

THE Bible AND Echo SIGNS OF THE TIMES

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

Volume 3.

MELBOURNE, VICTORIA, NOVEMBER, 1888.

Number 11.

Bible Echo and Signs of the Times.

ISSUED MONTHLY

for the

AUSTRALIAN BRANCH

of the

International Tract and Missionary Society.

Price per year, 3s. 6d., Post-paid.

Devoted to the promulgation of moral and social reforms, from a purely Bible standpoint.

Address all communications to Echo Publishing House, North Fitzroy, Melbourne, Victoria. City Office, 403 Little Collins St.

LEAD, KINDLY LIGHT.

LEAD, kindly Light, amid the encircling gloom,
Lead thou me on!
The night is dark, and I am far from home;
Lead thou me on!
Keep thou my feet; I do not ask to see
The distant scene; one step's enough for me.

I was not ever thus, nor prayed that thou
Shouldst lead me on;
I loved to choose and see my path, but now
Lead thou me on!
I loved the garish day, and, spite of fears,
Pride ruled my will. Remember not past years!

So long thy power hath blessed me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile!

—John H. Newman.

General Articles.

NEHEMIAH CAUSES THE PEOPLE TO BE INSTRUCTED IN THE LAW OF GOD.

MRS. E. G. WHITE.

WHILE Nehemiah labored diligently to restore the material defenses of Jerusalem, he did not forget that the God of Israel was their sure defense, and that only in obedience to his commandments would they be secure. He therefore gave diligent attention to the instruction of the people in the law of God.

At the time of the feast of trumpets, when many were gathered at the holy city, the people assembled in the street that was before the water gate; "and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday." "And the ears of all the people were attentive unto the book of the law." "And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground." Certain of the priests and Levites united with Ezra in explaining to the people the principles of the divine law. "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

The scene was one of mournful interest. The wall of Jerusalem had been rebuilt, and the gates set up; thus far a great victory had been achieved; but a large part of the city was still in ruins. On a pulpit of wood, erected in one of the broadest streets, and surrounded on every hand by the sad reminders of

Judah's departed glory, stood Ezra, now an aged man. At his right and left were gathered his brother Levites, who were consecrated to the service of God, and whose presence lent dignity and solemnity to the occasion. With heavy hearts they thought of the days of their fathers, when the royal psalmist had sung: "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces." "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King."

Looking down from the elevated platform, the eye swept over a sea of heads. From all the surrounding country the children of the covenant had assembled; and as one man they were listening, intent and reverent, to hear once more the words of the Most High. But even here the evidence of their sin was apparent. In their mingling with other nations, the Hebrew language had become corrupted; and therefore great care was necessary on the part of the speakers to explain the law in the language of the people, and so present it that it might be understood by all.

As the law of God was read and explained, the people were convinced of their guilt and danger, and with tender consciences and penitential tears they mourned because of their transgressions. But as this day was a festival, a day of holy convocation, a day which the Lord had commanded to be kept with joy and gladness, they were bidden by their teachers to restrain their grief, and to rejoice in view of the great mercy of God toward them. "For," said Nehemiah, "this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength."

Accordingly, after the earlier part of the day had been devoted to religious exercises, the people spent the remainder in gratefully recounting the blessings of God, and enjoying the bounties which he had granted them, remembering also to send portions to the poor who had nothing to prepare. And there was great rejoicing, because they understood the words of the law which had been declared to them.

The work of reading and expounding the law to the people was continued on the following day. The solemn services of the day of atonement were performed at the time appointed—on the tenth day of the seventh month—according to the command of God. And from the fifteenth to the twenty-second of the same month the people and their rulers kept once more the feast of tabernacles.

When this festival was past, one day only having intervened, the children of Israel kept a solemn fast. This was held not merely at the command of the rulers, but by the desire of the people. As they had from day to day listened to the words of the law, they had been deeply convicted of their own transgressions, and also of the sins of their nation in past generations. They saw that it was because of their departure from God that his protecting care had been withdrawn from them, and they had been scattered in foreign lands. And they now determined to seek God's mercy, and to pledge themselves to walk hereafter in his commandments.

Before entering upon the services of the day, they carefully separated themselves from the heathen who were intermingled with them. This being done, "they stood up in their place, and read in the book of the law of the Lord their God one-fourth part of the day; and another fourth part they confessed, and worshiped the Lord their God."

The people prostrated themselves before the Lord, humbly confessing their sins and pleading for mercy and pardon, each for himself individually and for the entire congregation. Then their leaders encouraged them to believe that God, according to his promise, had heard their prayers. They showed them that they were not only to mourn and weep and repent of their trans-

gressions, but to trust that God had pardoned them, and to evince their faith by recounting his mercies and praising him for his goodness. Said these teachers, "Stand up and bless the Lord your God forever and ever." Then from the gathered throng, as they stood with hands outstretched toward heaven, arose the song of praise and adoration: "Blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all and the host of heaven worshipeth thee."

In this portion of sacred history is a precious lesson of faith for all who are convicted of sin, and weighed down with a sense of their unworthiness. When they compare their characters with God's great standard of right, they see themselves condemned as transgressors. There is no power in law to free them from their guilt. But as they confess their sins, they can find pardon through Christ. From him flows the cleansing stream that can wash away the stains of sin. When the sinner has come to Christ with contrition of soul, confessing his transgressions, it is then his duty to appropriate to himself the Saviour's promise of pardon to the repentant and believing. He who seeks to find goodness and cause for rejoicing in himself, will always be in despair; but he who looks to Jesus, the author and finisher of his faith, can say with confidence, "I live, yet not I, but Christ liveth in me."

Before the day of fasting ended, the people still further manifested their determination to return unto the Lord. With one accord, all pledged themselves to cease the desecration of the Sabbath. Nehemiah did not, at this time, as at a later date, exercise his authority to prevent heathen traders from coming into Jerusalem on the Sabbath, for the sale of provisions and other articles; but to save the people from yielding to temptation, he engaged them, by a solemn covenant, not to transgress the Sabbath law by purchasing of those venders, hoping that this would discourage them, and put an end to their traffic.

Provision was also made to support the public worship of God. A pledge was given by the congregation to contribute yearly a stated sum for the service of the sanctuary, as well as to bring the tithes and the "firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord, also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God."

The liberality of the Jews in their offerings for religious purposes might well be imitated by Christians. If tithes and offerings were required thousands of years ago, they are much more essential now. The labors of God's servants were then confined almost wholly to the land of Palestine; but the apostles and their successors were commissioned to preach the gospel throughout the world. The people of this dispensation are favored with greater light and blessing than were the Jews; therefore they are placed under even greater obligation to honor God and to advance his cause.

The efforts of Nehemiah to restore the worship of the true God had been crowned with success. If Israel would be true to the oath they had taken, a bright future was before them; for the Lord has always magnified his law before his people, pouring rich blessings upon them so long as they have been obedient. The history of God's ancient people is full of instruction for the church of to-day. While the Bible faithfully presents the result of their apostasy as a warning to all future generations, it portrays, as a worthy example, the deep humiliation and repentance, the earnest devotion and generous sacrifice, that marked their seasons of returning to the Lord. There is

encouragement, too, in the record of God's willingness to receive his backsliding but repentant people. It would be a scene well pleasing to God and angels, would his professed followers in this generation unite, as did Israel of old, in a solemn covenant to "observe and do all the commandments of the Lord our Lord, and his judgments and his statutes."

PRAYER.

WM. INGS.

PRAYER connects man with Heaven, and it is just as essential to sustain the spiritual interest as food is to build up the physical man. The definition of prayer is "the offering of adoration, confession, supplication, and thanksgiving," or, in other words, it is communing with God.

As in earthly governments petitions are made for favors, so with the government of Heaven, favors are asked and received. This has been the case in all ages from Adam to the present time. The duty of asking is enjoined upon all: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7. The God of heaven is honored by his subjects when they ask for favors, and no honest seeker will be turned away. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Verse 8.

Abraham, the father of the faithful, took delight in approaching God. When journeying from Bethel to Hai, on leaving Egypt, he built an altar, and called upon the name of the Lord. Gen. 12:8. This seemed to be a special occasion. During his stay in Egypt, he had been signally blessed of God, and had seen the hand of the Lord in the care of himself and his wife, Sarah. In after years, we see the same trust and confidence in his faithful servant who was sent to obtain a wife for Isaac. This man of God dared not trust to himself with so great a responsibility, and when he had reached the country to which he was sent, he petitioned the One who holds all power, and knows the wants of his subjects. Like all the prayers recorded in the word of God was the prayer of this servant,—simple, yet comprehensive,—as the quotation will show: "O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master." Gen. 24:12-14. This short, simple prayer was offered in faith, and the Lord heard and answered it. Petitions without faith avail nothing. This statement is verified by the apostle Paul: "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. It is sin to doubt. His word is "Yea and Amen," and all his promises are sure. And why should it not be so? He has all power; all things have been brought into existence by him; they are all his. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." Ps. 50:10-12. With this statement before us, how could a doubt enter the mind that the Ruler of the universe is not able to fulfill all that he has promised?

It is the privilege of every child of God to press his petition at the throne of grace. The apostle says, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. God is no respecter of persons. The king upon his throne, and the peasant in his humble position, can both obtain a hearing, if humble in heart. This fact is well illustrated in the case of the prodigal son. As soon as he came to the decision that he would leave his sinful ways, and return to his allegiance, he was met by his father, who embraced and kissed him. A robe was placed on him, and the fatted calf was killed. So it is with our heavenly Father; he condescends to reach down his arm to aid all who will approach him in humility, whether they be great or small.

When the Assyrian army invaded Judea, and threatened that kingdom, King Hezekiah knew in whom to trust. He had learned that lesson, and did not depend upon flesh alone to fight his battles. His help was in the One that had delivered the children of Israel from the hand of Pharaoh. Here we see that good and holy man prostrate before God, not to display

his talent, but with earnestness pressing his petition at the throne of grace, telling God, in his simplicity, the facts, as we shall see by the following: "O Lord God of Israel, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see; and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands. . . . Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only." 2 Kings 19:15-19.

Man's extremity is God's opportunity. When all has been done that is in the power of man to do, then the Lord manifests his power, as he did in the case of Hezekiah in the destruction of his enemies. There is nothing too hard for the Lord to do. His power is mighty, and it is pleasing to him to have his children lean upon his arm, and trust in his strength. But in order to have his promises verified, obedience to his commands is required. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22.

LIFE IN THE SACRIFICE.

ROBERT HARE.

IMAGINATION can paint few scenes which are associated with more imposing solemnity, or which present more momentous truths, than that of the Hebrew offering his sacrifice. Conscience-stricken because of some violation of the divine law, he hastens to the fold, selects a lamb, the most perfect of the flock, and with this seeks the sanctuary to propitiate that law which demands a life for its every violation. Reaching the sanctuary with his living burden, he enters the outer court, while the curtain-folds of the holy place are drawn aside, and the long-robed priest passes out to receive the life of the sinner's substitute. The transgressor kneels, and with his hand on the victim's head, confesses the sin which left him in danger of death. The lamb is slain; and with its blood, which God declares to be the life (Lev. 17:11), the priest re-enters the holy place, there to present that life blood before the ark which contains the violated law. It is not possible to originate types which can more faithfully present the mind of the great Lawgiver in his estimate of the character and desert of sin. First, the victim chosen must be the purest and the best, indicating that God requires purity of life and character in all that he accepts; then by the transgressor confessing his sins over its head, these sins are in figure transferred to the sinless substitute, whose life is at once taken. Next, the blood is taken, and sprinkled before the law contained in the ark beyond the veil, as an acknowledgment that it is the law which demands the life of every transgressor. The Hebrew was thus brought to realize the imperative truth of Heaven's decree, "The soul that sinneth, it shall die."

But the lesson does not end here. The transgressor is free; yet the victim which took his place is laid on the altar; and as the dark cloud of smoke ascends, the beholder is taught, in awful symbol, the doom of the man whose sin has not been transferred. David was inclined to be envious at the prosperity of the wicked till he went into the sanctuary and understood their end: "They shall consume, into smoke shall they consume away." Psalms 37:20. Isaiah presents a similar picture of the sinners' doom, coupled with the fact that they are destroyed because they have disregarded the law: "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isaiah 5:24.

There was life in the sacrifice for the Hebrew, and there is life in the sacrifice for the Gentile. Had there not been a violated law, there would never have been need for any sacrifice or atonement; and had there been no atonement, there could have been no life for the transgressor, because the wages of sin is death. The offering of sacrifices did not in any way affect the law; it was only the sinner's relation to that law that was affected. So with the great Sacrifice which was offered once for all. It could not affect the law, because it was the law which demanded such an atonement for its violation. If the death of any sacrifice could abolish the law, why could not such a law have been abolished before it demanded such an infinite sacrifice as the Son of God? There is life in the sacrifice which propitiates the broken law, but

there is death, and the consuming into smoke, for those who neglect this great salvation.

My faith, dear Lord, would lay
This trembling hand of mine
On the pure head of Calvary's Lamb,
While I confess my sin.

New Zealand.

"WHERE IS YOUR FAITH?"

R. F. COTTRELL.

THE importance of faith in the plan of redemption and salvation can hardly be overestimated. "Without faith it is impossible to please" God. The promises are to those who believe. "He that believeth and is baptized shall be saved." "Being justified by faith," says an apostle. "Believe on the Lord Jesus Christ, and thou shalt be saved."

It seems that the first sin of our race arose from doubting the word of God. The wily tempter suggested a doubt of God's veracity: "Yea, hath God said," etc. Then follows the positive denial: "Thou shalt not surely die." Now, as doubting and unbelief resulted in sin, it is reasonable that faith in the word and promise of God should be made of great importance in the plan of saving men from sin. Unbelief leads us away from God; faith leads us back to God.

Faith is not sight. It takes hold of the naked promises of God. It does not believe that we shall be saved from our past sins, because we have done so well in keeping the commandments of God, but because we simply rely upon his promise of pardon. We believe God. We believe his love toward us. We believe on his Son, who is set forth as a propitiation for our sin. Our sins were laid upon him. We believe it, and accept him as our Saviour. We believe in the efficacy of the blood that cleanseth from all sin, and are *freely* justified by his grace.

But faith does not release us from our obligation to obey God and keep his commandments. "Do we then make void the law through faith? God forbid! yea, we establish the law." If we simply believe for the remission of past sins, we acknowledge sin to be sinful, and the law which condemns it to be right. If doubt and unbelief lead to sin, faith leads us out of sin, which is the transgression of God's law, back to obedience. The person that is saved by faith from his transgressions is no less careful to obey the good law that condemned him. He knows that it is right, that in justice it condemned him; and, consequently, it should be the rule of his future life. It was his transgressions of the holy, just, and good law that nailed Him who did no sin to the cross. To take license, then, to sin would crucify the Son of God afresh. Those who appreciate his grace in their salvation through faith in his blood cannot do this. The law has been honored in the death of the sinless One for our transgressions of it. It has been magnified, lauded, praised, not only in the teaching of Jesus Christ, but in his death for its transgression. His teaching established every jot and tittle of the law (Matt. 5:17-19), and his death for its transgression establishes it; and he that is saved from its curse by his death will praise, exalt, and establish it by future obedience.

Hence, while we realize the importance of faith in order to salvation, we will no less realize the importance of future obedience to the commandments of the law of God. While we rely solely on faith in Christ for pardon, we should live as though our final salvation depended upon our future obedience. The saved in the kingdom of God will be those that have washed their robes of character and made them white in the blood of the Lamb. "The just shall live by faith."

There is present truth in the unfolding of the plan of salvation. Do we believe it? Where is our faith? Are we growing strong in faith and love? Ah, there is the danger. Our faith must be made perfect by works. Shall we be so unwise as to let our faith die, choked by the cares and love of the world, and finally fail of the great salvation which is so near? Those who lay hold on eternal life by faith, hold fast, and endure, will be saved. We may be saved; let us make it sure.

A GENTLEMAN called upon a rich friend for some charity. "Yes, I must give my mite," said the rich man. "Do you mean the widow's mite?" asked the solicitor. "Certainly," was the answer. "I shall be satisfied with half as much as she gave," said his friend. "How much are you worth?"—"Seventy thousand dollars." "Give me then your check for thirty-five thousand; that will be half as much as she gave, for she, you know, gave her all." The rich man was cornered. Covetous people often try to shelter themselves behind the widow's mite.

COMPENSATION.

THE truest words we ever speak
Are words of cheer.
Life has its shade, its valleys deep;
But round our feet the shadows creep,
To prove the sunlight near.
Between the hills those valleys sleep—
The sun-crowned hills!
And down their sides will those who seek
With hopeful spirit, brave, though meek,
Find gently flowing rills.
For every cloud a silvery light—
God wills it so.
For every vale a shining height;
A glorious morn for every night;
A birth for labor's throes;
For snow's white wing a verdant field;
A gain for loss;
For buried seed the harvest yield;
For pain a strength, a joy revealed;
A crown for every cross.

—Sel.

A MODEL PAPAL STATE.

IN Ecuador, the pope still names the president, the priests still make the laws, and, as a natural result, in that whole country there is not a railroad, nor a telegraph, nor a stage coach, nor a highway upon which a carriage or a cart can be driven, except the great roads built by the Incas before the Spanish invasion, which have never been kept in repair, and are now almost useless. When I say that there is not a railroad in Ecuador, I should except a track ten miles long on the sea-coast, which was laid some years ago, but was never operated, and is now covered with tropical underbrush like a jungle.

The city of Guayaquil, the only seaport of Ecuador, is a place of some commercial importance, and the residence of many foreigners. They have introduced modern ideas and public schools. The seed thus sown is bearing fruit, and is a perpetual menace to the power of the church, so much so that the principal portion of the army of Ecuador is kept there to quell revolutions when the papal authority is resisted. Some of the enterprising citizens have organized a telegraph company, and are constructing a line to Quito, the capital, but the wires are constantly cut, and well-informed people predict that the priests will not allow it to be operated, for fear it will prove a wedge that shall open the country to other modern ideas.

There is a law in Ecuador prohibiting the importation of books, unless they shall first receive the sanction of the church, and Jesuit priests act as inspectors at the custom house, to prevent the dissemination of intelligence among the people. No records of the finances of the Government are kept. The president of Ecuador and his finance minister were unable to give the United States Commission the amount of imports and exports, or the amount of revenues collected. Their ignorance as to the disbursement of those revenues was quite as dense, but the prevailing belief is that much of the money goes to sustain the thousands of priests, monks, and nuns, that keep the people in darkness. When the public revenues are not sufficient to meet their demands, the necessary means are raised by forced loans from the merchants of Guayaquil. An officer with a file of soldiers calls upon the business firms and collects the assessments. This practice has given rise to a peculiar custom; for, to protect themselves from such impositions, the foreign residents put signs on their doors to announce their nationality. Hence the traveller's curiosity is awakened by seeing the flags of foreign countries nailed upon the entrances to residences or business houses with a legend printed upon them, reading "He who lives within is an American," or a Frenchman, or an Englishman, or a German, as the case may be. Sometimes these warnings are disregarded, and appeal to the minister resident is necessary for protection.

