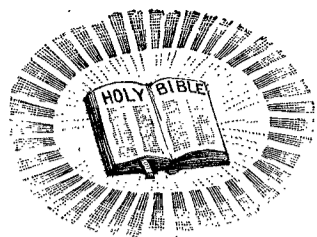


Bible Echo

AND

SIGNS OF THE TIMES



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

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"I SHALL BE SATISFIED." PS. 17:15.

Not here! not here! not where the sparkling waters
Fade into mocking sands as we draw near;
Where in the wilderness each footstep falters—
I shall be satisfied—but oh, not here!

Not here where every dream of bliss deceives us,
Where the worn spirit never gains its goal;
Where haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know,
Where heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight, while yet the flesh enfolds us,
Lies the fair country where our hearts abide,
And of its bliss is naught more wondrous told us
Than these few words, "I shall be satisfied."

Satisfied! satisfied! the spirit's yearning
For sweet companionship with kindred minds,
The silent love that here meets no returning,
The inspiration which no language finds—

Shall they be satisfied?—the soul's vague longing—
The aching void which nothing earthly fills?
Oh! what desires upon my soul are thronging,
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending;
Saviour and Lord, with thy frail child abide!
Guide me towards home, where, all my wanderings ending,
I then shall see thee, and "be satisfied."

—Unknown.

General Articles.

PARENTAL RESPONSIBILITY.

MRS. E. G. WHITE.

PARENTS are in a great degree responsible for the mould given to the characters of their children. They should aim at symmetry and proportion. There are few well-balanced minds, because parents are wickedly negligent of their duty to stimulate weak traits and repress wrong ones. They do not remember that they are under the most solemn obligation to watch the tendencies of each child; that it is their duty to train their children to right habits and right ways of thinking.

Sometimes parents wait for the Lord to do the very work that he has given them to do. Instead of restraining and controlling their children as they should, they pet and indulge them, and gratify their whims and desires. When these children go out from their early homes, it is with characters deformed by selfishness, with ungoverned appetites, with strong self-will; they are destitute of courtesy or respect for their parents, and do not love religious truth or the worship of God. They have grown up with traits that are a life-long curse to themselves and to others. Home is made anything but happy if the evil weeds of dissension, selfishness, envy, passion and sullen stubbornness, are left to flourish in the neglected garden of the soul.

Parents should show no partiality, but should treat all their children with tenderness, remembering that they are the purchase of Christ's blood. Children imitate their parents; hence great care should be taken to give them correct models. Parents who are kind and polite at home, while at the same time they are firm and decided, will see the same traits manifested in their children. If they are upright, honest, and honorable, their children will be quite likely to resemble them in these particulars. If they reverence and worship God, their children, trained in the same way, will not forget to serve him also.

It is often the case that parents are not careful to surround their children with right influences. In choosing a home, they think more of their worldly interests than of the moral and social atmosphere; and the children form associations that are unfavorable to the development of piety and the formation of right characters. Then parents allow the world to engross their time, strength, and thought; and when the Sabbath comes, it finds them so utterly exhausted that they have naught to render to God on his holy day, no sweet piety to grace the home, and make the Sabbath a delight to their children. They are seldom visited by a minister, for they have placed themselves out of the reach of religious privileges. An apathy steals over the soul. The children are contaminated by evil communications, and the tenderness of soul that they once felt dies away and is forgotten.

Parents who denounce the Canaanites for offering their children to Moloch, what are you doing? You are making a most costly offering to your mammon god; and then, when your children grow up unloved, and unlovely in character, when they show decided impiety and a tendency to infidelity, you blame the faith you profess because it was unable to save them. You are reaping that which you have sown,—the result of your selfish love of the world and neglect of the means of grace. You moved your families into places of temptation, and the ark of God, your glory and defense, you did not consider essential; and the Lord has not worked a miracle to deliver your children from temptation.

You who profess to love God, take Jesus with you wherever you go; and, like the patriarchs of old, erect an altar to the Lord wherever you pitch your tent. A reformation in this respect is needed,—a reformation that shall be deep and broad. Parents need to reform; ministers need to reform. They need God in their households. They need to build the waste places of Zion; to set up her gates, and make strong her walls for a defense of the people.

There is earnest work to be done in this age, and parents should educate their children to share in it. The words of Mordecai to Esther may apply to the men and youth of to-day: "Who knoweth whether thou art come to the kingdom for such a time as this?" Young men should be gaining solidity of character, that they may be fitted for usefulness. Daniel and Joseph were youth of firm principle, whom God could use to carry out his purposes. Mark their history, and see how God wrought for them. Joseph met with a variety of experiences,—experiences that tested his courage and uprightness to the fullest extent. After being sold into Egypt, he was at first favored, and intrusted with great responsibilities; but suddenly, without any fault on his part, he was unjustly accused and cast into prison. But he is not discouraged. He trusts in God; and the purpose of his heart, the purity of his motive, is made manifest. The eye of God is upon him, a divine hand leads him, and soon we see him come forth from prison to share the throne of Egypt.

Joseph's checkered life was not an accident: it was ordered of Providence. But how was he enabled to

make such a record of firmness of character, upright-ness, and wisdom? It was the result of careful training in his early years. He had consulted duty rather than inclination; and the purity and simple trust of the boy bore fruit in the deeds of the man. The most brilliant talents are of no value unless they are improved; industrious habits and force of character must be gained by cultivation. A high moral character and fine mental qualities are not the result of accident. God gives opportunities; success depends upon the use made of them. The openings of providence must be quickly discerned and eagerly seized upon.

Young men, if you would be strong, if you would have the integrity and wisdom of a Joseph or a Daniel, study the Scriptures. Parents, if you would educate your children to serve God and do good in the world, make the Bible your text-book. It exposes the wiles of Satan. It is the great elevator of the race, the re-prover and corrector of moral evils, the detector which enables us to distinguish between the true and the false. Whatever else is taught in the home or at school, the Bible, as the great educator, should stand first. If it is given this place, God is honored, and he will work for you in the conversion of your children. There is a rich mine of truth and beauty in this holy book, and parents may blame themselves if they do not make it intensely interesting to their children. From a child, Timothy knew the Scriptures; and this knowledge was a safeguard to him against evil influences, and the temptation to choose pleasure and selfish gratification before duty. Such a safeguard all our children need.

To many, education means a knowledge of books; but "the fear of the Lord is the beginning of wisdom." The true object of education is to restore the image of God in the soul. The first and most precious knowledge is the knowledge of Christ; and wise parents will keep this fact ever before the minds of their children. Should a limb be broken or fractured, parents will try every means that love or wisdom can suggest to restore the affected member to comeliness and soundness. This is right, it is their duty; but the Lord requires that still greater tact, patience, and persevering effort be employed to remedy blemishes of the soul. That father is unworthy of the name who is not to his children a Christian teacher, ruler, and friend, binding them to his heart by the strong ties of sanctified love,—a love which has its foundation in duty faithfully performed. Engrossed in occupations of overwhelming interest, he is tempted to neglect to instruct his children in the word of God, and to direct their young feet into safe paths. These may look to him like the smaller duties of life; but in reality they are of the first importance. The happiness of churches and families in this world, and eternal interests in that which is to come, depend upon their faithful performance.

Parents have a great and responsible work to do, and they may well inquire, "Who is sufficient for these things?" But God has promised to give wisdom to those that ask in faith, and he will do just as he said he would. He is pleased with the faith that takes him at his word. The mother of Augustine prayed for her son's conversion. She saw no evidence that the Spirit of God was impressing his heart, but she was not discouraged. She laid her finger upon the texts, presenting before God his own words, and pleaded as only a mother can. Her deep humiliation, her earnest importunities, her unwavering faith, prevailed, and the Lord gave her the desire of her heart. To-day he is just as ready to listen to the petitions of his people. "His hand is not shortened that it cannot save, neither his ear heavy that it cannot hear;" and if Christian parents seek him earnestly, he will fill their mouths with arguments, and, for his name's sake, will work mightily in their behalf in the conversion of their children.

THE SAINTS ARE NOT TO BE WITH CHRIST TILL HE COMES.

THE Sadducees, who denied the resurrection, and who also denied the conscious state of the dead, assailed our Lord with reference to the former point. It is worthy of notice that their question was not framed with reference to the state of the dead, though it could easily have been made to include this also had they chosen to include it. The fact that they raised the difficulty with respect to the woman that had had seven husbands, only with reference to the resurrection, and not at all with reference to the intermediate state, is strong presumptive proof that they knew Christ as a teacher of the resurrection, but did not know him as a teacher of the doctrine that men enter heaven or hell at death. Christ said: "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him." Luke 20:34-38.

Our Lord, having disposed of their difficulty respecting the resurrection, proceeds to prove that there will be such an event. He brings his proof from Moses, whose writings were of the highest authority with the Sadducees. Long after the death of the patriarchs, God called himself their God. But says Christ, "He is not a God of the dead, but of the living; for all live unto him." If they were *then* actually alive, there could be no proof in this text that there shall be a resurrection of the dead. If they were alive only in the purpose of God, who calls things that are not yet as though they actually existed at the present time (Rom. 4:17), then the words which Christ quotes are a most decisive proof that Abraham, Isaac, and Jacob will be raised from the dead. It is manifest that this is their true sense. God purposed to raise them from the dead. On the strength of that purpose, he speaks of himself as their God. This implies the existence of the persons named, and that God recognized them as his people. He could do this on one of two grounds: 1. That they were then actually alive, in which case no resurrection was needed in order that these words should have their proper force; or, 2. That they were actually dead, but were alive to God because he purposed that they should live again. And this is precisely the point which Christ made. And thus, though this text is often quoted to prove the conscious state of the dead, such was not Christ's meaning at all. Indeed, if Christ had held that the dead are now actually alive, this text would not only have had no point to prove the resurrection, but would have told directly against it; for it would show that they needed no resurrection in order to sustain the relation to God which this passage implies.

Christ promised that some of those who stood by on a certain occasion should not taste of death till they had seen the kingdom of God. Luke 9:27. So after eight days he took three of his disciples up to the top of a mountain, and there gave them a miniature representation of it in a vision. Matt. 17:9. His face shone as the sun, and his raiment was white as the light. He appeared just as he will be in his glorious kingdom. To represent the two classes of his people that shall inherit that kingdom, namely, those who shall be translated, and those who shall be raised from the dead, there appeared Elijah, who had been translated, and Moses, who had passed through death. The case of Moses is often cited to show that the dead are now in conscious bliss in heaven. But the future kingdom of Christ, which was here represented, will have no disembodied saints in it. They will all have been raised from the dead before they enter it.

Everything in this case requires that Moses, in order to fitly represent the resurrected saints in the kingdom of God, should himself have been resurrected. Dr. Adam Clarke is of this opinion. The contention of Michael and Satan respecting the body of Moses indicates this. Jude 9. Moses, as the type of Christ, may have been an exception to the general statement respecting the resurrection. Acts 26:23. But to those who think that Moses was present on the mount as a disembodied spirit, we present these questions: The law of Moses forbade consulting the dead, or holding converse with them. Deut. 18:10, 11. Christ was certainly under the authority of that law. Now, if Moses, as a dead man, was at full liberty to converse with Christ, was Christ, as subject to the law of Moses, at liberty to converse with dead Moses? If it was a great sin for Saul to seek to converse with dead Samuel, was

it not also a sin for Christ to converse with dead Moses? But these questions are asked only to show the absurdity involved in the view that Moses was still numbered with the dead when he appeared upon the mount to represent the resurrected saints in the future kingdom of Christ.

"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.

The Saviour here seeks to comfort his disciples in view of his separation from them. He tells them that the separation is not to be eternal. Though he leaves them to go to his Father, he goes there to prepare a place for them. When the place is prepared, he will come back after them, and receive them unto himself. It was necessary that he should do this, in order for them to be with him once more. For thus he states the object of his return to our earth: "That where I am, there ye may be also." This fixes the time when the saints shall be with Christ. It is not at death, but at the second advent of the Saviour. If each one was going to Christ at death, he could have told them the separation would be very short, and that as each one should die he should be taken into his presence. But he fixes the time of meeting at his second coming, and absolutely excludes the idea of their being with him till then. And the same fact is implied in the preparation of the place. When that work is done, Christ returns for his people. If they were able to go thither before that time, they would go in advance of the preparation of the place. But there is divine order in this. The place must first be prepared for them. Our Lord will then return and take his people to that place. And till that time they must wait.

Happily the period of waiting has no element of time in it to the peaceful sleeper. As there are no thoughts in death, the state of death is to the dead a blank, even as to the living it has proved to be when from brain-injury the power of thought is lost. A half-finished sentence has been completed, after the lapse of weeks, the moment that thought was resumed. There is the same space of time that the dead wait, so far as the lapse of time to them is concerned, that there is to the living in the act of translation. It is an atom of time represented by the twinkling of an eye. Stephen "fell asleep" with the view of the Saviour plain before his eyes. When he awakes in the resurrection, and beholds the Saviour in his glory in the heavens above, it will be to him as though there had been no period in which he had slept in death. He can be no more conscious that Christ had disappeared from his view than we are that an object disappears when we wink. The resurrection at the advent of our Lord does, therefore, rob death and the grave of all their terrors and of all their gloom.—*J. N. Andrews.*

THE DECALOGUE PERFECT.

