. You are to be judged by its precepts. If God had no law, there could be no Judgment, and the cases of men and women would not be called into the solemn tribunal before the righteous Judge. What excuse can we plead for disobedience to that law in the day when the motives of the heart will be tried? You may say now, "The whole world is out of harmony with God's precepts, and I cannot be singular;" but in that day you will not venture to present this plea before the God of heaven and earth. When the books are opened, the character will be revealed, and every mouth will be stopped. You will be convicted of guilt before the revelation of your own life. Every one unsaved will see where he departed from right, and will realize the influence his life of disobedience exerted to turn others from the way of truth. "Every one of us shall give account of himself to God," and the quick and the dead shall stand before the Judgment-seat of Christ. The secret things will be made known. There was an eye that saw and a hand that registered the hidden deeds.

When Belshazzar had his great sacrilegious feast, there was present in the splendid halls a witness which he did not discern. The revelers were drinking their wine, and partaking of their luxurious feast, and praising the gods of silver and gold, extolling their own wisdom, magnifying their deeds, and dishonoring God; but right over against the wall, facing the king, a bloodless hand was tracing the terrible characters testifying of his true condition: "Thou art weighed in the balances, and art found wanting."

The Lord is weighing character in the sanctuary to-day, and those who are careless and indifferent, rushing on in the paths of iniquity, will not stand the test. God has endowed us with reasoning powers, and he requires us to use them to his glory. He has given us this body, which he wishes us to preserve in perfect health, that we may render the best service to his cause. He has paid an infinite price

for our redemption, and yet men and women dependent from day to day upon his mercies, for life, for health, for food, for all the blessings they enjoy, refuse to obey his laws, refuse to accept his Son as their Exemplar and Saviour.

It may seem to you that obedience to God's law requires too much self-denial and sacrifice. Does it require more sacrifice than Jesus has made to save you? He has led the way, and will you follow? He says, "I have kept my Father's commandments." He left the royal throne of glory. He changed the kingly crown for a crown of thorns. He placed his feet in the blood-stained path which led the way to Calvary, and he has stated to us that those who are partakers with him of his sufferings shall be partakers also with him of his glory. We shall never have to endure the shame, the insult, the mockery, the agony of the crucifixion, and the depth of woe and temptation that the Author of our salvation has endured for our sake; but we should ever keep before us the scenes of his humiliation, and never exalt ourselves in pride and self-sufficiency.

Christ was despised and rejected of men. Those he came to save could not see in him anything desirable. Should he come unto our world to-day without earthly honor or princely power, who would receive him as the King of glory? How many proud church-members would be so ashamed of Jesus and the reproach that would be likely to be attached to them should they accept him, that they would refuse to follow him; but his matchless love led him to endure infinite sorrow and reproach that he might bring many sons and daughters to glory. Who is willing to-day to be on the Lord's side?

We cannot wait until the Judgment before we consent to deny self and to lift the cross. It will be too late then to form characters for heaven. It is here and now that we must take sides with the humble, self-denying Redeemer. It is here we must overcome envy, strife, selfishness, love of money, and love of the world. It is here that we must enter the school of Christ, and learn the precious lesson of meekness and lowliness of mind; and here it must be our aim and our earnest effort to be loyal to the God of heaven, obeying all his commandments.

Our only safety is in constant communion with God. Our petitions should ascend in faith that he will keep us unspotted from the corruptions of the world. Did not Jesus tell us that iniquity would abound in the last days? But his grace will be granted to us according to our day. Those who are open to the influence of the Spirit of God will receive strength to withstand the evils of this degenerate age.

Enoch walked with God three hundred years previous to his translation, and the state of the world was not more favorable for the perfection of Christian character then than it is to-day. How did Enoch walk with God? He educated his mind and heart to ever feel the presence of God, and when in perplexity his prayers would ascend to God to keep him to teach him his will. "What shall I do to honor thee, my God?" was his prayer. His will was merged

in the will of God, and his feet were constantly directed in the path of God's commandments. Enoch was a representative of those who shall be on the earth when Christ shall come, who will be translated to heaven and never taste of death.

It is fitting that we pray, as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." Many close their eyes, lest they shall see the truth. They do not want to see the defects in their life and character, and it disturbs them if you mention to them anything about God's law. They have discarded God's standard, and have chosen a standard of their own. Their hearts are not inclined to keep the way of the Lord; for it runs in an opposite direction from the path they had marked out. But we want to warn you: Be not deceived by the first great adversary of God's law. When the Judgment is set and the books opened, your life and mine will be measured by the law of the Most High. Those who have washed their robes of character and made them white in the blood of the Lamb, will be found keeping the commandments of God; and when every man is judged according to the things written in the books, they will receive the commendation of Heaven and an eternal inheritance.

SELF-INDULGENCE IN BELIEF.

SELF-INDULGENCE, which is mainly associated with physical appetite and desire, is never more conspicuously seen than in one's creed, or beliefs, or habits of thought. Men, as a rule, believe what they desire to, not what the weight of argument demands. The belief is shaped to fit the life, and not the life the belief. The fundamental truths of revealed religion are not so vaguely stated or so incomprehensible that a thousand men can honestly give a thousand interpretations to one and the same doctrine. Yet this is done, or attempted, constantly.

The trouble lies, not in the truth revealed, but in the men who explain. For example, he who loves a specific sin, and refuses to deny himself, will fashion his creed so as to make room for this special indulgence. He who has a pet philosophy to advocate, will twist truth out of all true proportions rather than surrender a single point. He who wishes special liberty, either in conduct or creed, will set aside the uniform testimony of the Christian centuries, rather than restrict indulgence, or yield obedience to a higher authority than his own proud will.

There is no more intense form of self-gratification, or of self-love, than is often apparent in the assertion of one's own views. We reason, and thinking or wishing to think, we have found some new solution of a difficulty, or some new explanation of a revealed truth, we pat ourselves on the back with great self-complacency because of our fancied shrewdness, not conscious, perhaps, in the subtlety of our own thoughts, that our conclusions are the result of preference and desire, and not the outcome of unimpeachable evidence. The very reason that we oppose a doctrine may be the strongest evidence of its truth. Belief always demands obedience. Obedience may call for self-denial. Self-denial strikes at the root of self-love. Hence indulgence can only be purchased by evasion of truth, or at the painful cost of a guilty conscience. To evade self-condemnation, men seek to disprove self-evident and axiomatic truth. No form of evil but has been defended in the name of reason, or even of righteousness. Slavery, intemperance, tyranny, unbelief, and murder itself have been thus defended.

It is ever the aim of the self-indulgent to obliterate the distinction between morality and spirituality, between the world and the church. The modern terms "free thought," "liberal," "advanced thinking," are very suggestive. No words could more fittingly express the tendency of unsanctified minds. Unbelief brooks no restriction. It leaps over the immovable barriers of truth. It vaults the high walls

which nature and absolute claims of morality have erected, and demands a freedom which knows no bounds, a liberty which God himself could not exercise and remain God.

Never was an age more eagerly self-indulgent, intellectually, than this. Some would tell us that such freedom is the only ground of progress; as though progress were possible without God. Atheism, doubt, unbelief, or any form of skepticism, however mild, can only result in retrogression. In order to make rapid advancement, and arrive at truth, every thought must be brought into captivity to the obedience of Christ. The weapons of successful warfare with ignorance, doubt, and sin, are not carnal, but spiritual, and consequently mighty, through God, to the pulling down of strongholds. The wisdom of this world, which St. Paul so constantly opposes to the true wisdom, is inaccurate, because self-indulgent. Self-love and egotism direct and determine its conclusion.

Until we become teachable, reverent, humble, obedient, and as trustful as affectionate children, none of the results of our reasoning, or the choices of our wills, will bear the scrutiny of Heaven. Preference or self-interest must be abandoned before our standard of life, our interpretation of spiritual truth, our views of inspiration, our estimate of the atonement and of the sacraments, our conception of sin or holiness, are trustworthy. Were we to follow our natural inclinations, we would all be liberals. Revealed truth would lose its authority. The church would be ignored as a divine institution. Personal religion would consist of mere form, or cease altogether. The redemptive work of our Lord Jesus Christ would be displaced by human effort. In a word, we would do as by-gone generations have often done, and as multitudes are still doing—we would remove all restrictions to present indulgence, and in the most unrestrained liberty, make provision for the flesh to fulfill and gratify every lust thereof.

The Word of God is odious to the worldly-minded. As we advance in morality, we accept it piecemeal. We pick to suit ourselves. We never bow to its authority as a whole, until the heart is willing to accept the unrestricted leadership of Christ; until the intellect and will are ready to acknowledge the sovereignty of his wisdom and love; until obedience passes from the realm of duty to the joyous and spontaneous service of love.—*Dwight M. Pratt.*

A GLIMPSE AT SWITZERLAND.

H. P. HOLSER.

A RIDE through Switzerland in almost any direction is a constantly changing scene of delights. We have scarcely passed one quaint old village, with its new curiosities, before we come to another, and the country between is no less interesting. For a mile or two, we run on the side of the mountain, then pass through a tunnel, and come out on the other side of the mountain; and again we run along the mountain-side, with the beautiful and well-cultivated valley beneath. Often we run above the city, and again the village lies on the mountain-side above us.

Our trip was up the river Aar. There are several castles, ancient and modern, on its banks. And one city, Olten, is reputed to be very old. It is asserted that it antedates the Christian era, and some claim that it existed before the foundation of the eternal city, Rome, was laid.

Our first stop was in the city of Bern, the capital of the confederacy. Bern is but little more than half as large as Basel, which, according to the last census, just completed, contains 70,000 inhabitants. As a relic of ancient Swiss architecture, Bern has no equal. Here the stores are the dwellings; for nearly all shop-keepers live in the store, and three or four families more in the upper stories. These stores are built out over the walks, so that the walks are arched, and under shelter from one end of the city

to the other. Switzerland is composed of twenty-two cantons. Each of the cantons has its mark. The mark of Bern is a bear. All public works and documents have this image; in the city many of the monuments are bears, and in the stores there is an endless variety of carved bears. Then, in one part of the city, is a bears' den, where six bears, both small and great, are kept. This is open, and the public are allowed to throw in bread and nuts. As we were looking at these, I could not help thinking of the times when Christians were thrown into the dens of wild beasts. It made that part of history seem more real.

The city of Bern is rather finely situated. The river Aar has very steep banks at this place, and makes a long and rather sharp curve, very much in the shape of an ox-bow, and the heart of the city is within this curve. The banks of the river are terraced, and covered with trees. On these terraces are fine, shaded walks. On the flat below, the houses are packed in thickly. As one stands above on the high bridge, on a level with the main part of the city, it looks like another city below him. Some of the houses near the steep bank face the river flat, and are five or six stories high, while their roofs are scarcely on a level with the ground on which the main part of the city is built.

After a short stop here, we took a fast train for Geneva. Just about sunset, we passed up the mountain-side, and over half-way up we entered a long tunnel; and on emerging from this, we were almost bewildered; instead of seeing a beautiful valley below, we saw what looked like the sky, with the outlines lost in the fog beyond. The second glance revealed that it was Lake Geneva, at the foot of the steep mountain-side. I shall never forget the impression of the first sight of this lovely lake. We were now near one end of it, and our course lay along the northern banks to the other extremity, where Geneva is located.

We reached Geneva at dusk. It is the most modern city in appearance of any that I have seen in Switzerland. Here we took a steamer for a trip on the famous lake. The day was rather cloudy; the north side of the lake and its banks were clear, while the southern shore was enveloped in fog. The latter is rocky and mountainous; but the northern and sunny shore is like a garden from one end of the lake to the other. It is covered with villages and vineyards, beautified by the mansions and castles of the wealthy. There are many English people here, as the climate is delightful, and living is much cheaper than in England.

About noon we saw a little white spot away up in the clouds of fog. As we came nearer, it grew more distinct, until we were sure that it was the snow-capped peak of a mountain. The sun was coming out, and made it quite bright above, but below, the dense fog hid everything from sight. It seemed hardly possible that a mountain could be so high, for the peaks seemed almost above us, and were above the clouds. I can only stop in wonder and admiration as this scene on Lake Geneva comes up before me. The clouds cleared away, and as our steamer brought us nearer, the scene increased in grandeur and sublimity, until we felt like saying, "It is enough; we have seen the perfection of beauty, and grandeur sublimely grand."

At 2:30 p. m., we neared the other end of the lake, and the scene became perfectly clear, and was still more beautiful. At 3 p. m. we reached the castle of Chillon, and here we left the steamer, as this was our destination. In some places the mountains on both sides rise almost perpendicularly from the water to the height of one and one-fourth miles. On the northeastern side, on a small rocky point extending from the mountains into the water, is the castle of Chillon. It is at the very edge of the water, and it is said that the water is several hundred feet deep at the foot of the walls. We here read

again the celebrated poem by Byron, "The Prisoner of Chillon." The room where Bonivard, who was imprisoned for the part that he took in the Reformation in its early days, was confined, is still in good preservation, and the column to which he was chained is standing, and in the stone floor is worn a path. From a window in this room can be seen the lake to the end where the Rhone enters it, a distance of about four miles. The little island which is mentioned in the poem can be seen also.

Near the castle is a cog-track railway up the mountain. It was a pretty frightful looking thing, ascending at a pitch of 57 degrees, and I felt safer when at the top than while on the ascent. From where the car stops we went several hundred feet farther up the mountain, where there is a little village, and several fine hotels, used as resorts. The climate here is delightful, and the scenery very beautiful; and many spend the summer season at some of these hotels. Lord Byron spent much of his time here. On the shore of the lake, and for half a mile up the mountain-side, are trees of many-colored foliage, and the tops of the mountains are pure white with snow. We lingered on the mountain-side till sunset. On the northern side of the lake, are the Juras, and on the southern side, the Alps. As the sun sank below the snow-capped peaks, they looked like a chain of brilliant fire, a little later, like a range of glowing coals; their color gradually changed to crimson, dark red, and then they were lost to sight.

We next took the train for Lausanne, a city on the northern banks of the lake, where we had appointed a meeting. From a point near this city, we had a splendid view of the whole range of the Alps, and could see all the famous peaks, such as Finsternhorn, Vetterhorn, the Monk, and Jungfrau, or "Virgin."

One day we walked through quite a long pass in the Juras. It was very narrow, and hundreds of feet deep. The narrow foot-path is on the brink of a swift stream, which has cut its bed down into the rock more than a hundred feet in some places. It looked as though it might have required the time since the flood to do this work. It took us several hours to make the trip, and when through, we climbed half-way up the mountain to a station, where we took the train that came in from France. It was rather a wild ride; for the track wound around the side of the mountain, about a mile from the bottom of the valley, and the mountain is so steep that it would be out of the question to climb it. But the train ran as though it were on the level, and to our relief came out all right.

DARE TO BE A DANIEL.

E. C.

We need to be like Daniel in regard to decision of character. When Daniel knew what was right, he was firm in it, and especially do we need that decision in the present truth, to be firm and unwavering. How did he act when surrounded by many temptations? Did he yield and say, I am weak, and God's true followers are so few against his enemies?—Nay, he prayed to the God of heaven, and faithfully discharged his many duties in this world, so that even his enemies could find in him no fault, save in his religion. So should it be with us. Our lives should stand a close inspection, that those against us may say, We find no fault in them in regard to character; so shall our lives preach the present truth. Daniel lived in a waiting time; waiting for the seventy years' captivity to close, and the release to come to the children of Israel. Daniel knew seventy years were allotted for the captivity by searching the prophecies; and when he found the release was near, he set his face to seek the Lord more earnestly, made confession of sin, and prayed for forgiveness for himself and his people. And we are in the waiting time.

The day of redemption draws near to those who are the true Israel (the children of Abraham according to the promise), and we, dear brethren, should, like Daniel, search for ourselves the prophecies, to see where we are standing, and then seek our God more earnestly, confessing our sins and forsaking them; that our names may be found written in the Lamb's book of life, and we, like Daniel, shall then stand in our lot at the end of the days.

Geelong.

THAT BLESSED HOPE.

W. C. WALES.

THE mass of church-members have little apparent interest in Christ's second coming. "What difference does it make to us when he comes," say they, "if we are only Christians?" Such a question reveals their attachment to earth, and their alienation from heaven. It shows the frigid temperature of their hearts. Most professed Christians are contented "dwellers" on the earth, and they seem very averse to any change of residence. Nothing would make them more wretched than to learn that the Lord was coming this very day, and that they must leave their earthly possessions. It would seem like emigrating to a land of strangers, to live with foreigners of un congenial tastes and an unknown tongue.