Drunkenness, indolence, and licentiousness are the lessons taught by the priests. To attend mass every morning, and confessional once a week, are the only requirements of good citizenship, and vice of every description is not only licensed but encouraged. Four-fifths of the population can neither read nor write, and the only knowledge they have is what the priests have told them. Ecuador is a republic in name, but its constitution declares that the nation "exists wholly and alone devoted to the service of the Holy Church." The army is divided into four commands, called respectively: "The Division of the Blessed Virgin," "The Division of the Holy Ghost," "The division of the Son of God," "The Division of the Blood and Body of Christ." "The Sacred Heart of Jesus" is the national emblem, and the body-guard of the president is called "The Holy Lancers of St. Mary." There are no Protestants in Quito, and none are allowed to reside in the city. Everything is tolerated but opposition to the church, and he who will not partake of the sacrament is stoned.—*Dominion Churchman.*

EVERY-DAY LIFE IN PALESTINE.

SABBATH ITEMS.

THE following was verified during my residence in the Holy Land. Biblical manners are to be seen everywhere among the Arabs. They are proud of their descent from Abraham; they are proud of their language and of their conservatism. Their language contains nearly all the roots of the Hebrew, and is, in fact, Hebrew refined, with a verbal development bordering on the marvelous, it being a kind of out-branching tree beyond any other of the scintillations from Babel. A single root-word can be carried through its thirteen *aboowahs*—doors—or conjugations, and spread out into eighteen hundred variations. The oneness and permanency of pronunciation are very remarkable. Its age and conservation of the past remind one of the great pyramids and obelisks of Egypt; yea, when looked at as the museum of Biblical idioms and customs, you believe more firmly that "the word of the Lord endureth forever."

Not any of the nations, whether Jew or Arab, name the days of the week, Sunday, Monday, Tuesday, etc.; nor do they call the first day of the week Lord's day, nor do they ever give to the seventh day the name *Saturday*. But this I noticed constantly: The notation of time is by hours—twelve hours for the night, and twelve hours for the day, and both are called a day, *i. e.*, a complete or perfect day. The evening before the day belongs to that day, or the night precedes the day. Beginning with our Saturday night at sundown, they call it *laylt-el-had*—night of the first—the day being understood. Sunday night is called *laylt-el-itneen*—night of the second—the day being understood, and rarely if ever expressed. Those who carried watches I often saw winding and regulating them at sundown.

Never do they count the day from midnight to midnight, but always from sundown to sundown. The first hour of the night is one hour from and after sundown, and the first hour of the day-time is reckoned from and after the expiration of twelve complete hours of the night. The first hour of the morning of June 21, it will be seen, begins some time after sunrise, and so ending the twelve hours of the day precisely at sundown. When an evening appointment is made for a meeting, or business, the language used is "night of the First, night of the Second," etc. The only exception is where the appointment or event is soon after sundown or in the early part of the evening, when the language is "such a day at evening;" but the former mode of speech is the general one; yet in no case do they understand the expression "the same day at evening" to mean that that evening belongs to that day, but to the day following.

In some Christian liturgies there may be read in Arabic: *yom ir-rub*: Day of the Lord, or Lord's day, for the first day of the week. But Lord's day is not known among the great mass of the people. Whether any of the missionaries are trying to change gradually the habits of the people in this respect I cannot say. In ecclesiastical life they do try to influence their converts to say *yom ir-rub*, Lord's day; but I think they do not try their tongues at calling it Sabbath in Arabic; for that would make an awkward mess of it, for the reason (and which is very satisfactory to us) that the seventh day is known throughout Arabdom by *yom es-sabt*—or day of the *Sabbath*. Even from the mouth of the missionary you will hear as frequently *yom es-sabt* as *yom il-itneen*—day of the Sabbath—day of the Second, *i. e.*, Monday.

The only exception to the Genesis mode of naming the days of the week is with the *sixth* day, which, since the rise of Mohammedanism, is called *yom al-joomah*, day of the assembly; vulgarly called in English the Mohammedan Sabbath. But Sabbath is a misnomer, and the idea of *rest* is not in *joomah* at all. The word means simply *assembly*, and the assembling of the assembly of the "Faithful" amounts to no more than an hour or two of prayer in the middle of the day of Friday, public and private business going on as usual during the rest of the day.

The following are the names of the days of the week, as used by the Arabs and all who speak their language:—

Ay-yom al-usbooh.

Days of the week.

Literally, Days of the *Sevens*.

<i>Al-ahad,</i>	The First,
<i>Al-itneen,</i>	The Second,
<i>Al-telaté,</i>	The Third,
<i>Al-arbah,</i>	The Fourth,
<i>Al-khamees,</i>	The Fifth,
<i>Al-joomah,</i>	The Assembly,
<i>Al-sabt, or Es-sabt,</i>	The Sabbath.

As before stated, when first, second, and third are

spoken, the word for day precedes in this form: day of the first, day of the Sabbath.

Another thing which it is well for all Christian Sabbath-keepers to remember is, that neither the word *seven* nor any other name is given by the Arabs to the Sabbath day. It is always *the Sabbath*; and the reason for it, they say, is, that this has been its name from the beginning. The very name for our word *week*, the *sevens*, is suggestive that it would be an offense to their sense of the sacredness of names, and of the order of antiquity, as well as a literary blunder, to call the seventh day of the *sevens* by another name than that of *the Sabbath*. Often have I seen them shrug the shoulder at the bare mention of the change made by the *ahl-er-room*—the people of Rome—Romans, in the reckoning of time. The Arabs affirm of their own method of dates and names that it is from old, *old*, *old* time, meaning from the beginning.

Great changes are said to be going on in Syria and Palestine; but I think they are chiefly of a kind not likely to affect this style of speech, nor to obliterate God's order of noting time. It is exceedingly interesting to hear those descendants of faithful Abraham chat about hours, days, weeks, months, and years, and indeed about everything that pertains to their everyday life. So ingrained is nature's work, so permanent is their language, so established are their home customs, that to contemplate a change in their notation of time, —I sooner expect the return of the Jews to that land than anything of the kind. While looking at and listening to them, I was often reminded of Topsy—they were "not brought up," they "*grewed*!"

Added to the above, mention should be made of the fact that the Italians, in their daily life, call the seventh day *Sabbati*, and so long as Protestants are allowed to apply *Dominica* to the first day, they will not trouble themselves about changing *Sabbati* to *Saturne*. After all, the work of polluting by an idol's name the day appointed by God as a testimony against idolatry, belongs to the neighbors of Rome on the north and west, the English-speaking peoples included.

Lord, "turn to the people a pure language!" If it is his will, let it be Arabic, a tongue containing two hundred thousand words, and spoken by a hundred million people. It's poetic, euphonic, of simple construction, very sublime, imaginative, given to the *lac nic*, and yet capable of a marvelous amplification of expression. And as to zeal—"a hot language," as my teacher used to say. While almost every civilized western hand has been employed to rob the holy day of God of its proper name, the "hand" that has been "against every man" has preserved and still maintains its grasp in keeping the name *SABBATH* in its proper, God-given place, and to its own SEVENTH DAY.—*Wm. M. Jones, London.*

CONSCIENCE NOT A SURE GUIDE.

GEORGE B. STARR.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

It is evident from this text that a man's conscience is not a reliable guide, as a part of his faith or practice may seem to be right to him, while in reality he is in the way of death. God evidently designed the conscience for a very important work; but he also gave man a regulator for it, which it is as important for him to consult as it is for him to consult the sun to keep his watch right. It matters not how good a watch may be, the better it is the surer it is to stay wrong if it be set wrong. So a man may have a very good conscience, very tender, and very faithful in its admonitions, and yet constantly misleading him, because it has been wrongly instructed.

A good conscience might permit us to be careless of very important and serious matters, simply because it is ignorant of them; but as soon as it is instructed it still proves itself to be the same faithful monitor upon this, as well as other subjects.

Some may go quite in the opposite direction, and make many things a matter of very conscientious action which are altogether imaginary, a result of false education. Both extremes one would think all would gladly avoid, but they may be only faithfully instructing and regulating their consciences by God's unerring word.

It is necessary to concede the truth of this, in order to explain the presence of the word of God in the world; for why should the Lord have been to the trouble of giving it to us if it was all right for each to take the course he thought was right? "Thy word is a lamp unto my feet, and a light unto my path." "Through thy precepts I get understanding; therefore I hate every false way." "Thy word have I hid in mine heart, that I might not sin against thee."

MEN are never so easily deceived as while they are endeavoring to deceive others.

PRIDE.

AND now abideth pride, fashion, and extravagance, these three; but the greatest of these is pride, simply because it is the root of the whole matter. Destroy the root, and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance, as long as the root is alive. Most persons say that it does not matter how people dress; pride is in the heart. Very true, but straws show which way the wind blows. A plain exterior may cover up a proud heart; but, depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole, you may be sure the fox is within." Jewelry, and costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart. But is it possible that a man can be found at this advanced age of refinement, who dares to write or speak a word against pride and its consequences? The large majority of that class of men are dead, and handsomely buried.

Now, nearly all the pulpits have shut down on that style of preaching. The fact is, we have passed that age, and are living in better (?) times. Our fathers and mothers were far behind the times. They were good enough in their way, but, dear me, that would not do now. They wore plain clothes, worshiped in plain churches, and sung old-fashioned hymns. They talked and acted like some old pilgrims, who were looking for a better country; and they insisted to the very last that they were going to a city where there is no night. And it is my deliberate opinion that the vast majority of them died with a bright hope of future immortality, and will at last go just where they said they were going. But they are nearly all out of the way now, and the people have a mind to try a different route. Yes, indeed. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our singing done to order. Why, in some of our modern churches the majority of the choir are not even members of the church; and they do sing so sweetly, so perfectly and delightfully. The music rolls over the heads of the congregation like the sound of many waters. Not a word can be understood; but the sound is glorious. Sometimes one sings all alone for a little while, then two, and pretty soon the whole choir will chime in, until the house is filled with the most transporting sounds. Now, if this is not singing with the spirit, and with the understanding also, then what is it? that is the question.

The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All Christians are baptized with one spirit, into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and are. They are not puffed up nor conformed to this world, but transformed by the renewing of their minds. There is no such thing, in heaven or on earth, as a proud Christian; there never was, and never can be. Pride is of the devil—it originated with him; and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the church? First and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven, have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birthright for a mess of pottage. This was a costly morsel for him. But now men sell out "cheap, for cash or produce." Churches that were once powerful for good, are now well-nigh lost in forms and fashions. We may shut our eyes, and wink and whine, and cry, "old fogey," and "grandfather," and "Moses and Aaron," and all that; but the fact is before us—pride, fashion, and extravagance are eating the very life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way, because they can, while the poor strain every nerve to keep in sight; and the devil laughs to see them rush on. Pride thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of Paradise, and Lucifer out of heaven. And it will shut many more out of heaven, who are now prominent in the church. Neither death nor the grave will change the moral character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such persons in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes, that the saints are to wear, would not suit their taste at all.

In life they care but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians. "Ma," said a little girl, "if I die and go to heaven, should I wear my *moire antique* dress?" "No, my love, we can scarcely suppose we shall wear the attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to the best society?" In the views of that little girl, we see illustrated the spirit of many a would-be Christian of this day. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—*Tract by Bishop Weaver.*

UNRETURNING.

NEVER to the bow that bends
Comes the arrow that it sends;
Spent in space, its airy flight
Vanishes like lost delight.
When with rapid aim it sprang
From the bowstring's shivering twang,
Straight to brain or heart it fled,
Once for all its course was sped.
No wild wail upon its track
Brings the barb of vengeance back.
Hold thy hand before it go,
Pause beside the bended bow;
Hurtled once across the plain,
No spent arrow comes again.

Never comes the chance that passed,
That one moment was its last,
Though thy life upon it hung,
Though thy death beneath it swung.
If thy future all the way
Now in darkness goes astray,
When the instant born of fate
Passes through the golden gate,
When the hour, but not the man,
Comes and goes from Nature's plan,
Never more its countenance
Beams upon thy slow advance.
Never more that time shall be
Burden-bearer unto thee;
Weep and search o'er land and main,
Lost chance never comes again.

Never shall thy spoken word
Be again unsaid, unheard,
Well its work the utterance wrought;
Woe or weal, whate'er it brought,
Once for all the rune is read,
Once for all the judgment said.
Though it pierced a poisoned spear
Through the soul thou holdest dear,
Though it quiver fierce and deep,
Through some stainless spirit's sleep,
Idle, vain, the flying sting
That a passing rage might bring,
Speech shall give it fangs of steel,
Utterance all its barb reveal.

Give thy tears of blood and fire,
Pray with pangs of mad desire;
Offer life, and soul, and all,
That one sentence to recall;
Wrestle with its fatal wrath,
Chase with flying feet its path;
Rue it all thy lingering days,
Hide it deep with love and praise;
Once for all thy word is sped,
None invade it but the dead.
All thy travail will be vain—
Spoken words come not again.

—Rose Terry Cook.

THE UNWRITTEN LAW.

W. B. HILL.

MANY are the devices of men in these days, to evade the good, holy, and perfect law of God. One of the latest of these is, that Christians are free from God's written law, but that they have an unwritten law in their hearts which they are bound to obey. This means that they must follow the dictates of their own hearts, rather than God's written word. Such, indeed, has been the practice of poor fallen men ever since sin entered the world!

God tells us that the heart is deceitful above all things, and desperately wicked. Rather a poor guide! Yet we have lately heard it preached that the law of God, which he wrote with his own finger, is dead, and taken out of the way; and that we are now to be guided by our own hearts. Our hearts are to tell us when we commit sin. Paul says in Rom. 3:20, "By the law is the knowledge of sin." But things have changed since Paul's day, and now we have it, "The law is dead, and by our own hearts is the knowledge of sin." What a difference! I could scarcely have believed such doctrine was preached, had I not heard it myself. Why is it that men will thus lightly cast away the law of the Lord of hosts? (See Isa. 5:24.)

Why is it that men will persist in calling God's righteous precepts a yoke of bondage? I know of only one sufficient reason. It is given in Rom. 8:7, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." When a man is converted, this enmity is taken out of his heart, and he can say with David, "The statutes of the Lord are right, rejoicing the heart" (Ps. 19:8). or with Paul, "I delight in the law of God after the inward man." Rom. 7:22.

Years ago professors of religion were nearly all agreed that the ten commandments were the law of God, and even at the present time the law of God finds a place in the creeds of the orthodox churches; but they are fast drifting away from the old landmark. Why is it that ministers will to-day preach that the ten commandments, being a yoke of bondage, are abolished, in direct contradiction to the tenets of their own churches?

It must be they find something in the law of God which does not harmonize with their own practices,—something they do not love! And this stumbling-block is manifestly the fourth commandment, which says, "The seventh day is the Sabbath of the Lord thy God." The rest of the law is all right, but in this commandment is where the difficulty lies. They find that their teaching and practice do not harmonize with the commandment. Instead of bringing themselves into harmony with the divine precept, they rise up in rebellion against it, and propose to rid themselves of such an obnoxious requirement; but they find that the fourth commandment is so entrenched in the bosom of God's moral law that if it is abolished, the rest must also be abolished. So all at once the discovery is made that the whole thing is a yoke of bondage, and is abolished; and we are now to follow an unwritten law, which is in our hearts. This, no doubt, is a short and agreeable way of disposing of this troublesome Sabbath question; but, after all, perhaps we would do well to be careful how we forsake God's word to trust in our own hearts. God has said, "He that trusteth in his own heart is a fool." Prov. 28:26. Again he says, "The wise in heart will receive commandments; but a prating fool shall fall."

The commandments will not fail. "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7. The commandments will stand firm as a rock; it is only the one that prates against them that shall fall. It is well to have a care how we connive against the law of God. It will not harm God nor his law, but it will hurt us.

The Lord has great regard for his word. The psalmist says, "For thou hast magnified thy word above all thy name." How sacred the Lord's word must be in his sight. The Saviour says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Did the law of God proceed out of his mouth? All must answer, Yes. Then if we believe Jesus Christ, we must live by it. Do those live by it who teach that it is abolished and done away? See how the Lord guards his word: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." In Rev. 22:18, 19, a fearful denunciation is pronounced against those who shall add to or take away from the words of God. How, then, will it stand with those who boldly cast away the precepts of Jehovah? The Saviour, when on earth, gave us an example of how he viewed such teaching. He said to the Pharisees, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9. He called them hypocrites for so doing. Verse 6. And if he called the ancient Pharisees hypocrites for rejecting one of the ten commandments, what will he call the modern Pharisees, who scruple not to reject the whole ten, that they may be free to keep the Sunday instead of the Sabbath of the commandment.

As time passes, we see more and more significance in the words of the third angel of Rev. 14:12: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." We see the professed people of God rapidly arraying themselves against God's commandments; and when the Lord shall come, he will find the world divided into commandment-keepers and commandment-breakers. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

I HAVE found nothing yet which requires more courage and independence than to rise a little but decidedly above the par of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of.—*Dr. J. W. Alexander.*

HOW DIAMONDS ARE STOLEN.

R. S. ANTHONY.

In the early days of diamond mining in South Africa, great loss was realized by mine owners through the immense quantity of diamonds which was stolen by the diggers. More stones were stolen than were turned over to the legitimate owners.

On account of this serious trouble, which threatened to bankrupt the mine owners, very rigid, and almost unjust, laws were enforced. These laws are still obligatory. Any person found in possession of an unregistered diamond, is subject to imprisonment for not less than five years, and oftener eight years. A very heavy fine is also liable to be attached.

All diamonds found in the vicinity of the Diamond Fields, are, according to the present law, the property of the mine owners. Only five per cent of the value of any diamonds found outside of the mines is allowed to the finder. That is, suppose when strolling in the field, along the road, or elsewhere, you chance to discover a diamond; in order to comply with the law, you must either hasten quickly to the proper authorities, and reveal the fact of your finding the stone, under what circumstances, where, etc., or pass the law by unheeded. Should you take the former course, you endanger your safety; for before reaching the authorities, you may be accosted with the inquiry, "Have you any diamonds on your person, sir?" and perhaps the result will be imprisonment for five or eight years. Should you be successful in making your hazardous trip, you are only awarded five per cent of the value of the stone. The man who leaves the diamond as he found it is considered the most sensible. It is a great temptation, but the writer knows of some who withstood it.