W. C. WALES.

THE following tribute to the perfection of the ten commandments, and to the high morality of Old Testament teachings, is taken from "The Old Testament Vindicated," reprinted by the American Tract Society from "Companion to the Revised Version of the Old Testament," pp. 19, 20:—

"It is proper to begin with the assertion that the ethical rule of the Old Testament is perfect, absolutely perfect. It is contained in the decalogue, which, after laying a firm foundation in the obligations of religion, proceeds to build upon the foundation a code of social ethics, which never has been or can be surpassed, providing, as it does, for all relative duties, for life, for personal purity, for property, and for reputation, closing and riveting the whole by a precept which takes in the heart. The New Testament, so far from disowning or disparaging this rule of life, confirms and sanctions it in the strongest possible manner. Our Lord says expressly, 'Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill' (Matt. 5:17), *i. e.*, as his further statements showed, to develop its deeper meaning, to guard against misconceptions, to remove false glosses, and to enable its subjects to keep it. So the great apostle said, 'The law is holy, and the commandment holy, and just, and good.' Rom. 7:12.

"Throughout the latter scripture, reference is continually made to the ten commandments as the permanent and authoritative standard of moral obligation. Matt. 15:4; 19:17-19; John 7:19; Acts 7:38; Rom. 13:8-10; Gal. 3:10; Eph. 6:2; Heb. 2:2; James 2:8-11; 4:11; 1 John 5:2, 3. Nothing in all history, nothing in the flights of human imag-

ination, has ever exceeded the circumstances of majesty and awe amid which this divine code was announced to men. It was, and was intended to be, a complete summation of human duty."

It is very cheering to see this strong society, supported, as it is, by over twenty orthodox denominations, taking such a scriptural stand in favor of God's law in its publications. It is the ground upon which Seventh-day Adventists have ever stood.

David says, "The law of the Lord is perfect;" the American Tract Society says it is "absolutely perfect;" and we say, Amen.

CHRIST OF THE CROSS AND CROWN.

ROBERT HARE.

THE return of their Lord was the great theme which awakened hope and inspired courage in the minds of his early followers. His life of suffering and humility, his treacherous betrayal and ignominious death, were with them realities of but yesterday; and they longed for the time when the hand that was nailed to Calvary's cross would take and wield the scepter of universal power, and when the brow that bore the crown of thorns should wear the diadem of eternal victory.

When the disciples stood with him on the shore of Galilee, and heard the loud acclaims of the thronging multitude whose diseases had been healed and whose hunger had been appeased by the power of Jesus, it seemed to them that there was no hand so worthy of wielding a scepter over the nations as that before whose touch the fever quenched its fire, and the pale face of sickness became aglow with the roses of health; no voice so able to command as that which expelled demons and caused the fisherman's repast to supply the hungry thousands. His disciples, with the leaders of the multitude, had formed the plan of at once placing him by force as ruler on the throne of Israel; but the proposed dignity was rejected by the mighty Healer, thus illustrating the truth of what he afterward declared to the Roman judge, "My kingdom is not of this world."

It is quite true that Christ is to be a king, and that he is to possess a universal kingdom; but God never intended that the divine brow of the Son of man should wear a crown of human construction, or that he should receive any part of the kingdom that must remain in the possession of Satan, the usurper, "till the times of restitution of all things." The impatient disciples overlooked the fact that the cross of Calvary stood between Christ and his glory; they could not realize that the only crown which the world had for their Master was a crown of thorns. Had they but studied the prophetic page, they would have found that he was to be despised and rejected of men; to be brought as a lamb to the slaughter, and finally to be cut off from the land of the living. All these facts were overlooked in the bright anticipation of crowning their Master king. They longed to have him restore the kingdom to Israel, that Judah might again have a place among the nations. They had debated the inquiry as to who should be greatest in this kingdom, and could not relinquish the hope of his immediate ascendancy till they saw Jesus led away by the angry multitude, and knew that he must breathe out his life on the cross. It was not till he had triumphed over death, and left them with the assurance, "I will come again," that they began to realize that his kingdom was not of this world.

There are many to-day, who, like the early disciples, are anxious to see Christ in possession of an earthly crown. They are building on the supposition that he is to rule among the nations as the delegate of Divinity with a power supplemented by the aspiring monarchies of earth. With these, the long-cherished hope of a millennium, when the pierced hand of the Nazarene will dispense justice and wipe out oppression, forms the panacea for all earthly ills. A National Reform movement has sprung up in America, with the object of Christianizing the nation, in order to prepare it for the possession of our returning Lord. But all our millennial dreams will prove as groundless as the hopes of the Galilean fishermen, and the reformatory endeavors of men or nations will never fit the world for the reception of Christ, or prevail upon him to receive the rejected scepter of earthly power. It is true that Christ is to sit upon the throne of David; but human power can never place him there; "the Lord God shall give unto him the throne of his father David." He is to sway a scepter over the nations; but it is to be a rod of iron. Ps. 2:9. His kingdom is to grind all earthly monarchies to dust, till, "like the chaff of the summer threshing-floors," they are carried away, and no place is found for them. Dan. 2:35.

It is still the great privilege of the waiting church

to look for their Lord's return, and to feel the thrill of joy that accompanied the promise, "I will come again;" and it is theirs especially to know, as they know of the returning spring-time, that it is near, even at the door. Matt. 24 : 33. The kingdom forfeited by the first Adam is to be bestowed by the Ancient of days on the second Adam; and then Christ of Calvary's cross will become Christ of the everlasting crown.

OUR CRAFT IS SMALL.

WHEN the hardy Norwegian puts out to sea,
With his sails well trimmed, and the rocks a lee,
Ere upon his sight the land grows dim,
He chants for protection this well-worn hymn,
"God help us all, whatever befall,
For thy ocean is vast, and our craft is small."

So ever, as dashes the ocean's wave,
With a tried, true soul, and a heart as brave,
He looks aloft, through the rack of the storm,
And pierces the void for a formless form;
For he knows and feels, whatever befall,
That God is great, though his craft is small.

Take courage, toiler, where'er thou art,
From this humble soul and this dauntless heart.
When thy life grows drear, and thy hope grows dim,
Lift thine eyes above,—put thy trust in Him;
And feel and know, whatever may be,
'Tis a Father's arm encircles thee.

And thou too, O Christian,—a heavy cross
May bear thee down, and the worthless dross
Of this world encumber thy upward way;
Still let this thought be thy hope and stay,
Through each earthly snare, a Father's care
His trusting child shall in safety hear.

God help us all in this voyage of life;
God keep us pure from its stain and strife;
And wherever may dash the angry wave,
Teach us to say with a spirit brave,
"God help us all, whatever befall;
For thou art so vast, and we so small."

—Christian Weekly.

A SATANIC WONDER.

Forty years ago, Spiritualism, in its modern phase, was just beginning to attract attention by means of the "Rochester knockings." To-day there are, according to the estimate of the *Banner of Light*, "one hundred and twenty-two papers and periodicals published, specially devoted to Spiritualism, and probably more than twice that number which favor it, and occasionally place in their columns evidences of its truth. Of the former, twenty-four are published in the United States, and ninety-eight in other countries." Luxuriantly the weeds of error grow, but "what shall the harvest be?"

And yet how little notice is taken of this Satanic delusion by those whose duty it is to watch on all sides constantly against the wolves that devour the sheep, and faithfully and most earnestly to warn those who are in danger. "Better let it all alone. There's nothing to it but humbug. People will grow sick of it all the sooner if let alone," has been the argument. Will they? Does the above statement look like it? And how can any close student of the Bible honestly say, "There's only humbug to it"? Does not the Bible say distinctly that in the last days people shall be beguiled by doctrines of devils; that spirits of devils shall go forth into all the earth? Did they not enter into men when our Lord was on earth? Why not now? That there is something more than humbug in Spiritualism hundreds of people know. To these it is in vain to cry, "Humbug! delusion!" They will but despise your words.

What if there are imposters among them, caught now and then at playing spirit? Are there not such in the churches? There are multitudes who are not impostures—multitudes who have reason enough to be convinced that they do communicate with spirits out of the flesh. They as much believe that they both see and hear them as you believe that you see spirits in the body. It is altogether likely that they speak the truth when they tell their experience. Is it not the most aggravating impudence to look in the face one whose word you would take on any other subject, while he tells you earnestly that he has seen and talked with his dead parent or sister, and tell him by word or manner that you don't believe him? For one, I am not up to that, or down to it—as you like it; and I am not sorry. Yet I do not believe that what they see is what they suppose; but (and here is where the deception and "humbug" come in) spirits of devils personating angels of light. The "men of standing and science" who have from time to time promulgated their opinions regarding Spiritualism, say it can all be accounted for on natural principles; but not one of them has touched bottom in the matter; not one of them knows what one should know of Spiritualism in order to a true and sufficient judgment thereof.—*Augusta Moore, in New York Evangelist.*

GOD'S RECKONING OF TIME.

A. C.

"The day is thine, the night also is thine; thou hast prepared the light and the sun. Thou hast set all the borders of the earth; thou hast made summer and winter." Ps. 74 : 16, 17.

In all these things we see the beautiful order and harmony of the Creator's works. What amazing power is manifested in the creation of light, and in the regular succession of night and day with the seasons, for the benefit of millions of human beings upon this planet.

The laws of nature, being the expression of the Divine will, are perfect as a whole or in part. Similar order is to be found in God's dealings with man in other ways. While movements of planets define the seasons of the year and indicate each returning Sabbath, they also measure off the various prophetic periods, and enable us to compute the time of events recorded in Scripture.

In reference to our Saviour, it is, in this connection, very interesting and instructive to notice the absence of hurry throughout his life on earth. He patiently labored and waited until his Father's plans developed; but when the moment arrived for a special event, he did what was necessary without delay. Under the above heading we may especially note the following facts:—

1. Christ's birth took place more than 4000 years after the promise was given to our first parents (Gen. 3 : 15); yet it occurred at a pre-ordained date. See Dan. 9 : 25; Gal. 4 : 4.

2. The Lord's earthly ministry began at an appointed time. Compare Dan. 9 : 25 with Mark 1 : 15; Luke 4 : 16-21.

3. For evidence of his patient waiting for the right time to proceed, turn to John 2 : 4; 7 : 6, 8.

4. His enemies could not kill him until the predicted year. Dan. 9 : 26; John 7 : 30; 8 : 20, 44.

5. Jesus knew when the prophetic day of his death had arrived, and then surrendered to his enemies. Dan. 9 : 26; John 12 : 23; 13 : 1, 31; 17 : 1; 19 : 28-30.

6. His final work (of which the day of atonement was typical) as our High Priest began at an appointed time. Dan. 8 : 14. Compare Lev. 16 : 15-22 with Heb. 9 : 22-24.

7. The time is fixed in the mind of God for the Lord's second coming; for it is known to the Father. Matt. 24 : 36; Mark 13 : 32; Rev. 22 : 7, 10, 12, 20.

In presenting this subject, we briefly give examples of the Divine order of procedure. We hope in this way to refute the theory of some religious teachers, who say that the Jews are an earthly people, but we, as Gentile believers, are a heavenly people, and therefore we have nothing to do with dates and the reckoning of time. These things, being earthly, pertain to the Jews only, it is affirmed.

Such doctrine is contrary to Scripture. The Gentiles have been grafted in, and therefore they share with the Jews in all their privileges here and blessings hereafter. See Rom. 11.

Geelong, Victoria.

THE BUILDERS OF THE EDDYSTONE.

AMONG the world's greatest benefactors have been the patient and heroic men, who, often at the peril of life, have reared light-houses on dangerous reefs. The light-house, standing lonely, quiet, and ever steadfast amid the restive turbulence of the sea, serves two useful purposes; it warns away the tempest-tossed sailor from the crags on which it stands, and it guides him toward the safe haven on the shore. Thus it converts what was once a perpetual danger of the ocean into an actual means of security and life.

For many a century a certain jagged reef of rocks which lies about twelve miles off the English coast, in the raging English Channel, was a terror to all the seamen who approached it. Many a goodly craft had struck upon its jutting crags, and had in an instant broken up and plunged to the bottom. Often hidden amid dense fogs, the ships of the olden time could never make out just where it lay, and each year it claimed and devoured its victims, sometimes by the hundred, so that those dear to them never knew what had been their fate. The ocean, dashing in ceaseless breakers upon this hideous mass of rocks, breaks in circling eddies and whirlpools around them; and from this circumstance the reef, ages ago, received the now famous name of Eddystone.

It was upon this terrible reef of the Eddystone that the first light-house which was ever built upon a rock at a distance from the main land was erected; and it is curious that the idea of putting a light-house there was conceived, not by a sailor or an engineer, not by a man of science or by the Government, but about two centuries ago, by a quiet, eccentric English country-gentleman, whose name was Henry Winstanley. It

was this man of strange whims and jokes, who undertook the unheard-of feat of erecting a light-house on the tempest-riven reef of the Eddystone. Inspired by the noble idea of saving so many lives and so much property from the jaws of the great deep, Winstanley abandoned an idle life, and went to work with a will. He himself aided and superintended his workmen, giving up all his time and energies to his great work. For six years he toiled ceaselessly to finish it. He constantly braved the storms that ever swept around the dreadful reef; more than once, bound to the rock, he came near starving; and at last, when the light-house had been reared, and was all but completed, he fell a victim to his noble design.