The promise of a mansion on the uplands of Paradise seems to them visionary and speculative. Such deluded men think that if they have a few acres of earth's cold clods, or a few pounds invested in mortgages and bonds, they have something real and abiding.

But a day is fast approaching that will convince all such poor souls that they have been duped, that they have been grasping at a shadow, feasting their eyes upon soap-bubbles, and feeding upon mouthfuls of froth. The coming of Christ seems to them like the shocking destruction of all their cherished hopes and plans. They do not wish to see him. Not because he has ill-treated them, but because they hate him, and have shamefully abused him.

Man naturally avoids one he has wronged, until by apology the injury is repaired. But ready as we are to apologize to an earthly friend, we seldom apologize to our truest Friend, our forgiving Heavenly Father. We love the creature more than the Creator, earth more than heaven, the traveler's rags and dust more than the vestments of royalty. We prefer the malarial lowlands to the fragrant uplands of flowers and fruits. We choose a hut in a howling wilderness to a palace on the hills, and we seek the companionship of mortals oftener than the fellowship of immortal spirits and the King of kings.

Not so with Galilee's fishermen. Daily intercourse with their divine Brother had endeared him to their hearts. Earthly employments were abandoned for his society. With him they had found sympathy in sorrow, refuge in distress, and succor in adversity. They could not be indifferent to his departure from them. Christ said to them, "But now I go my way to him that sent me, . . . and because I have said these things unto you, sorrow hath filled your heart." John 16: 5, 6. Why this difference between their feelings and ours? They were sad at the prospect of his absence; we are careless, or, perhaps, actually thankful that he stays away. Why is this? The solution is easy and manifest.

They were well acquainted with the Master, while many of us are scarcely on speaking terms with him. They were his daily companions, while we associate with no other friend so little. They saw him going from place to place doing good. They heard words of sweetest sympathy and tenderness fall from his gracious lips. They had seen him cleanse the leper, heal the sick, and restore the blind. They had seen him feed the hungry, still the roaring tempest, and burst the bars of the tomb. They had seen him re-

store the lifeless son to his widowed mother, and give back the entombed brother to his bereaved sisters. They had seen him weep for the sorrowful, and shed pitying tears for his bitterest foes. Anger had never darkened that brow. Rude and uncouth in manners, slow and dull to learn, they had never received aught but tenderest politeness from him. They had seen his glory in the mount, and his agony in the garden. They knew his heart was full of love. They were acquainted with the inner qualities of his soul; and they had seen only that which was amiable, lovable, and divine. They knew him only to adore him, and the longer he remained with them, the more intense became the strength of this attachment. No wonder sorrow filled their hearts at his first intimation of leaving them. They felt that they could not endure the loss of such a friend.

Rest assured, dear reader, if we were better acquainted with our Saviour, we would feel more of this sorrow at his long-continued absence. We would long to greet our Elder Brother. We would say with Peter, "Lord, why cannot I follow thee now?" and with John "Come, Lord Jesus, and come quickly." We would, with Paul, call it "that blessed hope." The anticipation of seeing that lovely face, of hearing his melodious voice, of beholding his kingly splendor, of touching his royal robe, of casting our crowns and ourselves at his feet, and of swelling the glad hosannas of his heavenly triumph, would be soul-reviving. This hope, these anticipations, would make the road smoother and the journey shorter.

"Lord Jesus, come and end this troubled dreaming;
Dark shadows, vanish; rosy twilight, dawn:
Morn of the true and real, burst forth!
Calm beaming, day of the beautiful, arise! awake!"

GOD'S REMEDY FOR DEATH.

ROBERT HARE.

THE penalty decreed by a lawgiver must always measure his estimate of the law which he has enacted. If he cares little for that law, there will be but a trifling penalty; while on the other hand if he esteems that law as of immense value, there will be a proportionate severity in the penalty. God's estimate of his law was so high that there was nothing but his life within the possession or reach of man that could in any way measure with the offense of violating it, and this life the Creator declares forfeited by the sentence passed upon the sinner: "The soul that sinneth, it shall die."

Shall we say that the Judge of all the earth over-estimated the offense when passing sentence upon humanity, and that to atone for his mistaken severity he made death to mean a translation into a higher life? The philosophers of Athens put the "Unknown God" on a level with their hero-gods; but such a course would bring him down to a level with the puny weakness of the fickle mind of man.

The sentence that gave to man a short, borrowed life was spoken by him of whom it is said, "God is not a man that he should lie, neither the son of man that he should repent. Hath he said, and shall he not do it, or hath he spoken and shall he not make it good?" Num. 23: 19. It cannot be that Jehovah made a mistake, and as every judicial sentence must be taken in its primary signification, God must have meant just what he said when he passed that awful sentence: "Dust thou art, and unto dust shalt thou return." Whatever constituted the *thou* in man's created organization must also constitute the *thou* that, under the curse, returns to its primary elements. We cannot pay much attention to the theological mists which theologians have been pleased to throw around the terms life and death. In Scripture, death is presented as the cessation of life, and this it proved to be the case with Adam; for we read, "All the days that Adam lived were 930 years, and he died." Gen. 5: 5.

God has a remedy for death; but it is not the in-

vention of an ancient paganism, or the assumptions of a modern philosophy that an invisible, indissoluble, immaterial, spiritual essence passes at death into a higher sphere. It is the old scriptural remedy originated by Him who first spake, and it was: "Awake, and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19. "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plagues, O grave, I will be thy destruction. Repentance shall be hid from mine eyes." Hosea 13:14.

A CAUSE OF INFIDELITY.

A. M.

OFTEN when quoting portions of Old Testament Scripture, our hearts are made sad by persons remarking, "We have nothing to do with the Old Testament Scriptures now." "I only read the New Testament; we have now the words of Jesus to guide us." Praise the Lord, we have his words and example to guide us in this matter, as in all others needful to salvation. In reading the four Gospels, it may surprise many to find more than two hundred references to passages in the Old Testament. The reason for this will appear to every careful reader, and the Old Testament Scriptures are as necessary to-day for the building up of true faith in the Godhead as when our Saviour, Jesus Christ, taught upon this earth.

For example, when teaching the fundamental doctrine of the incarnation of our Saviour, do we not find our strongest proof in that sublime prophecy uttered more than seven hundred years before: "Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel"? Isa. 7:14. Or for the doctrine of Calvary would we not turn to the vivid and touching prophecy of the fifty-third chapter of Isaiah: "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed"? Such was the practice of our divine Lord when teaching the multitudes, or when by the wayside with his disciples, "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27. And when forewarning them of the destruction of Jerusalem, he bids them observe the sign spoken of by Daniel the prophet that they may make good their escape from the city. Matt. 24:15.

The apostles in their teaching followed the example of our Lord; more than one hundred and seventy references to passages in the Old Testament are to be found in their writings. We would recommend those who read the New Testament *only* to look them up. Peter forewarns us that the last days will be characterized by a disregard of the Old Testament Scriptures, and consequently by skepticism. Concerning the second coming of our Lord Jesus, and the destruction of all things upon the earth, he declares, "They are willingly ignorant." 2 Peter 3:3-7. And he bids us take heed unto the more sure word of prophecy, "as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Chap. 1:19-21.

The object of this is very plainly stated by Paul: "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. Very many are practically denying this statement, while at the same time professing to take the Word of God as their rule of life and worship. We plead earnestly with any such who may read these lines to listen to the words of

our Saviour: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16:31.

"Unbelief" Jesus declares to be the reason of our rejecting Old Testament evidence. This is confirmed in the prophecy of Daniel (chapter 12:4, 10, 3) for our day: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; and many shall run to and fro, and knowledge shall be increased." "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." This allusion to the wise and their work of turning many to righteousness, or right-doing, at the time of the end, taken in its connection with the prophecy of chap. 7:25, 26 on the reform of the seventh-day Sabbath, should lead all to obey the Saviour's injunction: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." John 5:39.

ALMOST HOME.

FANNIE BOLTON.

WE'RE almost home! Cheer up, sad heart!

Haste, weary feet, along the way;

See yonder towers of heavenly mart

Rise, brightening in the perfect day.

And though the path has thorns of pain,

We're near the goal we hoped to gain.

Though foes oppress, and shadows gloam,

Cheer up! Press on! We're almost home.

Come, fainting one, give Christ thy load;

A few more steps, reviving, take

A few more hardships on the road,

And yonder glory thou shalt make;

Ascend the mount, and thou mayest stand

And view the glorious promised land.

There's love; there's rest; what sweet notes come!

A few more tears, we're almost home.

As we march through the gates of Gol,

The tears will all be wiped away;

And we'll forget the path we've trod

In paths that bloom with joy for aye.

Our care-worn brows will light and shine

With marvelous beauty, all divine.

Beneath the smile of Heaven we'll roam,

Redeemed, restored. We're almost home.

Oh! here we've felt the peace of home,

We've wept upon a loving breast,

From paths of weariness we've come

To seek home's atmosphere of rest;

But, oh! the peace of heaven, we know,

Is richer far than all below.

As exiled sons, restored, we'll come,

White-robed, star-crowned, to rest at home.

Our hearts, that throbb'd with woe and want,

Shall never more reach out unfilled;

Our voices holy songs will chant,

The surge of storm forever stilled.

We'll love the Shepherd and his flock,

We'll drink the water from the Rock,

From Him we love no more we'll roam;

Oh! strike the harp, we're almost home.

THE LAST TEAR.

WHEN Haldane, that eminent servant of the Lord, sat by the bed of his dying wife, as he closed her eyes a single tear gushed out and ran down upon her pale face. He said, "I wiped it away, and I thought, 'It is the last one, for God shall wipe away all tears from their eyes.'"

We have not yet seen the end of our weeping, but how often we weep for those who shall weep no more! Our tears are still flowing, theirs are forever dried. Our hearts are still sad; but for them there are no more heart-pangs nor sadness. Our paths are beset with thorns, and hedged in with the briers of the wilderness; but they shall never tread its desert wastes again. Blessed are they who reach such rest as this, and who come through all the storms and

sorrows of this weary world, to the calm brightness of that eternal day where the sun shall no more go down, nor the moon withdraw its shining, in that land where no enemy shall ever come, and from which no friends shall ever go away.

Here we may sow in tears, there we shall reap in joy; here our hearts may be heavy with griefs we cannot tell, there grief and anxiety and trouble and temptation shall be unknown; and there shall remain for us the days of peace, and rest, of tearless gladness, and of everlasting joy.—*The Common People.*

A VISIT TO THE SEVENTH-DAY BAPTISTS.

CERTAIN good and godly followers of Christ have, for many centuries, maintained that God, in the beginning of the world, ordained that the seventh day of the week should be observed by men as the Sabbath; that this command has never been revoked, and is still, and will ever be, binding; and that the change that was made in apostolic or some subsequent period, by substituting the first for the seventh day as the Sabbath, was utterly without divine authority. They have therefore, in accordance with this conviction and with real heroism, assembled for worship on Saturdays, not only daring the derision of the world, and the animosity of their brother Christians, but sacrificing the day of the week which tradesmen, as a rule, are able to turn to the most profitable account. Sabbatarians was their ancient designation; but as they invariably, in England at least, baptize by immersion on a profession of faith, they are generally known as Seventh-day Baptists. There were formerly two churches professing these principles in London. That meeting at Pinner's Hall existed in the seventeenth century, and once had the honor of calling Edward Stennett its pastor—the grandfather of Dr. Stennett, and a man of great political energy, who took an active part in the civil wars. His church has long been defunct; but the other, which met for more than two hundred years in Mill-yard, Whitechapel, not only survives, but anticipates a useful future. Their ancient meeting-house was a curious relic of past days. Within its precincts were the bones of men who had rotted in Newgate, "the prisoners of the Lord." N. Bailey, the lexicographer, and translator of several classical works, was a member of this community in the days of Queen Anne, walking over each seventh day from his school at Stepney. It is claimed that the earliest non-sectarian free school in London, and the first mother's meeting, were held within those hallowed walls. Fifty years ago their numbers had diminished "to seven females." The cause, however, revived under Dr. Black, and the reader may remember a spirited sketch of a service over which he presided in the Rev. Maurice Davies' "Unorthodox London." Of late years new troubles have befallen the brave little assembly: Death has thinned their ranks. They have been compelled to sell their beloved sanctuary to the Great Eastern Railway Company, and the proceeds (some £6,000) have got into chancery, nobody knows how or why, and they are brought to a dead-lock.

Their present pastor, Dr. W. M. Jones, has a wide reputation for his knowledge of Hebrew and Arabic, and is universally beloved as a broad and brotherly man.

Saturday last found us, at 2:30 P.M., in the school-room of Commercial-street chapel, in which they now worship, in quest of information concerning these worthy brethren. A Bible-class was in progress, the pastor, a man who must have weathered sixty summers, and who strangely reminded us of the portrait of Charles Darwin in the Dining Hall of Christ's College, Cambridge, presiding, in a kind and fatherly manner. Three young men, three pleasant looking young ladies, and three little children were grouped

round a table, and seemed interested in the instruction given. The lesson was on Samson. To the question whether his death was a reprehensible suicide or a brave act of self-immolation for his country's good, the doctor replied that he took the latter view. At three the public service began. The congregation all told did not exceed a score, but it was an earnest and reverent gathering. It commenced with the Lord's Prayer, the "Amen" to which was sung to the chords of a harmonium, very nicely played. A young man—the pastor's son—then read the ten commandments from the revised version, after which all joined in singing, "Lord, have mercy upon us, and write all these, thy laws, in our hearts, we beseech thee." The service after this was ordinary, the hymns being selected from a collection entitled "Christian Psalmody," in which we observed that some allusions to the Sabbath in familiar compositions were adapted to the views of the church. Thus,—

"Welcome sweet day of rest,
The day believers prize."

The discourse, based on the 1st verse of the 90th psalm, was a remarkable one—scholarly, evangelical, defiant of wrong and earnest for the right. Dr. Jones stated his opinion that the year should commence after harvest, as was the case with the Jews, and that he regards the calendar as the primary cause of the Sabbatical error. Though utterly unlike the service Dr. Davies describes, one peculiarity was noticeable—the curious fondness of the people for Hebrew words. They positively beamed with joy as the terms "Yehovah," "adonai," "moshab" rolled from their pastor's lips, and, what is more, they apparently appreciated his critical remarks as to the delicate shades of meaning of which these expressions were capable.

The three leading words in the text supplied the three divisions—Lord, dwelling-place, and generations; and each was discussed with a wonderful copiousness of information and elucidation. Nor was any branch of evangelical truth overlooked; doctrine, practice, and experience were happily blended; and all present—even the three children—were considered in the discourse. The service was over by four o'clock. We retired feeling better for our intercourse with these brethren, who welcomed us with graceful cordiality (our purpose, we need hardly say, not being divulged), and we hope that their new chapel at Newington will soon be in progress, and that God will prosper the work of their hands upon them, and fulfill the desires of their hearts.—*John Hopeful, in London Freeman.*

ABUSE OF TERMS.

ONE of the most powerful instruments of vice, the most fatal of all its poisoned weapons, is the abuse of words, by which good and bad feelings are blended together, and their deformity concealed by an apparent alliance to some virtue. Wastefulness and dissipation are liberality and high spirit; covetousness, frugality; flattery, good breeding. So the word liberty is often used as a synonym for liberalism, and an excuse for the grossest follies and crimes. "Vive la liberte" has been the cry that has led more than one bloodthirsty Parisian mob to scenes of pillage and murder. Well might Madame Roland exclaim while being led to the scaffold, "O Liberty! Liberty! How many crimes are committed in thy name!" How often now is this same precious word basely associated with a traffic that enslaves and tyrannizes over tens of thousands of our fellow-creatures, holding them in the wretched bondage of a depraved appetite. Liberty in this case is the prostitution of the word to the use of a class of harpies who prey upon every community, and befoul everything they touch. We must have liberty, this is a free country, is the cry of the liquor dealers and the Sabbath breakers. We must have liberty, shouts the communist, the nihilist, and the dynamite assassin. Yet none of

these are seeking for true liberty, but for anarchy, and the reign of unbridled passion and brutal lust.