Cases are known to have occurred in which innocent persons have been found in possession of one or more diamonds, but were wholly ignorant of the fact. Some one, through envy or spite, had put the stones in the pocket of the unfortunate individual, and then reported that such a person was illicitly buying diamonds, and had stones in his possession. This is called "trapping." It is almost useless for the victim to plead innocence, as it is impossible for him to prove how he came in possession of the stones. He is therefore obliged to abide the consequence, which, with few exceptions, is imprisonment with hard labor for five or more years. It is stated, by good authority, that at the present time some innocent victims are serving a term in the Cape Government prison. In this respect the law is defective.

But those who are employed in the mines attempt, and very often succeed, in concealing diamonds. As every workman, but more especially the native man, is thoroughly searched at the close of his day's labor, much skill is required in order successfully to hide a stone. There is no opportunity to conceal diamonds in the clothing, as every article of apparel is left in the "Searching Office," and other clothing is worn during the stay in the mine.

You wonder how it can be accomplished then. One of the many devices employed, and the most common, is that of swallowing diamonds. This is, however, a dangerous method physically, as the following incident shows. A short time since, a Kaffir who was in the employ of the "Kimberley Mine," was taken seriously ill. Medical aid was called, but nothing, it seemed, could be done to relieve the poor sufferer, and death ensued. A *post mortem* examination revealed the fact that death was caused by a deposit of diamonds found in the man's stomach! This man's sad fate has not checked this method of concealment, however, for it is at the present time practiced.

Another place of concealment is the nose. Some seclude small stones under the eyelids. Others actually cut holes in different parts of the body, and insert diamonds.

Parties who buy stones of such persons are termed "I. D. B's.," which signifies Illicit Diamond Buyers. A large force of detectives are constantly on the outlook for these I. D. B's., but in spite of the severe laws, the strong detective force, and the great risk implied, thousands of pounds' worth of diamonds are stolen yearly.

How men will hazard their lives for such things, but care not to make any effort to obtain "true riches"! How eagerly they search for the hidden gem! Denials, deprivations, inconveniences, are counted nothing, and all for what?—Only that they may become rich in this world's goods, which, like the morning dew, endure but for a moment. Oh, that the hidden treasures in the word of God were thus sought for! "What shall it profit a man, if he shall gain the *whole world*, and lose his own soul?"

South Africa.

Timely Topics.

THE EMPEROR OF GERMANY'S VISITING TRIP.—Emperor William has a way of his own, as is evidenced by the way in which he is looking his neighbors over. Some time since, he announced his intention of giving the king of Italy a friendly call. Pope Leo XIII. felt very much shocked that he should contemplate such a thing, and protested, when it was thought by many that the Emperor would change his mind and "go to Canossa" instead. But the telegraph informs us that he has been basking in the sunshine of Italy, a guest of King Humbert, and receiving a most brilliant reception from the people at Rome.

Meantime he pays a visit to the Vatican, and gives, it is said, to the venerable pope some *fatherly* advice about abandoning his claims to temporal sovereignty.

THE revenue returns of Victoria for the year ending Sept. 30, 1888, show some interesting items, some of them, however, not at all gratifying to those who have the good of the people at heart. The revenue derived from ardent spirits was £641,915; from wine, £50,841; beer and cider, £49,031; tobacco and snuff, £220,480; cigars, £52,695; and on spirits distilled in Victoria, £69,395. Total revenue from intoxicating drinks for the colony, 811,182 pounds sterling. We class in the same baleful category £273,175, revenue from tobacco and cigars, and we have the sum of 1,084,375 pounds. When it is remembered that these official figures represent only the share which the Government has in the work of intemperance, and that this amount, together with the cost of production and immense profits to the dealers, must be paid by the consumer, we may have some idea of the magnitude of the drink and tobacco bill paid by the people of Victoria.

Another and sadder feature of the infernal business is that the receipts from these sources for the year just passed are £213,757 6s. 2d. greater than for the year before.

THE average individual who watches the progress of the Panama Canal with interest will be in danger of being considerably bewildered by the reports which come to us concerning the enterprise. The *Age's* London Letter, under date of August, 17, says that "The *Engineering News* states that, from a careful analysis of the work to be done, it will require not less than from £90,000,000 to £100,000,000 sterling to complete the canal. This will increase the capital on which interest is to be paid to about £170,000,000. The interest on this will be £10,000,000 a year. The highest estimate of the revenue from the traffic made by M. de Lesseps himself is £4,500,000 a year, or twice the revenue derived from the Suez Canal. It is more likely to be a half or a quarter, and from this has to be deducted the cost of administration and maintenance, say £600,000, this being also M. de Lesseps's estimate. The clear revenue available for paying interest is not likely to be more than £500,000, and there may be nothing at all available for the purpose. The prospect of completing the canal is now more remote than ever."

Under the date of Aug. 16, the *Christian at Work* gives an extensive, illustrated account of the work. And in another paragraph says, "At a meeting of the shareholders of the Panama Canal Company held at Paris last week, M. de Lesseps promised, on behalf of the directorate, that the canal would be finished in 1890. The report presented by M. de Lesseps was approved amid cries of 'Vive de Lesseps.'"

THE development of the phonograph by Edison is being awaited with considerable interest by all classes. Should that degree of perfection be attained which is claimed for it by its inventor and friends, a most remarkable revolution awaits the whole system of correspondence. Accounts of its exhibition seem to justify all that is claimed for it. Not only are the words of ordinary conversation distinctly recorded and reproduced, but the modifications and intonations of the voice are given with exactness. Music is reproduced in harmony as well as melody. The delicate plates upon which the impressions are made, may be mailed to any part of the world, may be used any number of times, and may be filed away and preserved indefinitely. Speeches, court proceedings, testimony, contracts, concerts, and everything that interests the ear, occurring in any part of the world, may thus be reproduced in any other part of the world just as it first sounded upon the ear.

But we need not indulge in speculations. It is folly to predict what will be done, or to limit what may be

brought out in the future. We are living in that time of which the angel said to the prophet, "Many shall run to and fro, and knowledge shall be increased." The first of the series of great events which have marked this time are within the memories of those living. If these mighty strides of invention and advancement shall continue a few years longer, no one can predict where they will bring us. But as surely as this is the time spoken of by the angel, so surely it is "the time of the end."

THE DISAGREEMENT OF DOCTORS.—The controversy between Sir Morell Mackenzie, the English specialist, who had principal charge of the late Emperor Frederick's case, and the German physicians engaged upon the same case, is assuming phases and prominence which border on the scandalous. What the end will be no one can predict. Doctor Mackenzie has replied to the charges made by his German brethren by the publication of a journal of the case, in which he charges that the life of the Emperor was very much shortened by the coarse bungling of those German tinkers. Dr. Bergman, one of the German doctors interested, has replied to these assertions in no gentle terms. He emphatically declares that Dr. Mackenzie is a liar, and that his ignorance of the case prevented the others from making a timely operation. And it is reported he has instituted proceedings for libel. Once in the courts, and the case will be sure to lose none of its interest to the scandal-loving world.

Doctors have disagreed before; but the prominence of these men in the medical world, the respect to which hitherto they have been justly entitled, and the eminent character of the unfortunate patient, all add to the deplorable nature of this controversy. But the tongue of rumor does not confine its insinuations to the doctors. Royal names, family dignities, and personal feelings contribute sharpness and bitterness to the struggle. And if national councils escape the malign influences which proceed from such a lamentable strife, it will be fortunate for both empires. Whether the sufferings of the beloved Emperor were shortened by ignorance or knavery, and to just what extent the personal acrimony of the physicians prevented the successful treatment of the disease, a higher tribunal than earthly courts will have to determine before the minds of all will be satisfied. But to the average onlooker, it seems an infinite pity that the peril and sufferings of so noble a man as Frederick III. should be made an occasion for the display of so much of the spirit of venom and vituperation, both about his dying couch and over his peaceful grave.

THE LAMBETH CONFERENCE AND SUNDAY OBSERVANCE.—The bishops of the Anglican Church at their late council sent out a letter to all their churches which contained the following clause:—

"The due observance of Sunday as a day of rest, of worship, and of religious teaching has a direct bearing on the moral well-being of the Christian community. We have observed of late a growing laxity which threatens to impair its sacred character. We strongly deprecate this tendency. We call upon the leisured classes not selfishly to withdraw from others the opportunities of rest and of religion. We call upon master and employer jealously to guard the privileges of the servant and the workman. In 'the Lord's day' we have a priceless heritage. Whoever misuses it incurs a terrible responsibility."

There is nothing extraordinary about this clause, and we have only chosen it because it represents a strong sentiment which is taking possession of the minds of ecclesiastic bodies generally, and this shows that this conservative church shares the prevailing impulse. The bishops have noticed "a growing laxity" in regard to Sunday observance. Anybody can observe that the Sunday institution is tottering upon its false and flimsy foundations. And why? For more than one reason. But one reason is that the nature of its obligation begins to be understood by the masses. People are beginning to inquire, Where is the sacred authority for first-day observance? They soon discover that there is absolutely none. Sunday observance has become associated in the minds of many people with sacred things, and these influences deter thousands from following their honest convictions and embracing the true Sabbath. But the power of association is not sufficient to hold people long to the rigid observance of what they discover to be unworthy of their respect. Hence there appears "a growing laxity." It will continue to grow, and already the popular churches are calling for the use of other means to persuade to the observance of Sunday. More and more rarely do they appeal to the word of God. The fourth commandment, which says, "The seventh day is the Sabbath of the Lord thy God," is an unanswerable rebuke to those who substitute Sunday worship. There is another source to which they can look for authority, and that is to our civil law-making bodies. And the clamor for stringent Sunday laws begins to be heard in the length and breadth of the land.

The Home Circle.

UNQUESTIONING.

DINGY and old the room,
Dark with the winter's gloom;
Like a dusty veil, by fairies flung,
Over the windows the cobwebs hung,
And the dust lay everywhere.

Litter covered the floor,
Smoke the low walls o'er,
And over the work-bench, brown and old,
A toiler bent, while the long hours tolled,
And from "sun to sun" wrought on.

"What mak'st thou, friend?" I said.
Then raised the gray, old head:
"I cannot tell; for these delicate things
From the inner room the master brings,
And I polish them one by one.

"I groove each part with care,
I make each corner square
For the master's hand." "But wish you not to know
Their future guise," I asked, "and where they go?"
"Nay, 'twere folly so," he said.

"But," I queried again,
"Have you no wish that men
May tell afar of your delicate skill?"
"Nay, I toil but to do my master's will,"
And he smiled with a radiance rare.

Oh, lesson rare for me,
Toiling unceasingly,
Yet crying oft, with impatience sore,
Because my work ne'er cometh to more
Than pieces of what I would!

But if my Master shall tenderly take
My humble tasks,
Bidding them at last
Into fair proportions grow,
Because they were wrought for his dear sake,
I'll be content to have it so.

—Clara J. Denton, in *N. Y. Churchman*.

A TRUE KNIGHT.

"THE next topic in our lesson to-day is chivalry," said Mr. Professor, in the history class, taking a look through his glasses at Thomas Trowbridge, as he rose to recite.

Tom Trowbridge never made a poor recitation; he was the best student at the Rexford Academy. Yet Tom was known in school as the "great bear," on account of his having the fewest polite manners of any boy in the Academy.

He began to recite the lesson as follows, in a business-like way:—

"Chivalry formed a marked feature of the European civilization in the Middle Ages. A true knight of the Middle Ages was a man trained to the use of arms; ideally courteous, brave, and generous, he was a secular saint. A young knight was initiated in the following way: After enduring a severe fast and receiving the sacrament, he repaired, clothed in white, to the church or hall where the ceremony took place, and knelt before the presiding knight, who gave him the accolade,—three strokes with the flat of the sword, accompanied by the words, 'In the name of God, St. George, and St. Michael, I make thee a knight! Be valiant, courteous, and loyal!'"

"That is sufficient," observed the professor; "the class is dismissed."

Miss Warne, the assistant teacher, locked her desk that night at the close of school, and rose, with a sigh, to leave the school-room after a day unusually trying. Tom Trowbridge had remained in the room to finish his next day's Latin translations, and he chanced to be leaving at the same time with Miss Warne, and reached the door a little before her. He stalked out in front of the lady, and let the heavy door go to with a bang which set all her tired nerves jangling.

"That boy is always doing something rude!" she exclaimed, giving way at last to the irritability against which she, all day, had been striving.

When Thomas had left the Academy yard, he soon met a plain-looking gray little woman, who had served in his home as a seamstress, and who, in Thomas's childhood days, had done him many a kindness. The little seamstress's features lightened when she saw him, for a hand-shake and a word with my "young gentleman."

"H'do?" grunted Thomas, tramping past her with a stolid expression which sent the seamstress on her way with a sorrowful countenance, and doubtless with the sad reflection that the young forget very soon, and that the world is rather a dismal place for a poor sewing woman to grow old in.

The next person Tom met was Judge Harwood. After going through college, Tom expected to read law

with Judge Harwood, and to become a fine lawyer, and some day (who knew?) perhaps a judge himself.

Just as Thomas reached home, he chanced to stumble over a brick lying loose on the sidewalk. He picked up the brick with the best of intentions, and flung it aside, but, unluckily, it fell in a mud-puddle, and sent a large splash of muddy water over his sister, who stood at the gate. Tom really was sorry for the accident, and a hearty apology from him offered at once to his little sister would have made all right. But Thomas, instead, pushed ungraciously by her, and entered the house. Essie ran after him into the vestibule.

"You mean thing!" she screamed in a passion; and, snatching off one of her overshoes, she put the muddy print of it on her brother's overcoat, then vanished as the professor entered, who, unknown to Thomas, had been behind him as he left the school-room, and all the way home. The professor was Uncle Edward to Thomas and Essie, when off duty at the Rexford Academy.

"Tom," said his uncle, a few minutes later, "the chivalry of the Middle Ages was, at least, a noble ideal."

"Very good for the time, sir," answered Thomas, yawning, with both hands in his trousers' pockets.

"I should like to see the ideal revived," spoke Tom's uncle, leaning back in his arm-chair.

"The day for that sort of thing has gone by," said Thomas, wisely.

"So I see," said the professor, dryly.

"This is a practical age, sir," spoke Thomas; "men, nowadays, have something else to do than to study fine manners."

"Tom," said his uncle, "will you do me the favor to turn to the first epistle of Peter, at the third chapter and latter part of the eighth verse?"

Tom took a Bible from the library table, and did as requested.

"Now what does it say there?" asked his uncle.

"'Love as brethren, be pitiful, be courteous,'" Tom soberly read aloud.

"'Be courteous,'" the professor repeated. "That is a plain direction. Do you think it is binding on you, Thomas?"

"It is, sir," Tom acknowledged, coloring,—who had vowed in open Christian profession, a few weeks before, to take the Scriptures of the Old and New Testaments as his infallible rule of conduct.

"Tom," said his uncle, "the world has advanced since the Middle Ages, and civil law has succeeded chivalry as the champion of the rights of liberty and property in human society; but there is still a class of human rights which the civil law does not cover, but which religion and human nature itself declare to be valid and inviolable—I mean the right of all persons to civil and courteous treatment from others, in the common intercourse of life. The actions involved may be trifling—such as holding a door open, such as stopping and giving one's hand in the street, such as making a decent and gracious apology where an apology is owed; but since human happiness depends very largely upon the payment of these small obligations, and since the 'pursuit of happiness' is counted only next to 'life and liberty,' it follows that any person who wilfully withholds a debt of courtesy, is guilty of an act of oppression. Tom, within the last half hour, to my knowledge, you have made three persons miserable, just by the want of a little real courtesy."

Tom muttered something about leaving the amenities to more "souful" and demonstrative people.

"Ah, Tom," said his uncle, "it is easy enough to plead natural temperament as an excuse for ungracious manners; but the real cause, in nine cases out of ten, is an overbearing spirit. You thought you could afford to be rude to an academy under-teacher, of whom you are independent, and to whom, I presume, you consider yourself to be quite superior in intellect; and to be rude to a good old friend of yours, because she is only a seamstress; and to Essie," the professor gravely continued, "because she is—only your little sister. I saw you give your townsman, Judge Harwood, a very courteous salute. The boy (or man either) who, just because he can do it, will trample on any one's claims to courtesy, is—a bully," the professor concluded.

After a pause he resumed.

"What to the knights of the feudal ages—sad sinners as we know they were, for the most part—was only a beautiful ideal, it is laid upon every Christian soldier to make a living reality; for the only true knights-errant that ever have been, or ever can be, are the good soldiers of our Lord Jesus Christ. Let me mention a few of the rules for fine manners laid down in the New Testament: 'Put on kindness.' 'But I say to every man not to think of himself more highly than he ought to think.' 'Let each esteem other better than themselves.' 'Mind not high things, but condescend to

men of low estate.' 'Whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, [or gracious, as it reads in the margin] if there be any virtue, and if there be any praise, think on these things.' 'As a man thinketh in his heart, so is he,' Thomas; so it must be impossible for any one to be humble and kindly, and lovely in his thoughts, and a bear in his outward behaviour. You say that men, in this practical age, have not the time to study fine manners; but those who have not time to study and to practice these rules I have mentioned, have not the time to be Christians.

"I would suggest," the professor added, with a twinkle in his eye, "that a damsel in this very neighborhood, lately carried off by a raging giant, is now held in durance sullen, and waits to be set at liberty by the prowess of her own true knight."

To confirm the professor's statement, Tom's sister flirted into the library, with red eyes, and dark, vindictive looks in her brother's direction.

Tom silently closed with his own surliness—for a good knight must slay his own dragon, as every one knows, before attempting to slay that of his neighbor—then came forward in the beautiful, winning way, which could make him the most charming of brothers, and broke a lance so gracefully with the giant of anger which had captured Essie, that she broke from his clutches laughing. As she left the room quite happy, and Tom stood with the tingling blood in his face, the professor arose and saluted him,

"Good, sir knight," he said, "he that ruleth his spirit is better than he that taketh a city."—*Helen B. Williams*.

FAULT-FINDING.

ONE of the easiest things in the world to do is to find fault, and in no place are there so many opportunities for indulging in this kind of work as in the home. There are so many little things occurring among its inmates, where there is a family of any size, such as the misplacing of a garment, leaving a door ajar, uttering a thoughtless word, in fact, a great many trivial things that to people inclined to find fault will give plenty of excuse. It is a disagreeable thing to find fault any way, to most people; yet there are some who seem to like to do it simply for the sake of finding fault. These people do not mean to be chronic fault-finders, and it never occurs to them that they are. They would not for the world be thought disagreeable, and but for this one trait, would generally be very pleasant companions. They did not acquire this habit at once; any of their friends will tell you that there was a time when they were not so; but they began by noticing every little failing or supposed failing among their acquaintances, and the habit grew with them, until it appeared a part of their nature to notice and condemn every little fault, supposed or real. They are very far from being perfect themselves; in fact, they think so much about other people's imperfections that they have very little time to attend to their own. They would be grieved and hurt should their friends retaliate by noticing every little eccentricity of theirs; but, perhaps, had their friends the courage to do so, it might open their eyes to the unpleasantness of fault-finding. It certainly would be a disagreeable duty, if duty it might be called, and few people would care to do it, unless of the same stamp as the fault-finders, in which case it would do very little good.—*Sel.*

THE LIGHT BEYOND.