One evening at dusk, Winstanley, with a party of his workmen, put off in a boat from Plymouth to put some finishing touches to the light-house. Just as he was starting, a friend, pointing to the gathering clouds, warned him that a storm was coming up, and begged him not to go. But Winstanley, in his reckless way, replied, "I only wish I could be at the light-house in the greatest storm that ever blew under the face of the heavens." His wish was to be fulfilled sooner than he thought. As night closed in, the tower of the light-house could be dimly seen from the shore, rising proudly above the angry surge. But before the next morning dawned, it had disappeared from human sight. The crags of the Eddystone rose grim, bleak, and bare from the swelling bosom of the sea. The brave Winstanley and all his men, and every stone and buttress and cable and nail of his light-house—everything excepting only a single chain which remained riveted in the crevice of the rock—had been swept away. For all had gone down under the most terrific gale which had raged in the English Channel for many years.

But the sad fate of Winstanley did not prevent other intrepid spirits from making fresh attempts to convert the Eddystone from an awful peril into a beacon of safety. Four years after Winstanley was drowned, a plain, sensible man, John Rudyerd, whose trade was to deal in silk goods, went to work and erected a wooden light-house, which was shaped like a pine cone, on the bleak and barren reef. But as the waters and winds had proved the destruction of Winstanley's tower, so fire afterward consumed that of Rudyerd.

Rudyerd's tower stood the brunt of wave and storm for forty-six years. Then, early one cold December morning, some fishermen, who were getting ready their nets on the beach, saw clouds of smoke issuing from the light-house. Three men were known to be in the light-house; one of them, the keeper, was ninety-four years old. As soon as these men discovered the fire, they began to work frantically with their buckets; but their water was soon exhausted. They became wild with fright, and the terrible heat soon exhausted them. The melting lead, too, began to drop on them from the roof, and burned them horribly. As the flames spread through the tower, and swept down with fierce rapidity from the top to the bottom, the terror-stricken men retreated before it until they sought refuge from the blazing beams and molten lead in a big crevice in the rock. There they huddled together, almost dead with terror and pain.

Meanwhile the fishermen on shore had jumped into a boat, and had rowed with might and main to the crag. They arrived just in time to save the poor wretches from being burned. Their sufferings had been terrible. No sooner had the boat brought them safely to the shore than one of them, the moment he got out of the boat, was seized with an insane frenzy. He plunged into the forest and was never more seen. As for the poor old keeper, he was so entirely overcome by his fright and his maddening burns that he died a few days after his rescue.

The third Eddystone light-house, which stood sturdily on the rock for more than a hundred years, was erected four years after Rudyerd's tower was burned. It was built by John Smeaton, one of the greatest inventors and engineers of the eighteenth century.

The light-house which Smeaton erected on the tempest-beaten crag of the Eddystone was a noble column of granite, which rose to a height of eighty-five feet. It resembled in shape the trunk of an oak tree, and swept up in a gentle curve from its base. On its summit was placed a large lantern, with a gallery around it. This famous light-house was taken down, stone by stone, in 1884, and re-erected on a height on the mainland, near the old sea-faring town of Plymouth—on the very spot, indeed, where Queen Elizabeth's brave old sea-warriors, Drake, Hawkins, and Frobisher, were playing their favorite game of bowls, three hundred years ago, when the Spanish galleons hove in sight in the English Channel. A new and larger light-house was built on the Eddystone; and this it is which to-day sheds its far-gleaming rays over the waters, and guides the sailors to their homes on the shore.—*Harp-er's Young People.*

"GOOD CHEER" TRACT, NO. 11.

A REVIEW.

WE have received number 11 of a series of tracts issued in Hobart, called the "Good Cheer" series. The title of the tract is "The First or the Seventh Day, Which?" and it is from the pen of Mr. G. W. Gilling. Accompanying it is a request that we reply to some of the positions taken. This we cannot do very fully in the limits of a brief article, since we have to restate the positions as well as answer them. And the document is based upon groundless assertions without an attempt to prove them, leaving us, very unfairly, the burden of disproving at length what is merely asserted, but which many will accept as sound doctrine. The following facts (?) are summed up by the author as having been made plain and certain, and, it is said, may be verified by reference to the Scriptures:—

1. That the seventh-day Sabbath was instituted at the close of the creation of the heavens and the earth, and was the expression of God's satisfaction with his own work for the good of mankind.
2. That its institution was a provision for human participation in Divine blessing and satisfaction.
3. That the fall of man, introducing sin into the world, and entailing the curse, removed earth's Sabbatism and destroyed its Sabbath. Hence its observance ceased.
4. That when God began to develop his purpose in and by the nation of Israel, he gave them the Sabbath as the sign of his covenant with them, and of their separation to him.
5. That when, through apostasy and culminating sin, they were wholly cast off and disinherited, their Sabbath ceased with the cessation of its cause.
6. That the temporary setting aside of the Jewish nation has resulted in the contrasted calling of the church, whose blessings being spiritual and heavenly in and with Christ, she honors the first day of the week on which he rose as pre-eminently the Lord's day, and that from the earliest infancy of the church she has, with divine approval, observed this day as the day for Christian worship.
7. That to observe the seventh day in present circumstances would be to invert the order of Scripture. To introduce an element of defunct Judaism into a sphere where it is out of joint, and to antedate in profession a period that has not arrived in fact.
8. That the re-observance of the seventh day at and during the millennial age will be according to Scripture and will agree with surrounding facts; while the observance of an eighth and a fifteenth day will point onwards to the perfecting of the divine purpose in the eternal state.
9. That in view of the whole circle of Scripture facts and instructions, the advocacy of the observance of the seventh-day Sabbath in present circumstances, instead of being a divine call, on Scripture grounds, to a return to scriptural order, is the reverse, an endeavor, in fact, to repeat one feature of Galatian heresy; which, Gal. 4:10, consisted of observing days, months, times and years—observances said to be "beggarly elements" indicative of a fall from grace, v. 4, and resulting in the introduction of a "little leaven" that endangered the whole Christian "lump," v. 9.
10. That allegiance to Christ, and fidelity to truth demand that this attempt should be resisted as at variance with the revealed truth of God; be denounced as directly opposed to the genius of the present dispensation; and that it can only be properly regarded either as the presumption of intelligent imposture, or the gross ignorance of the actual developments of Divine purpose, past, present, and to come.

On reading these assumptions, a glaring inconsistency stares us in the face: that the existence of the Sabbath depended upon the capricious and fallible course of human nature. God instituted the holy day of rest as an expression of his "satisfaction and joy." He sanctified it as a memorial of creation's work to be observed as such forever. But sin, entering, dispelled all the pleasure which God took in his work, and overthrew the Sabbath! A fantastic theory, indeed. And where is the evidence that such was the fact? None is offered. The Lord says of Abraham that he "obeyed my voice, and kept my charge, my commandments, my statutes, and my laws," Gen. 26:5, showing that God had commandments and laws in the patriarchal age, and that he considered them binding. After the long period of Egyptian bondage and darkness, when God had led his people out, he revealed at once to them his law, "That I may prove them, whether they will walk in my law or no." Ex. 16:4. The point upon which they were tested was the Sabbath, thus showing that God regarded his law as binding, and the Sabbath was a part of that law. This was one month before the great and perfect Law of God was proclaimed formally from Sinai. We have traces of the weekly cycle all through the patriarchal dispensation, and the number seven becomes a sacred symbol. How could this be accounted for, except from the fact of the Sabbath. When the Sabbath is re-enforced at the exode, it is alluded to as an already existing institution.

The author says, "To the Christian church, therefore, the observance of a seventh-day Sabbath," which ever bespeaks earthly rest and blessing, either in possession or in prospect, would be entirely out of place when she neither has, nor expects, nor is promised, any such portion."

This is pure assumption for the sake of effect, and is opposed to the facts, since the Sabbath points to the great truth that "in six days God created the heavens and the earth, and all that in them is; and rested upon the seventh day," and to this fact *only*, except it be

taken as a type of eternal rest, as argued by Paul in Hebrews, chapter 4.

On the same page we read: "The commandments of the Decalogue are all brought forward in the New Testament, both in spirit and in fact, . . . but the observance of the seventh day is pointedly and necessarily omitted." How could the fourth commandment be brought forward, and the Sabbath be left behind? For "the seventh day is the Sabbath." The first statement is true. Christ says, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. And "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. In view of these positive statements of Christ, with all seriousness we ask, How can a candid teacher of the Word say that the seventh day was "pointedly" omitted? Neither of the first four commandments are specifically and literally given in the New Testament. Are they therefore not binding? But definite mention is made by our Saviour of the Sabbath law. "It is lawful to do well [good] on the Sabbath days." Matt. 12:12. Christ here recognizes the Sabbath law. If he had abrogated the Sabbath law, how easy and natural at this time for him to proclaim its abrogation. Again in Mark 2:27, "The Sabbath was made for man." For man to violate, ignore, or change? Not at all; but to remember and keep holy. This is a positive injunction to observe the Sabbath from the lips of the Saviour. To enable all to appreciate this, let us parody his words, and suppose that he had used words as follows: "The new covenant-Sabbath, the first day of the week, was made for man." Would any consistent Christian be found keeping any other day? and would not this expression be readily and universally referred to as all-sufficient authority? Undoubtedly. How much less, then, do these words signify as they stand applied to the Sabbath of the fourth commandment? Not an iota. Again, Christ, foretelling the destruction of Jerusalem, which was to occur forty years this side of the crucifixion, and warning his disciples to flee, told them to pray that their flight be not "on the Sabbath day." Matt. 24:20. These references, with the "custom" of the Saviour to teach the people on the Sabbath, see Luke 4:13, give abundant proof that Jesus recognized the seventh-day Sabbath as a binding part of that law of which he said not a jot or tittle should fail.

The author of that tract, on page 11, acknowledges that there is no direct command to observe the first day; but he accounts for the omission in a very disingenuous way, as follows: "Love to God, to Christ, to the brotherhood, and to mankind is to be the master passion and the controlling motive of the Christian heart everywhere and always. Hence it is, 'If ye love me, do this in remembrance of me.' . . . In such case, enactment is needless." That is, direct commandments are not necessary in this dispensation. Why did he not give the sense of the first of these quotations, which reads, "If ye love me, keep my commandments"? Because it is directly opposed to what he tries to make it teach. The sense is left out of each of these quotations to make them apply to a senseless theory that human nature needs no restraining, governing, laws in this sinful age. But Paul says, "Where no law is, there is no transgression." Hence there being no law for Sunday-keeping, there is no transgression in not keeping it.

We are more than willing to abide by the apostle's words in Phil. 4:9, where we are told to do the things we hear and see in him. What is the record? Acts 13:14: "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down." Paul afterward "stood up" and delivered a powerful discourse. Verse 42: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God." At Philippi, Luke says, "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake to the women who resorted thither." Neither of the above meetings was for the benefit of the Jews, and the latter was not in a synagogue. Acts 17:2, at Thessalonica, "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 18:4, at Corinth, "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." During the week Paul wrought at his trade. "And he continued there a year and six months, teaching the word of God among them." Verse 11. In Rome Paul declares, "I have committed nothing against the people or customs of our fathers." Acts 28:17. Did their fathers keep

Sunday? No. Did they keep the seventh day? Yes.

That the Pentecostal preaching was done on the first day of the week is not by any means certain; but it is certain that the outpouring of the Spirit was not in honour of the day of the week, but in fulfillment of the type. We have one solitary instance of a religious meeting on the first day of the week in the New Testament, recorded in Acts 20:7. The circumstances were these: We "came unto them to Troas in five days, where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together." This farewell meeting was held in the night. The day began at sunset. Lev. 23:32. It was therefore the night after the Sabbath. Paul preached "till break of day, so he departed," and went afoot that Sunday morning to Assos, twenty miles away, and there met the ship. Not a very proper way to keep the Sabbath. That, dear reader, is the entire record of first-day observance (?). Christ appeared to his disciples on the evening after his resurrection, when they "sat at meat," and "upbraided them with unbelief and hardness of heart." We challenge the world to show that Christ or one of his apostles ever rested upon the first day of the week, or ever told any one so to do; or ever alluded to the day as a day of rest.

The tract says, "Had it [the seventh day] constituted any part of Christian law proper, Romans 14 and Colossians 2 could never have been written." It is strange that an intelligent man, who advocates the sacred obligation of the first day, or any other day, will allude to Romans 14:5, which reads, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind," to sustain his efforts against the Sabbath of the Lord. Does he think in his heart that the weekly rest day is here referred to? If so, it applies to Sunday as well as to any other day, and every vestige of the Sabbath obligation is swept away. If he believes that it applies exclusively to ceremonial observances of days (also called sabbaths, see Lev. 23), which is the undoubted truth, then why does he seek to turn the force of that text against the Sabbath? Is it honest? The same remarks will apply to Col. 2:16.

But after uttering sweeping condemnations against our efforts to restore the holy Sabbath to its place in the law of God, it is astounding to read the conclusion of the author. In brief it is that the millennium is coming, "the day of Christ's glory is to come," earth's curse will be rolled away, a groaning creation will be restored, and, what! "And exactly as might be anticipated from preceding facts, the seventh-day Sabbath will re-appear, and occupy its appropriate place in the order of normal, earthly rule under the Lord Jesus, and become again, as it was in Eden, the witness of God's goodness, and the means of human participation in Divine satisfaction and joy." "When, in the millennial day, the original blessings are restored, the seventh-day Sabbath, their appropriate witness, will be restored also."

The question very forcibly arises, If the Sabbath of the fourth commandment is good enough for Eden and the millennium, isn't it good enough for us now? And is it a dangerous heresy to teach in the gospel age that which God established in Eden and which he will restore in the millennial age?