And then the term free-thinking has come to mean just thinking nothing at all. Men call themselves free-thinkers who deny the existence of about everything that they cannot put their hands upon. With them there is no God, no future state, no spiritual existences of any kind. Instead of their thinking being free, they shut themselves out by their very declarations from all that gives the widest range and sweep of thought. They circumscribe men within the narrow circle of things gross and material. They allow no room for the play of those higher and nobler faculties which distinguish men from the beasts of the field. Man in their view is a mere grovelling creature, cursed with hopes and aspirations which never can be fulfilled; for the end of his life is that of the brute, a sleep that knows no waking. But the fullest and largest freedom of thought is given to that mind which is lifted up to a contemplation of the power and wisdom and majesty of God. In this sense as well as in the more common application, it is true that "if the truth shall make you free, ye shall be free indeed."—*Christian at Work.*

Timely Topics.

THE Scripture Education League has for its object the incorporation of the reading of the Bible, and certain religious ideas—truths or otherwise, into the system of instruction taught in public schools. Vigorous efforts are being put forth in the colonies in behalf of this movement, the authorities of the Anglican church being especially devoted to its advocacy.

While we believe as strongly as any one can that the truths of the Bible should be inwrought with the education of children and youth, we have no favor for a scheme which devotes the public revenue to such a purpose. The church, the Sabbath-school, the home, are appropriate places for religious training, and schools established and supported for this purpose are eminently proper. But in a matter of common interest it is not proper that the majority should crowd upon the minority, unwelcome, and to them unwholesome, teachings. In such cases where Roman Catholic sentiments prevailed, the public schools would become nurseries for that church, and the same with any prevailing religious sect.

The whole scheme is for the ultimate restoration of the denominational system. It looks to a union of religion with the civil power.

SUNDAY LAWS IN THE UNITED STATES.

THE article in our Missionary Department gives an interesting account of one of the last steps taken in connection with the "Blair Sunday Bill," which is now before the American Congress, of which an account has reached us.

Ever since the inception of their work, S. D. Adventists have predicted, in harmony with Revelation 13: 11-15, that there would be, in likeness to the Romish power, a union of church and State to the extent, at least, that religious dogmas would become the subject of civil legislation, although the constitution and fundamental principles of the Great Republic stand directly opposed to such a work. We as a people have also declared publicly, and in every way, that the special manifestation of this work would be in behalf of Sunday laws, which would finally be enforced under oppressive and cruel penalties. Until late years there has been but little or nothing to indicate such a thing as among the probabilities, scarcely among the possibilities, of the future.

But now there have been brought before the national Congress, bills which contemplate two things, an amendment to the Constitution to admit of such legislation, and such laws as will place Sunday

observance on a strong legal basis. Nearly all classes of religionists, and the laboring classes, unite in clamoring for such laws. Among Protestants, over six millions of petitioners have prayed Congress for the passage of these measures. Cardinal Gibbons, who stands at the head of the Catholics of the country, assures the friends of the bill that he represents 7,200,000 citizens who are its supporters. The advocates of the Sunday law have promised President Cleveland that he shall have the privilege of placing his official signature to the acts before he goes out of office the 4th inst. It is doubtful if they will meet with all the success they anticipate, although there is no doubt of their final triumph.

These things naturally come with thrilling effect upon the people who for forty years have been anticipating them, and who regard them as the opening scenes of the final drama of earth's history. The event will be watched with closest interest.

CATHOLICISM AND SPIRITUALISM.

THE tenth of this month we had the privilege (or misfortune) to listen to a lecture on the "Relation of Man to the Spirit World," by the Rev. Father Rooney, in the Church of St. Dominic, San Francisco. He stated that the angels had a connection and communication with this earth, as did also the saints who had died; that modern Spiritualism was of the devil, and should be called "Spiritism" instead of "Spiritualism"; that the only true Spiritualists were the Roman Catholics. The only difference he made was this, that modern Spiritualists professed to call spirits at their will, which could only be the spirits of devils, while Roman Catholics believed that the good spirits of angels and dead saints came to man at the command of God.

But the query arose in our minds, What is there in the Roman Catholic view to prevent all Romanists from joining the vast and increasing body of Spiritualists?—Nothing. The Bible declares that "the dead know not anything" (Ecc. 9), that "his sons come to honor, and he knoweth it not" (Job 14), that "his thoughts perish" in death (Ps. 146), and many other such like declarations. Then those spirits who appear to devout Roman Catholics, professing to be the spirit of St. Peter, or Paul, or Simon, or Bridget, or Patrick, or Mary, are lying spirits. Satan "is transformed into an angel of light." 2 Cor. 11: 14. Those who worship the dead, or sacrifice to the dead, sacrifice to devils. 1 Cor. 10: 20; Ps. 106: 28, 36, 37. And when these lying spirits come in these guises, and deceive by these guises, what is there to hinder their deceiving as to who sent them?—Nothing. They will say, "God sent us," and the devotee is deceived. But he who cleaves to the truth will bring every spirit "to the law and to the testimony;" and if they speak not according to that, they are in darkness and not in the light. Spiritualists and Roman Catholics will yet unite. Our safety is to depart from both.—*Signs of the Times.*

THE following may be thought to be rather severe; but it is from a New York clergyman of influence, and noted for his optimistic views of matters generally. The truth, however, is painfully apparent:—

"The church of Christ is cursed with 'shoddy' when it ought to put on the beautiful apparel of humility and holiness. Self-indulgence sends many a church member to the opera, the play-house, the party, on the evening that he or she ought to be in the prayer-meeting. Self-indulgence demands the superb carriage and dresses, and other fineries at the expense of an empty contribution-box and a starved-out piety. Who pretends that the percentage of donations to religious and benevolent objects in our churches is one-half, or even one-quarter, as large as it ought to be? The canker at the core of the church is extravagant living. And when so many of God's people aspire to live, and cut a figure, in Vanity Fair, what can be expected of the rest of mankind?"

The Home Circle.

LEAVE IT WITH HIM.

YES, leave it with Him;
The lilies all do,
And they grow,
They grow in the rain,
And they grow in the dew—
Yes, they grow.
They grow in the darkness, all hid in the night;
They grow in the sunshine, revealed by the light;
Still they grow.
They ask not your planting,
They need not your care,
As they grow;
Dropped down in the valley,
The field, anywhere—
Taere they grow.
They grow in their beauty, arrayed in pure white;
They grow, clothed in glory by heaven's own light,
Sweetly grow.
The grasses are clothed,
And the ravens are fed,
From His store;
But you who are loved,
And guarded, and led,
How much more
Will He clothe you, and feed you, and give you his
care—
Then leave it with Him, he has everywhere
Ample store.
Yes, leave it with Him;
'T is more dear to his heart,
You will know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with Him, for you are his care—
This you know. —Selected.

HOW ESTHER READ HER BIBLE.

MRS. F. A. REYNOLDS.

MRS. LEIGH was the wife of a popular Congregationalist minister. She was a devoted Christian, and so far as she had light, walked in it conscientiously. She had, when a girl, desired to be a missionary to foreign lands; but Rev. Mr. Leigh had persuaded her that he needed her help in his work, and so she fulfilled her mission by using her influence and means in home and foreign missionary work as much as possible.

She was much interested in an Indian mission-school, and one of her friends was a teacher there.

One day she received a long and interesting letter from this friend, a part of which read as follows:—

"Among our youngest girls is an orphan, who is a beauty. I mean it! Her father was a scout, and her mother a good-looking half-breed girl. Our pupil's Indian name means *star*, or *brightness*, and we called her Esther at once, telling her the Bible story, which greatly pleased her.

"Esther is very bright and winning. She has been here three years, and she is now nearly twelve years of age. Her father brought her here, and since his death there is no one who cares to claim her, and she is too superior to be returned to her tribe, unless she goes as a missionary when old enough.

"She reads well, and is quite well advanced in other studies. She sews neatly, and shows great taste for music and fancy work. She can also do most kinds of housework very nicely. To come to the point, do you know of any lady who would be willing to take this child, and educate her into a Christian worker? Her help will be some return, but, of course, it is essentially a missionary undertaking. I could wish you might be able to take her; but I cannot urge you, not knowing your situation."

Mrs. Leigh at once consulted her husband, urging her own desire to take the child, and he gave his consent. So it was settled, and Esther was brought East by Miss Morton when she came home for vacation.

Mrs. Leigh acknowledged the personal attractions of the little girl, and did all she could, in the way of tasteful dress, to enhance them. She introduced her to a Sunday-school class, where the girls were near her own age, and whose teacher was considered the best in the school.

The summer passed; and when the schools opened Esther was placed in her proper grade, and learned rapidly. She assisted in the housework, and practiced a little each day upon the piano.

Mrs. Leigh noticed, with pleasure, that she was thoughtful, and loved to read her Bible. One Sunday afternoon, Mrs. Leigh entered the sitting-room, after having put baby to sleep, and found Esther curled up in a large chair, with her Bible in her lap. She was not reading, but sat with knitted brows, her cheek resting in her hand, while her elbow leaned on the arm of the chair. She did not stir as Mrs. Leigh entered, but kept her absorbed expression until the latter said gently,

"What is it, Esther?"

The girl lifted her head, and a smile played around her mouth, but her large, dark eyes looked very earnest, as she said,

"O Mrs. Leigh, I was just wishing for you! Things puzzle me so!"

"What things, dear? In the Bible, do you mean?"

"Yes'm," replied Esther, squaring around in her chair, and dropping her feet upon the rest by the window.

"Tell me," said Mrs. Leigh, "and I will help you if I can."

"Well, it's this," began Esther. "The church does so differently from what the Bible says."

"Why, child!" exclaimed Mrs. Leigh with a little horrified gasp, "what can you mean?"

"Yes'm," persisted Esther, "didn't you say Jesus was to be our pattern and guide, and that we are to obey him?"

"Certainly, my dear. All Christians believe that, and if they are really Christians, will do so."

"Then why don't the church baptize as Jesus was baptized? He said, 'Believe and be baptized,' and then he was baptized to show us how; but our minister don't do that way. He just sprinkles a little water on people. Jesus went down into the river, you know. Ought n't Christians to do as he did?"

"Well, dear, baptism is only a sign, and the form does not mean so much as the spirit."

"Sign of what?" asked Esther.

"O, it is a sign of consecration to God—"

"But don't it mean something?" interrupted Esther. "I saw, in some book, I've forgotten where, a picture of two men *in the water*, and one was putting the other under the water, and I read, either there or somewhere, that baptism meant *dying to sin* and rising to a *new life*, and that it was also to make us remember Christ's *death and resurrection*. That way of baptizing could mean that, but sprinkling a little water couldn't be a sign of that. Anyway, I should think folks would do just as Jesus did! I mean to, if ever I am baptized!"

"Well, well, child, you may get wiser as you grow older. But is that all your trouble?"

"No, indeed, but I am afraid you have n't time to hear me. I want to understand things, but I don't, or, at least, if I do, then other folks do n't, and they are so many and so much older and wiser—"

"Yes, that's it," interrupted Mrs. Leigh, "so many older, wiser people must know better than we."

"Well—oh! there's such lots of ideas, and they crowd so, I don't know how to say them; but I've been thinking, since I sat here, Why do n't the churches keep the Sabbath?"

"Keep the Sabbath?" echoed Mrs. Leigh in amazement. "Why, they do, child! All Christians do—some more conscientiously than others, but it is generally observed all over the country."

"Not the Sabbath!" persisted Esther. "The Sabbath is the seventh day. God blessed it, and said in the ten commandments, 'Remember the Sabbath day to keep it holy,' but Sunday, the first day, is the one people keep. Now, why don't we obey God, and keep the seventh day?"

"God's people, before Christ came, *did* keep the seventh day," returned Mrs. Leigh; "but under the new dispensation the Sabbath was changed."

"O, was it?" cried Esther in a tone of relief. "Who changed it, please? I don't know what dispensation means; but if God changed his mind and said so, it's all right. Where does it tell about it?" And Esther seized her Bible, to turn to the place when given.

"I don't think the Bible says God changed the day," said Mrs. Leigh, hesitatingly.

"Why, who else had a right to?" cried Esther in dismay. "Perhaps," she added, "Christ did, but I thought he kept the Sabbath."

"No," said Mrs. Leigh, "I do not think Christ changed it—by command, at least."

"Did his disciples say anywhere that Christ wanted the day changed?" asked Esther.

"I don't remember that they did," responded Mrs. Leigh, "but the early Fathers certainly kept Sunday for Sabbath. It was to commemorate Christ's resurrection, you see."

"Who were the early Fathers?" queried Esther. "Who gave *them* the right to change God's day? He was very particular it should be kept; and if he wished to have another day kept, I think he or Christ would have said so. It's very queer."

"Esther, really, you must not get into the habit of questioning established customs. There is always a good reason at the bottom."

"I should think the best reason would be God's command," said Esther, as she turned the leaves of her Bible, and added,

"Well, there is another thing. They taught us at the mission-school that if we are good, when we die we shall go straight to heaven—our spirits will, I mean." She looked inquiringly at Mrs. Leigh.

"Certainly, that is what we are taught."

"But the Bible says that the dead know not anything, and if our spirits are awake, of course they'll know. Our *bodies* never know anything anyway."

"O well, child, have Mr. Leigh explain it to you, if you must think about such things. For *my* part, I am willing to accept church doctrines, founded on the best understanding of a great many wise men."

"Well," replied Esther meekly, "I want to understand the *Bible*. Does it mean what it says, or does it have to be explained some queer way every time? I don't see how folks ever found out what the Bible *did* mean, if it don't mean what it says!"

Mrs. Leigh smiled, and said, "You are only a child yet. But come, out with the rest of your worries, and then we'll ask Mr. Leigh to settle things for you."

"O, there are ever so many puzzles; but why do Christians say the wicked will burn in hell forever?"

"Because they will," replied Mrs. Leigh, hastily.

"Are you a Universalist?"

"I don't know what that is," said Esther curiously.

"Universalists are people who believe everybody is going to be saved."

"Is that so? How queer! Why should God want sin in heaven? No, I don't believe that, because the Bible don't teach it anywhere, but it *does* say the wicked shall be *burned up*, and *destroyed*. It says so in lots of places."

"But then what becomes of their immortal souls?" asked Mrs. Leigh.

"Why, *do* souls live forever? I thought it was only souls of those who trust in Jesus, that live forever. I am sure the Bible says so."

"O, you are mistaken," exclaimed Mrs. Leigh.

"Well, what does this mean in the third verse of the seventeenth chapter of John? 'And this is life

eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' Jesus said that in a prayer."

"Oh, I don't know what you are driving at," said poor Mrs. Leigh, wearily. "Is that the end of your troubles?"

"There is only one thing more I'll bother you with to-day," said Esther despondently.

"The minister spoke last Sunday—you know, the one who preached in Mr. Leigh's place. He said something about a good time coming, I forget what he called it—when everybody would be good and happy; sometime before the end of the world, isn't it?"

"You mean the millennium, I suppose," said Mrs. Leigh. "A thousand years when Christ reigns spiritually."

"Yes, that's it. Well, if there is to be such a time, what did Jesus mean when he told that story to his disciples about the wheat and the tares? You know he said the wheat meant *his* children, and the tares were Satan's children; the reapers were the angels, and the harvest the end of the world. He said the tares wouldn't be gathered first; but that all would grow together to the harvest, and *then* the tares *burned*, and the wheat saved. Now if the wicked folks are going to live till the end of the world, as Jesus said, I don't see how there can be any thousand years so good and happy. Besides, I saw in a paper somewhere that it must be near the end of the world now, for the gospel has been sent all over the world. And you know—why, there's baby crying."

"Yes, let me take your Bible while you go and get him, won't you?" said Mrs. Leigh, in a tone of relief.

As Esther disappeared in the hall, a footstep was heard in the adjoining room, and Mr. Leigh stepped in from behind the half-closed folding door.

"How you startled me!" cried Mrs. Leigh. "Where have you been?"

"On the lounge in the dining-room," was the reply.

"Then you heard Esther?"

"Yes. I was just going to sleep when you came in, and I had the benefit of your conversation instead of my nap."

"Edward, what *shall* we do with her?" asked Mrs. Leigh in perplexity.

"Don't know, I'm sure, my dear," returned the minister. "I'm not sure but the Catholics are in the right of it in suppressing Bibles, if the reading plunges one into such a sea of difficulties. But don't you send Esther to me until I get straightened out a little myself. It's strange, but she's started my thoughts in a new channel. I am going to my study. Don't let me be disturbed until the first bell rings."