AUGUSTA W. HEALD.

IN our sunny living-room there is a simple shadow picture cut from white paper and fastened to the window-shade. At evening when the lamp is within the room the picture is perfectly meaningless, but when daylight shines through there is revealed a lovely head of "St. John asleep on a pillow." Every one does not discern this immediately. Sometimes a friend says, "I have often wondered what that is in your window." We reply, "There is a pretty picture there, if you can discover it." Then upon a closer examination some will very soon see it, while others say, "I do not see any picture; it is only a queer-looking piece of paper. Is it some kind of an animal? Is it an elephant?" And so puzzled will they become that I point to the outline of the head and shoulders, to the forehead, eyes, and nose, and say, "Now look through it to the light outside." Some look in vain for a time, when suddenly the picture flashes upon them, and they exclaim all in a breath, "Oh, I see it now! I can't help seeing; it is just as plain as day. Oh, why didn't I see it before?"

Thus it is with the truths of God's word. It is needful to study every passage of Scripture attentively, and to make use of all the light we can obtain from the wisdom and experience of others; but after all our study, the truth is not clear, and we are in doubt; the light is all on this side. But when the Holy Spirit enlightens the understanding, and the light from beyond shines through, we see—we cannot help seeing—and wonder at our former blindness.

We read, "The prophecy came not at any time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21, margin. And again we read the words of Jesus, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." John 16:13.

How important, then, that we have the Holy Spirit's guidance whenever we contemplate the sacred page! and how blessed it is to know that we may receive it as a free gift from our dear Father in heaven! "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13.

WHY SAD?

UNDER the heading, "From the Shadow into the Light," the *Golden Gate*, a Spiritualist paper, says:—"The sad news reaches us from St. Cloud, Minnesota, of the transition to the higher life of the writer's elder brother."

Now we should like to know why that writer should call that sad news which announces that his brother has gone from the shadow into the light? Is this writer sorry that his brother has gone into the light? Would he have him always remain in the shadow? Would this writer count it sad news if he were informed that his brother had had a transition from the sphere of a common citizen to the higher sphere of a Senator or President of the United States? Assuredly not. Then why does he call it sad news when it is announced to him that his brother has made the transition to the higher life, which, according to the doctrine of the *Golden Gate*—Spiritualist—is as much more excellent than to be a Senator or President as eternity is greater than time? If this Spiritualistic transition to the higher life, and from the shadow into the light, is such a glorious thing as the Spiritualists try to make out, then it seems to us one of the queerest things about the phenomena of Spiritualism that they should be sorry when it happens to one of their friends, and sad when they get the news. The truth of the whole matter is that human nature is stronger than all their finely-spun theories. And the very consciousness of every human soul bears witness that death is an enemy, however it may be dressed in the fine-flowing robes of rhetoric, to be passed off as a friend.—*Signs of the Times.*

CLEANSETH FROM SIN.

AN old blind man, who was very ill, was taken to a hospital in London to die. He had a little granddaughter, who used to go in every day to read the Bible to him. One day she was reading the first chapter of the first epistle of St. John. Presently she came to these beautiful words, and read them out, "The blood of Jesus Christ his Son cleanseth us from all sin."

On hearing this verse read, the old man raised himself in his bed, and said to his little granddaughter with great earnestness, "Is that there, my dear?"

"Yes, grandpa."

"Then read it again. I never heard such blessed words before."

She read the verse again, "The blood of Jesus Christ his Son cleanseth us from all sin."

"You are quite sure those words are there?"

"Yes, quite sure, grandpa."

"Then take my hand and lay my finger on that wonderful verse. I cannot see it, but I want to feel it."

So she took the old blind man's hand, and placed his bony finger on the verse, when he said, "Now read it to me again."

With a soft, sweet voice she read, "The blood of Jesus Christ his Son cleanseth us from all sin."

"You are quite sure these words are there?"

"Yes, grandpa, quite sure."

"Then if any one should ask you how I died, say I died in the faith of these words, 'The blood of Jesus Christ his Son cleanseth us from all sin.'"—*Sel.*

If royal courts justly demand royal court manners, so childhood, with its more than royal possibilities, justly demands manners appropriate to the presence of children.—*Sunday-School Times.*

Useful and Curious.

THE largest empire in the world is that of Great Britain, comprising 8,567,658 square miles—more than a sixth part of the land of the globe, and embracing under its rule nearly a sixth part of the population of the world. In territorial extent the United States ranks third, containing 3,581,243 square miles, including Alaska. In population it ranks fourth, with its 60,000,000 of people. Russia ranks second, having 8,352,940 square miles.

AMONG the most remarkable natural echoes are that of Eagle's Nest on the banks of Killarney, in Ireland, which repeats a bugle call until it seems to be sounded from a hundred instruments, and that on the banks of the Naha, between Bingen and Coblenz, which repeats a sound seventeen times. The most remarkable artificial echo known is that in the castle of Simonetta, about two miles from Milan. It is occasioned by the existence of two parallel walls of considerable length. It repeats the report of a pistol sixty times.

THE new steamer, the *City of New York*, is an ocean wonder. This ship, belonging to the Inman and International Line, is the largest ocean steamer afloat. It is 560 feet long by 63 feet wide. Its tonnage is 10,500 gross, one-fourth more than either the *Servia*, the *City of Rome* or the *Etruria*. Its saloons and suites of apartments are of the largest, and are decorated in the richest style. Baths of salt and fresh water are provided without stint. There are five decks, which comfortably accommodate 550 first, 300 intermediate, and 600 steerage passengers. On a pinch the total number of passengers for whom accommodation may be found is 1,700, making, with the crew, 2,000 souls, the population of a fair-sized country town. The vessel is so constructed that two of its fifteen watertight compartments might be destroyed without seriously lessening its floating capacity. A speed of twenty-three miles was attained for a short distance on the trial trip. A sister ship is still under construction on the Clyde.

THE Paris *Figaro* furnishes some interesting data in regard to the "Peter's Pence." This source of income for the papal court was originally an English idea, and was at the start a voluntary tribute paid by the English kings to the pope. After the pope began to lose his domains, the French began to contribute to his needs by what they called the *denier de St. Pierre*, and in France the greatest sums are yet collected for this purpose. The French in general are very liberal in their response to the appeals for help from Rome, and since 1822 have given to the Propaganda Society alone the sum of 220,000,000 francs. In the year 1887, of 6,648,000 francs contributed to this Society, France alone sent 4,355,000, or more than two-thirds of the whole sum. In addition to these sums the regular Peter's pence is also collected. Between 1860 and 1870 the papal income from this source was on the average 7,117,000 annually. Just after 1870, for reasons explained, this average rose for several years, but then sank again, never, however, getting below six million. Of the sum given last year, France furnished over four million, while Italy, significantly enough, gave only fifteen thousand! Poor Ireland gave twenty times as much as Italy, namely, 300,000 francs. There is no special organization in France for collecting the pence; only that two collections are regularly taken each year for this purpose. The Papal jubilee has been a boon for his treasuries, the value of the presents given being over one hundred million francs. The expense of the papal court is about 7,000,000 a year. *Figaro* reports that the pope has informed his relatives that of these gifts they can expect nothing, since the valuables go into a museum or are presented to poor churches, while the ready money is laid aside to be used on a rainy day. The pope, however, has given his nephews the rank of nobility, and thus enabled them to contract rich marriages.—*Sel.*

THE INVENTION OF THE SAW.

TRADITION has it that one Talus, having found the jaw bone of a snake, employed it to cut through a piece of wood, and formed an instrument like it, which we call a saw. Saw mills were erected in Madeira in 1420. In England these mills met with great opposition, and one erected in 1663 was forced to be abandoned. The same opposition was made to printing when first introduced generally, but both of these, as the thousand and one other labor-saving devices, have proved a very large factor in the forming of modern civilization, and the inventors are still hard at work.

The smallest circular saw in use is one used in slitting gold pens. It is a disc about the size of a five-cent piece, and has the thickness of ordinary paper. Its velocity tends to keep it rigid enough for use, 4000 revolutions a minute being the ordinary rate of speed for such diminutive saws.—*Sel.*

THE RUSSIAN ARMY.

A CORRESPONDENT of an evening paper furnishes some interesting statistics of the military organization of Russia, of which so little is known, but which will unquestionably prove to be a most important factor in the European war of the future. The writer says:—

"By the law of January 13, 1874, every Russian from twenty to forty years old is amenable to military service; and that is tantamount to saying that he may be called upon to serve for twenty years.

"During the first year of this law being in operation, in European Russia alone 693,700 recruits were enrolled. Thus it will be seen that the aggregate number for even ten years, were it possible to keep the men together, and allowing for the average death-rate during each year, would reach the enormous figure of 6,000,000 men, or thereabouts; and it is scarcely necessary to add that it would be absolutely ruinous for any country to attempt to place such a multitude on a war footing."

This estimate merely indicates the possibilities of the military strength of the country with its one hundred millions of inhabitants. It is even assumed that the possible strength of the territorial militia in European Russia to-day is from eight to nine millions. But aside from all assumption, and all possibilities and probabilities, the present force of the Russian army is thus stated:—

"As a total, therefore, taking the whole available force of the first line of troops which Russia could bring into the field within a given time, we find an army of 3,037,000 men, together with 4,000 cannons and nearly half a million of troop and commissariat horses. The majority of the rank and file are armed with the needle-gun, but some regiments have been supplied with the repeating rifle."

This force is composed of 880,000 men in active service, commanded by 21,000 officers; 1,800,000 reserve, with 36,000 officers; and 300,000 Cossacks and irregular troops. It would not be at all surprising if a country holding in hand such an army, with an average annual enlistment of 100,000 men, and with such vast, unknown resources, were allowed eventually to settle the Turkish question much after its own liking.—*S., in Present Truth.*

HINDU CHILD MARRIAGES.

IT is essential for the honor of a Hindu family of good caste, says a writer in a contemporary, that it should contain no unmarried daughter of mature years. The existence of such a daughter is not only a social disgrace, but a religious crime. When, therefore, a female infant is born, the first idea of her father's mind is not one of pleasure, nor perhaps of very active regret, but simply how to find a husband for her. It is not necessary that she should become a wife in our sense of the word. It suffices that she should be given in marriage, and go through the ceremony of the seven steps, which completes the religious rite. Aged brahmans of good family still go about the country marrying, for a pecuniary consideration, female infants whom they sometimes never see again. Within the memory of men still living, this abominable practice was a flourishing trade. A Kulin brahmin, perhaps white-haired, half blind and decrepid, went the round of his beat each spring, going through the ceremony of marriage with such female infants as were offered, and pocketing his fee, and perhaps never returning to the child's house. So long as he lived, she could marry no other man; when he died, she became a widow for life. The Hindu child-widow is looked upon as a thing apart and accursed, bearing the penalty in this world for sins which she has committed in a past existence. Her hair is cut short, or her head is shaved altogether; she exchanges her pretty childish clothes for the widow's coarse and often squalid garment. She is forbidden to take part in any village festival or family gathering; the very sight of her is regarded as an ill omen. Her natural woman's instincts are starved into inanition by constant fasts, sometimes prolonged to seventy-two hours. Amid the genial and bright-colored life of the Hindu family she flits about disarrayed, silent, shunned, disfigured—in some parts of India a hideously bald object—forbidden all joy and hope. There are hundreds of thousands of widows in India who have acquiesced in their cruel lot. They accept with a pathetic faith and resignation the priestly explanation which is given to them. They penitently believe that they are expiating sins committed in a past life, and they humbly trust that their purifying sorrows here will win a reward in the life to come.—*London Standard.*

Bible Echo and Signs of the Times.

"Christ, the power of God and the wisdom of God."

GEO. C. TENNEY,
Editor;

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Melbourne, Australia, November, 1888.

CHARITY.

If ever a beautiful word has been misused and abused, this one has. Etymologically, it means high esteem or affection. It is defined to be, "That disposition of heart which inclines men to think favorably of their fellow-men, and to do them good; love; benevolence; goodwill." In its use in the New Testament, it is invariably taken from the word *agapē*, of which the only signification is "love; as the love of God to man." And the Revised Version recognizes this fact by always calling it "love."

In the common use of the word, it has come to have different meanings, more or less remote from the true. The worst perversion of the term is in the way it is made to apply to wrong principles or practices. And this perversion claims for its authority a false interpretation of those familiar words of Peter, "Charity shall cover the multitude of sins." It becomes in the popular sense little else than a hypocritical covering for that which is evil; a specious excuse for the wrong-doer, based upon no valid reason whatever, except a supposed obligation to look with favor upon the motives and deeds of others, no matter how erratic they may be. And he who fails to do this exposes himself to the charge of being uncharitable, narrow, and cynical.

Optimism sees good in everything. Charity is by many supposed to go much farther by not only ignoring the presence of evil, but transforming it into good by a sugar-coating process by which people are induced to swallow many a nauseous dose without considering its true nature. Iniquity ceases to be iniquity, if some one says, "He meant well." Wrong practices arising from erroneous doctrines cease to be wrong if a man is only "honest." Persistence in serving error and opposing the truth must be covered with the elastic blanket of this kind of charity, "because, you know, he is sincere."

The same faulty idea leads many who stand high in the Christian churches to-day, to seek affiliation with the Romish Church—a church whose soul and spirit consist of the most abominable dogmas and misleading heresies, whose characteristic tenets are opposed to God and his plan of grace; a system described by inspiration as "antichrist," "that man of sin," a blasphemous "beast," and "Babylon the Great, the Mother of Harlots and Abominations of the Earth;" and identified by all Bible students.

Her history reeks with the blood of martyrs and saints; and her utterances, many of them, "speak great words against the Most High." And while she yet pursues, as far as permitted to do so, the same policy, with no word or sign of repentance for the past or reformation for the future, there are plenty of Protestant apologists whose "charity" is so ample as to cover all these sins and deformities and give Catholicism a place in the front ranks of evangelical Christian churches. A charity for which they get no Catholic thanks, however.

But let us suppose that all this untempered daubing succeeds; differences of faith and practice are ignored, crimes are "hushed up," errors and sins in private life, or in a denomination, are passed over in silence, or lightly alluded to, and the wrong-doer is called well-disposed, and made to think lightly of his offenses, what is the result? Oh, a very pleasant time. Truth and error join hands, sin becomes the *protégé* of charity, it loses its character and hideousness, while its seductive charms are enhanced, its victims are multiplied, and it is left for the Judgment of the great day to reveal the secret things. The hand of God strips off the frail refuge of hypocrisy called charity, and corruption and death meet the astonished eyes of those who had flattered themselves that all was fair.

Is this the work of charity? Nay, a thousand times! What is the nature and office of this chiefest grace? Let the Scriptures tell: "Charity shall cover the multitude of sins." 1 Peter 4:8. How it covers sin is shown in James 5:19, 20: "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Any attempt upon our part to cover one sin in

ourselves or in another, is a long step towards eternal death. The only way sin can be successfully covered is brought to view in the following: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Ps. 32:1, 2. "Thou hast forgiven the iniquity of thy people; thou hast covered all their sin." Ps. 85:2. All other covering is worse than vain. Charity, then, or love, leads the sinner from his errors and sins, through repentance and reformation, to the foot of the cross, to the blood of Christ, and to the forgiving mercy of God. Thus and thus only can the dreadful nature of sin be canceled, and its consequences averted. Love for a person or a church in error or transgression, will not lead us to flatter them to destruction, nor to compromise our own sense of right; but, true to our conscience, and armed with the spirit of meekness, it will impel us to seek their restoration.

HOW DO WE KNOW WHICH DAY IS THE TRUE SEVENTH DAY?

It is not difficult for most people to see that the seventh day of the week is the Sabbath of the Lord when once their attention is called to the fact. A careful search of the Scriptures reveals that there is not an iota of evidence to sustain the dogma of Sunday sacredness. A question then arises in the mind of the inquirer after this manner: Do we know that the day called Saturday is the true seventh day? Others, perhaps with greater boldness and less candor, assert that we cannot know; that time was lost, etc.

It may be that some of our readers are especially interested in the points suggested. The supposition that time has been lost, if true, must rest upon the fact that at some point in the past the thread of chronology has been dropped, and never recovered. The loss of the weekly cycle would involve necessarily the loss of the knowledge of every definite period and date at the same time. For, to preserve the accurate knowledge of the annual cycles, would require an ability to locate definitely every inferior division of those years. No one could be certain about the definite closing of any year while he was confused as to the number of days which the year contained. Hence the integrity of the records of the past depends upon this question. And if "time has been lost," then since that loss every date is unreliable, and all history is at fault.

When, we inquire, did such a calamity happen? In the face of astronomy and numerous well-authenticated records, it is absurd to attempt to locate this supposed confusion this side of the famous era of Nabonassar. This date, Wednesday, Feb. 26, 747 B. C., was definitely fixed as the beginning of the reign of the Babylonian King Nabonassar by certain astronomical events which are recorded by Ptolemy as having transpired on that day. Prior to that date, points in history are more or less indefinite as to date, owing to the want of a distinct basis from which to compute.

But it is not necessary for Bible students to go so far back as that. We know that Christ and his apostles observed the Sabbath. Luke says of the women who ministered at Christ's burial: "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. Then they rested on the seventh day, and the true seventh day too. To deny this would be to impeach the truthfulness of the New Testament and the knowledge of the Saviour. Since that time there has been no difficulty in determining definitely the number of years and days which have passed. It is true that upon the adoption of the Gregorian calendar, in present use, in 1582, in order to rectify a gradual displacement of the seasons, which had taken place under the former or Julian calendar, ten days were deducted from the year by the order of Pope Gregory. The 5th day of October was called the 15th. But this does not disturb our record in the least, nor interfere with the recurrence of the days of the week, as all can plainly see. It is silly to say that because ten days were thus taken out of the year, the whole world lost sight of the day of the week, and our historians have been unable to extricate themselves from the confusion.

To answer all possible conjectures upon this question of the preservation of the knowledge of definite time, it is necessary to allude to but a few decisive facts. 1. Since the early centuries of the present era both the seventh and the first day of the week have been religiously observed by professed Christians. Now is it possible that an emergency could arise by which the knowledge of the day should be totally and suddenly lost to each party

and to all of Christendom? We say suddenly lost, because it is not possible to lose this knowledge by degrees, a few minutes at a time. The idea is most preposterous.

2. In the year A. D. 70, by the destruction of Jerusalem, the Jews were scattered, and their existence as a nation effectually destroyed. In a miraculous manner their identity as a peculiar people has been preserved, though they have penetrated to every part of the world. They have had no organization as a body and no special communications between those living in different parts of the globe. But it is a well-known fact that were a Jew to be taken from Australia, one from Palestine, from England, Portugal, America, and Africa, and brought together, they would be found to be keeping the seventh day, and this would in every instance be Saturday.