We are glad to know that in the mind of Mr. Gilling we are, after all, doing nothing worse than trying to restore Eden and hasten the millennium. We take courage. We earnestly invite all our Hobart friends, and God's people everywhere, to join us in this good work. Why not? Come, friends, the Word of God calls you.

The tract says that our cause "approaches us with stately tread of solemn pomp in high pretension." We fail to see it so. There is but little pomp in high pretension among Seventh-day Adventists just now; but God says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, . . . then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth." Isa. 58:13, 14. We will wait for God to exalt his people.

—He leads us on

Through all the unquiet years;
Past all our dreamland hopes and doubts and fears,
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days,
We know his will is done;
And still he leads us on.

And he at last—

After the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
The wayward struggles, which have proved in vain—
After our toils are past,
Will give us rest at last.

THE LORD'S TREASURY.

THE love of money is the easily-besetting sin of religious people in this country. I am not at all sure that it is an English peculiarity. The love of money is probably "a root of all evil"—personal, family, and political—in every land. It is, at any rate, a very significant fact that our great Lord and Master, when he desired to warn us most emphatically against half-heartedness, exclaimed, "Ye cannot serve God and mammon." We should have said, "God and the devil." But the divine Teacher, to whom all hearts are open, declared that the alternative to the love of God is the love of money. Mammonism in the State is the main cause of the Atheistic Socialism, Communism, and Nihilism which threaten the very foundations of European society. Mammonism in the church is the main cause of dry sermons, barren prayers, and half-empty sanctuaries. I believe this is true of all Christian communions. I am sure it is the case in my own communion. As a mission preacher, I had special opportunities, for twenty years, of knowing facts which do not lie upon the decorous surface of our church life, and I solemnly declare that it is impossible to find language strong enough to describe the havoc which the love of money has wrought in Methodist families. I have been for many years, as is well known, an enthusiastic total abstainer, and am therefore not likely to underestimate the ravages of strong drink. But countless facts compel me to confess that, inside my own church, the love of money is a more disastrous curse even than the love of drink. Drunkenness hath slain its thousands, and mammonism its ten thousands. What drunkenness is outside the pale of the church, that mammonism is inside. There is an obvious reason for this. We are now, thanks to the temperance movement, more or less on our guard against the deadly curse of intemperance. But who is on the alert against the yet more insidious and deadly curse of mammonism? The last months of John Wesley's life were spent in vehemently warning the Methodist societies against the love of money. Wesley prophesied that, if Methodism were ever destroyed, it would be destroyed by mammonism. Let no one suppose that the Methodist church is more ensnared by gold than other churches. All available evidence points the other way. Hence, the state of the Christian church at large is appalling. Let no one be angry with me for the opinion I have expressed until he has kept a careful record of his financial conduct for six months, and considered the giving of his Christian neighbors. Then let him judge whether I have not been guilty of using language far too weak for the occasion.—*Rev. Hugh Price Hughes.*

SOMETHING FOR PROTESTANTS TO THINK OF.

Most of the Protestant denominations in Christendom to-day are the result of the great Reformation begun by Luther and his co-laborers in the sixteenth century. Being evolved from the bosom of popery, has it never occurred to them that their theology might still be tintured, or in some features, perhaps, completely distorted, by papal errors?

Catholics claim that the whole Protestant world is doing homage to the papal church in the observance of the institution of Sunday; and they challenge them to prove to the contrary. The gauntlet is thrown down, and this challenge will have to be met. Our advice to them would be not to try to meet it by arguing to the contrary, but by acknowledging their inadvertence, and giving back the Sunday to the papal church where it belongs, while they meanwhile return to the Sabbath of the Bible.

We make these remarks simply as an introduction to the following statements made by a Catholic priest in the opera house in Hartford, Kansas, Feb. 18, 1884, as reported in the *Hartford Weekly Call*. On this Sunday question he spoke as follows:—

Christ gave the church the power to make laws binding upon the conscience. Show me one sect that claims or possesses the power to do so, save the Catholic Church. There is none, and yet all Christendom acknowledges the power of the church to do so, as I will prove to you. For example, the observance of Sunday. How can other denominations keep this day? The Bible commands you to keep the Sabbath day. Sunday is not the Sabbath day; no man dare assert that it is; for the Bible says as plainly as words can make it that the seventh day is the Sabbath, *i. e.*, Saturday; for we know Sunday to be the first day of the week. Besides, the Jews have been keeping the Sabbath unto the present day. I am not a rich man, but I will give 1,000 dollars (about £200) to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. No; it cannot be done, it is impossible. The observance of Sunday is solely a law of the Catholic Church, and therefore is not binding upon others. The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day, in silent obedience to the mandates of the Catholic Church. Is this not a living miracle—that those who hate us so bitterly obey and acknowledge our power every week, and DO NOT KNOW IT?

—*Sabbath Sentinel.*

Timely Topics.

NUMEROUS events similar to the one noted below have occurred within the past few years. One tidal wave inundated the shores of Chili, rising to a height of fifty feet. Another submerged an island of India, drowning 80,000 people. Recently one of the Atlantic steamers encountered a huge wave in mid-ocean. We are strongly reminded of the words of the Saviour when speaking of the signs which were to announce his second coming. He says, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; *the sea and the waves roaring.*"

On the morning of 17th August, about 5 A. M., a remarkable phenomenon attracted attention at the Island of Rügen, in the Baltic. A deep rumbling out at sea was heard, and soon afterwards two enormous waves approached from the north-west, breaking over the shore and doing considerable damage to small crafts. At the time the sea was calm, and there was no wind.

WHAT *Punch* says in the following paragraph of London, is true of every city of modern civilization. Hoardings, fences, blank walls, and bill boards are covered with flaming illustrations of startling scenes, which feast the eyes of the vulgar, and awaken in the minds of boys and youth low and grovelling thoughts, or so familiarize them with violence and bloodshed as to render them heroic in their minds. These posters are the congeners of the vile novel and yellow-hacked literature so popular with a large class of readers.

Is it not within the bounds of probability that to the highly colored pictorial advertisements to be seen on almost all the hoardings in London, vividly representing sensational scenes of murder, exhibited as "the great attractions" of certain dramas, the public may be to a certain extent indebted for the horrible crimes in Whitechapel? We say it most seriously; imagine the effect of these gigantic pictures of violence and assassination by knife and pistol on the morbid imagination of unbalanced minds. These hideous picture-posters are a blot on our civilization.

ACCORDING to an elaborate article recently published in a leading French financial journal, the French national debt amounts to about £1,280,000,000, and the interest account exceeds £51,600,000. This enormous indebtedness is the greatest burden under which France labors to-day, and is by far the heaviest burden of the kind which any nation has to bear. It is almost twice as great as the English national debt, three times as great as the Austrian national debt, and six times as great as the Prussian debt. This debt has been steadily piling up since the French-German war; but the greatest additions have been made during the last ten years, when enormous public works and expensive foreign campaigns have exhausted the French treasury. One of the most discouraging features of the situation is the cowardice of each successive French ministry; none has yet had the courage to face the problem and to propose the necessary reductions. France is a country of great resources, but at the present rate of increase the day of reckoning cannot be indefinitely postponed. It is a great misfortune that the facts about the debt and the Panama Canal enterprise are not made clear to the French people. There has been altogether too much jugglery in dealing with both.—*Sel.*

A EUROPEAN correspondent of the *Melbourne Age* gives a long and interesting chapter on the complications of European affairs, all of which would be of interest in this department; but we can give room only to a part of what he says concerning the papacy:—

We have only to recognize the fact that, in and under all that is taking place, there is a potent influence constantly, steadily at work, traversing the plans of statesmen and intriguing against the policy of some of the most powerful States in Europe. The question of the temporal power, of the restoration of Rome to the papal sway, is kept alive by every possible means. The more decided the resistance, the more energetic the efforts to overcome it. In that struggle we must not expect the Vatican to be very scrupulous about the measures it will take to embarrass its enemy. If Republican France or Greek Russia can be utilised to

create difficulties for Italy, either within or without, it will be done. Lately, when it was known that the Emperor William contemplated a visit to the King of Italy, a desperate intrigue was started by the Vatican to get the Emperor to fix upon some other place for meeting than the capital. The astute ecclesiastic saw at once what an immense moral recognition of the right of the kingdom of Italy to maintain its seat in the old chair of spiritual domination would be the arrival in Rome of the great German Emperor as the guest of the (usurping) King. Finding that remonstrance was useless, the Pope has made the best of a bad situation. Now, in looking through Europe, we shall find evidences that everywhere papal diplomacy is active, and by no means unimportant, in pulling the strings that tend to international complications.

A STATEMENT of the *per capita* consumption of whisky, beer, etc., in the United States at the present day, as compared with the consumption *per capita* forty-seven years ago, has been prepared by the Acting Commissioner of Internal Revenue. According to this showing, the consumption of liquors for the year ending June 30, 1840, was as follows: Distilled spirits, 2.52 proof gallons; wines, 0.29 gallons, and malt liquors, 1.36 gallons, making a total of all wines and liquors of 4.17 gallons. Since then there has been a steady diminution in the *per capita* consumption of distilled spirits, but a very large increase in the consumption of malt liquors. The *per capita* consumption during the year ended June 30, 1887, was as follows: Distilled spirits, 1.19 gallons; wines, 0.54 gallons, and malt liquors, 11.98 gallons, making a total of 13.68 gallons. In other words, the total consumption now, *per capita*, of all intoxicating beverages, is over three times what it was forty years ago. The Acting Commissioner of Internal Revenue evidently holds the opinion, judging from the tenor of his report, that the vast increase in the use of malt beverages, is a fact on which the country ought to be congratulated. We fail to see any cause for congratulation.—*Sel.*

THE United States has just passed the ordeal of another presidential election. These elections occur every four years. The popular vote is not for the president direct, but for electors. Each party nominates its candidate, and in each State electors are nominated by each party, who are pledged, if elected, to cast their vote for the candidate of the party. These electors in each State correspond with the number of members of Congress to which the State is entitled. The electors chosen by the different States meet the first Wednesday in December and cast their votes, which are sent, duly certified, by special messenger, to the president of the Senate, and in February the Senate considers the vote of the Electoral College and declares the result; the inauguration taking place the fourth of March.

The late campaign has been characterized by a deep and earnest struggle between the two great political parties, the Democrats and the Republicans. Their strength is so nearly equal as to render the result extremely uncertain, and up to the very last both sides were confident of victory. But the scale turned in favor of General Benjamin Harrison of Indiana, the Republican candidate.

In 1884 the result was decided by a majority of 1047 votes in the State of New York in a total vote of over 10,000,000, in favor of Grover Cleveland, the Democratic candidate. For over twenty years the administration had been in the hands of the Republicans, who, having now been shut out for four years, are very anxious to return to the executive power. The administration of Mr. Cleveland cannot be charged with any serious blunders or disastrous policies. The President has shown himself an executive of no ordinary ability. But on the whole, the country is to be congratulated on the return to power of a party who will pursue a vigorous policy, and do much to strengthen the rather waning prestige of the nation in its foreign policy.

To our people and work the result will have a deep significance, as the National Reform movement, having in charge the enactment of Sunday legislation, has much more to hope for from the Republican party. For many years we have anticipated the enforcement of laws oppressive to those who "keep the commandments of God" in fulfillment of the prophecy of Revelation, chapters thirteen and fourteen. Already such a law has been introduced into Congress, and the change of administration now assured will certainly favor the popular movement for stringent Sunday laws.

It is history repeating itself over and again, a popular and powerful religious element seeking the aid of the arm of civil power to enforce those dogmas which cannot be sustained by the Scriptures.

The Home Circle.

TRIP LIGHTLY.

TRIP lightly over trouble, trip lightly over wrong;
We only make grief double by dwelling on it long.
Why clasp woe's hand so tightly? why sigh o'er blossoms
dead?

Why cling to forms unsightly? why not seek joy instead?

Trip lightly over sorrow; though all the day be dark,
The sun may shine to-morrow, and gaily sing the lark;
Fair hopes have not departed, though roses may have fled;
Don't ever be down-hearted, but look for joy instead.

Trip lightly over sadness, stand not to rail at doom;
We've pearls to string of gladness on this side of the tomb.
When stars are nightly shining, and the heaven is overhead,
Encourage not repining, but look for joy instead.

—Sel.

HOME VS. BILLIARDS.

"ALBERT, I wish you would let me have seventy-five cents."

Kate Landman spoke carefully, for she knew that her husband had not much money to spare; yet she spoke earnestly, and there was a world of entreaty in her look.

"What do you want seventy-five cents for?" asked Albert.

"I want to get some braid for my new dress."

"I thought you had all the material on hand for that."

"So I thought I had; but Mrs. Smith and Mrs. Thompson both have a trimming of braid upon theirs, and it looks very pretty. It is very fashionable, and adds much to the beauty of a dress."

"Plague take these women's fashions! Your endless trimmings and thing-a-ma-jigs cost more than the dress is worth. It's nothing but shell out money when a woman once thinks of a new dress."

"I don't have many new dresses. I do certainly try to be as economical as I can."

"It is a funny kind of economy, at all events. But if you must have it, I suppose you must."

And Albert Landman took out his wallet and counted out the seventy-five cents; but he gave it grudgingly, and when he put the wallet back into his pocket he did it with an emphasis which seemed to say that he would not take it out again for a week.