Rev. Mr. Leigh dropped on his knees in his study, and asked God to direct him in the reading of his word. He then took the Bible and concordance, and studied until the bell rang. He did not preach the doctrinal discourse he had prepared, but gave an impromptu talk from the words, "If ye know these things, happy are ye if ye do them."

People said it was a most practical sermon.

Mr. Leigh studied closely, with earnest prayer, the next few weeks. One evening he said, "Esther, I agree with you that the Bible means what it says; and if I preach any more, it shall be Bible truth instead of church doctrine."

Esther smiled in content, but Mrs. Leigh asked, fearfully, "Where will that lead to, Edward?"

"To the approbation of my Lord and Master, I hope and believe," he replied cheerfully.

"But the church—" she continued.

"Oh! Well, I'll give them a few sermons of pure, unadulterated truth, and then resign when they give evidence of having had all they can bear."

Mr. Leigh kept his word. He astounded that fashionable church with naked truth; and when he had preached his last sermon there, he said, "But I can never thank God enough that I overheard how Esther read her Bible."

Useful and Curious.

A MOST interesting experiment has culminated at Plymouth, Mass., United States, in the raising of some wheat grown from seeds as old as the Exodus. A gardener last year received from a friend in Alexandria, Egypt, some grains of wheat taken from a mummy exhumed near the ruins of Memphis, and belonging, it is believed, to the period of the Ninth Dynasty, which would make it grown about 3,000 B.C., or nearly five thousand years old. He planted the seed early in the spring, carefully nursing it. It grew rapidly, and at the time of cutting, measured from six and a half to seven feet high. The leaves alternate on the stalk like common wheat, but the product of the plant is the most singular part of it, for, instead of growing in an ear like modern corn, there is a heavy cluster of small twigs in place of the spindle, which hangs downward from its weight, and each twig is thickly studded with kernels, each of which is in a separate husk. From what is threshed a larger crop will be grown next year, as the result proves this, ground, to exceed in quality anything that the modern grain can grow.—*Leslie's Illustrated Paper.*

A GREAT WORK.

THE *Encyclopædia Britannica* was first issued in 1771, in four volumes quarto. It was then little more than a dictionary of arts and sciences. The second edition embraced biography and history, and appeared in 1776 in ten volumes. The third extended to seventeen volumes, and was enriched by treatises on grammar and metaphysics. It was published in 1797. With the 19th century a new expansion took place, and in 1810 twenty volumes appeared as the fourth edition. The fifth and sixth editions were little more than reprints. Meanwhile Dr., afterwards Sir David, Brewster, projected and produced the Edinburgh Encyclopædia. "He knew," as Lord Brougham said, "everything of something, and something of everything," and was well qualified to edit universal knowledge. The Encyclopædia Metropolitana was begun in 1815, and contained a splendid array of original articles by the ablest men of the day. These efforts stimulated the proprietors of the *Encyclopædia Britannica* to adapt their work to the age by a supplement in six volumes in 1824. In 1830 the work passed into the hands of the firm of Adam and Charles Black, by whom a seventh edition was begun in 1830, and was completed in 1842. Ten years afterwards the eighth edition was commenced, and it was finished in 1860. Thirty years after, five thousand copies sufficed to meet the demand, and that was then considered a large circulation of so great a work. Of the present edition *fifty thousand* copies have already been taken! The English-speaking people are now a hundred millions, and spread over America and the British colonies. In almost all great libraries, public and private, such a work as this has found a place. It is, indeed, a literary triumph.—*Dr. Steel.*

SOME OF THE PIONEERS OF SCIENCE.

DR. BENJAMIN FRANKLIN, in 1752, was the first man to draw lightning from the sky, carry it home in a bottle, prove its identity with frictional electricity, and invent lightning conductors for the protection of ships and houses.

In 1774, Maskelyne, Astronomer Royal of England, was the first man to weigh the earth. The weight is estimated in the *Encyclopædia Britannica* (9th ed.), vol. 2, page 793, to be 6,000,000,000,000,000,000,000 tons.

Dr. Thomas Young, of England, was the first to discover and explain the interference of light, and to explain the colors of a soap-bubble, in 1801.

Sir John Herschel first found heat rays below the

red of the solar spectrum, and Ritter first found chemical-rays above the violet, about the year 1801. On the latter depend the wonders of photography.

Ampère, of France, was the first to make soft iron magnetic by passing an electric current around it, and thus he made the first electro-magnet.

Michael Faraday was the first to produce an electric current by means of a magnet.

Thales, about 600 years B. C., first called attention to the attractive power of rubbed amber for light substances, and thus is considered the first experimenter in electricity.

Dr. Gilbert, of England, about 1600 A. D., first found that many substances besides amber had attractive influences when rubbed, and hence he is called the founder of the science of electricity.

Otto Guericke, of Magdeburg, made the first electrical machine about the year 1647.

Galileo first found the principle of the pendulum and of falling bodies about the year 1590. He was the first to make a telescope for astronomical purposes, and the first to see the moons of Jupiter. He first made a thermometer.

Torricella, in 1643, was the first to make a barometer, and demonstrate the reason for the rise of water in the common pump.

Isaac Newton was the first to generalize and explain the laws of motion, experimentally established by Galileo; to calculate the relative specific gravity of the planets; to propose the present theory of the tides; to prove theoretically the spheroidal form of the earth; to explain fully the precession of the equinoxes; to show why Kepler's laws must be true; and the decomposition and dispersion of light by the prism.—*Selected.*

AMERICAN MUMMIES.

SIGNOR MARGHERI, the archæologist, has made an interesting discovery in a cavern on the eastern slope of the Sierra Madre range in Mexico, about 200 miles south of Deming, between Coralitos and Casa Grande. The San Francisco *Examiner* reports that this cavern might be regarded as hitherto almost hermetically sealed, its existence being unsuspected. The floor was almost smooth; the sides rough and rocky; stalactites hung in profusion from the roof. At the farthest end there were four human bodies in a sitting posture, the heads inclined forward, the knees drawn up, and the chins resting on them. The heads were wrapped in burial-clothes made of a mixture of cotton-wool, hair, grass, and bark. The bodies were turned towards the east. They seemed to be a father, mother, and two children; the elder of these, a boy, was at the father's right hand; the other, a young girl, was at the mother's left. The girl's body was wrapped in the skin of an animal, according to the usage of the island of Fuerte Ventura, evidently the better to preserve the more delicate body. A fine dust lay on the ground all around the bodies; but there were no footmarks whatever of either man or beast. There had been no embalming process; the bodies had been simply dried in the air. They belonged to a race quite different from the present Indians; their fingers, hands, and feet were smaller; the woman's hair was brown, soft as silk, and resembling that of the Caucasian races. The body of the man weighed probably in life 180 to 200 lbs.; the present weight is 14 lbs. The body of the woman weighs 12 lbs.; small hollow pieces of bamboo were in the ears, probably for ornament; she had a broad, well-developed forehead. The boy weighed only 3 lbs., and the girl 4½ lbs.—*Illustrated London News.*

THE gold used by the 12,000 dentists of the United States, annually, in filling teeth, is about half a ton, costing half a million dollars. At this rate, in 300 years, an equivalent of the total gold money in the country will be buried in the cemeteries.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, March 1, 1889.

OPPOSING THE TRUTH.

THE truth of God has always been violently opposed. As the prow of a steamship contends with the waves and the tide, so truth has ever advanced directly against the current of popular opinion. Never yet has the popular voice been found on the side of present truth. And among those who have most vehemently opposed each step taken in the progressive march of the truth out of the depths of darkness, the professed church of Christ has been foremost. Infidels and skeptics of all grades have lifted their feeble voices in curses and contumely; but it has been left for a fallen and popular church to cause the blood of martyrs to flow, and to apply in a thousand methods the iron hand of persecution.

Professed Christianity of to-day flatters itself that the days of persecution are past; and it is true that for a time the horrible instruments of the Inquisition are rotting and rusting in dungeons, or adding terror to our museums. There is a great deal of talk about Christian union and the forgetting of differences. The powerful organizations which comprise popular Christendom to-day seem to have settled down to a monopoly of the religious profession, and as in the case of large railway interests in America, they often agree to "pool the earnings" and draw out in shares. But when a luckless ray of light from the pages of God's Word streams across the pathway of their traditions, they become violent opposers of that truth.

That this charge is not too severe may be seen by reading Isaiah 51:6, 7: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings."

Here we are taught that just before the heavens and earth are to pass away, God's people will become objects of reproach and revilings; and that for which they are reviled and reproached is their love for the law of God. Were it not for the fact that the Bible says it will be so, and that present circumstances verify it, one could hardly be persuaded to believe that in a Christian age, in Christian lands, and by professed Christian churches and teachers, the loving and the keeping of the law of God would become a subject of reproach. What! a scandal in the eyes of popular Christianity that a people should obey the Ten Commandments? Even so.

The Seventh-day Adventists are derided and maligned by pulpit and religious press; a name of reproach, a hissing and a by-word. What is their crime? What do they that is so very reprehensible? Why are they excluded from the pale of the Christian communities? There is one answer only, *They keep the seventh-day Sabbath.* Read the ten commandments. That law says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." This people observe this precept. They also believe in Christ, they live upright Christian lives, they are peaceable and honest and conscientious, at least as much so as the average of people, but, Oh, they keep the ancient Sabbath!

Many to whom this idea is so odious fraternize to some extent with those whom they believe to be disobeying the Bible in baptism and other doctrines. They have no special word of warning or opposition for other systems known and easily proved to be erroneous. Whence, then, this unkind vituperation and invective upon our devoted heads? We answer, It is because they cannot disprove the position we hold. The rage manifested by many religious teachers is of the same nature as that shown when Paul defended

himself in his so-called heresy, by saying he believed "all things which were written in the law and the prophets." They could not with these scriptures dislodge him from his position, or disprove his doctrine. We appeal to the same authority. Where does God or the Bible command or teach any one to observe the first day of the week? Silence prevails. Where has God transferred the authority and sacredness of the Sabbath to that day? Silence reigns while we wait for an answer. Once a popular religion put to death the Son of God, and once in the end of the age will they make war upon his law and those who keep it.

We as a people have not lost the feelings which are natural to social and intelligent beings. We do not rejoice in the peculiar situation in which we find ourselves placed. In introducing these truths to these colonies, we did not expect the favor of the great and the mighty of earth. We rejoice in a good degree of God's blessing, which we most earnestly crave. We are glad to see some of the honest ones searching the Scriptures, like the noble Bereans of old, to see whether these things are so. Men may revile and persecute us for doing what we know to be right. It only makes us more firm for the truth. We do not intend to be misunderstood in this matter, our hearts, hands, and voices are devoted to the advocacy of what we believe to be the essential and special truths for this age. We do not invite opposition, we do not love reproach, it is painful to have our names cast out as evil; but if we must choose between the favor of the Lord and that of our fellow-men, we shall follow in the path of obedience, even though we have to "go forth unto Him without the camp, bearing his reproach."

RELIGION WITHOUT A BACKBONE.

WE use the above title for this article knowing full well that the phrase will not receive the award for first-class refinement; but it does not require one that would to express our sense of much that passes for religious sentiment at the present day. But the rather unsavory word we have used, and for which we half feel like apologizing, should be taken to represent a symmetrical, upright form, sturdy strength, and well-defined and well-supported principles.

It requires no acute sense on the part of the observer to discern in the popular religious teachings of press and pulpit a manifest tendency to discard and disapprove anything that tends to give an absolute form to religious faith and doctrines. This is becoming so common and so prominent as to form a leading characteristic of religious dissertation, oral or written. And we know of no term which is so expressive of the nature of this flabby kind of teaching as the heading of this article. There are many eloquent sermons and earnest appeals; but the frame-work on which to build a stable Christian character is all wanting; and the popular custom is to decry anything that teaches doctrine or specific truths. Dogmatics are shunned and derided as being narrow and superstitious.

The leading evangelists to-day are men who, if they have any well-defined doctrinal truths, are most successful in concealing them, and who unhesitatingly denounce anything in the form of creed or doctrine, and instead of a "Thus saith the Lord," with precept upon precept from the Scriptures, anecdotes, death-bed scenes, and sentimental talk make up much of the suasion used to persuade people to become Christians. The Salvation Army have adopted like tactics, and, abolishing all law and order, move upon the hearts and ears of the people with the tom-tom and tambourine. There is plenty of sounding brass and tinkling cymbals, and but little of what Paul enjoined upon Timothy,—*"Preach the word."* The more learned professors and D.D.'s, avoid all reference to any controverted ground as though it were infested only by ghosts and hobgoblins of past ignorance and superstition.

We have not to look very far in the past when we shall see that things were not thus. Then men who stood in the forefront of the ranks of the onward march of truth were men of definite principles and faith, and stalwart doctrines, which they did not hesitate to announce and defend.

Whence, then, the change, and what has brought it about? It is one of the vibrations of human feelings and sentiments, which alternately pass from one extreme to the other. It is the grand tidal wave of liberality and license, which follows the age of egotism and

polemics. One would think that it had about reached its height, when it comes to the place that Protestants look upon and speak of the church of Rome as one of the "grand divisions of Christ's army," when by a leading Protestant journal the Pope is hailed as a worker in Christ's vineyard. We frequently read in such journals the earnest inquiry after truth; but it is hushed by an evasive answer, and a warning not to meddle with disputed points of doctrine.

This soft, pliable religion that can stretch itself to cover with ample robes of so-called charity almost every form of error; that will adapt itself to all the irregularities of human caprice, and overlook distinctions between vital truth and seductive error, is not the religion of Wesley, Whitefield, Luther, Paul, or Christ.

We do not plead for the straight-jacket creeds, whose best claims for credence is their moss-grown old age, stereotyped in iron and unchangeable as the laws of the Medes and Persians; but for an advancing, progressive truth that *walks* in the light of God's word. "The path of the just is as a shining light that shineth more and more unto the perfect day." We should always be ready to take steps in advance when the light of truth leads us forward. But the effort to conciliate differences and smother convictions, while it may result in a closer walk with the world and conflicting creeds, does not lead to a "closer walk with God."

Let every man who has any decided convictions of truth properly express them. And the man who has none lacks some of the essential and potent elements of religion. It is refreshing to hear the respected Dr. Maclaren, on the occasion of his farewell meeting in Melbourne, give utterance to the following words:—

"I, for my part, believe that we as Baptists do give out a singularly clear and unmistakable witness for some of the deepest and most important principles of Christianity, as I understand it. I do not arrogate to ourselves anything like exclusive faithfulness to the truths which seem to me to be the distinct contribution which the Baptist Churches have to make to the whole harmony of Christian truth; but I want to lay upon the hearts of the Baptists of Victoria this—that their creed and their church polity, and their special ordinances, at least bear testimony unmistakably and emphatically to these things—the absolute authority of Jesus Christ as the sole law-giver and appointer of ceremony and of practice in his church and in our lives."

There is nothing narrow about a spirit which dictates these candid, unpassioned words of an honest conviction. While we may not fully indorse the words themselves, we do honor the manly honesty and dignity which produced them.

Sound doctrine was a thing not despised by the Bible writers. Said Paul to Titus, "Speak thou the things which become sound doctrine." Practical doctrines represent principles (and we want no others). What the bones are to the body, doctrines are to the character. We don't believe in wearing the skeleton on the outside like a clam or a turtle, nor yet in going without one like a jelly-fish. "God made man upright," not only in form but in principles. And there is no more noble sight presented to us than that of a man standing with his "loins girt about with truth," a faithful representative of the distinctive commands of God and the faith of Jesus. Let us labor to exclude bigotry, which carries its own mark; but at the same time let every man stand in what he considerably and prayerfully believes to be the commandments and ordinances of the Lord's house, "ready to give to every man that asketh you a reason for the hope that is in you."

BODY, SOUL, AND SPIRIT.

THESE words are frequently used when man's nature is spoken of, and each one is supposed to allude to a distinct element or principle in that nature. This subject we wish briefly and concisely to notice in this article.