3. It is a fact that the weekly period was known by the earliest nations, and is expressed in the languages of the remotest times and localities. It is stated in Chamber's Encyclopedia that the name of the Sabbath day was anciently applied to Saturday, "and still continues to be given by every nation but the English and its offshoots." This important fact is abundantly sustained by a voluminous chart prepared by Wm. Jones, London, illustrating the names which are given to the different days of the week in nearly all the languages of Europe, Asia, and Africa. In this chart it appears that the last day of the week is called Sabbath, rest-day, or by some synonymous title, in nearly every language except some branches of the Saxon family.

This proves indubitably that the Sabbath is a primeval institution existing before the separation of peoples and languages; and at the same time incorporated into the habits and tongues which lie at the very foundation of human history. It proves also that since that early epoch there has been no serious interruption in noting the weekly period and preserving it in its original form.

The above considerations are each of them certainly sufficient to settle all the cavils of the lost-time theorists or dodgers, or any queries which may arise with others. Their united testimony forms an insurmountable barrier to skepticism, behind which the honest in heart may securely rest. If anything else were needed, it would be found in the testimony of astronomy, by whose light the loss of a single second since 742 B. C. could readily be detected; and in the fact that the same Providence which has preserved the Scriptures, and perpetuated the distinct existence of the Jews with all their characteristics, through eighteen centuries, during which they have had no home, no common center, and no national existence, could easily perpetuate the knowledge of that day which He has blessed and called his own. And could guard that institution of which God has said it "shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.

RISE AND PROGRESS OF PRESENT TRUTH.—No. 10.

S. N. H.

CHURCH ORGANIZATION.

THE church organization of the Seventh-day Adventists is very simple. In this they are governed more by the nature of the work itself than by any mechanical or set forms of government. A body of believers associate together, taking the name of Seventh-day Adventists, and attaching their names to a covenant simply to keep the commandments of God and the faith of Jesus. The Bible is their only creed. A clerk is chosen to keep the records of the church, and an elder, elected by vote of the church, is ordained to look after its spiritual interests. If the church is large, its temporal affairs are assigned to one or more deacons, chosen by vote of the church for this purpose. They hold that the terms bishop and pastor (Greek, *presbuteros*, *episkopos*, and *poimen*) signify the same officer, which is a local officer, confined to a particular church. These need not be ordained ministers. Evangelists (*evangelistai*) are ordained ministers, who travel from place to place to preach the gospel, and are the only ones competent to ordain local elders and deacons.

The next advance in organization from single congregations is the State Conference. The congregations in a State combine to form a State Conference, adopting a Constitution to regulate their action. All the ministers in the State are, by virtue of their office, members of the State Conference, and each congregation is entitled to delegates according to its membership. At each annual meeting an executive committee of three or five, according to the size of the conference, is elected by vote of the

delegates, of whom the president of the conference is chairman. This committee has supervision of all the ministerial and religious work of the conference between the yearly meetings, and appoints the delegates to the General Conference.

The next outward sweep from the State Conferences is the General Conference. This is composed of delegates, ministers or laymen, from all the State Conferences and different missions in all parts. This Conference also annually elects its executive committee of seven, to have charge of the doings of the denomination in all parts of the field. The president of the General Conference is the highest officer in the body. The object of the General Conference is to unify the work in all localities, equalize labor, and supply destitute fields with help. They take a supervision of the work in all parts of the world, establishing missions as fast as is consistent with the progress of the cause. The meeting of the General Conference held in Oakland, California, in 1887, was the twenty-sixth annual session.

At the present time, they have twenty-six State Conferences in the United States, five European Conferences, and an Australian Conference, besides missions established in various parts of the world. Their enrolled membership is about 25,000, but from the nature of their work it is estimated that this is not half of their numerical strength, there being many isolated believers who are not enrolled in any organization as members. According to the Year Book published in 1886, they had 213 ministers, 166 licentiates, 798 organized congregations, the latter being fifty-seven more than for the previous year. In 1887 the report showed an increase of thirty ministers and licentiates and 2,730 members. Each year there is an increase in numbers, the great prevailing idea being not only to retain the ground that is gained, but to enter into regions beyond, and their efforts are to this end. Wherever the truth is planted, even before a congregation is organized, a Sabbath-school and a tract and missionary society are organized, according to the same principle of organization.

Means to sustain the ministerial work are raised by a plan denominated the tithing system, founded on the instructions of Paul in 1 Cor. 16:2. By this system it is designed that every one shall, upon the first day of the week, lay by a sum equal, as near as may be, to one-tenth of his income from whatever source. There is nothing compulsory in this matter; yet all this people, with few exceptions, have adopted, and are acting upon, this plan. According to this system, contributions being proportioned to the amount of property one possesses, or the strength or ability with which he is blessed for acquiring, none are burdened. It treats the rich and poor alike in proportion to their ability, while a steady stream is thus brought into the treasury. For the year 1886 the amount raised in this manner in all the Conferences was £29,387 8s. In 1887 it was £39,573.

Each congregation appoints its collector and treasurer, who once a month, or in rural districts once a quarter gathers up these contributions. These funds are sent by the congregation treasurers to the State Conference treasurer. At each yearly meeting of the Conference, an auditing committee is appointed, which examines the accounts of all the ministers in the employ of the Conference, and settles with each one according to the amount of labor performed. One-tenth of all the funds coming into the State treasury is voted to the General Conference, and is then put into the hands of the General Conference treasurer, to be expended under the direction of the General Conference Committee. The funds retained in the State Conferences pay the ministers there employed; that going into the hands of the General Conference supports the ministers directly in its employ; while the missions, meeting-house buildings, etc., are carried on by voluntary contributions. It is also the plan that all the different institutions connected with the cause pay a tenth of their income into the General Conference treasury.

While the giving of Christmas presents is not discouraged, it is thought more appropriate, and more in harmony with the spirit of the gospel, to encourage all to give their offerings to carry on the work of saving souls for whom Christ came into the world and gave his life. Christmas donations are brought to the house of God, where appropriate services are held, and there given for the various missions. Over £5,000 are thus annually raised. It is thus that an interest in the work itself becomes the bond of union between the hearts of young and old throughout the great harvest field; but there is no compulsion in any case. Free moral agency is God's ordained method of saving souls, and all forms and

ceremonies are but incumbrances unless actuated by the love of Christ, when they cease to be simply ceremony. Yet all legitimate means are used to create a heartfelt interest in the cause itself, because of its own merits. With old and young, even to the children, love is a stronger cord to bind the hearts together than outward forms, and the people are usually found one in interest and sentiment.

One source of union and strength among them has been the intelligent knowledge of the general interests of the work which is imparted to the believers. This is accomplished in two ways: 1. By the dissemination of publications among them, giving a general knowledge of the plans of operation and progress of the work; 2. By means of their general gatherings. General meetings are held, in which are gathered numbers varying from a few hundreds to many thousands. At these meetings plans are discussed and arrangements for labor made, so that there is a general interest in executing whatever work may be decided upon. In America camp-meetings are very common among all denominations. The Seventh-day Adventists hold camp-meetings in each Conference, in some as many as five in one season, in others only one, at which meetings the people assemble from various parts. The first camp-meeting held by this people was in September, 1868. At the present time there are not less than fifty held annually in America. They are designed to be occasions of spiritual profit to all who attend, promoting a revival spirit and deep and vital piety. Complete order is maintained, proper hours for rest and sleep in the tents are secured, a regular programme of meetings is adopted, filling up the larger part of the day and evening, and everything passes off with the same decorum that would be observed in a house of worship. Families usually bring their own tents, or they may be rented upon the grounds; the tents are pitched in regular streets. Three hundred and fifty tents have sometimes been pitched about the large preaching pavilion, which varies in size from 60 x 100 feet to 100 x 150 feet. These meetings continue from one to two weeks, when the people dwelling in tents retire from the cares of business, devoting their time to the worship of God. At times it has been necessary to place two or three large pavilions side by side to accommodate those who attended the services; or perhaps they are placed at short distances from each other, different speakers engaging the attention of the several congregations.

The number of our people gathered at the meetings has at times been as high as two thousand, while there is always a large outside attendance, swelling the number on some occasions as high as twenty thousand. Scores are converted at these gatherings, and an interest is awakened in the hearts of thousands of people to investigate further the truths taught from the desk. It was in 1887, in the city of Moss, Norway, near Christiania, that the first camp-meeting was held by our people in Europe, and as far as we know, this was the first one ever held by any denomination in the European countries. This was a successful meeting. The second week following, another successful meeting was held in Stockholm, Sweden. Tents are also used for preaching purposes during the summer season in England, France, Switzerland, Germany, Denmark, Norway, and Sweden, as well as in America and the British colonies; about two hundred of these cotton meeting-houses are thus employed. There are many people who at the close of the day would spend an hour under canvas, listening to the word of God, who would not go inside of a church building. Then such a meeting-house is portable, and can be used for the pioneer work. When a company of believers are raised up, the tent gives place to a more permanent structure. Our mission is to the world, and the great question with every class of reformers has been, How can we best call the attention of our fellow-men to the solemn truths of God's word?

The apostle says, "But in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." In coming to God for favors and blessings we should not be unmindful of those we have received from his hand. It is natural for us to pour out our complaints, and express our fears and lack of faith, and talk as though we were hardly dealt with, when the facts are that God's blessings have been coming to us in a perpetual stream since our earliest day. Every prayer should be an "Ebenezer"—"Hither by thy help I've come." And by manifesting a proper appreciation of what the Lord is doing for us our faith is strengthened, and our hearts are prepared to receive new mercies from his bountiful hand.

THE SABBATH PRESERVED DURING THE DARK AGES.

G. I. B.

The gospel extended its influence all through Northern and Central Africa in the early part of the Christian dispensation. There were many Christian churches in that continent. Africa indeed "stretched out her hands to God." But after the conquest of the northern portions of that country by the Mohammedans, and for a long time before that, the Christians of Abyssinia were lost to the rest of the Christian world. "Encompassed on all sides," says Gibbon, "by the enemies of their religion, the Ethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten."

But after the great discoveries of the fifteenth and sixteenth centuries, they became known again to the Christian world. They were found observing the ancient Sabbath, although they were greatly affected by the pagan and Mohammedan errors so long surrounding them, as might be expected. Yet it is a fact of no little significance in the consideration of this subject, that this large body of Christians, which had been so long separated from the influence of the Catholic Church, were found after a thousand years still observing the seventh day. At the time of their separation from the rest of the Christian world, they, with others, were observing both Sunday and the Sabbath. When found nearly a thousand years later, they were doing the same. Thus Mr. Geddes says, "They deny purgatory, and know nothing of confirmation or extreme unction; they condemn graven images; they keep both Saturday and Sunday."—*Church History of Ethiopia*, pp. 34, 35.

The ambassador of the king of Ethiopia at the court of Lisbon, gave the following reasons for keeping the Sabbath: "Because God, after he had finished the creation of the world, rested thereon; which day, as God would have it called the holy of holies, so the not celebrating thereof with great honor and devotion seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than his word; and that, especially, since Christ came not to destroy the law, but to fulfill it. It is not, therefore, in imitation of the Jews, but in obedience to Christ and his holy apostles, that we observe that day."—*Church History of Ethiopia*, pp. 87, 88.

This account was given by the ambassador in 1534. In the beginning of the next century the emperor of Abyssinia was induced to submit to the pope in these words: "I confess that the pope is the vicar of Christ, the successor of St. Peter, and the sovereign of the world. To him I swear true obedience, and at his feet I offer my person and kingdom."—*Gibbon*, chap. 47. Let the reader now mark what followed: As soon as the emperor had thus submitted himself, he was obliged to put forth a decree forbidding the observance of the Sabbath. Geddes says he "set forth a proclamation prohibiting all his subjects, upon severe penalties, to observe Saturday any longer."—*Church History of Ethiopia*, pp. 311, 312. Gibbon expresses the edict thus: "The Abyssinians were enjoined to work and to play on the Sabbath."—*Gibbon*, chap. 47.

Thus we see the Roman Church never missed a chance to give the ancient Sabbath a thrust when the opportunity presented itself. This one desire has marked its course throughout. After a space of time, the tyranny of the Catholics brought a terrible struggle, which caused their overthrow, and the Abyssinians returned to the observance of the Sabbath, and have continued to do so ever since. These facts present a striking evidence of the hatred of the Roman Church against the Sabbath. It also conclusively proves the existence of the Sabbath in the church where the popish power could not abrogate it.

We next notice the Armenians of the East Indies. Here was quite a large body of Christians who had little or no connection with the churches of Europe for many centuries, so they were preserved from many of the false doctrines of the great apostasy. Mr. Massie describes them as follows: "Separated from the Western world for a thousand years, they were naturally ignorant of many novelties introduced by the councils and decrees of the Lateran; and their conformity with the faith and practice of the first ages laid them open to the unpardonable guilt of heresy and schism, as estimated by the Church of Rome. 'We are Christians and not idolaters,' was their expressive reply when required to do homage to the image of the Virgin Mary. . . . La Croze states them at fifteen hundred churches, and as many towns and villages. They refused to recognize the pope, and declared they had never heard of him; they asserted the

purity and primitive truth of their faith since they came, and their bishops had for thirteen hundred years been sent from the place where the followers of Jesus were first called Christians."—*Continental India*, vol. 2, pp. 116, 117.

Mr. Yeates thus hints at the Sabbatarian character of these Christians. He says that Saturday among "them is a festival day, agreeable to the ancient practice of the church."—*East Indian Church History*, pp. 133, 134. The same fact is also again hinted at by the same writer as follows: "The inquisition was set up at Goa in the Indies at the instance of Francis Xavier [a famous Romish saint], who signified by letter to the Pope John III., Nov. 10, 1545, that the JEWISH WICKEDNESS spread every day more and more in parts of the East Indies subject to the kingdom of Portugal, and therefore he earnestly besought the said king that to cure so great an evil he would take care to send the office of the inquisition into those countries."—*Idem*, pp. 139, 140.

There can be no reasonable doubt that the "Jewish wickedness" here referred to is the same as observing Saturday "agreeable to the ancient practice of the church," spoken of above. We here have another evidence of the hatred of the Roman Church to the Sabbath. It must be put down by the inquisition, if found in existence where that church had authority. Since that time the East Indies have fallen under the dominion of Great Britain. Some years since, Mr. Buchanan, a distinguished minister of the Church of England, visited India for the purpose of becoming acquainted with this body of Christians. He says that they have preserved themselves most free from Mohammedan and papal corruptions, and that they have a translation of the Bible in the Armenian language, which has been pronounced the "queen of versions." He says, "They have preserved the Bible in its purity; and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire ON THE SEVENTH DAY, and they have as many spires pointing to heaven among the Hindoos as we ourselves."—*Buchanan's Christian Researches in Asia*, pp. 159, 160.

Purchas, a writer of the seventeenth century, also speaks of several sects of Eastern Christians, "continuing from ancient times" as Syrians, Jacobites, Nestorians, Maronites, and Armenians. It seems evident that these are identical with those now known as Armenians. He says, "They keep Saturday holy, nor esteem Saturday fast lawful but on Easter even. They have solemn service on Saturdays, eat flesh, and feast it bravely like the Jews."—*Purchas, his Pilgrimages*, part 2, book 8, chap. 6, sec. 5.

This writer, like many first-day authors, Catholics and Protestants, even of the present time, speaks disrespectfully of those Christians who observed the Sabbath. But this testimony, with the others, seems to leave no possible doubt that the Armenians observed the Sabbath.

Andrews, in his "History of the Sabbath," page 463, says concerning other Sabbath-keepers: "When the Reformation had lifted the veil of darkness that covered the nations of Europe, Sabbath-keepers were found in Transylvania, Bohemia, Russia, Germany, Holland, France, and England. It was not the Reformation which gave existence to the Sabbatarians; for the leaders of the Reformation, as a body, were not friendly to such views. On the contrary, these observers of the Sabbath appear to be remnants of the ancient Sabbath-keeping churches that had witnessed for the truth during the Dark Ages." He proceeds to cite various classes of these in the countries mentioned, and gives the authorities to prove it, which the inquiring reader can investigate in that valuable work.

In summing up the facts presented concerning these Sabbath-keeping bodies which continued through the Dark Ages, we reach the following conclusions:—

1. The Waldenses (at least a large portion of them) who sought retired places in the valleys of the mountains to be able to worship God according to the ancient practice of the church and according to the Bible, kept the ancient Sabbath till persecuted by the Catholic Church and almost exterminated.

2. The Abyssinian Church, shut away from the papal church for a thousand years, when discovered were found observing the seventh day of the week as the early Christians did; but as soon as the Catholics obtained power to do so, they at once abased the Sabbath, and would not allow it to be observed until they were driven from the kingdom, when the Abyssinians returned to its observance.

3. The Armenian Christians, also shut away from the Roman Church for the same length of time, when visited by Europeans, were found keeping the seventh day, or

Saturday, according to the ancient practice of believers during the first centuries. But true to their hatred of the Sabbath, as soon as the Romish priests could do so, they had the cruel inquisition brought in to abolish by torture the practice of keeping the ancient memorial of creation. So also was it in many other countries. It is the same old story in every instance.

We have now followed for fifteen centuries the work of the Roman Catholic Church in its continued, persevering effort to overthrow the Sabbath which God commanded, and elevate the Sunday, the weekly memorial of sun-worship, the first form of idolatry, into its place, transforming it into a Christian institution; and we see but one purpose throughout. This work always centered at Rome, from the time the first step was taken, turning the Sabbath into a fast to disgrace it, while making Sunday a joyful festival, till we reach the famous roll "which came down from heaven," threatening destruction upon those who should "fail to keep the Lord's day;" yes, continuing even till the present day, since Protestants have joined in the same work of elevating Sunday. We cannot question the fact that the papal church changed the Sabbath. But lest any should think we have unfairly judged that church in thus speaking, we propose to give, in our next division, the testimony of many Catholic writers themselves on this subject.

THE PROMISE OF HIS COMING.

E. J. W.

THAT there was once upon this earth a man called Jesus of Nazareth, scarcely any one will now deny. Whatever conflicting views different ones may hold concerning his nature and office, all agree on this one fact. That he was taken, "and by wicked hands crucified and slain," is quite generally conceded. All, however, are not aware that the admission of these facts is virtually an admission of the inspiration of the Bible, but so it is. Those very things, which no human wisdom could foresee, were recorded by holy prophets hundreds of years before they occurred. This fact shows that those prophets were inspired, or, as Peter declares, they "spoke as they were moved by the Holy Ghost." 2 Peter 1:21.