When Albert reached the outer door, on his way to work, he found the weather so threatening that he concluded to go back and get his umbrella, and upon re-entering the sitting-room he found his wife in tears. She tried to hide the fact that she had been weeping; but he caught her in the act, and asked her what it meant.

"Good gracious!" remarked the husband, "I should like to know if you are crying at what I said about the dress?"

"I was not crying at what you said, Albert," replied Kate, tremulously; "but you were so reluctant to grant me the favor. I was thinking how hard I have to work. I am tied to the house, and have many little things to perplex me; then, to think—"

"Pshaw! What do you want to be foolish for?"

And away started Albert Landman a second time, but he was not to escape so easily. In the hall he was met by his daughter Lizzie, a bright-eyed, rosy-cheeked girl of ten years.

"O papa, give me fifteen cents."

"What?"

"Oh, I want fifteen cents. Do please give it to me."

"What in the world do you want with it? Are they changing school books again?"

"No, I want to buy a hoop. Ellen Smith has got one, and so have Mary Ruck and Sarah Allen. Mr. Grant has got some real pretty ones to sell. Can't I have one?"

"Nonsense! If you want a hoop, go and get one off some old barrel. I can't afford to buy hoops for you to trundle about the streets."

"Please, papa."

"No, I tell you."

The bright, blue eyes filled with tears, and the child began to sob. Albert Landman hurried from the house with some very impatient words upon his lips.

This was in the morning. At noon, when he came home to his dinner, there was a cloud over the household. His wife was quiet, and even little Lizzie, usually gay and blithesome, was sad and silent.

But these things could not last long in that household; for the husband and wife loved each other devotedly, and were at heart kind and forbearing. When Albert came home to his supper, Kate greeted him with a kiss, and in a moment sunshine came back; and had the lesson ended there, the husband might have fancied that he had done nothing wrong, and

that the cloud had been nothing but the exhalation of domestic ferment, for which no one was particularly responsible, and he might likewise have cherished the conviction that women's fashions were a nuisance and a humbug, as well as a frightful draft upon a husband's pocket.

After tea Albert did a few chores around the house, and then he lighted a cigar and walked out. He had gone but a short distance when he met Lizzie. In her right hand she dragged an old hoop, which she had taken from a dilapidated flour barrel, while with her left she was rubbing her red, swollen eyes. She was in deep grief, and was sobbing painfully. He stopped her and asked what was the matter.

She answered, as well as her sobs would let her, that the other girls had laughed at her, and made fun of her old hoop. They had nice, pretty hoops, while hers was ugly and homely.

"Never mind," said Albert, patting the little one upon the head (for the child's grief touched him), "perhaps we'll have a new one some time."

"Mayn't I have one now? Mr. Grant's got one left—oh! such a pretty one."

The sobbing had ceased, as the child caught her father's hand eagerly.

"Not now, Lizzie—not now. I'll think of it."

Sobbing again, the child moved on toward home, dragging her old hoop after her.

At one of the stores, Albert Landman met some of his friends.

"Hello, Albert! What's up?"

"Nothing in particular."

"What do you say to a game of billiards?"

"Good; I'm in for that."

And away Albert went to the billiard hall, where he had a glorious time with his friends. He liked billiards. It is an interesting game, and the keeper of the hall allowed no roughs on his premises.

They had played four games. Albert had won two and his opponent two.

"That's two and two," cried Tom Piker. "What do you say to playing them off, Albert?"

"All right; go ahead," said Albert, full of animation.

And so they played the fifth game, and he who lost was to pay for the five games. It was an exciting contest. Both made capital runs, but in the end Albert was defeated by three points, and, with a little laugh, he went up to settle the bill. Five games, at twenty cents a game, just one dollar. Not much for such sport; and he paid out the money with a grace, never once seeming to think that he could not afford it.

"Have a cigar, Tom?"

"Yes."

They lighted their cigars, and then sauntered down the hall to watch the others play.

Albert soon found himself seated over against a table at which some of his friends were playing, and close by stood two gentlemen, strangers to him, one of whom was explaining to the other the mysteries of the game.

"It is a healthy pastime," said he who had been making the explanation, "and certainly it is one which has no evil tendency."

Albert heard the remark very plainly, and he had a curiosity to hear what the other, who seemed unacquainted with billiards, would say.

"I cannot, of course, assert that any game which calls for skill and judgment, and which is free from the attendant curse of gaming, is of itself an evil," remarked the second gentleman. "Such things are only evil so far as they excite and stimulate men beyond the bounds of healthy recreation."

"That result can scarcely follow such a game," said the first speaker.

But the other shook his head.

"You are wrong there. The result can follow in two ways: It can lead men away from their business; it can lead men to spend money when they have not got it to spare. Whenever I visit a place of this kind, I am led to reflect upon the most strange and prominent weakness of humanity as developed in our sex. For instance, observe that young man who is just settling his bill at the desk. He looks like a mechanic, and I should say from his manner, and from the fact that he feels it his duty to go home at this hour, that he has a wife and children. I see by his face that he is kind-hearted and generous, and I should judge that he means to do as near right as he can. He has been beaten, and he pays one dollar and forty cents for a recreation of some two hours' duration. If you will observe, you will see that he pays it freely, and pockets the loss with a smile. Happy faculty! But how do you suppose it is in that young man's home? Suppose his wife had come to him this morning and asked him for a dollar to buy some trifling thing, some household ornament, and suppose his little girl put in a plea for

forty cents to buy a paper and picture-book with, what do you think he would have answered? Of fifty men just like him, would not forty and five have declared that they had not the money to spare for any such purpose? And, moreover, they would have said no, feeling that they were telling the truth. Am I not right?"

"Upon my word," said the man who understood billiards, "you speak to the point. I know that young man who has paid his bill, and you have not misjudged him in a single particular. And what is more, I happen to have a fact at hand to illustrate your charge. We have a club for an excellent literary paper in our village, and last year that man was one of our subscribers. This year he felt obliged to discontinue it. His wife was very anxious to take it, for it had become a genial companion in leisure moments; but he could not afford it. The club rate was one dollar and fifty cents a year."

"Aye, and so it goes," said the other gentleman. "Well, that man's wife may be wishing this very moment that she had her paper to read, while he is paying almost its full price for a year, for what? And yet, how smilingly he does it. Ah! those poor, sympathizing wives! How many clouds often darken upon them from the brows of their husbands when they ask for trifling sums of money, and how grudgingly the mite is handed over when it is given. What perfect floods of joy that dollar and forty cents might have poured upon the household of that unsuccessful billiard player. Ah! it is well for such wives and children that they do not know where the money all goes."

They had finished at the nearest table. The two gentlemen moved on, and Albert Landman arose from his seat, and left the house. Never before had he had such thoughts as now possessed him—he had never dwelt upon the same grouping of ideas. That very morning his own true, faithful, loving wife, had been sad and heart-sick, because he had harshly and unkindly met her request for a small sum of money. And his sweet Lizzie had crept away home almost broken-hearted for the want of a simple toy, such as her playmates possessed. And yet the sum of both their wants did not amount to as much as he had paid away that evening for billiard playing.

Albert Landman wanted to be an honest husband and father, and the lesson was not lost upon him. On his way home he stopped at Mr. Grant's and purchased the best and prettiest hoop to be found, with a red, white, and blue driving-stick, and in the morning, when he beheld his child's delight, and had received her grateful, happy kisses, the question came to his mind: Which was the best and happiest result; this, or the five games of billiards? The hoop cost thirty cents. He could play two games of billiards less, and be the absolute gainer of ten cents by the pleasant operation.

A few mornings after this, as Albert arose from the breakfast table, he detected an uneasy, wistful look upon his wife's face.

"Kate, what is it?"

"Albert, could you spare me half a dollar this morning?"

Out came the wallet, and the money was handed over with a warm, genial smile.

What! tears at that? Was it possible that she had been so little used to such scenes on his part that so simple an act of loving-kindness thus affected her?

How many games of billiards would be required to secure such satisfaction as Albert carried with him that morning to the shop!

A very simple lesson, is it not? But how many may gain lasting profit by giving heed to it!—Sel.

PHILOSOPHY OF COOKING.

THIS subject contains an epic poem; for upon the cooking in our families depends in a large measure the mental and physical health of its members. With poor cooking comes poor digestion, followed sooner or later by dyspepsia, with its attendant train of evils. In the sad dyspeptic we often see the ultimate result of poor cooking; sometimes one or two generations remote, but nevertheless true.

The question that now arises is, Whence is the saving power to come? Hardly from the physician, for his skill and power are but limited to stay the growing evil. From whom, then, shall we expect salvation? I answer, From the daughters of our land. When they shall bring their fine brain of quick intelligence into the work of healthful cooking, a decade of years will not have passed before a change for the better will be noticed. With many it is "not a little wine for thy stomach's sake," but, "Eat whatever is set before thee, asking no questions for conscience' sake."

I would censure no one, but am moved to speak with

earnestness upon this subject. Whether a young lady leaves school with a definite life-purpose or not, in nine cases out of ten, if one-half the time and thought were given to healthful cooking that are now given to fancy work in its multitudinous varieties, the human race would doubtless be greatly benefited thereby. "But," I hear some impulsive Miss exclaim, "I have tried and tried, and cannot get good bread, the witches are in my sponge;" and indeed it may seem thus to you; but investigate a little—find out the secret place wherein the "witch" abideth. If you are persevering, never fear; in the light of this nineteenth century you will exorcise the evil genius. Have you not learned in your philosophy and chemistry that there is no effect without a cause? Find out the cause of a hundred at present mysteries to you concerning domestic cookery, and observe the effect.

But little faith is to be placed in the assertion that some people have a "knack" for cooking. If so, it has been acquired by years of practice and observation. I am no enthusiast upon the question; but since the daughters must soon glide into the place of the mothers, and follow in this round of duties, how important, how essential, that this underlying stratum of the family happiness—good, healthful cooking—be well understood.—*L. Eugenie Eldridge, in Good Housekeeping.*

THE BEAUTY OF SIMPLICITY.

NEXT to suitability, I say, let there be simplicity. John Newton, giving advice to a lady, said, "Madam, so dress and so conduct yourself that persons who have been in your company shall not recollect what you had on." This counsel, if followed, would lead to quite a different style of dress from that which is far too prevalent now. Simplicity seems banished, and we are forcibly reminded of the description given by Isaiah of the attire of women in Jerusalem in his days. The description is given in the third chapter of his prophecies. There is a pretty fable of the angel and the rosebud which conveys the very lesson I am seeking to enforce. It is said that "the angel who takes care of the flowers, and sprinkles upon them dew in the still night, slumbered on a spring day in the shade of a rose bush. When he awoke, he said, 'Most beautiful of my children, I thank thee for thy refreshing odor and cooling shade. Could you now ask any favor, how willingly would I grant it!' 'Adorn me, then, with a new charm,' said the spirit of the rosebud, in a beseeching tone. So the angel adorned the loveliest of flowers with simple moss. Sweetly it stood there in its modest attire, the moss-rose, the most beautiful of its kind." So the costliest ornaments are often the simplest; and it will be generally found that simplicity characterizes the highest refinement. Hence, never allow fashion to triumph over your common sense or your good taste. Do not comply with the reigning modes at the expense of simplicity and suitability.—*The Quiver for October.*

A HUMORIST PLAYING AT PHILOSOPHY.

JOSH BILLINGS has gone so far as to intimate that he would not give a dime to know what Bob Ingersoll thinks of the mistakes of Moses, but that he might be induced to give as much as a whole dollar to know what Moses thinks of the mistakes of Bob Ingersoll, or "words to that effect." He gives us the following paragraphs, which would be just as pungent if the orthography and syntax were conformed to the standards:—

"Did you ever hear of a man's renouncing Christianity on his death-bed and turning infidel?"

"Gamblers and freethinkers haven't faith enough in their profession to teach it to their children.

"No atheist, with all his boasted bravery, has ever dared to advertise his unbelief on his tumestun.

"It is a statistikal fakt that the wicked work harder to reach hell than the righteous do to reach heaven.

"I notiss one thing; when a man gits into a tite spot, he don't never send for his friend the devil to help him out.

"I'd rather be an idiot than an infidel; if I am an infidel, I have made myself one; if an idiot, I was made one.

"I never saw a freethinker yet who didn't believe a hundred times more nonsense than he can find in the Bible ennywhere.

"It is alwus safe to follow the religious belief that our mother taught us; there never wuz a mother yet who taught her child to be an infidel."

WHEN you preach politeness and propriety to your children, remember to practice these virtues yourself.

Useful and Curious.

A PAPER chimney has been constructed in Breslau, Germany, fifty-four feet in height. It is built of solid blocks of paper, joined together with a special cement. The chimney has the advantage of being not only non-inflammable, but by the nature of the material quite secure from lightning.

THE proposed stupendous plan of supplying the city of Liverpool with water involves the removal of a whole Welsh village, including woods, cottages, churches, etc., this immense space to be devoted to a reservoir four and one-half miles long by half a mile to a mile broad, and eighty feet deep. There are to be three lines of pipe, each sixty-eight miles long, with filtering beds and secondary reservoirs, and the cost of the aqueduct alone is estimated at £3,000,000.