When we consider man as a physical creature, endowed with such a wide range of capabilities, exquisite sensibilities, varied and perfectly harmonious organization, with mental and moral faculties which are susceptible of the highest cultivation, we behold God's masterpiece, a creature formed in the likeness of the Creator. It is not in his physical abilities that the pre-eminence of man consists. For in the manifestation of the senses and physical attributes man in many respects comes almost infinitely short of the capabilities of the brutes. His life and safety depend upon the docility and submission of the beasts which administer

to his comfort. The power of scent manifested by the dog is utterly beyond our comprehension. The fleetness and agility of nearly all the animals next below us leave man helplessly in their rear. Their muscular strength greatly overmatches ours. Their powers of sight and hearing are far more acute than ours. And yet we justly claim that in all essential matters our pre-eminence leaves a gulf between us and the beasts as wide as that which separates heaven from earth.

In what does it consist? The distinctions which physiologists make between men and beasts are but slight and few—two, we believe; viz., men are upright; beasts prostrate; men have chins, beasts have none. Nor can we draw the distinguishing line on the border of rational intelligence; for we have numerous instances in which beasts would be found on the human side of that line. Though it is evident that in this respect man's station is infinitely above the brute creation, still the distinction is one of degrees.

But in the possession of moral faculties, the power to discern between right and wrong, mankind is wholly peculiar. Beasts know no rule of right but might; they are governed by their impulses and natural sensations; while mankind are held amenable to higher considerations, which come as a revelation from God, and are an expression of the divine will and character. In the exercise of these powers, man approaches his Maker. In neglecting and perverting his moral powers, he may become morally degraded to a condition far below the neutral quality of the brutes.

What, then, does the Bible say concerning the nature of this being? The psalmist exclaims, "I will praise thee; for I am fearfully and wonderfully made." Paul, in speaking of the entirety of man, says, "I pray God your whole spirit and soul and body be preserved blameless." 1 Thess. 5:23. Man is a composite being, the elements of his nature being given in these three terms. But some regard these terms as interchangeable or oftentimes synonymous. That is, that the soul is a term used to indicate the body or the entire person, and that the spirit and soul in a more specific sense are one as applied to the principle of existence. But it is hardly reasonable to so conclude, since the apostle has here used them separately in describing the individual. That these terms are not identical may be proved by reference to the following scriptures: Micah 6:7, "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Matt. 10:28, "Fear not them which kill the body, but are not able to kill the soul." 3 John 2, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." In these texts the soul and body are shown to be distinct, and in the following two passages the same is shown of the body and spirit: "For as the body without the spirit is dead," etc., James 2:26, "Therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20. And that a distinction exists between the soul and spirit is shown by Heb. 4:12, "Piercing even to the dividing asunder of soul and spirit." These passages are sufficient to show that each of these objects exists in the formation of man.

The "body," all will agree, is the corporeal form, and includes in the Bible sense the various appetites, passions, and natural desires. Paul says, "I keep under my body, and bring it into subjection." 1 Cor. 9:27. There is, then, a controlling principle which Paul recognizes as the *Ego*, and which controls the "body." The body is of the earth and returns to dust. Of the nature of the spirit we have already spoken in a previous article. But here we must raise a caution against any attempt to confine the terms *spirit* and *soul*, as used in the Scripture, to any single or specific definition. They are used interchangeably, and are almost promiscuously applied to various objects. But there are two principles in human life to which these terms may be and are applied, though the terms themselves are not essential. The spirit is often associated with the breath, and is the principle of life. God is the only source of existence. This prerogative he holds for himself, and has imparted it only to his Son. But the principle of vitality he gives to every living creature, and at last he takes it again to himself. See Job 34:14; Eccl. 12:7. But there is nothing in the principle of animation to form a separate conscious existence. God keeps our lives until the resurrection, when they are restored. We do not confine the Scripture use of the word "spirit" to this definition; but this principle of life, the outward manifestation of which is the breath, is frequently known by this term. When we can no

longer retain our hold upon life, it is sweet to be able to commend it to the keeping of God. So did Christ upon the cross; thus did Stephen, the first martyr of the church. The nature of the soul will form the subject of our next article.

THE POWER OF THE GOSPEL.

S. N. H.

"TARRY YE IN JERUSALEM UNTIL YE BE ENDUED WITH POWER FROM ON HIGH."

THESE words, spoken at such a time and under such circumstances, must have had a special significance. When we consider that the disciples had been with the Saviour three and a half years, that they had witnessed the miracles that he had performed, had seen him cast out devils, had been ordained to the work of the ministry by the laying on of the Saviour's own hands, and had been given power over unclean spirits and divers diseases, we must conclude that there was something special meant; and not only did he do this with the twelve whom he had appointed, but also with the seventy when he sent them out two and two. The seventy were also given power over unclean spirits; for we read that when they returned, they said that even the devils were subject to them through his name.

The disciples were sent out as sheep among wolves; and the power given them by the Saviour, as spoken of by Luke, must mean something more than the healing of diseases and the casting out of devils. The work which Christ had begun, now, as he ascends to heaven, is committed to them.

We would not presume to explain this power any further than to refer to the facts of the Scripture as they present themselves to us; but it was evident that there was an experience that the disciples were to gain beyond anything they had as yet received. There was something to come to them from the Holy Spirit beyond, and deeper than, anything they had yet experienced in the work; for they were to tarry at Jerusalem until they had received it. There were many allusions made to this by the Saviour in promising them the Holy Spirit. The following are some of them: John 14:16, 17, 26; John 15:26; and John 16:7, 8. The power from on high was to be a power like that occasionally seen in ancient times. Indeed, the Old Testament reveals the power of God as working upon all classes of people and under a great variety of circumstances. The deliverance of the Israelites, their salvation in the wilderness, their entrance into the land of Canaan, and their subsequent history, prove that God has a work for men and women in every condition of life. God is now sending forth his representatives, and there are many indications that the power of Omnipotence waits upon the services of those who faithfully engage in God's work.

The original words from which "power" is taken are different, and they have a different meaning. God calls men to preach; and then a proper devotion on their part will bring them the aid of the Holy Spirit, that will enable them to do his will. But if they realize their deficiency, and earnestly seek God for help, then there will come a time in their experience when they will receive something more, the divine unction from on high. Why is it that there is a difference in the preaching of men? Is it eloquence? It cannot be that; for many eloquent men accomplish but little in building up the cause of Christ, and bringing men to a knowledge of the truth as it is in Christ Jesus. It is a new creation through divine power, a birth of Him who created the worlds. It is a spiritual power, and does not exist because of beauty of form, or dignity of presence. It is not rhetoric, oratory, or logic; but it can use these to its own great end. It can clothe truth in words of power from the lips of the lisping child. It can use all there is of a man to the glory of God. It can penetrate the soul, and move a man to action, when eloquence merely causes him to wish, wonder, and be silent.

There is something that God conveys to his approved ministers that is recognized as the power of God, causing them so to combine words as to touch the heart, though their efforts may not be so prominent in the work of God. The following is from Bishop Simpson:—

"The word 'power' as used in our English version, is represented in the Greek Testament by several distinct words. One of these is *kratos*, or its collateral

forms, which signifies strength, or the manifestation of physical force. The chief forms, however, are *exousia* and *dunamis*. The first of these represents authority as exercised or conferred by a ruler, and seems to indicate official privilege or prerogative, thus: 'All power is given to me in heaven and in earth;' 'To them gave he power to become the sons of God;' and, 'Christ gave to his disciples power over unclean spirits, and to heal all manner of sickness.' Their official prerogatives and their miraculous endowments are in all cases expressed by the word *exousia*, though in a few cases *dunamis* is joined with it. Ministerial power is everywhere expressed by the word *dunamis*, as in Luke: 'Tarry ye in Jerusalem, until ye be endued with power from on high.' The same word is used in the pentacostal scene, and is employed by the apostles to express the spiritual power of the ministry, as: 'God hath not given us the spirit of fear, but of power, and of love, and of a sound mind;' and, 'My speech and my preaching were not with enticing words of men's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God.' As to preaching, he says: 'For the preaching of the cross is to them that perish, foolishness; but unto us that are saved it is the power of God.' The word thus employed indicates a power bestowed upon the individual as a divine gift, not for his own edification merely, or chiefly, but as a force working through him upon the hearts of others."

It can be readily seen that this power is not the power of conversion, but it is something that goes beyond this. In the closing work of the gospel, there will come a time when we cannot live as we have lived in the past. There should be more accomplished by the preaching of God's servants than there has been formerly. The truth will gain greater victories. It will surmount greater obstacles, until finally it will triumph and bear off the victory. How many there are who have labored for a few years, and established a reputation as faithful men, but their usefulness has to some extent ceased. But this should not be the case with those who proclaim the third angel's message. Some may wither and die. Some may renounce the truth, a they ever have done; but "the righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." In those countries where the difficulties are the greatest, the greatest victories will be seen. This is not the work of man, but the work of God. God will lead his people on to greater victories than they have ever experienced in the past; and the effects of it will be seen in their lives. This will be an evidence of the truth of God in the last days. When the disciples were sent out, they are described as sheep among wolves; but God protected them. But when the truth finally triumphs, the following is a vivid description as given by the prophet Micah: "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver." It is when the truth triumphs in this manner, and God's servants proclaim it with freedom and power, that we have additional evidence that God is in the work. It will go into new fields, and gather around it individuals who have before them the fear of God. Some of these evidences we have already seen in the progress of this work. It will revive the work of Christian reform, encourage our hearts, brighten our hopes, and cheer us on, as we near the final conflict. Many have witnessed to this, and are receiving this light and power, and are being encouraged by it in almost every nation of the earth where the commandments of God and the faith of Jesus are being proclaimed.

OBSERVATIONS AND CONCLUSIONS ON THE SABBATH QUESTION.

G. I. B.

IN drawing to a close this series of articles on the Sabbath question, we deem it proper to call more special attention to certain predictions of prophecy concerning the work of the Roman power in changing the Sabbath. We have briefly noticed them before.

In the seventh chapter of Daniel we have one of the most remarkable prophecies of the Bible. It presents a chain of prophecy covering the principal kingdoms of the world for nearly 3000 years. Babylon, Media and Persia, Grecia, Rome, and the ten kingdoms into which the latter was divided, were presented to the prophet under the symbols of four great monsters coming up out of the sea,—a lion with eagle's wings, a bear with three ribs in its mouth, a leopard with four heads, and a terrible nondescript beast with ten horns, great iron

teeth, and a ferocity unprecedented. This last was presented under two phases, corresponding to the two diverse appearances in which Rome presented itself to the world,—Rome ruled by the Cæsars as a heathen power, and Rome ruled by the popes as a professedly Christian power. This latter continues until the fires of the Judgment day utterly destroy it.

We have not space to enter into a lengthy exposition of this chapter. Suffice it to say that in our application of these symbols mentioned, we follow the best Protestant expositors, and could not give an intelligent exposition of the chapter without taking the same positions.

Verse 23 reads: "Thus he [the angel] said, The fourth beast shall be the fourth kingdom upon earth." Daniel lived in the time of Babylon. The fourth great kingdom from that time could be no other than that of Rome. This power is first presented as a beast with ten horns, and subsequently with three of these "horns plucked up by the roots;" and a "little horn" with "eyes like the eyes of man, and a mouth speaking great things." Then the solemn scene of the great Judgment day is presented, one like the "Ancient of days,"—God the Father,—sitting with myriads of heavenly angels in attendance. "The Judgment was set, and the books were opened." Then he beheld the body of this beast destroyed in the burning flames of the last day. In the explanation of these symbols given by the angel of God, he informs the prophet that these four beasts are "four kings," or kingdoms, the fourth being Rome. The ten horns he also says are "ten kings," or kingdoms, which are evidently the kingdoms of the Western Empire, into which Rome was divided between the years 356 and 483 A. D. These the commentators inform us were the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards.

Verses 24, 25: "And another shall rise after them, and he shall be diverse from the first, and he shall subdue three kings. 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; and they shall be given into his hand until a time and times and the dividing of time." There is one ruling power in Europe which wears three crowns in one—a triple crown. No traveler who has ever visited Rome will need to be told who that is. Every statue of a pope in that city (and they are many) wears such a crown. How plainly this ruler has distinguished himself as the power which plucked up three kingdoms! Just before A. D. 538 the kingdoms of the Heruli, Vandals, and Ostrogoths, through the influence of the Catholics, were uprooted; and in that year Justinian, emperor of Eastern Rome, ruling in Constantinople, made the pope head over all the churches. From this point the papacy rapidly increased in power and arrogance, till the mightiest kings of Europe trembled before this political and religious ruler. His power was unique. Nothing in history resembles it. Never ruling a large territory as his peculiar kingdom, he still possessed an authority over the hearts and consciences of men which no mortal ever exercised before. He had "eyes like the eyes of man, and a mouth speaking great things," and a look "more stout than his fellows." Here is strikingly portrayed that far-seeing sagacity and discernment, and ability to grasp the motives of men, which has held so many millions in thralldom never before equalled. The language also indicates those arrogant pretensions and blasphemous claims never surpassed by any other kind of ruler. His look so stout was indeed clearly presented by a power of endurance through many centuries, equalled by no other.

"He shall speak great words against the Most High." Here are pretensions seen nowhere else. He either calls himself, or is called by his votaries, "Lord God the Pope," "Christ's Vicar or Vicegerent on earth," "A very God on earth," "with power to open and shut heaven at his pleasure," "and ability to forgive sins," "even to grant indulgences."

"He shall wear out the saints of the Most High." Behold the millions of martyrs whose blood has been shed in crusades, in massacres, in cold, silent dungeons, or who have been torn upon rocks, or burned at the stake. This power has caused the death of more people for conscience' sake than all other political powers together which have ever existed on this earth. Surely he fulfills the statements of the angel to the prophet. The best-informed Protestant historians have estimated his

victims at upwards of fifty millions. Kind reader, think of it—nearly as many people as live in the United States of America to-day, put to death for religious opinion!

He shall "think to change times and laws," or "the time and the law," as it is rendered by many versions. The late revised version has it, "the law." It is not mere human laws to which the angel refers, but *the law* of the Most High, the power against which he was warring. He speaks "great words against" God, wears "out the saints" of God, and undertakes (thinks himself able, Dr. Clarke) to change the law of God.

"They shall be given into his hand until a time and times and the dividing of time." This can only mean that he shall really seem to have accomplished his purpose of changing the law of God during this period. A *time* is one year (the ancient year of 360 days); *times* (plural), twice as much—720; a *dividing of time*, half as much—180; making in all 1260 prophetic or symbolic days, each day representing a year. Eze. 4: 6; Num. 14: 34. He received his power from Justinian, A. D. 538, and retained it until 1798, a period of just 1260 years, when the French Republic captured Rome, carried the pope into France, where he died in exile. The papacy then received a terrible blow, from which it has not yet recovered.

This language plainly implies, even to a certainty, that the law of God would be changed by a blasphemous apostate power. Those who have read the foregoing articles can hardly fail to see how wonderfully the Roman Catholic power has fulfilled these predictions, by changing the Sabbath of the fourth commandment, and placing the Sunday in its stead.

THE PAPACY.

ESTABLISHED IN A. D. 538.

E. J. W.

SAYS the prophet: "And they shall be given into his hand until a time and times and the dividing of time." Dan. 7: 25. The "they" of course refers to the "saints of the Most High" and the "times and laws" which are mentioned in the same verse. The "time and times and the dividing of time," then, indicates the period of papal supremacy, and of the unlimited reign of lawlessness.

In the first place we may notice that in the Douay Bible, as well as in the revised version, "time and times and the dividing of time," is rendered, "time, and times, and half a time." We have no need to conjecture what this means, for the Bible is its own interpreter. In Rev. 12: 14 we find the same period of time mentioned: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Now in verse 6 of the same chapter the same event is brought to view in these words: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." From these two verses we learn that "a time, and times, and half a time" is only another expression for twelve hundred and sixty days. Then the little horn of Daniel 7 was to have supremacy for twelve hundred and sixty days.

But the question now arises, "Is it possible that only twelve hundred and sixty days, three years and a half, cover the whole time which the prophecy allows to the papacy?" We answer, No; and the explanation is simple. The prophecy is symbolic; four mighty empires are represented by short-lived beasts; the Roman Catholic power is represented by a little horn of one of these beasts. It is obvious, then, that the prophecy would not be consistent if it should express the duration of those powers in literal years. The time would be out of proportion to the nature of the symbol representing the power. Therefore, it is evident that the time must also be symbolic. We inquire, then, What is the standard of time when used in symbolic prophecy? In Eze. 4: 4-6 we read the answer:—

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the

iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; *I have appointed thee each day for a year.*"

Since all prophecy of Scripture proceeds from the same source, and is not of private interpretation (2 Pet. 1: 20, 21), the interpretation given to a symbol in one prophecy must be the interpretation of the same symbol in every prophecy; therefore the "time, and times, and half a time," or twelve hundred and sixty days, indicate just twelve hundred and sixty years.