But this much being true, we must admit further that that which they wrote of the mission of Jesus was also true. Paul sums it up in brief when he says that "to him give all the prophets witness, that through his name whosoever believeth in him shall have remission of sins." Acts 10:43. Christ is, then, as all Christians agree, the "only begotten Son of God;" he is "the Lamb of God that taketh away the sin of the world;" he is the divine Word, that, having been with God in the beginning, was made flesh and dwelt upon earth. John 1. The incidents of his life, his subjection to his parents, his baptism, his temptation in the wilderness, his wonderful teachings, his marvelous miracles showing at once his tenderness and his power, his betrayal and crucifixion, and finally his triumphant resurrection and ascension to heaven—these are familiar to hundreds of thousands.

Aside from his wonderful sacrifice, which demands the unending love of all creatures, the character of Jesus as a man was most lovable. His disciples who had been with him for more than three years, had learned to love him devotedly, both for what he was and what he promised them. On him all their hopes centered. Their feelings were well expressed by Peter, who, when they were asked if they would leave Jesus, said, "Lord, to whom shall we go? thou hast the words of eternal life." We can imagine, then, to some extent, their grief when Jesus said to them, "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come, so now I say to you." John 13:33. It was as the blasting of all their hopes. Their hearts were filled with anguish. Jesus, whom they loved, was to go away, and even though they should lay down their lives for him, he would not take them along.

But the compassionate Saviour would not leave his children in torturing suspense. Noticing their despondent looks, he said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

"Ye believe in God, believe also in me." What can these words mean, but that the words which he was about to utter were the words of God himself, true and unchangeable? Whatever this promise means, then, it

will as surely be fulfilled as that God is a God of truth. We can rely upon it implicitly.

And now as to the meaning of the promise. How could it be made more clear? The gist of it is contained in these simple words: "I will come again." He was here, then, a real being. The word "again," meaning "once more," implies a repetition of the same thing. That is, that he would come in the same form in which he then was—glorified, of course, as we shall see—but a real, tangible being, Jesus of Nazareth. There is a great deal contained in the three verses which we have quoted, but at present we are concerned only with the simple fact that Christ has pledged his word to come again.

The time which Jesus spent on this earth, from his birth in Bethlehem until his ascension from the Mount of Olives, is known as the first advent (or coming) of Christ. There is no question but that he had been upon the earth many times before, but that was his first appearance in connection with the great plan of salvation. And so, although he has since been on earth continuously by his representative, the Holy Spirit, his second coming must be limited to that one mentioned in the promise, "I will come again." This promise cannot be fulfilled by anything except by his personal presence in glory. It will be his second coming in connection with the great plan of salvation—this time to complete the work by taking his people to himself.

That we are not mistaken in saying that Christ, in comforting his disciples, gave promise of a second coming, is proved by the words of Paul in Heb. 9:27, 28: "And as it is appointed unto men once to die, but after this the Judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." This places the matter beyond dispute.

This text also settles another much-mooted question, that of a future probation. "It is appointed unto men once to die, but after this the Judgment." How long after death the Judgment takes place must be determined by other texts. The general truth is stated that men die but once, and that after that their future fate is determined by the Judgment. "So Christ was once offered to bear the sins of many." That is, since men have but one life—one probation—which ends with their death, so Christ was only once offered. His offering had reference only to men in this present life. If man were to have two or more probations, then it would be necessary for two or more offerings to be made in his behalf; but there was only one offering. At his first advent, Christ was offered "to bear the sins of many." The Lord "laid on him the iniquity of us all." Isa. 53:6. "In his own body" he bore our sins on the tree. 1 Peter 2:24. In order to save us from sin, he was made to be sin (2 Cor. 5:21); the innocent One was counted as guilty, in order that the guilty might be accounted innocent. The benefits of this sacrifice are now free to all who will accept it, while Jesus is pleading its merits before the Father. But when he comes the "second time," it will be "without sin." He will then no longer act as substitute for sinners; no longer will he assume any responsibility in their behalf. The sins of the righteous will have been blotted out, and those of the impenitent rolled back upon their own heads. There can then be no more probation for them unless Christ should again take upon himself their sins and make another sacrifice; for there is no salvation in any other. Acts 4:12. And since Christ makes but one offering, it follows that their sins remain upon them, to sink them into perdition.

In the texts already quoted, there is sufficient proof that the promised coming is not at the death of the saints, neither the conversion of sinners. He appears "to them that look for him;" to those who "love his appearing." And this coming is not death, for it is only the "second" coming; if death were that coming, then there would be many millions of comings, for not an instant of time passes in which men do not die. He said that he would come "again;" now we submit that this can with no propriety be applied to death, unless his first coming was death, and they were all dead when he was speaking, for "again" signifies repetition.

But we have an inspired comment on this point in the last chapter of John. Christ had just signified to Peter by what death he should glorify God, when that disciple, turning about, saw John following, and asked: "What shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." Verse 22. Now if the coming of Christ is at the death of his saints, these words of Christ are equivalent to this: "If I will that he live until he dies, what is that to thee?" But such a substitution makes utter nonsense of the passage. Then when Christ spoke of his coming, he had no reference whatever to death.

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.]

THE APOCRYPHA.

VENERABLE as the Apocryphal books are, nearly the whole of them being unquestionably older than any part of the New Testament, and considerable as is their value, whether for historical and critical uses, or in a less degree for religious edification, they are not Holy Scripture, and are severed from it by an impassable line of demarkation. Their range of excellence is a wide one, ascending from very low depths in the additions to Esther and Daniel, to a fine height in Ecclesiasticus and Wisdom; yet even in the last-named book, which Dr. Farrar calls "in many respects the most valuable of the Apocryphal writings," he ventures also to affirm, and we think with justice, that "the book of Wisdom is, as a whole, far inferior to the humblest of the canonical writings." And this being so, we cannot but admit that for ordinary readers, amidst the hurry and pressure of the modern conditions of life, the Bible placed in their hands for familiar use is well rid of the encumbering element of the Apocrypha. The canonical Scriptures alone make up a very large volume; and are, as Jerome says, a "sacred library" in themselves. They certainly are sufficient to engross as much leisure, and satisfy as much desire, as the majority of busy Christian people have for devotional reading. In the Apocrypha we have, apparently, survivals of three different streams of Jewish thought. One, which originated among the exiles in Babylonia and Persia, and was somewhat tinged by Oriental conceptions; a second, which sprang up at Alexandria, and exhibited a Hellenized version of the faith of Israel; a third, the largest, which flowed with the greatest directness from the original fountain of Mosaicism, namely, the Palestinian development under Pharisaic guidance. Inasmuch as each of these streams of thought, embracing history, philosophy, and prophecy, brought some contribution to the great sea of Christian opinion and sentiment into which they all ultimately flowed, it becomes a matter of considerable interest to the student to ascertain in each case the measure of the contribution, and the influence exerted by it on the growth and expression of the church's theology. But in order to work out adequately the subject thus hinted at, it would be necessary to include an examination of other works, besides those in our Apocrypha, which have escaped the general wreck suffered by the Jewish literature produced in the centuries immediately preceding the Christian era. It will be recollected that in the Epilogue to Ecclesiastes, which modern critics incline to ascribe to the second, or at the earliest the third, century B.C., complaint is made of the wearisome abundance of books already current at that period. It is certain that long before the Maccabees the Jews had a rich literature, which has almost entirely perished. Of this pre-Christian literature, however, a few specimens are known to us besides the books which have had the good fortune to get into the Apocrypha, such as the Psalter of Solomon, the older Sibylline verses, the book of Enoch, and two or three more books of the Maccabees.—*London Spectator*.

THOUGHTS ON JOB 14: 21, 22.

THE fourteenth chapter of Job is a wonderful testimony to the sleep of man in death: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Verse 12. This plainly declares that the sleep of man shall continue till the heavens pass away, which, Peter says, shall be with a great noise. 2 Pet. 3:10. David said he should be satisfied when he should awake with the likeness of the Lord. Ps. 17:15. So David is yet asleep, and the time for him to be satisfied has not come. Acts 13:36; 2:34.

But does not the close of Job 14, forbid the sleep of the real man in death? His soul *within him* shall mourn. Does not this plainly indicate consciousness in death? Let us read the last two verses of the chapter:—

"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Verse 21. This is the sleep of death, certainly. Now does the next verse contradict this?

"But HIS FLESH upon him shall have pain, and his soul within him shall mourn." Verse 22. The first clause of this verse shows that the condition of man in death is not the subject matter of the verse, while his

soul *within* him mourns, his *flesh* upon him has pain. This text, if it relates to man in death, proves that his flesh is in a state of conscious suffering, an idea that is absurd, and that no one believes.

What, then, do the words of verse 22 signify? It relates to man before his dissolution, and is descriptive of the pains of death. It pertains to mankind in general, *i. e.*, to both the righteous and the wicked. It is the whole man that is conscious; his flesh suffers, as well as his mental nature.—*J. N. Andrews*.

MARK 2: 27, 28.

NEW TESTAMENT AUTHORITY FOR SABBATH-KEEPING.

THE enemies of God's rest-day, who delight to stigmatize it as "Jewish," "shadowy," "a yoke of bondage," etc., invariably put on an air of triumph, and call upon its defenders to show where we are required by the New Testament to observe the Sabbath.

This is not a difficult task when the one to be shown is an honest inquirer after truth. In the first place the Sabbath precept is embosomed in the ten commandments, of which the Saviour says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:18, 19. We know he is speaking of the ten commandments, because he refers to the sixth and seventh in this immediate connection. How any one can deny that the fourth commandment is hereby enforced by the Saviour is a puzzle. When Christ was accused by the Pharisees of breaking the Sabbath, what an excellent opportunity presented itself to tell them that the Sabbath law was soon to be abolished if that were the case. But instead of doing so he told them that "it is lawful to do well on the Sabbath days." Matt. 12:12. Lawful, "agreeable to law, constituted by law." (*Webster*.) Thus he recognizes the existence of a Sabbath law.

But Christ speaks more emphatically on this point. In Mark 2:27 we read, "The Sabbath was made for man, and not man for the Sabbath." That the term "man" refers to the race at large, no one will deny. But what is man to do with the Sabbath? What is signified by this expression? Was it made for man to violate, ignore, stigmatize, or to change and modify at pleasure? Or was it made for him to remember and keep holy? This question would not be a very difficult one for our friends, if we could change the Saviour's words and substitute the following: "The first day of the week, the new-covenant Sabbath, was made for man." Would any one deny that we had a New Testament precept for keeping that day? It could not be denied. How is it then when an identical expression is made in reference to the Sabbath already enforced by the command of God?

But some people excuse their course in setting aside the Sabbath of the fourth commandment thus recognized and enforced by the Saviour, by a pretended zeal for honoring Christ. What, then, is the relation which he sustained to this institution? Did he disown it, and condemn it as Jewish? No. "The Son of man is Lord also of the Sabbath day," he says. In order to understand this, we go back to the time when the Sabbath was instituted, the creation week. Of that work Paul says in Col. 1:15-17, "Who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. All things were created by him, and for him; and he is before all things, and by him all things consist." And in Heb. 1:2, speaking of the Son of God, "by whom also he [the Father] made the worlds." In St. John 1:3 it is said, "And without him was not anything made that was made." From the Scriptures we learn that Christ was with the Father "before the world was;" that he was the one by whom all things were made. He it was who wrought during the six days of creation's week. The same who created six days rested upon the seventh. He who rested upon the seventh day blessed it "because that in it he had rested." And, having blessed the day, the same authority "sanctified" it. Thus we see that without a particle of doubt Christ was the one who rested upon, blessed, and sanctified the Sabbath in Eden. In the light of these facts only can we properly understand the expression, "The Son of man is Lord also of the Sabbath day." Is it honoring Christ to trample the sacredness of this day under our feet? Oh, no. If we wish to keep the day which will honor Christ, let us keep that day upon which he has placed his blessing, which he declares is his day, and which he says was made for all mankind,—the seventh day.

BIBLE READING.

THE NEW EARTH.

1. God designed the earth as the eternal home of his people, and he will carry out his purpose.

But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else. Isaiah 45:17, 18.

2. He has given it to his children.

The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men. Psalms 115:16.

3. The earth was marred by sin and fell under the curse.

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. Gen. 3:17, 18.

4. The curse rests heavily upon it.

For we know that the whole creation groaneth and travaileth in pain together until now. Rom. 8:22.

5. Under the weight of sin and the curse, the earth is fading away, and will at last be destroyed.

The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left. . . . The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. Isaiah 24:4-6, 19, 20.

6. The earth will again become "without form and void."

I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. Jer. 4:23-28.

7. What is the testimony of the New Testament on this subject?

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. 2 Pet. 3:10.

8. But God's purposes concerning this earth as it was created in Eden beauty will not thus fail.

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Verse 13.

9. After the apostle and prophet John had been carried in vision several times over the period of human history, and had witnessed over and over again the sufferings of the people of God, his book closes with a scene of glory.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. Rev. 21:1-5.

10. Thus the future abode of the people of God becomes a real, tangible place; and they will dwell there, and engage in pleasant pursuits, and live in houses ("mansions," Christ).

For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old, but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat, for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. Isa. 65:17-25.

11. Our Saviour says, "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. We now see how this will be fulfilled, not in the present time, but in the renewed state.

12. Then will be fulfilled such texts as the following: But as truly as I live, all the earth shall be filled with the glory of the Lord. Num. 14:21.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. Isa. 9:6, 7.

Missionary.

THE BEAUTIFUL.

BEAUTIFUL hands are those that do
Work that is earnest and brave and true,
Moment by moment, the long day through.

Beautiful feet are those that go
On kindly ministry to and fro.
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patience, grace, and daily prayer.

Beautiful twilight at set of sun,
Beautiful goal with race well run,
Beautiful rest with work well done.

—Church Union.

CHINA.

THE last American mail brought news of the spread of present truth to the Chinese empire. The pioneer in this work is Bro. A. La Rue from Oakland, Cal., and Honolulu. He writes that there are difficulties in introducing the work there. So far, it consists only in colportage work. But publications sell well, and he labors in hope of seeing souls gathered in for the kingdom of God.

PITCAIRN ISLAND.

THIS lonely island, situated about three thousand miles east and north of New Zealand, possesses a peculiar history as the home of the ship *Bounty's* crew and their descendants. The inhabitants of this little island have for years past dwelt in peace and union under the influence of simple Christian principles, undefiled by contact with the world. Three years since, they were visited by Mr. J. I. Tay, a Seventh-day Adventist, who placed before them the truths held by our people. Being free from the prejudices and restraints of popular society, they were prepared to look into the subjects with candor, like the Bereans of old. The result was that the entire community accepted the truths of the third angel's message, and have since observed the Sabbath of the Lord.

There is no means of regular communication with Pitcairn, and casual ships call there only as they are taken by favorable winds, and upon no other condition will shipmasters promise to call there, so that a passenger starting from San Francisco for the island is more than likely to be landed in London or New York, and will have to make his way back as best he can. Brother Tay, after remaining a short time, found an opportunity to return home. Since then there has been an earnest desire upon the part of the General Conference to send further help to those lonely Christians. Last April, Mr. A. J. Cudney, a minister of experience and well-known perseverance, was directed to endeavor to make his way to Pitcairn as best he might. Elder Cudney proceeded to San Francisco, but no favorable opportunity there presented itself for carrying out his design. So he sailed to Honolulu, and, after spending a few weeks with the church there, a small vessel was offered for sale at a very reasonable price, which one of the brethren purchased and devoted to the missionary enterprise. Elder Cudney was not long in hiring a suitable crew and fitting out the vessel. At last accounts, he had sailed for Tahiti, minding there to take in Bro. Tay, and from there they will proceed to carry the light of truth to Pitcairn and other islands of the sea. We wait to receive other news from them with much interest.

The following is from the *Signs of the Times* :—

"In a letter written at Honolulu, H. I., July 31, Elder Cudney says: 'We sail at noon to-day, going first to Tahiti, where I expect Bro. Tay is waiting for me; then we will go direct to Pitcairn, as fast as the wind will carry us.' After speaking of the vessel, which, in the providence of God, one of the Honolulu brethren had generously provided, Brother Cudney continues: 'An English captain, of extensive experience, whose wife is a Sabbath-keeper, goes as sailing master. He speaks the principal languages of the South Seas. A Swede goes as mate. He can speak five languages. Two men go before the mast as far as Tahiti, free. One goes for £2 per month, and another for £3; so our help is costing but little. Besides this, we have had several substantial donations. The crew are strangers; but most of them seem to be exceptionally nice men, and I trust that some of them will learn to love the truth before the voyage is over.'"

THE FIRST CAMP-MEETING IN EUROPE.

THE first camp-meeting ever held by S. D. Adventists in Central Europe has lately closed at Tramelan, Switzerland. And as far as we can learn, this, and a similar meeting held in Norway in 1887, are the first regular camp-meetings ever held in Europe by any religious people. They have both proved eminently successful.

From our German paper, *Herold der Wahrheit*, we learn that the meeting proved a grand surprise both to its friends and those unfriendly to it. Large numbers were in attendance from the city and also of our people from different parts, so that their capacity for accommodations was far exceeded. The best of order prevailed throughout, and the citizens extended many courtesies which called forth resolutions of thanks from those encamped, of whom there were about two hundred. Many had said beforehand that it would be impossible to hold camp-meetings in Europe on account of the disturbing elements. But never were prophets farther from the truth. For, although large crowds were in attendance, many more than could enter the pavilion, not the slightest disturbance occurred during the entire meeting. The writer of the article has attended similar meetings in the United States for twenty years, but never attended a meeting where better order prevailed, or where more respectful attention was paid to the word spoken.

O. A. Olsen, president of the Scandinavian branch, accompanied by a delegation from Norway, was in attendance. The services were in French and German. On Sunday, thirteen were baptized.

We are glad to hear of the successful termination of this first attempt at a camp-meeting in the heart of the Old World, and we look forward with anticipation to the time when here in Australia we can engage in a similar meeting.

IN AMERICA.

AMONG many interesting reports from the American field which were brought by the last mail, we have selected a few brief ones :—

PASADENA, CALIFORNIA.

OUR meetings are well attended in this place. Some persons come several miles to attend our preaching services, or to talk with us in regard to scriptural matters. In spite of bitter opposition, several families have taken their position on the side of God's commandments. A Sabbath-school of twenty-five members has been started, and I have recently baptized nine adults. The work is still progressing, and I shall doubtless remain here for several weeks longer.

Among the new converts are two gentlemen and their wives from one of the large denominations. One of these gentlemen, who is a brother to a minister in the Northwest, went to his pastor in this city to get some Scripture information in regard to the sanctity of Sunday. But as the pastor could not find a certain magazine in which his knowledge on the Sunday question seemed to be concentrated, he did not even attempt to gratify the inquirer's desire. But, thank God, the Bible is found, if that magazine is not, and the good work goes on.