ONE of the great undertakings of modern engineering science is in course of progress. It is the ship canal, which is now being constructed between Liverpool and Manchester. The magnitude of the undertaking will be at once understood by those of our readers who have made the journey to London via the Suez Canal, which is twenty yards in the bed; but the canal now being made for the special benefit of England's great cottonopolis will have a bed of forty yards. In other words, it will be twice the width of the Suez Canal, and will have a low-water depth of twenty-six feet. When this colossal enterprise is completed, some of the largest ships afloat, together with great ocean steamers, will be able to go up the quiet waters of the canal and dock at Manchester more quickly and easily than they could go up the Mersey and dock at Liverpool.—*Sel.*

POOL OF BETHESDA.

ANOTHER relic of the far-away past is reported to have been discovered in Palestine; this is no less than the Pool of Bethesda, which Mr. James Glaisher, chairman of the Executive Committee of the Palestine Exploration Fund, writes to the *Times* to say that Herr Conrad Schick has found. Recently certain works of Algerian monks revealed a large tank cut in the rock, with twenty-four steps leading down into it, and now Herr Schick has discovered a "sister pool, lying end to end, sixty feet long, and of the same breadth!" If, therefore, each side of the twin pools had a portico, and there was one in the wall of separation, we get the pool with five porches, which Bethesda had. Thus one after another are sites mentioned in Holy Writ being verified.—*London Nonconformist.*

EARLY DAYS OF RAILROADING.

WHEN we picture the surroundings of the traveler upon railways during the first ten or fifteen years of their existence, we find his journey was not one to be envied. He was jammed into a narrow seat with a stiff back, the deck of the car was low and flat, and ventilation in winter impossible. . . . The springs of the car were hard, the jolting intolerable, the windows rattled like those of the modern omnibus, and conversation was a luxury that could be indulged in only by those of recognized superiority in lung power. The brakes were clumsy and of little service. The ends of the flat bar rails were cut diagonally, so that when laid down they would lap and form a smoother joint. Occasionally they became sprung; the spikes would not hold, and the end of the rail with its sharp point rose high enough for the wheel to run under it, rip it loose, and send the pointed end through the floor of the car. This was called a "snake's head," and the unlucky being sitting over it was likely to be impaled against the roof. So that the traveler of that day, in addition to his other miseries, was in momentary apprehension of being spitted like a Christmas turkey.

SOMETHING ABOUT RUSSIA AND HINDUSTAN.

THOUGH much of its territory has a rigorous and long winter, Russia, in population, in resources, and in military prowess ranks high among the nations of the earth. Its population at the close of 1885 reached the enormous figure of 108,787,235. This population is not massed in cities, and St. Petersburg, Moscow, Warsaw, and Odessa are the only ones containing more than 200,000 inhabitants. Russian women do two-thirds of the work in the country. In the farming

districts there are vast wheat, oat, and hay fields, and in the harvest season women with their short dresses and long pieces of cloth to cover the head and neck, largely outnumber the men. They work from daylight till dark, which at that time of year is eighteen hours. Compare this with Hindustan. That country with 1,382,534 square miles of territory teems with a population of 253,891,821. According to the last census, ten millions of acres of tillable land have not yet been cultivated, and there are one hundred and twenty million acres returned as waste lands.

THE ELEPHANTS OF AN INDIAN PRINCE.

Now we saw without his drapery, the elephant which had borne our howdah. He was very large, though not so tall as Jumbo, and had been captured when he was a wild little calf, and given to the Maharajah's great-grandfather, then a boy, and the elephant had been for nearly one hundred years the pride and pet of the stable and menagerie; no wonder that he was as much at home with the Maharajah and his keepers as our most docile animals are with us. In being groomed he was first lathered with soap, and then scraped and brushed by strong-armed men and sprayed off with a fire-hose, enjoying his bath with all his might; for at the end he was allowed a plunge in a deep river or pond, where he swam about for hours under water, with only the tip end of his trunk coming up to the surface for air, and this bit of a trunk, skimming along, looked not bigger than a small frog on his travels, though there must have been a pretty big swirl underneath the wave.

He came and went at will without a keeper, and after being shown to us, and taking some tea cakes very gently from our hands, he trotted off alone when he was bidden across the fields and under the palm-trees, to his stable three miles distant.

An elephant fight now promised much excitement, if the natives were to be believed.

The great creatures, stripped of all trappings and made ready to fight by having their tusks cut off short, were brought, two by two, into a wide open field. When let go, they ran at each other, head foremost, with their trunks in the air. The fights were very stupid, being simply a huge game of "push heads which is the toughest," where the stronger won and then drove the weaker off the field. They seemed good-natured, and also to enjoy the game.

Some ten or twenty other elephants looked on, apparently interested and amused, until one very strong, active elephant among the fighters ran after his vanquished antagonist with the evident intention of striking at his trunk, when all the other elephants became excited, and constituted themselves a company of umpires, and set up such an indignant moaning that the keeper interfered.

We saw one beautiful elephant who was born in the Prince's province and had never seen a jungle, but had grown up in the pasture and stable, like any other cow. When she came to see us, her own little calf paced by her side. The calf was the little counterpart of the cow, and was a very pretty creature, whom one would like for a pet. She wore draperies and frills and gold lace like her mother, with ear-rings which nearly reached to the ground, and gold bangles. She walked jauntily along, "toeing out," stiffening her knees, and holding her chin down in the most approved manner. When we offered her a bit of sponge cake, she sidled nearer, like a pet lamb, lifted the little finger at the end of her trunk, and examined the cake daintily before taking it; and apparently never having seen any like it before, she turned toward her mother with a questioning look. The mother elephant seemed puzzled. She walked toward us with an expression of hesitating, anxious curiosity in her small, knowing eyes, as one may see any cow do. She held out her trunk for the cake, and the little one dutifully gave it to her, whereupon the mother turned it over carefully, then held it up and looked at us as if for an explanation. We motioned toward the little one, to whom she promptly returned it, and then looked on contentedly while the calf enjoyed the tidbit.

This indulgence on our part seemed to gain the mother elephant's confidence, for she began showing off her offspring with unmistakable pride. She pushed the little one toward us, and turned it round and round with her great trunk. When the calf demurred, she coaxed and caressed her. The cow was evidently vain of the calf's finery, and encouraged that spoiled elephantling to flaunt her furbelows and tinkle her ear-rings. She drew our attention to the big, little fat legs of the beauty, and finally wound her trunk affectionately round the small neck, lifted the little head, and showed us the beginning of her baby's first tusk.—*Wide Awake.*

Bible Echo and Signs of the Times.

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

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IS THE WORLD BECOMING BETTER?

THIS is a very practical question. It is discussed, pro and con, from many standpoints. But that which is most likely to direct the minds of men to a conclusion is the preferences which have been formed by preconceived opinions, and passing events are easily brought to conform to the latent wish of the heart. No real Christian or philanthropist can for a moment "rejoice in iniquity." If any theory a man may hold leads him to decry that which is really good, and exalt the evil, and to rejoice in its consummation because it confirms his vaunted pessimism, and fulfills his gloomy predictions, he justly gains the name of a croaker. He is an enemy to society. Whatever weight his influence may have is cast on the wrong side.

On the other hand, he who closes his eyes to the real conditions which exist in society, preaches smooth things, daubs with untempered mortar, and sings the soothing songs of peace and safety, while the people dream of security on the very verge of danger,—he not only sins against his own soul, but inflicts infinite wrong upon others who listen to his words. Both of these classes are mentioned in the Scripture with disapprobation. A severe punishment awaits the watchman who allows the sword to come unannounced upon the people.

The practical bearing which the question, Is the world becoming better? has is not difficult to perceive. The affirmative and negative answers to this query each furnish active support to a theory. And these two theories are, if possible, more directly opposed to each other than the answers referred to. One theory is that of the temporal millennium, or the conversion of the world and the reign of Christ's kingdom for one thousand years before the final Judgment. The advocates of this theory believe that the world is now entering upon this period; that the age of knowledge and advancement now present marks the golden era of the world's history, and there is now before the world a long period of restful and quiet peace and prosperity, when vice and crime, wrong and oppression, will cease. And if the world is becoming better by rapid progress, it is an evidence of the truthfulness of this position.

On the other hand, we have the doctrine of Christ's second and soon coming; and that the thousand years will succeed this grand event and the resurrection of the righteous, and precede the resurrection of the wicked. And the Bible, in speaking of this event, frequently alludes to the days just preceding it in terms which indicate a very different state of affairs from that which is contemplated by those who hold the view that the temporal millennium is dawning. Paul says that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers," etc. 2 Tim. 3:1-5. Again he says of the last days, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. Our Saviour distinctly taught that the last days would be as the days before the flood, and as the days of Sodom; and raised the question, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" as though true faith would be exceedingly scarce.

It is therefore evident that if the world is growing better, we are not in the last days, or these predictions of the Saviour and Paul, and many more which might be adduced, are totally wrong.

But the fact is that all this talk about the conversion of the world may be regarded as one of the signs of the times which characterize the last days. The apostle Paul says, "For when they shall say, Peace and safety, then sudden destruction cometh upon them." Peter writes, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The Saviour speaks of the "evil servant" who will say,

"My Lord delayeth his coming," and begin to smite his fellow-servant. Many other scriptures indicate that in the last days a great deception will prevail, having for its basis a peace-and-safety cry, the effect of which will be to turn people away from the truth unto fables, and to blind their eyes so that the great day will come upon them unawares. These scriptures are abundantly fulfilled before our eyes. The doctrine of the soon coming of the Saviour is scoffed and ridiculed in high and low places. Those who are teaching it are smitten with reproach and words of scorn from their fellow-servants who proclaim the rapid conversion of the world and prophesy of peace.

We cannot rely upon statistics alone to decide this question of the world's progress. The bare fact of the increase or decrease of crime would not decide the direction of the current. We must rather inquire, Is the present generation more or less faithfully living up to its privileges than past generations? Has the knowledge, liberty, and advancement conferred upon our age resulted in a corresponding promotion of the glory of God? Or are many of these great advantages which we enjoy being diverted to the service of Satan and the glorification of selfish men? Considering the blessing we have, this generation ought to live very near to God; and some of its people do. But there is no call for hesitancy in declaring that this is far from true of the vast majority.

It cannot be denied that the distance between the church and the world has been lessened by many degrees since the days of John Wesley and George Whitefield. This might have been done either by the world coming up to the true standard, or by the church lowering her standard to meet the world. And this change has been brought about by the latter plan. Plainness and modesty of apparel, humility, simplicity of faith and worship, the cross of Jesus, the denial of self, honesty, and integrity, brotherly love, the fear of God, and the power of godliness,—where are they? Has the church succeeded in engraving these principles into the lives of worldlings? Ah, no. They are things of the past, cherished only by a few. While the very elements of worldliness, the love of the world, "the lust of the flesh, and the lust of the eyes, and the pride of life," pleasure seeking and laudation of self, engross, very largely, the attention of the professed Christian churches, many of her ministers are "daubing with untempered mortar," and "healing the hurt of the daughter of my people slightly." When religion is deprived of the fundamental principles of cross-bearing and self-denial, it loses at once its saving power and its offensiveness to the world. When we say that such is the state of religion to-day, we speak of it as held by the body and mass of professors, and not of the devout exceptions which we find in individuals in all churches.

The missionary efforts in foreign fields have developed heroic and intense devotion upon the part of many who have gone forth to heathen lands; and in some respects considerable has been accomplished. The gospel has thus been "preached to all the world for a witness to all nations," and this was necessary before the end should come. But as for converting the heathen world, the few who have nominally been brought under Christian influences, not to say converted, are but as a drop of a bucket to the many millions yet in error. Vice and crime have crowded in their forms until it may be seriously questioned whether in the principal mission fields the devil has not made more progress than the gospel, and if the people are not laboring under heavier and more deadly curses than when they were in their native simplicity. This is not true in all cases, and where it is true neither the gospel nor the missionaries are chargeable with the great calamity.

If we look outside of the church into the state of society, read the annals of crime and oppression, of moral corruption which taints the very atmosphere, we have but little reason to boast of our times. It is a great blessing to Australian society that we have not free access to the details of awful deeds which are placed continually before the readers of our home papers through the associated press dispatches and other means of collecting news. It is not pleasant to allude to them. For our part we believe we have come to the time of which it is said: "Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

While we have a warm sympathy for all who love and serve God in sincerity, and are laboring for the good of souls in any capacity, still we would that our fellow-men could see where we stand, and prepare for that day which will reveal the Son of God coming to claim his own. That day hasteth greatly; it is nigh at hand.

DID THE PENTECOST OF ACTS 2 OCCUR ON THE FIRST DAY OF THE WEEK?

THE affirmative of this question is used by those who labor to support the sacredness of that day. But if it did so occur, it would not afford an adequate reason for setting aside an express command of God, and substituting the observance of a day never taught by sacred precept or example. But we answer the question in the negative. The other side of the question is solely based upon the establishment of the feast of pentecost in these words: "Even unto the morrow after the seventh Sabbath shall ye number fifty days." Lev. 23:16. This seems very plain, at a casual glance, that pentecost would always occur on the first day of the week. But there is a fundamental error in supposing that the word sabbath always means the weekly Sabbath, the seventh day. The time for the "celebration of the feast of weeks," or pentecost, was definitely fixed upon a certain day of the year and month. And since the weekly cycle is not an aliquot part of a year, it would occur upon any one day of the week only at an interval of several years.