The next question to be settled is, When does this period of time begin and end? There are several dates given by various authors to mark the rise of papal supremacy, but 538 A. D. seems to be the one that has the only just claim to consideration. The prophet, in describing the rise of the little horn, says, "He shall subdue three kings." Dan. 7: 24. This is in explanation of the fact that three horns were to be plucked up before it. Of course the only powers that would be rooted up to make room for the Catholic power would be those who were opposed to it. Now, long before 538 A. D., paganism, as a State religion in the Roman empire, was dead. Since the time of Constantine, Rome had been nominally Christian. The barbarous tribes by which the empire was divided into the ten parts, also embraced the Christianity of the empire. Says D'Aubigne:—

"Already the forests of the North had poured forth the most effectual promoters of the papal power. The barbarians who had invaded the West and settled themselves therein,—but recently converted to Christianity,—ignorant of the spiritual character of the church, and feeling the want of an external pomp of religion, prostrated themselves in a half-savage and half-heathen state of mind at the feet of the chief priest of Rome."—*History of the Reformation, book 1, chap. 1, paragraph 31.*

But not all of these tribes were favorable to the pretensions of the bishops of Rome. Some of them, especially the Heruli, the Vandals, and the Ostrogoths, were professedly followers of Arius. The contest between the Catholics and Arians was bitter and unrelenting, and so long as these powers held Italy and the adjacent country, the pope could not assert papal authority. In the year 493 A. D., the power of the Heruli was annihilated by the death of Odoacer. From that time it is impossible to trace them in history. In 534 the Vandals were conquered by Belisarius, the general of Justinian; and in 538 A. D. Rome, which until that time had been in possession of the Arian Ostrogoths, was occupied by the Roman army, and the Catholic religion was established. These conquests are described in detail in the thirty-ninth and forty-first chapters of Gibbon.

When the last of these Arian powers was overthrown (A. D. 538), there was nothing to hinder the bishop of Rome from occupying the proud position for which he had so long been striving. Speaking of the way in which the Roman bishop gradually usurped power over other churches, D'Aubigne says:—

"To silence the cries of the churches, Rome found new allies. Princes, who in those troublesome times often saw their thrones tottering, offered their adherence to the church in exchange for her support. They yielded to her spiritual authority, on condition of her paying them with secular dominion. They left her to deal at will with the *souls* of men, provided only she would deliver them from their enemies. The power of the hierarchy, in the ascending scale, and that of the imperial power, which was declining, leaned thus one toward the other, and so accelerated their twofold destiny.

"Rome could not lose by this. An edict of Theodosius II. and of Valentinian III. proclaimed the bishop of Rome 'ruler of the whole church.' Justinian issued a similar decree. These decrees did not contain all that the popes pretended to see in them. But in those times of ignorance it was easy for them to gain reception for that interpretation which was most favorable to themselves."—*Id., paragraphs 29, 30.*

To show plainly the object of these wars against the Arian powers, and what was gained by them, we make two brief quotations from Gibbon. After having rehearsed the defeat of the Vandals and the capture of Carthage by the Romans, the historian speaks as follows concerning Justinian:—

"He received the messengers of victory at the time when he was preparing to publish the pandects of the Roman law; and the devout or jealous emperor celebrated the divine goodness, and confessed, in silence, the merit of his successful general. Impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded, without delay, to the full establishment of the Catholic Church. Her jurisdiction, wealth, and immunities, perhaps the most essential part of episcopal religion, were restored and amplified with a liberal hand; the Arian worship was suppressed, the Donatist

meetings were proscribed; and the synod of Carthage, by the voice of two hundred and seventeen bishops, applauded the just measure of pious retaliation."—*Decline and Fall, chap. 41, paragraph 11.*

The victory of Belisarius over the Ostrogoths (A. D. 538) is thus described:—

"The Goths consented to retreat in the presence of a victorious enemy; to delay till the next spring the operations of offensive war; to summon their scattered forces; to relinquish their distant possessions, and to trust even Rome itself to the faith of its inhabitants. Leuderis, an aged warrior, was left in the capital with four thousand soldiers; a feeble garrison, which might have seconded the zeal, though it was incapable of opposing the wishes, of the Romans. But a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed that the apostolic throne should no longer be profaned by the triumph or toleration of Arianism; that the tombs of the Cæsars should no longer be trampled by the savages of the North; and, without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman emperor as a new era of freedom and prosperity. The deputies of the pope and clergy, of the Senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception. . . . The first days, which coincided with the old Saturnalia, were devoted to mutual congratulation and the public joy, and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ."—*Id., paragraphs 22, 23.*

These quotations show most conclusively that in A. D. 538 the bishop of Rome did become literally "the pope," i. e., the father, or head and ruler, of the churches. The last opposing horn had then been plucked up, and the papacy was free to enter upon that career of ecclesiastical tyranny for which it had long been preparing; and the "mystery of iniquity" which had been working so long was given full liberty.

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.]

2 CORINTHIANS 3:6.

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

This text of Scripture is much used to show that the Old Testament is obsolete, and also that literal obedience to law is contrary to the work of the Spirit. Nothing could be farther from the truth than these two positions. In reference to the first it is sufficient to say that the Old Testament is not mentioned or under consideration. It is the new covenant (or testament) that is being considered both in letter and spirit. Respecting the second position, it is not credible that the letter and spirit of any institution should be antagonistic in their relation. Does the law which says, "Thou shalt not take the name of the Lord thy God in vain," need to be broken in letter that it may be observed in spirit? For shame on such teaching. And yet hundreds of people will tell us that we must not keep the fourth commandment, for the "letter killeth." Now it is possible for us to observe the law literally, and *not* in spirit. Such is the religion of the Pharisee and the hypocrite. They yield an outward obedience, while their hearts are corrupt. But *it is not possible* to keep the law spiritually, while we violate it literally.

It is with pleasure that we present the following from Dr. Clarke's comments upon this verse. And we trust that it will enable some to see that there is danger that those who reject the law and trust wholly in the gospel, will fall under the fatal mistake which is pointed out:—

"The apostle does not mean here, as some have imagined, that he states himself to be a minister of the New Testament, in opposition to the Old; and that it is the Old Testament that kills, and the New that gives life, but that the New Testament gives

the proper meaning of the Old; for the old covenant had its letter and its spirit, its literal and its spiritual meaning. The law was founded on the very supposition of the gospel; and all its sacrifices, types, and ceremonies refer to the gospel. The Jews rested in the letter, which not only afforded no means of life, but killed, by condemning every transgressor to death. They did not look at the spirit; did not endeavour to find out the spiritual meaning; and therefore they rejected Christ, who was the end of the law for justification; and so for redemption from death to every one that believes. The new covenant set all these spiritual things at once before their eyes, and showed them the end, object, or design of the law; and thus the apostles who preached it were ministers of that Spirit which gives life.

"Every institution has its letter as well as its spirit, as every word must refer to something of which it is the sign or signifier. The gospel has both its letter and its spirit; and multitudes of professing Christians, by resting in the *letter*, receive not the life which it is calculated to impart. Water, in baptism, is the letter that points out the purification of the soul; they who rest in this letter are without this purification; and dying in that state they die eternally. Bread and wine, in the sacrament of the Lord's supper, are the letter; the atoning efficacy of the death of Jesus, and the grace communicated by this to the soul of a believer, are the spirit. Multitudes rest in this letter, simply receiving these symbols, without reference to the atonement, or to their guilt; and thus lose the benefit of the atonement, and the salvation of their souls. The whole Christian life is comprehended by our Lord under the letter, Follow me. Does not any one see that a man, taking up this letter only, and following Christ through Judea, Galilee, Samaria, to the city, temple, villages, sea-coast, mountains, fulfilled no part of the spirit; and might, with all this following, lose his soul? Whereas the *spirit*, viz., receive my doctrine, believe my sayings, look by faith for the fulfillment of my promises, imitate my example, would necessarily lead him to life eternal. It may be safely asserted that the Jews, in no period of their history, ever rested more in the letter of their law than the vast majority of Christians are doing in the letter of their gospel. Unto multitudes of Christians Christ may truly say, Ye will not come unto me that ye may have life."

PROPHETIC PERIODS AND ASTRO-NOMICAL CYCLES.

ABOUT the middle of the last century, a remarkable fact was discovered by a Swiss astronomer, M. de Cheseaux, a fact which is full of the deepest interest to the Christian mind, and which has never received at the hands of either the church or the world, the attention that it merits.

M. de Cheseaux's book is out of print, difficult to procure and even to consult. A copy of it exists in the library of the University of Lausanne, and another in the British Museum. It is entitled "Mémoires Posthumes de M. de Cheseaux," and was edited and published by his sons in 1754. . . . The calculations of the astronomical part were submitted to Messrs. Mairan and Cassini, celebrated astronomers of the Royal Academy of Sciences at Paris, neither of whom called in question the accuracy of M. de Cheseaux's principles or the correctness of his results. M. Mairan, after having carefully read his essay, said that "it was impossible to doubt the facts and discoveries it contained; but that he could not conceive *how* or *why* they had come to be embodied so distinctly in the Holy Scriptures." M. Cassini wrote, after having read the treatise and worked the problems, that the methods of calculating the solar and lunar positions and movements, which M. de Cheseaux had deduced from the cycles

of the book of Daniel, were most clear, and perfectly consistent with the most exact astronomy; he wished the essay to be read before the Academy.

In his essay, M. de Cheseaux explains that a *cycle* is "a period which brings into harmony different celestial revolutions, containing a certain definite number of each without remainder or fraction," and he shows that there are four different kinds of cycles connected with the sun, moon, and earth: 1. Those harmonizing the solar *day* and *year*; 2. Those harmonizing the solar *year* and lunar *month*; 3. Those harmonizing the solar *day* and lunar *month*; 4. Those harmonizing all three, day, month, and year. After describing how he discovered the 1260 years of Daniel to be a solilunar cycle he says:—

"The relation of *this* period, assigned by the Holy Spirit as the limit of certain political events, to the most notable movements of the heavenly bodies, made me think it might be the same with the 2300 years. By the aid of the astronomic tables, I examined this latter, and found that at the end of 2300 Gregorian years, minus six hours fourteen seconds, the sun and moon return to within half a degree of the place from which they started, and that an hour later the sun has reached its exact starting point on the ecliptic; whence it follows that the prophetic period of 2300 years is a cyclical period (also remarkable for the number of its aliquot parts, and for containing a complete number of cycles), and one so perfect that though it is thirty times longer than the celebrated cycle of Calippus, it has an error of only thirteen hours, a seventeenth part of the error of that ancient cycle. The exact similarity of the error of these two cycles of 1260 and 2300 years, made me soon conclude that the difference between them, 1040 years, ought to be a perfect cycle, free from all error; and all the more remarkable as uniting the three kinds of cycles, and furnishing, consequently, a cycle of that *fourth kind*, so long sought in vain, and finally concluded to be chimerical, impossible to find.

"On examination of this period of 1040 years by the best modern astronomic tables, I found that it *was even so*. This period of 1040 years, indicated indirectly by the Holy Ghost, is a cycle at once solar, lunar, and diurnal or terrestrial of the most perfect accuracy. . . . As I before said, a cycle of this kind had long been sought in vain; no astronomer or chronologist had been able to light upon one for nineteen centuries; and yet for 2300 years there it has been, written in characters legible enough, in the book of Daniel; legible, that is, to him who was willing to take the trouble of comparing the great prophetic periods with the movements of the heavenly bodies; in other words, to him who compared the book of nature with the book of revelation."

In his second dissertation, this astronomer deduces the true size and figure of the earth from these same cycles, and works by means of them some thirty or forty elaborate astronomical and geographical problems.

Such were M. de Cheseaux's discoveries; and they are of the deepest interest and importance, as manifesting, in a new light, the wisdom and glory of God in connection with his holy word. . . . There are more, and even *many*, such proofs of the use in Scripture, by writers ignorant of astronomy, of periods marked out distinctly as cycles by the less obvious revolutions of the heavenly bodies. These facts are of such importance as enhancing the evidence of the inspiration of Scripture as to deserve the most careful consideration.—*H. Grattan Guinness.*

THE New Testament is not designed to produce a new law, but to define and present the true remedy for sin, "the transgression of the law." 1 John 3:4. Christ "was manifested to take away our sins" (verse 5), and not to take away that law by which is the knowledge of sin. Rom. 3:20.

Missionary.

THE Master calls; but the servants wait,
Fields gleam white 'neath a cloudless sky;
Will none seize sickle before too late,
Winds of winter come sweeping by?
Who is delaying? Is it I? —Selected.

THE BLAIR SUNDAY BILL IN THE U. S. CONGRESS, AND THE SABBATH CONVENTION.

It was my privilege, in company with A. T. Jones, to attend the Sunday Convention held at Washington, and to hear what was said before the Senate Committee to whom the Sunday Bill was referred. To me the meeting was, in many respects, very interesting and solemn,—solemn in view of the fact that we could see so clearly what we must soon meet, and how poorly prepared we are, as a people, for it. Those who are in favor of Sunday legislation are terribly in earnest. They mean all they have said in print about carrying the matter through. There are also some of the leading men in Congress who are as much in earnest as the people of the churches. There are many who have not investigated the subject so as to know the bearing of it, who think it a good thing, and see nothing objectionable in it, simply because they do not understand it.

Then another thing was fully demonstrated, that there are none who see this matter in its true light, except those who view it in the light of prophecy. This places a responsibility on us such as rests on no other people, to give this light to the world. God holds us responsible. If, therefore, we fail to do our duty in this respect, we, as it will prove very soon, will be the principal sufferers.

Everything was done that could be at the convention to give enthusiasm to the enterprise of securing the passage of the bill in Congress. The church where the convention was held was decorated with a strip of scarlet cloth, half a mile in length, on which was pasted the signatures of six and a half million petitioners for a Sunday law, and to us it was very significant. The letter of Cardinal Gibbons, which, it was claimed, represented the names of seven and a half million more, was used to show that everybody was in favor of the bill. Almost every association, either nominally or religiously observing the first day of the week as the Sabbath, was represented. Different men and women were chosen to represent the various interests of the country. These were mostly leading men in the different denominations. Some were railroad men. The Woman's Christian Temperance Union was represented, as well as the workingmen and other interests. It was evident that it was the leading men only who realized the nature of what they are doing. The convention continued day and evening for the time appointed, the 11th, 12th, and 13th of December. The speakers frequently referred to the long list of signatures as evidence of the interest taken in the move.

The Seventh-day Baptists were represented by Professor Lewis, of Plainfield, New Jersey. He asked the privilege of speaking before the committee, but was referred, the same as we, to the Committee of the Sunday Convention, and it was recommended that we divide the time with them in coming before the committee. He negotiated with them, but we did not. We concluded that those who could not see any injustice in calling for a law that would bring on an innocent, law-abiding class of citizens religious persecution, would not see that justice demanded that we have equal chance with them. This proved true in the case of Professor Lewis. They arranged for him to have eight minutes, while they as a body had two hours. This

was in addition to an entire hearing they had had before in April. I could not but think that this fittingly illustrated the treatment we will receive when they have the power in their hands to do as they please. It is unsafe to trust any man or class of men with the religious privileges that belong to others. And when any scheme is entered upon that has in it the spirit of oppression, it obscures the mind, perverts the judgment, and destroys in the soul those fine feelings of justice which alone exist in the heart of the true Christian.

I think there were about fifty present before the committee. All were interested in the question, and nearly all in favor of the bill. There were, however, three classes who were opposed to it. One man represented the Free Thought Club of New York. The principles he laid down were good. They were to the effect that no nation had the moral right to legislate upon religious questions; and this was emphatically true in a Government with such a Constitution as our own. But his irreligious views destroyed much of the force of what he had to say. The second party who opposed the bill were the Seventh-day Baptists, who were represented by Professor Lewis, and the third the Seventh-day Adventists.