As usual, there are many persons who say that we teach the truth, and that they are greatly interested and enlightened by our meetings, but who have not courage to step out upon these unpopular teachings. Yet some of these also will doubtless live out the truth in the time of the loud voice of this message.

E. A. BRIGGS.

COLORADO.

WE closed our meetings at Del Norte, July 8. Twelve signed the covenant to keep all the commandments of God and the faith of Jesus. We organized a Sabbath-school of fifteen members. We came to Monte Vista July 10, and are having quite a good interest. Several are almost persuaded to keep the Sabbath of the Lord. We hope to see a good work done here.

G. W. ANGLEBARGER.

GEORGE O. STATES.

AMONG THE FRENCH IN WISCONSIN.

LAST Sunday ten persons were baptized in Green Bay, six miles from our tent. Between 300 and 400 Roman Catholics were present, and were addressed on the subject of baptism. It was shown that for over 1200 years it was the rule with the Catholic Church to baptize by immersion. Especially were our hearers interested in the fact that St. Amand, the apostle to the pagans in Belgium, in the seventh century, baptized by immersion in rivers, etc. Having given a brief historical sketch of the ancient mode of baptism in the Catholic Church, we presented a pointed scriptural argu-

ment on the objects, mode, and subjects of baptism, and showed that Christ's second coming and the resurrection of the righteous dead were near. Then the ceremony passed off quietly, and apparently to the edification of all. We were thankful for the privilege of speaking to so many who would not otherwise have had an opportunity of hearing.

D. T. BOURDEAU.

MISSOURI.

CARTHAGE.—As was stated in the report of the Carthage camp-meeting, we remained at this place to follow up the interest. This we have tried to do, both by preaching and visiting. The Lord has wrought through us, and we have been permitted to see some fruit of our labors. The congregations were not large, but we were encouraged by seeing many of the same faces at almost every meeting. Eleven united with the church, four of whom were buried with their Lord in baptism, on Sabbath afternoon. Last Sabbath and Sunday also were good days. Four more were added to the church, one of whom was baptized, and one, in addition to these, signed the covenant. Others are convinced, and bade us Godspeed as we closed the meetings on Sunday evening.

R. S. DONNELL.

J. B. BECKNER.

SAN DIEGO, CAL.

THE work here is onward. We have held meetings in the tent for six weeks. Eleven adults have signed the covenant as the result of this and the Bible-readings. Others are interested. Our church and Sabbath-school are quite prosperous. Pray for the cause here.

W. M. HEALEY.

THE BRITISH ISLES.

S. N. H.

THOUGH we have to meet many difficulties peculiar to this country, it is evident that in many respects the truth is gradually advancing. It has been finding its way to the hearts of many in various parts of the kingdom. In London the success has been quite apparent; the interest has not at all abated, but has seemed to increase as a stream increases in volume as it approaches the ocean.

There has been nothing sensational in the work in London, or, as far as we know, in the kingdom. We sometimes lose sight for weeks of individuals with whom we have been holding Bible-readings, but when we see them again, we find that instead of their having lost what interest they had, it has increased.

Circumstances demonstrate the fact that we did not move our work to London any too soon, nor did we open on Paternoster Row sooner than we should have done. Our health publications are doing a good work. But seed-sowing is not harvest. The truth seems to be breaking out in different parts of the United Kingdom. At Leeds, one of the largest cities, a young man embraced the Sabbath by reading *Present Truth* in a public reading room, and a letter received a few days since states that another man has embraced the Sabbath; and these two desire baptism, while others are investigating.

At Southampton, where the message was first preached, a number have taken their stand, and quite recently three have been baptized. Several soldiers have also embraced the truth, and quite an extensive interest has been awakened among them. Now the question with them is what they shall do. Can they get away from the army? While they are not in active service, they can manage to observe the Sabbath quite well, as when duties come on Sabbath their comrades will generally take their places.

Brother John is having some success in Hull. A few there have taken their stand on the truth. In Grimsby and Ulceby the interest has not abated, but the friends are of good courage, and at each place steps have been taken to erect a brick chapel. A few weeks since two girls went to the city of Birmingham to canvass for *Present Truth* and *Good Health*, preparatory to opening the work by public effort this autumn and winter. The following is a letter just received from Elder Durland :—

"BIRMINGHAM, July 25, 1888.

"DEAR BRO. HASKELL: I have been in this place since Monday. I found ——— and ——— doing real well considering the weather. ——— sells ten or more *Good Healths* per day, and ——— does as much with *Present Truth*. They are both in good spirits, and I think they will soon get up a list that will make it pay for them and the office. They have found friends who have spoken to them about my preaching in the Wesleyan chapel in about a week. I have met with a lady to-day who has been a Bible worker and preached some. She is an intelligent person, and seems to be a devoted Christian. I spent about two hours with her.

She had never before heard the Sabbath was changed, and was surprised. She said she would accept it if it was the truth for this time. I think she can see that her theory is not quite so strong as she thought it was. If fully converted to the truth, she might be a help in the work here, as she is well acquainted in the town.

"I went to a Bible-class at the Young Men's Christian Association rooms last night. I was received very well, and the leader wished me to come again and take part with them. I think I can do something there, with the blessing of God. I think the way is opening up here for a good work, if we can only have wisdom to know how to work. I shall want to return either next week or the one following, to stay over Sunday, for I think I shall get an invitation to preach in some of the chapels soon. One man spoke of inviting me and paying my expenses. If they want to do so, I shall not hinder them."

We speak with a strong conviction of truth, when we say there is a cloud larger than a "man's hand" seen, which to us is a sure indication of the truth receiving a fresh impetus in this kingdom at no distant date.

THE ISLE OF LEPERS.

THE following article, arranged from an exchange, will be of interest to our readers. It possesses a particular interest to us, since Father Conrady was a fellow-passenger from San Francisco to Honolulu. He is a gentleman of culture, and, above all, of a tender Christian spirit. He entered upon his mission voluntarily, with a full sense of the terrible danger to which he would be exposed, and realizing that he was bidding adieu to the world and all it held that was dear to him. Such examples of sacrifice are rare. G. C. T.

In Molokai, one of the Hawaiian Islands, there is a populous leper settlement, occupying a secluded tract of land about three miles long by half or three quarters of a mile wide. This place is shut in from the rest of the island by very high cliffs, so high that clouds most of the time cover their tops. Everything here is done and handled by lepers; cattle are killed, meat is cut up and distributed, and bread is baked by them. It is constantly necessary to handle things handled by the lepers. The disease has a peculiar smell, very offensive, and this is believed to be more injurious than simple contact even.

Leprosy does not work on all in the same way. In each victim some part is particularly affected. Usually the ears, nose, lips, eyes, cheeks, neck, throat, hands, or feet are affected, but in different ways. For instance, some are blind because their eyes rot away, or because they double.

Since Father Conrady came to the island, a few months ago, there have been ninety deaths. As many as eleven deaths have occurred in one day. There are some very bad cases among the lepers. Some are without lips or noses, have but a portion of their hands and feet, and the rest of their body is in a very bad condition. There are eighty boys here, some of them under ten years of age, and it is a sad sight to see them, perhaps with crippled and mangled hands, washing their clothes or trying to mend them. On seeing so many deaths, one of them remarked, "We shall die if we stay here; if we were at home, we should not die;" not realizing that they had been taken there to die, and would never again see home, father, mother, brothers, or sisters. The two priests who are there, and a layman who assists them in their work, are doing what they can to replace these friends; and two Sisters of Charity from Syracuse, New York, have volunteered to devote their lives to the care of the female patients. The Hawaiian Government provides food and clothing for these wretched creatures, and is on the point of securing the services of an eminent German physician. Steps have also been taken to employ lay brothers as nurses for the male patients.

THE TRACT AND MISSIONARY SOCIETY.

THIS is the name of an organization which exists among Seventh-day Adventists, having for its object the performance of all branches of Christian work in behalf of others. The field of usefulness will at once be recognized as a very wide one. The organization is subordinate and auxiliary to the church, and is carried to all places where the church exists. All members of our churches are earnestly invited to identify themselves with this enterprise, as it represents the working force, and the success of the work in our hands depends upon the efforts put forth by each individual. It is considered that every genuine Seventh-day Adventist will actively engage, according to his opportunities and ability, in working for others, and to spread abroad a knowledge of the precious truths he has learned.

One of the principal features of this work is the dissemination of our denominational literature, either in books, tracts, or periodicals. This work can be much more effectually done by organized efforts, hence this society has been created. Although its importance and scope were not at first fully realized, by successive steps it has been brought to a good degree of perfection and efficiency.

The plan of organization is as follows: First, an International Tract and Missionary Society formed by the union of what may be known as State societies. This society takes the general supervision of the entire field, and carries on operations where State societies do not exist, by means of agents and secretaries. Next, is the State society, generally limited to the bounds of the conference whose name it bears. These have supervision of the work within their own limits. They are composed of local societies, which comprise generally a church or such a portion of the members of a church as can work together advantageously. Thus, for convenience, the Melbourne church has lately been divided into three societies.

The conditions of membership are a good standing morally, and the payment of five shillings. Tracts for judicious free distribution are furnished to the members gratuitously, and all the benefits which are obtained by the society to assist in the work come to the members. The officer of the local society is named the Librarian. He keeps the records and funds of the society and an account with all who do business through it, and reports quarterly the amount of work performed in his society. To enable him to do this, each member of the society is expected to keep an account of all work done by himself, and report the same by items recorded on a prepared blank, to the librarian at the end of each quarter. The librarian also keeps a good stock of tracts and other reading matter for the use of the members, and to which they have access.

A number of societies are generally grouped together into a district, over which an officer called a director is placed. The director frequently visits his societies to encourage and instruct in the work. The directors, and the president, vice-president, and secretary of the State society form a board who oversee and direct the work for the State society. These officers are elected at the annual meeting of the State society.

It is through the medium of this organization that our reading matter is being scattered abroad. We have grand provisions in the way of printing establishments located in all parts of the globe. But these would be powerless without the co-operation of an interested and devoted people. Through this instrumentality many millions of pages are being circulated each year. It was thus that the light of present truth first reached Australia, and by these means it is now penetrating every part of the earth and being placed in the hands of many thousands of people.

The time is short, the harvest great. Efforts are being put forth in this newly formed conference to give the society a thorough organization, and to enlist as far as possible the interest and efforts of all our people. The address of the Secretary is Mrs. Josie L. Baker, Bible Echo, North Fitzroy. Sister Baker will be glad to hear from any isolated believers or interested persons. Any information desired will be cheerfully given. Any who may desire reading matter will be supplied. We bespeak for this society the hearty efforts of all our people, that when the Master comes we may hear from his lips, "Well done, thou good and faithful servant."

News Summary.

A coal strike, involving 300,000 employes, is threatened in England.

Great Britain and the United States expend £1,626,000 annually in foreign missions.

There are in the United States 6,800 Catholic churches, with 3000 parochial schools.

In India last year, 988 miles of railway were completed, making the total mileage 14,388.

A good authority states that there is a deficiency of 16,000,000 quarters in the wheat crop of 1888.

Mr. Jones, postmaster at Bairnsdale, Mrs. Wilson and two sons were drowned in Lake Victoria, Oct. 7th, by the upsetting of a yacht.

Mormon enterprise is extending into Mexico. Agents of the church have contracted for the purchase of 400,000 acres of land in that country.

Alderman Scarr estimates the earnings of the people of England at £500,000,000 a year. Of this sum publicans receive about £130,000,000.

The proposal that the European nations should prohibit the sale of spirituous liquors and firearms in the Pacific is meeting with approval. Spain has signified her willingness to prohibit all trade in both arms and alcohol in the Pacific, provided the whole of the Powers are unanimous on the subject.

Telegraphic communication between Australia and the rest of creation was cut off October 9 by the severing of the submarine cable, and we were without news until the 14th.

The import of opium into China during 1887 was 73,877 piculs, each picul weighing 133 lbs., being a total of 9,725,641 pounds, an increase of over 6,000 piculs on that of 1886.

Under the act of disincorporation, £160,000 worth of Mormon church property has been turned over to the United States Government. This sum goes to the school fund of Utah Territory.

The Melbourne *Age* claims that its issue of a recent Saturday was the largest penny paper ever published in the world. The length of paper used in the issue was 384,250 yards, or 218 miles.

European nations have appropriated about 6,500,000 of the 11,000,000 square miles of Africa. The Great Desert occupies 2,000,000 square miles, leaving only about 2,500,000 to be scrambled for.

An extensive fire has taken place at Glasgow, resulting in the destruction of property to the value of upwards of £200,000. There were no casualties, and the cause of the fire is reported to be unknown.

The foreign tonnage entered and cleared at Chinese ports during the year was the greatest ever recorded, viz., 22,199,661 tons, of which two-thirds were British, one-fourth Chinese, and one-sixteenth German.

"There are," says the Swedish missionary at Castle Gardens, New York, "600 Swedish Lutheran congregations in America, comprising fully 125,000 members. This body has general control over the Scandinavians in the country."

The reduction from 6d. to 4d. of the postal charge on letters directed to be sea-borne the whole distance between England and the colonies, or *vice versa*, will take effect from the 1st January next. The postage on letters carried *via* Brindisi will remain as at present.

A great sensation has been created by the discovery that a very precious book, containing full details regarding the English torpedo service, has been stolen from the dockyards at Portsmouth. It is feared that the book has been obtained by another power through corruption amongst the officials.

The Governor of Greenland gets a year's daily papers from Copenhagen by the ship which brings annual supplies to the colony. He arranges them in the order of their dates, and calmly reads one a day, though sometimes strongly tempted to read ahead. He is thus a year behind in his news, but says he is quite happy.

The jubilee session of the Congregational Union, which has just been held in Melbourne, was largely attended. Quite a pleasant sensation was created in the meeting by an offer from Mr. G. W. Taylor to contribute £10,000 per year for five years, towards the establishment of a college and grammar school in Melbourne for the youth, provided a like sum would be raised by others.

A daring attempt to rob a bank was made in Sydney, on the afternoon of the 15th ult. It was undertaken by one man, who walked boldly in and ordered the teller to throw up his hands, which he did. The manager and clerk were placed in the same situation, when a customer came in and made one more than the fellow could handle. After a lively chase he was captured, and turned over to the police.

Sir Anthony Musgrave, Governor of Queensland, died very suddenly in Brisbane on the night of Oct. 8th. At seven o'clock in the evening, while dressing for dinner, he was seized with violent pains in the abdomen, from the intensity of which he several times fainted, and from which he could find no relief until relieved by death at 12:15. His funeral occurred on the 10th, with impressive ceremonies.

In the United States a bill to enforce the better observance of Sunday, known as the Blair Sunday Bill, is engaging the attention of Congress and the people. A circular has been sent to all the ministers in the country, asking them to take, in their respective congregations, a vote endorsing this bill. By this means it is hoped that a heavy pressure may be brought to bear upon Congress in favor of a national Sunday law.

Representatives of M. Pasteur have been experimenting in N. S. W. for the prevention of the disease called anthrax, or Cumberland disease, in sheep and cattle. The experiments were made on a very extensive scale with very satisfactory results. The process is by inoculation with virus, similar to vaccination for small-pox. A board composed of health officers and stock inspectors from the different colonies have fully approved of the process, and recommend its adoption.

A terrible railway accident happened October 11, in Pennsylvania. A Roman Catholic excursion, which included a large proportion of women and children, was being carried to the scene of the day's festivities in a long train, which was divided into five sections. The three leading sections ran the journey safely, but owing to mismanagement of the signals the fourth section was overtaken by the one behind, and a violent collision took place. The carriages were telescoped, and several which were crowded with women and children were thrown over the embankment, and toppled into the river alongside, where, being unable to get out of the carriages, the occupants were drowned. The scene is described as most appalling. It has been ascertained that sixty of the excursionists lost their lives, and forty more were seriously injured.

Health and Temperance.

A FANATICAL MAN.

KIND friend, put your glass on the table
Untouched, and listen to me.
You say I'm a temperance fanatic—
Mayhap I have reason to be.
It is years since we parted at college;
Let us talk over times passed away,
And see of companions and class-mates,
Who's dead, and who's living to-day.

There were ten of us came off together;
Here are two, now what of the eight?
But a few days ago I saw William,
He who beat us all in debate.
He was rich, you know; now he is needy.
I asked where his fortune all went;
He tipped up a glass as he answered,
"I drank it down so—every cent."

Then Ralph, who bore the first honor,
He took to the bar, as you know;
But another bar claimed his attention,
And business progressed rather slow.
He died of the tremens, poor fellow!
His talents would rank with the first,
And to think of his dying ere forty,
A prey to the demon of thirst.

Then Bob, irrepressible Robert,
Who always took lead in our fun.
The gayest and wildest of fellows,
Yet the kindest and best-hearted one.
Well, he went to prison—life sentence;
He took too much liquor one day,
And a spree that began in good feeling,
Ended up with a stabbing affray.

Then there was that young prince of topers,
That high-headed Archibald West;
He never was known to be tipsy.
Yet he drank more than all of the rest.
Ah! he's reaping the crop of his sowing;
His son loves the eup, and has not
A stomach of steel like his father,
And already the boy is a sot.

I made Tom a visit last summer;
You remember Tom—quiet and mild.
Well, he makes the most fretful of husbands;
I pity his wife and his child.
He's pleasant enough in the evening,
As he sips his hot toddy and ale;
But all the forenoon he's a terror—
Cross, headache, snappish, and pale.

And George, who was called Claus Adonis,
Who turned women's heads with a smile.
That straight-limbed and graceful Apollo,
Who took a "dram once in a while."
O Charles, you could scarcely believe it,
But the fellow's a sight to behold;
His nose is as red as a lobster,
He's bloated, and bleared-eyed, and old.

Then Herbert—he's traveling somewhere.
But one more remains—Henry Lee;
And you know, from the deck of a steamer
He fell, and was lost out at sea.
A friend, who was with him, since told me
That Hank was light-headed from drink,
And that's how he so lost his balance;
'Twas the general opinion, I think.

So, Charles, when I name o'er our class-mates
Who all tipped the glass now and then,
I think what woes might have been saved them
If they had been temperance men.
You, I own, seem untouched by drink's dangers;
Yet your future we neither can see,
And I really feel safer for being
A very fanatical man. —Sel.

WINE AND THE BIBLE.

J. H. KELLOGG, M. D.

USE OF WINE BY BIBLE CHARACTERS.

If it is still persisted that wine of an intoxicating nature was used by some of the most eminent characters of the Bible, we have only to glance at the effects to see the absurdity of making such a course an example to be followed. It will be found that the effects were notably evil, whenever any effects are recorded.