On the fourteenth day of the month Abib at even was the passover to be eaten. The fifteenth day the feast of unleavened bread began, and continued seven days. The first day and the seventh day of this feast were to be days of holy convocation and rest. Ex. 12; Lev. 23; Num. 28, etc. These and other ceremonial days of rest were called "sabbaths." Lev. 16:31; 23:32, 39. On the morrow after the first of these sabbaths they were to offer the wave sheaf, and on the same day they were to offer to the Lord a lamb without blemish. Lev. 23:12. At the time of our Saviour's passion, the passover was eaten on Thursday evening. The following day was a high day, and the Lamb of God was offered, and counting forward thence fifty days will bring us to the seventh day as that upon which pentecost occurred that year. Dr. Adam Clarke says on Lev. 23:15, "Ye shall count unto you seven sabbaths." That is, from the sixteenth of the first month to the sixth of the third month. These seven weeks, called here sabbaths, were to be complete and the next day, the fiftieth, we call pentecost.

A note in Smith's Bible Dictionary, Art. Pentecost, says: "It has been generally held that the Sabbath here [Lev. 23:15] is the first day of holy convocation of the passover, the fifteenth of Nisan [or Abib]. Some have made the Sabbath here—the seventh day. . . . But Bähr proves from Josh. 5:11 and Lev. 23:14, that the omer was offered on the sixteenth of Nisan."

Horatio B. Hackett, D. D., Professor of Biblical Literature in Newton Theological Institute, says: "It is generally supposed that this pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday."—*Commentary on Acts*, pp. 50, 51.

THE HALF-PENNY.

S. N. H.

A story is told of a Quaker, which I have somewhere read, and will here give the substance of. There was a clergyman who was pastor of a church, in the vicinity of which lived some Friends who had not the opportunity of meeting among themselves on Sunday. The minister, feeling that it would be well to have all residing in his parish in attendance at the service, called on a leading Friend and asked him to attend services on Sunday. He received the reply that the Quaker had no desire to attend worship where those engaged in it were not led by the Spirit. "But," said the minister, "how do you know that we do not worship in the Spirit?" "Because," said the venerable man, "thee writes out thy sermon, and thee reads it; so there is no opportunity for the Spirit to lead thee." The minister replied, that, while it was true that he wrote out his sermons, that did not prevent his preaching in the Spirit. He was anxious that the Friend should attend the service once at least, to see if he did not preach in the Spirit.

Finally an arrangement was entered into that he would attend the service, providing the minister would preach from a text given him at the moment of preaching. The hour arrived, and as the minister was ascending the pulpit, a paper was passed to him upon which was written, "Nine and twenty knives." The text was taken at once, and the clergyman turned to Ezra 1:9, and began his discourse. He dwelt largely on Scripture examples, showing how particular God is in all of his requirements, and that the least deviation from his law will receive a just reward for unfaithfulness. He argued that those who came the nearest to the Lord would partake of the same

Spirit, and be as particular to do all that God required. They would watch with jealous care all that had been consecrated to his service. He then brought forward the expression in the text to illustrate the subject. Israel had been in Babylon, with their harps hung on the willows, as they could not sing the songs of Zion in the land of captivity. But the time came, in the providence of God, when they were restored to their freedom, and they then showed their faithfulness by gathering up all the consecrated articles that seventy years before had been taken from the temple.

The principle involved in this is a true one, and it is seen manifested in those who feel the importance of keeping the commandments of God. Connected with the truth of God for these times, the Sabbath of the fourth commandment stands the most prominent. It is the dividing line between the people of God and the world. There are many truths connected with the Sabbath reform that to many seem at first to be of little importance perhaps; but when the law of God is taken into the heart, these truths shine out with new lustre. If the Sabbath of the fourth commandment is observed while the conscience is not enlightened by these special truths, there is something lacking in the character of the individual. But when the law of God takes full possession of the heart, these special truths come to light, and the mind and conscience are illuminated.

Not long since a Bible-reading was given to a person here in London who had embraced the Sabbath, presenting the subject of the tithing system. No words were said; but a few days afterwards the person brought to the "Chaloners" one pound two shillings and seven pence half-penny. It is not because of the magnitude of the sum that we mention this, nor because there was anything marvelous in the paying of tithes, but it is for what the half-penny revealed. It showed that there was a conscientiousness in the matter, that it was designed fully to meet the requirements of God.

It is in being particular in the little things that the true character is exhibited. He that is faithful in that which is least, will be faithful also in that which is much. He that is unfaithful in the least, will also be unfaithful in much. The person who would steal a small amount, just because it is small, exhibits a trait of character which will have to be changed before the Lord can work for him. It is the principle in all of these matters that God looks upon. He that neglects small matters because of their smallness, is unfitted to be trusted with greater responsibilities.

It was apparently a small matter for Adam and Eve to partake of the forbidden fruit in the garden; but the consequences showed that the violation of God's law was not so insignificant an act. Even the smallest acts help to form the character; and it is the law of God that elevates man, and instructs in the way of righteousness.

THE CALIFORNIA CAMP-MEETING.

S. N. H.

We left London, England, for the United States, the 22nd of August, arriving the 1st of September. After spending two weeks in the Eastern States, we came to California to attend the camp-meeting held at Oakland.

It is well understood that in the United States, during the summer season, camp-meetings are very common. They are held by the different Conferences throughout the country, and vary in attendance according to the number of members of the several Conferences.

California is, in some respects, one of the most prosperous of the American Conferences. It may be interesting to the readers of the ECHO to know something of the history of the cause in this State. In 1868 on the 19th of July, J. N. Loughborough and D. T. Buerdeau, two missionaries from the East, landed in San Francisco. They commenced labor much as the work commenced in Australia; and in ten years from the time that they first arrived in California, the number of believers had increased to some less than a thousand.

In 1873, the publication of the *Signs of the Times* was commenced upon the Pacific coast as a missionary paper. The circulation of this paper at one time ran as high as twenty-five thousand weekly; at the present time it is about one-half that number. In 1875 a corporation was formed for the building of the Pacific Press. The capital stock was then small, about £6,000. From that time the cause has had a steady and rapid growth. As the interests of the work increased, more land was purchased, and new buildings erected and furnished with new machinery, until now the institution

stands without a rival, it being the largest and best equipped printing and publishing house on the Pacific coast. The aggregate floor space in the several buildings devoted to the business of the Association amounts to over 50,000 square feet, and about one hundred and fifty hands are employed in the several departments.

Last year the company was re-incorporated, and the stock increased to £40,000, and a large, new building, 70x100 feet, erected, specially adapted to all the wants of the publishing house. They have various processes in the engraving department for making illustrations, such as "zincographs," "wood engraving," "artotypes," "helio-types," "photo-gravures;" and the various styles of photo engraving, such as "steel stipple," "mass type," "half tone," and "Ives process."

There are at the present time between two and three thousand observing the Sabbath in this Conference. These are in different portions of the State, numbering in all about forty societies or congregations. In the Conference this year, there are about seventeen ministers, eight licentiates, and fifteen Bible-workers; they also have four city training missions.

It was California that first took special interest in the islands of the Pacific. One man in this Conference, a few months since, purchased a sailing vessel to be devoted to missionary purposes, visiting the islands of the sea, carrying workers to the different islands and also publications. It is expected, however, that the General Conference will repay him a portion or all of the means thus invested.

On the camp-ground this year, there were about 185 tents. The large preaching pavilion was 100x150 feet in size. There were other large tents, which were occupied at different stated intervals for different meetings. At these camp-meetings, special attention is paid not only to labor for the adults who come to the encampment, but also for the youth and children. There were regular daily services, consisting of a general testimony meeting at 5:30 in the morning; at the same time a youths' meeting was held at a different place. Breakfast at 7; at 8 o'clock there was family worship in all portions of the camp. The children met by themselves in four different places, where their meetings were conducted by proper persons. At 9 A. M. there was usually a business meeting of some of the organizations connected with the church. At 10:30 A. M. Bible-readings were held in seven or eight different places. There were four classes; one for the general public and those who had newly come into the faith, another for those who are learning to hold Bible-readings, another for the licentiates and those desiring to go into the field to labor, and one in the Scandinavian tongue. At 12 o'clock there was a consultation meeting for the workers, as to the best methods of labor, Dinner at 1 o'clock. At 2:30, preaching. Another meeting for children was held at 4 o'clock. Many attended who were not of our people on Sunday. At 4:30 there was a meeting held in the Scandinavian language; from 5 to 7 o'clock various committees that had been appointed at these business meetings were attending to their work. Preaching again at 7:30. One week previous to the camp-meeting, there was what was called a "workers' meeting," from Sept. 12 to 20; then came the regular camp-meeting, which continued until Oct. 2. A general interest was manifested by those not of our faith who attended the evening meetings.

The Sabbath-school was an interesting feature. There were three divisions with eighty-five classes in the senior division, eleven in the intermediate, and twenty-six in the primary. The preaching was mostly of a practical nature, excepting that which dwelt upon the prophecy relating to the change of the Constitution of the United States, which would bring persecution upon the people of God for not observing the first day of the week as a religious institution. The same spirit that would enforce Sunday observance in the old countries of Europe and England and in the colonies, also exists here in the United States, those who favor it little realizing that when such a law is passed it will bring persecution. Several discourses were given bearing upon this subject, and as a result much enthusiasm was awakened.

The meeting, taking it as a whole, was one calculated to accomplish much good. The blessing of God seemed to rest upon the people at times in a very large measure. There was much searching of heart, and an earnest desire was manifested to draw near to God, where his blessing could rest in a large measure upon those who enter the field as workers. The meeting closed on Tuesday, Oct. 2; the city of tents was soon taken down, and our brethren left for their homes, feeling much encouraged by this annual meeting.

Besides this general meeting, three other camp-meetings,

more local in their nature, are held in this Conference. We could only wish that our brethren in the colonies could have been present to take in the nature and magnitude of our work. We earnestly hope, and confidently expect, that the time is not far distant when such meetings will be held by observers of the seventh day in Australia and New Zealand. Those who attend come prepared to live in tents during the time of the meeting, and this time is exclusively devoted to worshiping God in the manner we have mentioned.

Such meetings existed in the early history of the church; although the people then did not live in tents, as at the present time, Wesley held meetings in the open fields, and nearly all the reformers have done the same. It was quite common among the Waldenses to have large annual meetings in the open air. The Jews also had their annual feasts, when they dwelt in booths from the tenth day of the seventh month to the 22nd. It was thus that the groves were God's first temples, and devoted to his service.

"THINE IS THE GLORY."

E. J. W.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:14-19.

A finer passage cannot be found in any book in the world. It would seem as though Inspiration itself could not use human language to furnish a more magnificent climax. Paul prays for the same thing that we ought to pray for, namely, that Christ may dwell in our hearts by faith, and that so we may be filled with all the fulness of God; and this is nothing less than that we should be able to resist all evil, and to keep it out of our hearts. But how can we do this, seeing we are weak? Why, God will strengthen us with might by his Spirit. But how much might will he give us by his Spirit? "According to the riches of his glory." And so when the Christian approaches the throne of grace that he may find grace to help in time of need, he may remember that all power and glory belong to God; and the thought that his draft upon the supply of strengthening grace will be honored to an amount equal to the inconceivable glory of God, must necessarily tend to make him come with boldness.

The same thought is emphasized in a most wonderful manner by the prophet Jeremiah in his prayer to God for the backslidden Jews. He says: "We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name's sake; do not disgrace the throne of thy glory; remember, break not thy covenant with us." Jer. 14:20, 21.

Surely the prophet must have been filled with the Spirit when he uttered that prayer, else he would not have dared say to the Lord, "Do not disgrace the throne of thy glory." What may we learn from it? Simply this: God's throne is a throne of grace; it is also a throne of glory, and he has promised to give grace "according to the riches of his glory." Therefore if he should fail to impart this full measure of grace to those to whom it is promised, his glorious throne would cease to be a throne of glory; it would be disgraced. What confidence we may have when we remember that God's honor and glory are pledged to the support of those who trust him. What excuse can we have for not overcoming? "For the Lord God is a sun and shield, the Lord will give grace and glory. No good thing will he withhold from them that walk uprightly." Ps. 84:11.

"The Lord will give grace and glory." Grace now and glory hereafter. Yet the measure of grace which he will give is according to the riches of his glory, so that, believing in and loving Christ, whom we have not seen, we may "rejoice with joy unspeakable and full of glory." 1 Peter 1:8. And so, with Christ dwelling in our hearts by faith, being children of God, "to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved" (Eph. 1:6), the trying of our faith will, certainly "be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7.

The words, "thine is the glory," which we utter in the Lord's prayer, are freighted with a glorious hope for the Christian. Even now are we the sons of God, although it is not yet made manifest what we shall be; "but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2.

"The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:16, 17. Glorified together with Jesus Christ! Read the description of the glory of Christ, as Isaiah saw it (Isa. 6:1-10; John 12:40, 41), and then try to realize that the children of God are to be glorified *together with him*. That means that these faces will shine as does Christ's; for he "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:21. Yes; it means that the glory of Christ, from which even seraphim hide their faces, shall be shared by his now despised followers; for the holy prophet has said that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12:3. And Christ himself said that when he shall come, "then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43.

The Christian may feel wearied with the battle, and crushed by anguish either of body or spirit, or both. Then he can recall Paul's words: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. Paul had experienced far more than the ordinary lot of human sorrow. He had been in labors abundant, even in weakness and trembling. He had been in prison many times. Five times he had received from the Jews the full number of stripes that the law would allow; three times he had been beaten with rods; and once he was stoned and left for dead. He had been shipwrecked, had been in perils of robbers, and worst of all, "in perils among false brethren." But he had been permitted to see something of the glory which God has in reserve for those who love him, and he gave it as his deliberate opinion that *all* the sufferings of this life are not worthy to be compared with the glory that shall be revealed in us. Take all the sufferings of this life, and place them in one scale, and place in the other the glory that God has for his children, and the glory would so outweigh the sufferings that no comparison could be made between them. The sufferings could be expressed only by zero. And so the apostle says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and *eternal weight of glory*; while we look not at the things which are seen, but at the things which are not seen." 2 Cor. 4:17, 18.