The representatives of those who favored the Sunday legislation had the floor first. I know of no society of any standing in the country that failed to have their representative here. Mr. Crafts, who seemed to be the leading man on the occasion, stated the rules by which the speakers were to be governed. It was that each delegate should have five minutes; but it was usually nearer ten. Finally, after the time was consumed, and the others had spoken, Professor Lewis was introduced to speak in behalf of the Seventh-day Baptists. He said some very good things, and they should have had weight; but it was evident that he was not prepared to answer all the critical questions that arose, and the disposition that was manifested not to appreciate the importance of such a question as the seventh day as the Sabbath. So it was claimed by Doctor Johnson, of Chicago, when he had gotten through, that Professor Lewis had given himself away, and also his position. This was done in answering the adroit questions put to him. His position was different from ours when taken in the light of religious legislation.

After more time was taken up than was appointed for the hearing, Bro. Jones was asked if he had anything to say. He said that he had considerable to say. When asked if he could say it in ten minutes, he replied that he could not. He stated that as the people he represented had been totally ignored in the matter (for assertions had been frequently made to the effect that there was no religious opposition to the bill, except a few Seventh-day Baptists, giving the impression that from their fewness they were of but little account), and that our position against the bill being on entirely different grounds from any that had been presented, we ought to have more time. He then referred to the fact that our people numbered three times as many as the Seventh-day Baptists, and their work was far more effective, therefore we wanted more time in presenting our side of the question. He referred briefly to the extent of our work throughout every State and Territory in the Union, and to our publishing houses in the different parts of the world. Finally, after some discussion, it was decided that he should have one hour.

Bro. Jones stated that he had three points to present: First, the Bible teaching on the subject; secondly, that it was just such a move as this which gave rise to the papacy, which he would show by a few extracts from history; and thirdly, the practical workings of this, if it should pass. He had not proceeded far when he was questioned, and in fact

argued with, so that one hour and a half was consumed and he had not had an opportunity to bring out any connected line of thought. However, Senator Blair said that his arguments were logical.

The hearing, which began at 10 and continued till after 4 p. m., forcibly impressed us with two things: First, that in a short time we shall be brought before magistrates, where we shall experience more critical questioning than we have ever realized; and unless we are prepared by a thorough understanding of our position, we shall certainly fail. It is not simply such questions as, "Why do you keep the seventh day as the Sabbath?" which no doubt will be asked; but, "Why is it that you do not recognize the law requiring the observance of the first day as the Sabbath?" then perhaps such questions as this: "If the principle of legal enforcement of the Sabbath was right in the former dispensation, why is not the same principle right now?" It might be illustrated by many other questions of like nature, which will require a clear understanding of the relation we sustain to the governments of this world.

It is a mistaken idea that we are ready for the times that are just before us because we have a theory of the general principles of the truth. The times that are before us are of such a nature that unless we speedily gather up the rays of light that have been shining upon our pathway, we shall surely fall. There is light that we have not appreciated in the mission of the *American Sentinel*. This will be realized in the future as it has not been in the past. But the sad part of it is that many will realize this after they have made a fatal mistake, because they did not realize it in time to walk in the light, when it would have proved their salvation to have done so.

There are widely different opinions in regard to the passing of the bill. Some are quite sure that it will not be passed; and this may be. But if it fails this winter, it will not be because it lacks men of influence to help carry it forward. There will be a determined effort made to have it pass. Its passage is only a question of time. If it fails now, it will gather strength for a renewed effort at no distant day. Not only has Cardinal Gibbons given his individual name as one who is in sympathy with this move, but we understand there is at least one Roman Catholic on the committee of the Sunday Association. This committee is to further the interests of the Sabbath cause according to the Protestant and Catholic idea. Why should they not seek and secure the aid of those who first christened this heathen festival? They were the first ones who enforced it on Christians. Perhaps they will revive their past experience in this work, and teach Protestants how to do it. And in order to obtain such powerful allies in this work, so dear to their hearts, can they not afford to deny the first principles of Protestantism, for which the reformers bled and died? May God spare his people in this evil time.

There is one thing that ought to convince all, viz., the position taken by Seventh-day Adventists over forty years ago respecting this nation in prophecy is now coming true. At that time there was no evidence of changing the Constitution of the United States so as to have a national religion, thus forming an image to the papacy, except the prophetic word. But now we have seen with our eyes, and have with our own ears heard them say to them that dwell on the earth that they should make an image to the beast that had a wound by the sword and did live. More than that, it has been responded to by more than six million signatures of those that dwell on the earth, and also by the beast itself. May God help us to prepare for what is coming on the earth, and be ready for the conflict which is just before us.

THE AUSTRALIAN TRACT SOCIETY.

REPORT FOR QUARTER ENDING DEC. 31, 1888.

	Quarter ending.	
	Dec. 31, '88	Sep. 30 '88
No. of members ...	165	135
Reports returned ...	105	96
Missionary visits ...	714	371
Letters written ...	331	157
Bible-readings held ...	131	108
No. attending ...	337	185
ECHO taken in clubs ...	906	861
Subscribers obtained ...	50	16
Periodicals distributed ...	6250	1413
Pages loaned ...	27,915	31,992
" given away ...	19,694	15,482
" sold ...	4500	10,808

Received on 4th Sabbath donations, £9 14s. 10½d.; on Publication Fund, £36 0s. 10½d.; on Periodical Fund, £94 8s. 4d.

There are eight tract and missionary societies in the Australian Conference. The membership during the fourth quarter of 1888 was increased by sixty over that of the previous quarter. While the number reporting, as compared with the membership, during the last quarter of the year is 10 per cent. less than that of the quarter preceding, the amount of work done is more in nearly every instance, as is shown by the report. This does not include work done by either ministers, canvassers, or other agents.

Mrs. JOSIE L. BAKER, Sec.

WEEK OF PRAYER IN CALIFORNIA.

THE *Signs of the Times* of Jan. 14, received by the last mail from San Francisco, gives an account of the way this season (Dec. 15-22) was spent in fifteen churches of that State. These meetings were very interesting, and were characterized by the deep movings of the Spirit of God. Some of the companies are small and weak; but each gave a holiday offering to advance the cause of truth in home or foreign fields, the united offerings aggregating about £476. There was also a united effort made to secure signatures to a petition against the Blair Sunday Bill. The following is the report from Oakland:—

"The good meetings begun some weeks ago by Elder E. P. Daniels, who left Dec. 13 for Woodland, continued throughout the week of prayer, and the evidences show that the work is not a superficial one. It has extended throughout the whole church, and has led to such a consecration of heart and life to God as has not been seen for many years among our people. And this, while more fully seen among the young, has not been confined to them. Our older brethren and sisters are praising God for victories gained. But the work among the youth, especially the employés in the office, has been a cause of much rejoicing. Many had held a nominal connection with the church, but knew nothing of real conversion to God; some had backslidden, and others had never made a profession; but nearly all are now rejoicing in the light of God's smile, justified by his grace.

"The fast-days were days of victory to many. The last Sabbath, Dec. 22, a praise service was held, which was indeed a service of praise. In the forenoon a Bible-reading was given, which presented many of the reasons and injunctions for praise, and the precious privilege God has given us of being able to praise him at all times. In the afternoon some eighty testimonies, interspersed with singing, were given in fifty minutes, when it was found necessary to divide the meeting, in order to give all an opportunity to speak. From ten to sixteen were on their feet at the same time waiting to testify. The meeting then closed before some had spoken, who would have spoken had they had time, and yet the testimonies were not long or prosy. Victories over habits which had had the mastery for years were achieved, the power of sin was broken through the strength of grace divine, and hearts were made glad through being renewed. The Christmas exercises were of interest. The donations were 1000 dollars."

News Summary.

Electric omnibuses now run in Paris over a line two miles long.

An Irish mission, with John Dillon at its head, is about to visit Australia.

The number of printing presses worked in India during the years 1885-6 was 1094.

According to the *Official Gazette*, the population of Japan at the close of 1887 was 39,069,007.

It is said that there are now more Chinamen than native male Hawaiians in the Sandwich Islands.

The Colonial Institute, London, is considering the question of self-government for Western Australia.

A London telegram states that an association is forming which will advocate the adoption of a universal decimal system.

England has refused to renew diplomatic relations with the Vatican, and Irish influence is again in the ascendancy at Rome.

The Pope has presented to the Melbourne diocese a gold chalice and a painting of the Assumption from among his jubilee gifts.

Dr. King, the Anglican Bishop of Lincoln, England, has been arraigned before the Bishops' Court on a variety of charges of ritualism.

The Hibernian population of Boston and vicinity sent home to Ireland Christmas presents to the value of 100,000 dollars (about £20,000).

A writer in the *Christian* (London) speaks of the condition of the 10,000,000 cannibals on the Upper Congo as "absolutely appalling."

It is rumored that James Gordon Bennet has bought out the London *Globe*, and intends to make that paper an edition of the New York *Herald*.

A society called "The Christian Union" has been formed in England, whose object is the suppression of the opium traffic and other national sins.

A Bohemian dynamiter in Chicago, convicted of conspiracy against the lives of Judge Gary and Inspector Bonfield, has been sentenced to twelve years' imprisonment.

The Secretary of State of the German empire is confident that trade between Germany and Australia will be greatly increased as a result of the Melbourne Exhibition.

There have been heavy floods on the Isthmus of Panama, which have materially injured the canal, done great damage to property, and entirely submerged the railroad.

Great Britain rules over more than a sixth of the land of the globe and nearly a sixth of the population. Russia ranks second in territorial extent, and the United States third.

The yield of petroleum from the oil fields of New York and Pennsylvania has fallen from 100,000 to 43,000 barrels a day. Similar accounts come from the oil fields in Russia.

It is estimated that in New York City there are 400,000 Germans, 30,000 Bohemians, 10,000 Hungarians, 100,000 Hebrews, and more than 30,000 each of Italians and colored people.

According to the latest statistics, there are in France 20,012,598 single persons, 14,959,335 married men and women, 2,948,511 widowers, about twice as many widows, and 11,415 divorced persons.

Canada has consented to a conference in Australia re the proposed telegraph and steamship line to connect Canada and Australia. The terminus of the line would be at Brisbane, with branches to Fijii and New Zealand.

One of the Tasmanian Steam Navigation Company's steamers, the *Southern Cross*, running between Tasmanian ports and Melbourne, was wrecked on a reef near Rocky Cape on the 22d ult. The passengers and crew were saved.

Here is an item from a late London paper, which needs no comment: "Can anything be more surprising as a sign of the mutability of politics than one very significant fact, viz., that for the first time for years the Czar has transmitted a friendly Christmas greeting to the Pope? Czar and Pope have never had anything in common, but at last they may think it will to arrange a *modus vivendi*. In these risky times the motives of politicians grow more and more mixed."

King Humbert of Italy is a teetotaler and a non-smoker; and he has the good fortune to be the best-beloved of all the European monarchs. He is an ideal king, and his people know it, and admire his manliness, simplicity, and goodness.

The German official adviser of Tamasese, the usurping king of Samoa, has been recalled; and it is understood that Germany will not interfere in the affairs of that island pending the proposed conference at Berlin. But four more German war frigates have been ordered to Samoa.

A London paper mentions that Menzies' Hotel, Melbourne, was recently sold at auction for £150,000, while fifty years ago the land upon which it stands changed hands for a £10 note. And comments that the "motto, 'Advance, Australia,' is being acted on most magnificently."

Chicago has a Bohemian population of 40,000, among whom a Mr. Adams, with his wife and four daughters, is doing good work as an evangelist. Mr. Adams was for ten years a missionary in Prague, Bohemia, and he is intimately acquainted with the Bohemian language and people.

The Chinese agent for the Canadian Pacific steamship line has officially stated that Chinese merchants and others are interested in a scheme for the immigration of 1,000,000 Chinese into British America and Australia. He thinks this measure would lead to an immense trade between Canada and China.

An English paper says that the Jews across the Atlantic are forsaking the ancient Sabbath of the Lord. Its observance "interferes with business interests," and hence they have decided that "no Jewish law forbids the change" of the day. Many Christians reason in a similar manner.

The Germans claim that their new explosive will completely destroy the French forts in six or eight hours. On the other hand, the French have discovered a new powder 20 per cent. stronger than gunpowder, which makes no smoke, and can be immersed in water twenty-four hours without losing its explosive force.

During the four years that Lord Dufferin was Governor of India, Lady Dufferin interested herself in securing skilled medical assistance for the women of that country. The fund for that purpose, bearing her name, now amounts to £50,000, and the interest is used for educating and supporting female doctors and nurses.

The Ministry of M. Floquet has been defeated on a motion for the revision of the French constitution. M. Meline and M. Tirard have each been requested to form a new Cabinet; the former tried and failed, the latter has at last succeeded. M. de Freycinet is Minister of War. The new Ministry is anti-Boulangist.

Mrs. Sherman, wife of General Sherman of the U. S. army, who died recently, was a devoted Roman Catholic, and trained her children in that faith. One of her sons is studying law, and may yet play a part in American politics; another is a Jesuit scholastic. Her influence secured the appointment of several Catholic priests as chaplains in the U. S. army.

There is a perfect mania for syndicates. They are likely to blow many a pretty bubble. Salt has been "cornered;" so would wheat be if the magnates in corn could make a nice comfortable corner. The slate quarries of North Wales are, it is reported, to be worked as one concern; and the writing slate manufacturers are to be similarly combined. This syndicate system is rising into ominous proportions. It is likely to be a new curse, inflicted by capital, not upon labor, but upon commerce.—*Christian Commonwealth*.

The proceedings of the *Times*-Parnell Commission were for a long time of the dry-as-dust order, while a multitude of witnesses who had never been behind the scenes were being examined and cross-examined with tedious care; but of late a different class of witnesses have testified, and some very interesting facts have been elicited. It seems that British gold has bought more than one Irish "patriot." Mr. Le Caron, for many years the head of the American Fenians, confessed that he was at the same time the paid spy of the British Government. Mr. Pigott, who sold the *Times* Mr. Parnell's pretended letter on the Phoenix Park murder for £1000, and a large number of other letters for an additional £2000, seems to have been in the market to be bought by the highest bidder. His testimony was completely broken down, and the *Times* cause greatly weakened.

Health and Temperance.

IN THE CUP.

There is grief in the cup!

I saw a proud mother set wine on the board;
The eyes of her son sparkled bright as she poured
The ruddy stream into the glass in his hand.
The cup was of silver; the lady was grand
In her satins and laces; her proud heart was glad
In the love of her fair, noble son; but oh! sad,
Oh! so sad, a year had passed by,
And the soft light had gone from her beautiful eye.
For the boy that she loved, with a love strong as death,
In the chill hour of morn, with a drunkard's foul breath,
And the drunkard's fierce oath, reeled and staggered his way
To his home,—a dark blot on the face of the day.

There is shame in the cup!

The tempter said, "Drink!" and a fair maiden quaffed
Till her cheeks glowed the hue of the dangerous draught;
The voice of the tempter spoke low in her ear
Words that once would have started the quick, angry tear;
But wine blunts the conscience, and wine dulls the brain.
She listened and smiled, and he whispered again;
He lifted the goblet; "Once more," he said, "Drink!"
And the soul of the maiden was lost in the brink.

There is death in the cup!

A man in God's image, strong, noble, and grand,
With talents that crowned him a prince of the land,
Sipped the ruddy red wine—sipped it lightly at first,
Until from its chains broke the demon of thirst;
And thirst became master, and man became slave,
And he ended his life in the drunkard's poor grave,
Wealth, fame, talents, beauty, and life swallowed up,
Grief, shame, death, destruction, are *all* in the cup.

—Selected.

OUR INVISIBLE FOES.

AMONG the triumphs of microscopic research is the detection and exposure of some, at least, of the ordinarily invisible forces or causes of the "pestilence that walketh in darkness and the destruction that wasteth at noon-day," in forms popularly known as disease germs.

If any ordinary room be completely darkened, and a beam of sunlight allowed to pass through a hole, say in the window-shutter, the track of the beam will appear bright and almost rod-like in its clearness of outline. The cause of this, as we all know, is the reflection of the light by the myriad particles of dust floating in the air of the room. If we now imitate Tyndall's experiment, and put the end of a red-hot poker into the beam at any point, wreaths and convolutions of intense blackness will appear to ascend from the iron. Although exactly like smoke, this cannot be smoke, for a red-hot poker does not emit any. The blackness is simply that of stellar space, due to the destruction by the heat of the particles which previously scattered the light and rendered the track of the beam luminous. Now we not only gather from this that the ordinary air we breathe is filled with dust particles, but also that much of the floating matter is organic; for otherwise it would not undergo combustion, as we have just seen it do.