Noah's Drunkenness.—"And Noah began to be a husbandman, and he planted a vineyard; and he drank of the wine, and was drunken; and he was uncovered within his tent." Gen. 9:20, 21. This is the very first mention of wine in the Bible. Its effects upon Noah show that it was intoxicating. It so confused the brain of this great and good man that he lost all sense of propriety, and fell into a state of insensibility in his tent in a condition of indecent exposure. This unfortunate occurrence also became the occasion of national misfortune to one line of Noah's descendants, through the disrespect of one of his sons. No doubt the first effect of the wine was exhilarating. Doubtless it dispelled from Noah's mind all anxiety about the future prosperity of his extensive plantation, which was to be re-peo-

pled, re-subdued and tilled by himself and his descendants; but that it also blunted those other finer sensibilities of his nature, which should always be acute and active, is quite apparent. Surely, then, there can be nothing here to recommend the use of wine.

Lot's Shame.—The next undisputed mention of wine is in Gen. 19:31-36. In this instance the wine employed was doubtless of the kind called "mixed wine," which possessed most powerful intoxicating properties. The effects in this case were anything but such as would recommend the use of wine; for they led the righteous Lot, who had dwelt in Sodom so many years, surrounded by wickedness, yet preserving his integrity—to commit a crime even worse than that for purposing which the lecherous Sodomites were smitten with blindness.

Nadab and Abihu.—These two sons of Aaron, while under the influence of drink, were so presumptuous as to directly disobey the command of the Almighty, by offering strange fire upon the sacred altar. In consequence of this daring act of disobedience, they were suddenly smitten with death by the hand of the Lord, who evidently designed by this summary act of justice to render them an example to succeeding generations. This is a most striking illustration of the influence of alcohol to render the mind incapable of distinguishing between sacred and common things. It has an unmistakable influence to blunt the moral sensibilities of men. It certainly will not be argued that in any of these instances the use of fermented or intoxicating wine was beneficial.

THE PITY OF IT!

"No. 25!"

"Bring in No. 25!"

"The court is waiting for No. 25!"

There was a little hanging back on the part of the usually prompt official; but in a moment more a tall, fine-looking woman was brought in, and awaited the usual questioning.

There was something so piteously desperate in the prisoner's appearance, and her great, haunted eyes had such a look of anguish, that the judge, accustomed to all sad sights and sounds, hesitated before asking with unwonted gentleness,

"What is your name, my good woman, and where were you born?"

"Me name is Aleen Byrne, yer honor, an' I were born in Aberdeen, off the Scottish coast land."

"And you are charged with striking a man?"

"I am, yer honor."

"And you meant to?"

"I did, indeed, yer honor. *He's kilt me, yer honor.*"

The woman spoke with a low, impassioned wail which caused respectful attention.

"McGinnis testifies that he never laid a hand on you," returned the judge.

"He *stabbed me to the heart, yer honor.*"

"Stabbed you! Suppose you tell me about it."

"I will. Ye might no ken wha' it is, yer honor, to hev one bonnie laddie, an' none else. I lef' the gude father o' my lad a-sleepin' in the kirkyard when I brought my wee sonnie to this land. For many a year I toiled in sun and shade for me winsome Robbie. He growed so fine an' tall that soon he were ta'en to a gentleman's store to help. *Then this mon McGinnis set his evil eye on the lad.* I was forced to pass his den on me way to and fra' the bread store, an' *he minded't was messel' hated the uncanny look o' the place.* An' one morn, as I passed by, he said I needn't be so grand about me b'y; he were no above ta'en a sup 'o the liquor wi' the rest. I begged me chilt for the love of God to let the stoof alone. Me Robbie promised to bide me wishes; but the mon McGinnis watchet o' the nights when't were cauld an' stormin', an' gave the lad many a cup o' his dreadful dhrinks, to warm him, he would say. I got on me knees to me chilt an' prayed him to pass the place no more, but to gang hame by some other road. Then I went messel' to the man, an' *p'raps yer ken, yer honor, how a mither wud beg an' pray for the bone o' her bone an' flesh o' her flesh; but he laughed in me face.* Last night, yer honor, the noise at me door frightened me; I runned wi' all me might to see wha' were the trouble, an' me Robbie swayed into the room an' fell at me feet—*he were drunk, yer honor!* Then McGinnis poket his face in at me door, an' asket, *'Wha' think ye now, Mistress Byrne?' Did I mean to strike the mon, yer honor? An' I could, I'd struck the breath fra' his body! Ye'd better keep me wi' lock an' key till me gloom dies out; but, O jedge, jedge, I wish messel' an' me lad were in the kirkyard aside the gude father!*

"They tell me if I could prove the mon sold liquor to the bairn under age, the law could stop him. I tell ye, jedge, there's naught but God's vengeance can stop his ilk. *It's well enough to a'rest the mither as strikes*

the mon as ruins her chilt; but wait ye till the Lord Almighty strikes—aye—wait ye for that."

As the threatening voice stilled, the woman was pronounced discharged, and upon his re-appearance in court McGinnis was lodged in the county jail on charge of having wilfully sold or given intoxicating drink to a minor. His comrades declared the evidence on which he was convicted to have been *legally slight* and uncertain; but the clerk of the court was heard to remark that he believed from his soul the judge *dare not wait for the Lord Almighty.*—*The Methodist Advance.*

PAIN; ITS USES AND TREATMENT.

FROM the earliest ages there has been an earnest search for a universal panacea for pain. It is universally regarded as an enemy which should be contended against and subdued as quickly as possible. The physiologist, however, regards pain as a friend, since it gives warning of danger, and thus in many cases gives opportunity for averting the threatened calamity to the physical organism. Pain is a sentinel which stands on guard to protect the citadel of life. When the faithful sentinel is lulled to sleep by the devices of anaesthesia, a limb may be severed from the body and the most exquisitely sensitive organs may be subjected to violence without any remonstrance on the part of outraged nature. If anaesthesia were the natural condition, life could not long be maintained, for the body would soon be destroyed by the various destructive agents with which it comes in contact. In view of these facts, it is evident that before seeking a remedy for the relief of pain in any particular case, the question should be asked, What is the nature and cause of the symptom? In the majority of cases the treatment should be applied not directly for the relief of the pain itself, but for the purpose of removing the cause upon which the pain depends. When this is done, the pain ceases of itself; whereas, when the opposite course is taken, the sensibility to pain may be obtunded by depriving the nerves of their power of remonstrance while the cause still remains. As a general rule, the large class of drugs which are so extensively used for the relief of pain are utterly worthless as a means of cure, being simply temporary palliatives. In many instances, too, the very drug which relieves the pain temporarily, really increases the difficulty by paralyzing the efforts of nature to remove the morbid cause from which the pain arises.

Cold is generally the most efficacious remedy for the relief of pain when it is produced by active congestion or inflammation. Pain accompanied by a great amount of heat generally calls for the application of cold. Some cases of neuralgia are best relieved by ice or cold compresses. The best remedy for the relief of the pain of a felon before it reaches maturity is immersion of the hand and arm in water as cold as can be borne. Probably there is no one remedy of so universal application as a means of relieving pain as heat. It may be applied in connection with moisture by fomentations, or without, by means of bags filled with hot water, heated sand, corn meal, or some similar substance, hot bottles, bricks, etc. Either moist or dry heat is almost always efficacious in the pain of neuralgia. Pain arising from deficient circulation is also generally best relieved by hot applications. The pain of passive congestion yields to heat quicker than to any other remedy. The severe pain of a felon approaching maturity will often be relieved, as if by magic, by a hot spray or a fomentation. Bowel pains are invariably relieved by hot fomentations and by large hot enemata. Severe nervous headache is often best relieved by fomentations or sponging the head with hot water. Fomentations to the bowels are most effective in sympathetic headache. The pain of rheumatism, acute sciatica, neuralgia, pleurodynia and pleurisy, yield best to hot applications. Excruciating pain arising from piles or a fissure of the anus may be often dissipated by sitting over a vessel nearly filled with very hot water. The terrible itching of pleuritis and the intolerable pain of earache and toothache also yield to the application of heat. The pain accompanying inflammation of the veins, and the extreme pain and soreness arising from bruises, lacerations, fractures of bones, and many other accidents, are relieved, generally, more readily by the application of heat than by any other means. The warm-blanket pack, and the Turkish, hot-air, vapor, and Russian baths are the most effective means of applying heat. They can be utilized to the greatest advantage in the treatment of cases characterized by pain of a general character. Poultices of various sorts are generally no more effective than fomentations, in some cases less so. Their efficacy is wholly due in the majority of cases to the heat and moisture of the application.

Rubbing, gently stroking the part which is the seat

of the active pain, will not infrequently secure prompt relief from suffering. This is especially true in the case of headache, pain in the joints, and in some cases of neuralgia and muscular rheumatism. Many popular liniments owe their efficacy almost wholly to the friction with which they are applied. It is well known that a liniment does no good unless it is well rubbed in. A remedy which many years ago was very popular for the relief of pain consisted wholly of olive-oil with the addition of a little beeswax. Gentle stroking of the head and spine will often give more complete relief in severe nervous headache and general nervous irritability than any other remedy which can be applied.—*Home Hand-Book of Hygiene and Medicine.*

CATCHING COLD IN FEVERS.

THE danger of taking cold in fevers is greatly over-estimated. The principal symptoms of all febrile diseases indicate the presence of an unnatural degree of heat. The proper remedial course to pursue, then, is one which will reduce the unnatural temperature. The normal heat of the body is 98½ degrees. A rise of four or five degrees is indicative of fever. It is not usual for the temperature to rise above 103 or 105 degrees in fevers. A temperature of 107 degrees or over is very likely to be fatal.

The popular idea is that a person in a fevered condition must be very carefully housed, and every breath of fresh air excluded from the room, and the utmost care taken in moving the bed clothing, lest some fresh air should reach the person. This is utter nonsense. It is not well for the patient to be exposed to a strong draft of air. So much for precaution. Now open wide the windows and doors. Sponge off the entire body every few hours in tepid water, allowing the air to come to the body and to evaporate a good portion of the water applied. Clothe the patient lightly, and keep the room at a steady low temperature, and from time to time expose the entire body to the air, giving it a cool air bath. Let the patient have bits of ice to swallow. And one of the most effectual means for reducing a fever is the administering of the cold enema. This last measure may be employed when the extreme weakness of the patient causes chilliness in sponging.

The above measures should be used with due caution, and in respect to the patient's strength and to prevent a chilly sensation. And yet the chilly sensation is not necessarily the opposite of fever, for the temperature frequently remains unchanged. But fresh air, and the rational application of water for the reduction of fevers, are coming to be recognized by many advanced medical men at their true value.

TEMPERANCE FIRST.

No one form of evil is so defiling in its effects as intemperance. It not only leads to drunkenness and revellings, but it "sets on fire the course of nature." It exalts and strengthens the evil and the base, and weakens and enslaves the good. But intemperance has a broader meaning to the conscientious Christian than the habitual use of intoxicating drinks. The baleful effects of alcoholism are but the climax of a long train of evils, many of which are fostered in the homes and circles of respectable society. Alcohol is but one of a large class of stimulants and irritants, whose effects upon the individual, morally and physically, are unwholesome. The indulgence of any injurious habit is intemperance, and the effect of such indulgence is to break down the moral sense by doing violence to it, to undermine the physical strength and soundness, and to pave the way for deeper transgressions. A diseased mind frequently attends bodily infirmity, and habits of intemperate indulgence will always produce the former while causing the latter. Paul says to the Corinthians, "He that striveth for the mastery is temperate in all things." Peter places temperance before patience and godliness in the acquirement of the Christian graces, where it logically and necessarily belongs.—*Sel.*

It is said that in Paris thousands of women are cutting short their careers by the use of morphine. Morphine disks are dissolved in a small bottle of water, and this is placed in a case which includes a tiny syringe. The whole apparatus is of a miniature description, and can be conveniently carried inside the smallest muff. The vice has become so fashionable that women actually fill their syringes before starting for the theatre, and thus have the means at their disposal, any moment, of injecting themselves with the drug while lounging in the *fauteuils* or in their boxes.

AN authority says that 15,000 children are killed annually by the use of soothing-syrups and other similar preparations.

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Bible Echo and Signs of the Times.

Melbourne, Australia, November, 1888.

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The annual meeting of the General Conference of Seventh-day Adventists is now in session in Minneapolis, Minnesota, U. S. A. The importance of these annual meetings is increased each year. We look with great interest for a report of its proceedings.

The last of the interesting articles on "The Rise and Progress of Present Truth," appears in this number of the ECHO. Although brief, they have given much information respecting the early history of the Sabbath movement, and the development and practical workings of the various institutions and organizations among us. These are subjects upon which all should be intelligent, and we are sure the articles have been appreciated.

WORK on the new buildings for our publishing work is already under way, and we hope by the beginning of the year to issue our paper from new and more commodious quarters. We look with courage to the future, trusting in God, in whose work we are engaged, and in the faithfulness of his people to stand by the work with heart, hand, and their prayers.

The last quarterly meeting of the Melbourne church was held Sabbath, October 6. The Sabbath-school, which met at 9:30 A. M., has a membership of 164, with an average attendance of 148. The meeting of the church was held at eleven o'clock, and as the roll was called, one hundred and forty of the one hundred and forty-eight members responded to their names. Five were taken into the church, and four had previously joined. During the quarter eleven letters have been granted to members removing. Several others are awaiting baptism. The occasion was one of interest and encouragement.

The following resolution was adopted by the Australian Conference of Seventh-day Adventists at their recent session:—

"Resolved, That we literally carry out the instruction of the apostle Paul in 1 Cor. 16:2: 'Upon the first day of the week let every one of you lay by him in store as God hath prospered him, for missionary purposes.'"

This is in harmony with the action of our people in America, and the recommendation of the General Conference. The plan pursued is this: each one who will, promises to give each first day of the week an offering for mission-

ary work. The sum is not specified in the promise, but is in proportion to the prosperity or circumstances of the preceding week. Of course the sums are not generally large, but range from a very few pence, or even a penny a week, up to larger amounts. These offerings are deposited in a box for the purpose. The box is opened at the end of the quarter, and the money paid to the church treasurer. This money is, in America, wholly devoted to foreign missions; but as this is yet considered a mission field, it has been decided to devote this money to missionary purposes in this country. For the present it will be used to purchase and equip tents. We recommend this enterprise to all our friends, even the children. We have prepared a large number of very neat little boxes which we will send free in any number to any place. The boxes will be presented to those who will sign a promise, which is printed on the box, to make each week an offering. The object is a most worthy one, and the tent fund will soon be called upon to meet large demands, if we carry out the work before us. Those who wish the boxes, address this office.

THE work of canvassing for our denominational subscription books, received a good degree of attention at our late Conference. The services of Brother Jesse Pallant of Auckland, a canvasser of experience, have been secured as general agent over this branch of the work. Bro. Pallant is already with us and at work, and he earnestly desires to correspond or confer with any who may think of engaging in this work. Liberal terms are made to agents, and those who are now engaged are meeting with a good degree of success, and have the satisfaction of knowing that they are assisting effectually in spreading a knowledge of the present truth.

"HE that saith he abideth in him ought himself also so to walk, even as he walked." 1 Jno. 2:6. It is often and truly said that it is a great thing to be a Christian. To make pretensions and arrogate claims and to flaunt a name is indeed easy enough. But none of these things avail if the Spirit, and character, and daily walk of the Master are wanting. Some are very fond of congratulating themselves upon the name they have taken. One such individual pressed us to know if we "subscribed" ourselves "in the name Israel." It makes not a whit of difference with our character how we write our names. "Israel" means one who prevails with God. It is for us to do the prevailing, and God will bestow the name according to the character we develop. Others boast the name "Christian," or similar titles generally applied to all who "love the Lord Jesus Christ in sincerity," and with astounding self-complacency monopolize the titles of the followers of Jesus to the exclusion of all who follow not them. Sad would it be for the rest of us if any self-conceited sect should obtain a copyright to the only name through which we could enter heaven.

As it is, we rest content if we can only be found exhibiting the characteristics of Christ. We believe that to be a Christian is to be Christ-like. Christ says of himself, "I have kept my Father's commandments." And, "Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven." And yet many self-styled "Christians" are doing that very thing. The Bible says, "Bind up the testimony, seal the law among my disciples." In the face of this, many kick the law of God in contempt, tread it in the dust, and cover it with reproach, and think they must be the people of God because they style themselves "Disciples." The Saviour told his followers to rejoice that their names were written in heaven. This is the great question with us. And to the final overcomer it is promised, "I will give unto him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

THE following advertisement was lately inserted in one of the city papers:—

"SABBATH QUESTION.

"As the Mosaic Sabbath morning was after the evening of the seventh day of the week, while the Sabbath morning observed by Christians in general is before the evening of the first day of the week, if the adventists, or anybody else, will prove that the morning after the evening of the seventh day of the week is not the morning before the evening of the first-day of the week, and demonstrate it by Matt. 12th ch. and 40th verse, I will give them £5.

"J. ATTENBOROUGH."

Now it is our turn. Here it is: As Holland was taken by the Dutch in 1890, and as nobody knows when Australia was discovered, if J. Attenborough or any other man will prove that Capt. Cook discovered England, and that he was not a Frenchman by birth, and demonstrate it by Job. 38:2, we will give—it up.

THE ATONEMENT ;
 AN EXAMINATION OF
THE REMEDIAL SYSTEM, IN THE LIGHT OF NATURE
AND OF REVELATION.

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THIS book, a volume of 368 pages, is for sale at this office. It is a critical and exhaustive treatise on the plan and work of human salvation and redemption. The subject is taken up logically and scripturally, and treated in a manner which cannot fail to arrest and retain the best interest of the reader. As an exponent of the important subject with which it deals, we doubt if it has an equal in the range of theological writings. We would be pleased to have all our readers read this book. It will be sent, post-paid, to any address in the colonies, for 4s. 9d.

THE BIBLE ECHO
FOR 1889.

WE are nearing the close of another Volume. We are glad to be able to say that under the blessing of God, and the efforts of our friends, this Journal has hitherto enjoyed an

INCREASING PROSPERITY.

It has been decided to take a step in advance, and publish the BIBLE ECHO semi-monthly instead of monthly. This will impose upon the Publishing House a financial burden which they are not able to bear without the help of all our friends.

It is only upon our Reliance on this that we Go Forward.

The publication of such a paper as the ECHO, in the best style of the art and of first-class material,

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At the low price for which it is furnished, is, we venture to say, the most generous terms upon which any periodical is placed before the Australasian public.

It is proposed to start out to maintain the present size, and still to reject advertisements, a large number of which await us, and to endeavor by every possible means to improve the standard of excellence heretofore attained.

To do this it is absolutely necessary that our

Subscription List Shall be Increased

And subscriptions promptly paid.

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Until the first of the year, we will date all subscriptions January first, and will send the December number free.

NOW IS THE TIME TO WORK.
Let All Commence At Once!

Printed and published by M. C. Israel and W. D. Curtis, for the International Tract Society, at the Echo Publishing House, Rae and Scotchmer Streets, North Fitzroy.