Try another experiment. Take a small piece of meat, and boil it so as to kill any living matter that may happen to be in it. Then quickly close up the jar containing the meat and the water in which it has been boiled. The suspended matter in the water will soon settle to the bottom and leave it clear. Look at the water after the lapse of a week, a month, a year, or ten years, and it will appear exactly as at first—pure and bright. But take off the covering and expose it to the air, and in a couple of days a greyish film will spread over its surface, while the smells of putrefaction will speedily be manifest. Now take up a very small drop of this film and examine it under a microscope. It will then be seen to be of a gelatinous nature, and filled with little rods, something like minute rice-grains, which rush violently about. More careful study will show that these rod-like things are really alive; that they find nutriment in the water; that they bear offspring;

and that they finally die. They are *Bacteria*. Thus we learn, from the generation of these living creatures in the water only after its exposure to the air, that some of the organic particles whose presence we detected by means of our former experiment are actually living *Bacteria*, which float about in the air we breathe, and are capable of rapid reproduction upon alighting in any suitable medium. And here we have the basis of the germ theory of disease.

The researches of many different investigators have disclosed the fact that the organisms which are thus floating all around us vary specifically, and that when they find a congenial lodging in certain parts of the vegetable, animal, or human system, each specific variety occasions its own particular disease. A minute plant (*Torula Cerevisæ*), when introduced into the wort of the brewer under certain conditions of temperature, grows and multiplies with astonishing rapidity, and in doing so gives rise to the phenomena of fermentation. Similarly, bacteria in dead vegetable and animal matter cause putrefaction—a discovery which led Professor Lister to adopt his famous "antiseptic" treatment of wounds. An organism called *Bacillus anthracis*, in the fluids of sheep and oxen, produces that deadly plague known as "splenic fever." A living corpuscle in the tissues of the silkworm induces the fatal disease *pebrine*, which at one time threatened to ruin the silk-culture of France. Other special kinds of bacteria, we have reason to believe, are at the root of phthisis, erysipelas, anthrax, glanders, and numerous diseases. And if we sow the seeds of anthrax, anthrax and no other disease results. To quote Tyndall, "As a planted acorn gives birth to an oak, competent to produce a whole crop of acorns, each gifted with the power of reproducing its parent tree; and as thus from a single seedling a whole forest may spring; so epidemic diseases literally plant their seeds, grow, and shake abroad new germs, which, meeting in the human body their proper food and temperature, finally take possession of whole populations."

As in the vegetable and animal world that great principle of adaptation to circumstances by the survival of the fittest, leads to gradual change in the form and functions of the plants and animals, so in the bacterial world a like principle asserts itself; and instead of the same bacillus always producing the same disease, it may, under favoring conditions, slowly undergo such modification in the course of many generations as to become the germ either of a more malignant disease or of a milder one. Thus, to take a familiar (though supposititious) example, if we cultivate the contagium of small-pox by extracting the virus only from the most malignant cases, we at last arrive at a contagium far exceeding in virulence that with which we started; while, on the contrary, if we always select the mild cases, the ultimate contagium will be comparatively harmless. In this way, but by natural instead of artificial selection, the almost insensible gradations of disease may have arisen, while the principle only requires to be carried a little further to account for the origin of specific diseases.

Of all the diseases that afflict the human race the most dreadful in its effects is cholera; and the characteristics which mark the development and propagation of that disorder point very strongly to a zymotic or germ origin. There is now good reason to believe that complete protection from cholera is possible by means similar to vaccination to protect from small-pox. Late modifications of the inoculation process proposed by Dr. Koch, of Berlin, indicate the most favorable results.—*Christian Weekly*.

THE celebrated physician, Abernethy, when visiting his patients would sometimes go into the kitchen and shake hands with the cook, saying, "If it were not for you, and such as you, we physicians would have very little to do."

LITERARY DRAM-DRINKING.

THE mischief of voracious novel-reading is really much more like the mischief of dram-drinking than appears at first sight. It tends to make all other literary nourishment intolerable, just as dram-drinking tends to make all true food intolerable, and to supersede food by drink. The voracious novel-reader of to-day, as we have said, rejects Scott, because Scott's novels contain so much good food that is not mere story-telling. The genuine novel-reader detests what he calls tame stories—stories in which the interest is not exaggerated and piled up ten times as high as the interests of ordinary life. He wants always to be feeling a thrill of excitement running through his nerves, always to be living in imagination through the concentrated essence of the perils of a hundred adventurous lives, instead of toiling calmly through the ordinary hopes and fears of one. No state of mind can be more unwholesome, because none is more calculated to divert the energies from the sort of quiet task to which they should be habitually applied, and to keep them stretched on the tenter-hooks of expectation, waiting for a sort of strain which is never likely to occur, and if it did occur would certainly not find a man's energies any the better prepared for it for having been worn out previously with a long series of imaginary excitements. The habit of dram-drinking, it is said, leads to fatty degeneration of the heart; *i. e.*, excessive fattening round the heart, and weak action of the heart in consequence. So, too, the habit of exciting novel-reading leads to a fatty degeneration of the literary mind; *i. e.*, to an unhealthy and spasmodic action of the imagination, and a general weakening of the power of entering thoroughly into the solid interests of real life. So far as we know, the only effective cure for this habit of literary dram-drinking—a cure not always forthcoming—is a moral shock of some kind which exposes the hollowness of all these unreal interests, and makes them appear as artificial and melodramatic as they actually are. That, however, is a cure which is an extremely painful one, almost cruel in its disillusionizing power.—*London Spectator*.

THE UPSETTING SIN.

ONE night at a meeting a negro prayed earnestly that he and his brethren might be preserved from what he called their "upsettin' sins."

"Brudder," one of his friends said, "you aint't got the hang ob dat ar word. It's 'besettin',' not 'upsettin'."

"Brudder," replied he, "if dat's so, it's so; but I was prayin' to save us from de sin ob toxication, and if dat ain't a upsettin' sin I dunno what am."

Sure enough, the old negro was right. Drunkenness is the upsetting sin—upsetting homes and characters, upsetting manhood, womanhood, and sweet childhood, upsetting and downtreading loves, hopes, and joys. The only safe way is to abstain from strong drink of every kind. The total abstinence is secure against the "upsettin' sin."—*Sel.*

DIPHTHERIA.

THE New York State Board of Health shows that for three years past almost exactly one-third of all the mortality from contagious diseases has been due to diphtheria, and during the past year the percentage showed a slight increase. During the winter months, it sometimes reaches nearly one-half the mortality under this head. The total number of deaths from diphtheria has been increasing during the past three years, being 4,500 out of 80,400 in 1885, 5,600 out of 86,800 in 1886, and during the twelve months ending December 1, 1887, 6,271 out of 96,500. The Board reports that the experience of the past year has made the necessity of isolation in the treatment of the disease more apparent than ever.

All evidence tends increasingly to show that the germs of the disease may be carried by persons in good health who have been in contact with the sick, that they find place in clothing, bedclothes, and all other fabrics, adhere to walls, and wherever they settle retain their power for mischief for a considerable time. If the patient is properly isolated, these germs will die, or can be destroyed by fumigation after the patient's recovery and removal. The Board recommends that the isolation should be for a long time—at least until entire recovery from sore throat. A special evil is the too early return of children to school after an attack. In these two measures, cleanliness and isolation, the sole hope seems to lie against the spread of diphtheria.—*Selected.*

AN English physician who has investigated the characteristics and surroundings of centenarians, says he found that the average qualities were a good family history, a well-made frame, of average stature, spare rather than stout, robust, with good health, appetite, and digestion, capable of exertion, good sleepers, of placid temperament and good intelligence, with little need and little consumption of alcohol and animal food.

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

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

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4. If Postal Note or paper money be sent, register the letter; otherwise it is at your own risk.
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6. Be careful to send name and full address, so that we can acknowledge receipt.

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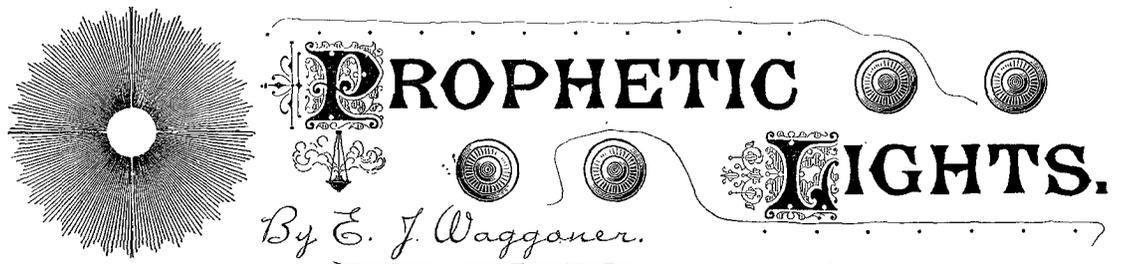
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Bible Echo and Signs of the Times.

Melbourne, Australia, March 1, 1889.

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PUBLISHERS' DEPARTMENT	

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

We have prepared for the use of those who wish to remail the ECHO or other papers, suitable wrappers, which we will supply at low rates, as follows, postpaid: Plain, 4d. per 100; 2s. 6d. per 1000. Gummed, 9d. per 100; 6s. 6d. per 1000.

Our premium book, "Prophetic Lights," which we advertise in another place, is meeting with deserved favor. We hope that all our subscribers will avail themselves of the benefit of our liberal offer to send the book, postpaid, to all who have paid the regular price for the ECHO, for 3s. 6d. See the advertisement.

THE March number of *Good Health* is about to be issued, and it will come to its readers much enlarged and improved. These improvements necessitate a change in price, though but a slight one. It is now sent postpaid for 6 shillings per year, or 7 shillings with premium. The postage on the journal under present laws is one shilling a year, consequently all will see that the journal is furnished at a very reasonable rate. Those who are already subscribers will receive the paper through the term of their subscription.

A NEW book entitled "Bible-readings for the Home Circle" has just been received from the office of the *Review and Herald*, Battle Creek, Michigan. It contains 162 readings on a great variety of subjects. These are the work of many experienced persons, and in their preparation trustworthy authorities have been freely consulted; they have also been carefully edited and revised by a competent committee. The subject matter is excellent, and the mechanical execution no less so, and the work forms an addition to Seventh-day Adventist literature that will be highly appreciated. It contains 599 pages, and is profusely and elegantly illustrated. Five styles of binding, plain cloth, gilt, library, half morocco, and full morocco. Sold by subscription.

WE are in receipt of several copies of the *China Mail*, Hong Kong, through the kindness of our missionary there, Bro. A. La Rue.

BY the steamer *Zealandia*, which sailed Feb. 20 from Sydney to San Francisco, Bro. Herbert Lacey, of Hobart, departed for America, to be gone for two or three years in attendance at the Healdsburg College.

A VERY pretty card, 16x18½ inches, printed in red, green, and blue colors, entitled "Remember the Sabbath," has been published at this office. The leading texts of Scripture bearing upon this subject are logically grouped together, and divided by neat rules. They present the Sabbath argument in a concise way.

The card is printed on fine board, and is suitable to hang on a wall with or without a frame. They are being posted in several public places and waiting rooms in Melbourne, and also used in the homes of our people. We shall be pleased to receive orders. Price 9d. for single copy, 6d. each for three or more to one address.

SABBATH and first-day, Feb. 23 and 24, we spent with the church at Ballarat. It was a pleasure to meet with them, and to witness their love and devotion to the cause of truth. Several additions have been made to their numbers lately, while it was necessary to withdraw from one who was "joined to his idols." It is with sadness that we part with any member; but the Saviour says it is better to enter into life having lost some useful member than that the whole body should be lost.

Our services on Sunday evening were well attended. There are evidently many in that city who are interested in present truth, and it is to be hoped that the Spirit of God may trouble them until they come out in obedience to all his holy precepts.

THE APOSTLES' CREED.

THAT which commonly goes under the above name is only apostolic in the name, and in nature as far as it agrees with what the apostles taught; but as a distinct creed they knew no more of it than Luther did of the Methodists. The earliest possible trace of this creed is in the fourth century, since which time its form has been almost entirely changed.

But if we are interested to know what the apostle Paul believed, as stated by himself in a few words, we have but to read his defence before Felix: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24:14, 15.

His faith in the Scriptures, or "law and prophets," is also set forth in his words to Timothy: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." This grand apostle of Christ believed in the sacred word of God as it was given, not "in the light of modern knowledge" as it is now taught. He believed in the resurrection as an essential part of the work of salvation, not as a secondary matter of but little account.

BY papers received from Napier, New Zealand, we see that the meetings held there by Bro. A. G. Daniells are creating quite a sensation. The rage and vindictive spirit of unreasoning prejudice is freely expressed in some of the correspondence. A certain reverend (?) Colenso calls Bro. Daniells a "blatant blasphemer of the Holy Scriptures;" speaks of his lectures as "blasphemous mouthings;" classes him with "Spiritism and Mormonism," and says he prefers the "tother American lecturer, Ingersoll, before this fellow with his cunningly contrived, smooth, insidious, and destructive tales;" and throughout nearly an entire column of one of the papers he treats the reading public to a specimen of the foul matter he carries in his heart. Such a course does not harm Bro. Daniells nor the cause he represents. Intelligent people quickly decide upon the nature of such arguments (?) from such a source. We rejoice to know that many of the honest are embracing the truth, even against such bitter opposition.

THE following words form part of a private letter from Uriah Smith, of Battle Creek, Michigan, author of "Thoughts on Daniel and the Revelation," and editor of the *Review and Herald*:—

"The week of prayer is proving a blessing here. Meetings are well attended, and good moves have been made in the college and the office. New converts among the students and office hands are taking hold of the truth. We feel cheered and encouraged by this. The movement for a Sunday law in this country is stirring things as nothing else has, and opening the way to bring our views before the people. We are trying to take advantage of the opening. Verily all things in the old world and the new are conspiring together to show that we have the truth, and the last great crisis is just upon us. A glorious issue it will be to those who are standing in the light, and walking in the counsel of the Lord; of which number I hope that we, through the grace and mercy of Christ, may be counted."

THE name of A. T. Stewart is a very familiar one in the United States as being that of one of the most successful business men of modern times. In his early manhood, he engaged in mercantile pursuits in a small way in New York City, and at the time of his death was at the head of a mammoth drapery business in the new and old worlds. He was lord of a costly mansion, and the possessor of many millions. His career was regarded as eminently grand, and was held up for the admiration of mankind and the inspiration of boys. But he was one of those who laid "up treasure for himself, and was not rich toward God." The following paragraph we take from a late paper:—

"The many millions of the great A. T. Stewart estate are all gone, in twelve brief years. Lawyers, thieves, jealous relatives, unwise sales and investments, and inevitable accidents and incidents of business have used it all up. 'The last of the Stuarts,' the pitiful consumption of a great royal line, was not more sad than is the disintegration and decay of this other Stewart line. Gone! Completely gone! Ignobly gone! And only mockery of the name left.' His body, before it reached its splendid mausoleum, was stolen; none appear to-day to rise up and call him blessed."

THE annual increase of native Protestant Christians in India, due to the labors of thirty-five societies, is reported to be 19,311, and of Roman Catholics 21,272, or 40,583 in all. At this rate, it would take sixty-four years to come up to the increase of the non-Christian population of India in a single year. All the efforts of the Protestant missionaries against Mohammedanism have been utterly unavailing. Islam stands out firmly against Christianity, and is far more successful than it in propagandism.

IN Rom. 13:11 the apostle admonishes us that it is high time to awake out of sleep. The idea is, that there is a pressing necessity for this. The sleep here referred to is a condition of carelessness regarding the coming of the Saviour. Such a condition is one of great danger; for Satan realizes that his time to work is very short, and when he finds an unguarded Christian,—one who is not watching as he should be for the return of his Lord,—he brings all his forces to bear to engulf that soul in ruin. There is a safety in watching for the Lord's return that few appreciate; there is a terrible danger in not so watching, that but few realize.—*Gospel Sickle*.

THE Millenium of popular conception is yet a long way off, according to the following paragraph cut from an exchange: "The greatest of the missionary societies is the Church Missionary Society, with an expenditure of about 1,500,000 dollars yearly; and yet the annual increase of native Christians due to its labors is not more than 4,000, at the outside. Therefore it would take the society 2,750 years to convert as many Moslems and heathen as are gained by birth in a single year. If the population remained stationary, and all the converts steadfast, it would take more than 330,000 years to convert the world, or nearly a million years, if the relapses are taken into account."