Of all this we should be reminded when we repeat the Lord's prayer, or indeed, when we pray at all; for that is the true model for all prayers. So the prayer that begins with our Father in heaven, and passes through all the wants of our fallen humanity, closes with a joyful anticipation of the time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; when he shall take to himself his great power and shall reign; and when those who love and serve him shall shine forth as the sun in the everlasting kingdom of glory. And as our hearts contemplate the glorious time when we shall receive the end of our faith, even the salvation of our souls, there is in the joy that we feel a foretaste of the glory that shall be revealed in us, and we exclaim with the prophet, "Even so, come, Lord Jesus."

"A PECULIAR PEOPLE."

J. O. C.

THIS is the term used by the apostle in making reference to the people of God. The word "peculiar" is derived from the Latin *peculium*, meaning property, especially private property. The same original word used in 1 Peter 2:9, is also found in the Septuagint of Mal. 3:17, and translated *jewels* in the English Bible. The leading sense of the word throughout the Scriptures is that of "select, precious, endeared; something exceedingly prized and sedulously preserved." It is as though God held all the rest of the world as nearly worthless, compared to his chosen people, so great is his care over them.

But the application of this word to God's people is not confined to the Christian dispensation. When God made the covenant with Israel at Sinai, this was one stipulation

of his part of the contract. Said he: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine." Ex. 19:5. That is to say, he would make them his own special people, notwithstanding, or although, "all the earth is mine." Owing the whole world, he was not obliged to fix on them as his people, as there were others from whom he might have chosen his people. That this is the true sense of the text may be gathered from what Moses afterward said to the children of Israel, when about to lay down his life: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers." Deut. 7:7, 8.

Lexicographers tell us that the "Hebrew word *segullah*, translated *peculiar treasure* in Ex. 19:5, has an obvious relation to the Latin word *sigillum*, *seal*, and is especially applied to such choice possessions as were secured with a *seal*, as gold, silver, jewels, precious stones, etc." Thus: "In that day when I make up my *jewels*" (Mal. 3:17); "I gathered me also silver and gold and the *peculiar treasure* of kings." Eccl. 2:8. Hebrew commentators say that this word *segullah* signifies, to be beloved as a desirable treasure which a king does not deliver into the keeping of any of his officers, but keeps it by himself.

The Lord told the Israelites, as he was about to make the covenant with them, that he had borne them "on eagles' wings" to bring them unto himself. This would show the care he had manifested for them in delivering them from Egyptian bondage. This similitude is enlarged upon and explained in Deut. 32:11, 12: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him." When the Lord suffered his people to be so bitterly oppressed at the last of their sojourn in Egypt, it was only the "stirring up" of the nest, to induce them to leave the place. Had they prospered in Egypt, they would likely have remained there, and would soon have lost all knowledge of the true God, through their association with the heathen.

He gives to his people of the present dispensation a still higher position than to Israel of old. He took one tribe from among them, and constituted it a tribe of priests; but the whole Christian church he calls "a royal priesthood." In their persons they are to combine the royal and priestly dignity, and become a commonwealth of spiritual sovereigns. What an exalted privilege! how closely connected with the King of kings! and yet so few rise to the position that it is theirs to maintain.

How few remember their high calling when brought into trial. Instead of relying upon God to guard his peculiar, or special people, some grow despondent, and proclaim by their demeanor, if not by their words: "The Lord hath forsaken me, and my Lord hath forgotten me." But the Lord gently rebukes such inconstancy. He pathetically asks, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Isa. 49:14, 15. What attachment is this!

There is to be a time of trouble such as never was, even the seven last plagues, out of which God has promised to deliver every one whose name is found written in the book. Dan. 12:1. But before these fall, the people of God must pass through what the prophet designates the time of Jacob's trouble; "but," he adds, "he shall be saved out of it." Jer. 30:7. The word "Jacob" is here used in the sense of one who prevails, and retains the blessing of God, in the final struggle, as did Jacob of old, when at the brook Jabbok, on the eve of meeting his brother Esau. But this deliverance will come only to those who really love the Lord enough to cling to him through all. This is expressed by the psalmist when describing the effect of the seven last plagues. Speaking of God's faithful followers, he says, "He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him." Ps. 91:15. Why is this? As expressed in the previous verse, it is, "Because he hath set his love upon me [Hebrew, *cleaved to me*], therefore will I deliver him."

Whoever is not finally delivered, will have only himself to blame. The Lord says that he will make all those his peculiar people who will accept his offer. But if we take ourselves out of his hand, and choose a way of our own, because it presents an easier path for the present, the Lord will let us have our own way. Let none lose heart as they approach trials, but lean upon the Lord, who has said he would make them his peculiar people.

OLD-FASHIONED RELIGION.

GEO. I. BUTLER.

THIS phrase we often hear. Sometimes it is mingled with regrets at the disappearance of the article; sometimes with ridicule at the old-fashioned ways. That there has been a great change in religious thought and practice, seems to be generally recognized. Probably no person will claim that the religious sentiment or practice of fifty years ago was perfect, or that grave errors did not exist in connection with them. Neither would any intelligent, candid person dispute but that in some respects improvement is manifest—greater humanity in the treatment of the unfortunate, the insane, the blind, and other classes; more charity towards those differing in religious belief, and in other directions. How much of this change is attributable to the real spirit of Christ, and to proper motives, we will not attempt to say. That there are many noble men and women laboring for the salvation of souls, the amelioration and the elevation of the race in intelligence and purity, we would not for a moment question.

But there are elements of old-fashioned religion which are greatly missed. The stanch steadfastness, the rugged probity, the simple virtues, the reverence for sacred things, the quiet humbleness of mind, the simplicity of dress and hatred of show and parade, and the love of truth and justice, seen a generation or two back, are not as plenty as we could wish. We must admit that there is a lowering down of the standard of right, less of sterling integrity, than in the days of our fathers. A laxity of principle seems to be taking its place. Outbreaking crimes are becoming quite common among those in high positions of trust and responsibility, not only in the world, but in the church. How many startling incidents of this kind have the secular papers chronicled in the few years just passed, numerous instances of ministers of the gospel brought to trial through impurity, defalcations in the use of funds, among church members; in fact, these things are becoming notoriously common. And, worst of all, we cannot doubt that there is a general feeling of indifference to these things affecting society, which is fraught with great peril to those living in the near future. The foundation principles of morality seem to be losing their influence. It is a question of the deepest interest where these things are going to end. It seems too plainly evident that the current is running the wrong way, and with great force. Why is this? We believe the professed church of Jesus Christ is largely responsible for this state of things.

The faithful teacher should expose the sins of the heart, and lay open the corrupt principles of the sinner's life, and show him where he is wrong and the consequences of it, and the sure punishment if persisted in. Then, when intelligent repentance takes place, point the poor, sinful soul to "the Lamb of God which taketh away the sin of the world." The sinner would then feel the need of this dear friend. Because he knew he was mortally sick, he would feel the need of a physician. He would prize his help, and cling to him with the deepest affection, because he felt it was something of importance to be saved from the terrible consequences of sin. His love and gratitude would correspond with the importance of his help.

But this modern preaching says, "Come to Christ," before there is any clear sense of the nature of sin, and before their danger is realized. The heart is not broken; an excitement of feeling bears the crowd along. The feelings are moved by stories, more or less fictitious or sensational. Death-bed scenes are relied upon to stir to action, and the consequence is, the whole work is superficial. There is no intelligent surrender of the heart to God to live in obedience to his law, to give up the world and its vanities for the sake of Christ. Many are taught to believe that Jesus has done it all; nothing to do but believe that you are saved now. If you only believe it, that is all there is to it. No doubt Christ has done all of his part of the work, but the sinner has a part also to do. Repent, believe, obey, is the sinner's part. He will need constant help from Christ to enable him to do this. There can be no more dangerous doctrine than this, that there is nothing to do but believe. The whole tenor of Scripture is against it.

Christ says, "If thou wilt enter into life, keep the commandments." "Why call ye me Lord, Lord, and do not the things which I say?" "Fear God and keep his commandments; for this is the whole duty of man." "Hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar." "This is the love of God that we keep his commandments." "Blessed are they that do his commandments, that they may have right to the tree

of life, and may enter in through the gates into the city." "Faith, if it hath not works, is dead, being alone."

Thus saith the Scripture, and not a tittle of it can fail. But this doctrine, that all we have to do is to believe, is destroying its thousands. A truth but partially expressed may become misleading, yea, actually false. It is true that when a sinner has thoroughly repented of his sins, is penitent and humble before God, and ready to do anything he requires, the only thing he can do is to believe and accept Christ as his Saviour. This is the only thing that will save him at this point. If he accepts him with all the heart, he can say, Christ is my only Saviour, he saves me now. But how wrong and misleading to say that Christ saves us, when we do not repent, and when we utterly refuse to obey God's requirements. Such teaching, then, would be the basest falsehood. Christ's blood will not benefit him who utterly refuses to obey God. Repent, believe, obey, is the proper order. These steps, faithfully regarded, will give us the genuine kind of religion.

Bible Student.

THE NUMBER SEVEN.

[A READER of the ECHO has sent in the following curious and interesting study on the number seven. No doubt in Bible times and Oriental countries greater significance was attached to mystical numbers, etc., than is given them in the practical nineteenth century. While it is not necessary to employ the use that was made of this number as an argument in favor of the Sabbath, there can be little doubt that it was based on the week of seven days, and shows how deeply this idea was inwrought in primitive life and language.

E. J. B.]

Seven is a number which appears to have been a great favorite with Oriental nations, as the following examples of its frequent recurrence in the Scriptures will show.

In six days creation was perfected, and the seventh was consecrated to rest.

In patriarchal times we find this mention of the number, "If Cain shall be avenged sevenfold, truly Lamech seventy times seven." Noah had seven days' warning of the flood, and was commanded to take the fowls of the air into the ark by sevens, and the clean beasts by sevens. The ark touched the ground in the seventh month. In seven days a dove was sent out, and it was sent again in seven days after. Abraham gave seven ewe lambs to Abimelech as a memorial for a well. Jacob served seven years for Rachel, and then another seven years. Laban pursued Jacob seven days' journey. Joseph mourned seven days for Jacob. The seven years of plenty and the seven years of famine were foretold in Pharaoh's dream by the seven fat and the seven lean kine, and the seven ears of full and the seven ears of blasted corn.

Balaam had seven altars built, and seven bullocks and seven rams prepared for a sacrifice. Job's friends sat with him seven days and seven nights, and offered seven bullocks and seven rams as an atonement for their wickedness. In the destruction of Jericho, seven priests bore seven trumpets seven days. On the seventh day they surrounded the walls seven times, and after the seventh time, the walls fell.

The elders of Israel were seventy. On the seventh day of the seventh month, a holy convocation was enjoined upon the children of Israel, who feasted seven days, and remained seven days in tents. Every seventh year the law was directed to be read to the people. At the feast of the passover the children of Israel ate unleavened bread seven days. The seventh year was to be a Sabbath of rest, and at the end of seven times seven years commenced the grand jubilee. Every seventh year the land lay fallow, there was a general release from all debts, and all bondmen were set free. From this law may have originated the custom of binding boys to a seven years' apprenticeship, and of punishing incorrigible offenders by transportation for seven, twice seven, or three times seven years.

In the tabernacle were seven lamps. Seven days were appointed for an atonement upon the altar. A priest's son was to wear his father's garments seven days.

The Rabbins say that God used this perfect number to indicate the greatness of Samuel, the Hebrew letters which compose his name answering to the value of the number seven. Hence Hannah, his mother, in her song of thanks, says that the barren hath borne seven.

In all solemn times of purification, consecration, and dedication, the oil or water was sprinkled seven times. The blood was sprinkled seven times before the altar. Naaman was to dip seven times in Jordan. Apuleius speaks of dipping the head seven times in the sea for purification.

On bringing the ark to Jerusalem, David offered seven bullocks and seven rams. Solomon was seven years in building the temple, and at its dedication he and all Israel with him held a feast lasting "seven days and seven days." Hezekiah, in cleansing the temple, offered seven bullocks, seven rams, and seven he-goats for a sin-offering. The children of Israel, when Hezekiah took away the strange altars, kept the feast of unleavened bread seven days and again other seven days.

The house of wisdom, mentioned in Proverbs, had seven pillars. Elijah sent his servant seven times to look for the cloud. For Shadrach, Meshach, and Abednego the fiery furnace was heated seven times hotter than it was wont to be heated. In the vision of Daniel, seventy years are specified. Nebuchadnezzar ate the grass of the field seven years. King Ahasuerus had seven chamberlains. He held a seven days' feast, and sent for the queen on the seventh day. Queen Esther had seven maids to attend her, and was taken into the royal house in the seventh year of the king's reign.

Under the old law, man was commanded to forgive his offending brother seven times; but the teachings of Christ extended his humility and forbearance to seventy times seven.

Seven resurrections are enumerated in the Scriptures, *i. e.*, that of the widow's son by Elijah, the Shunamite's son by Elisha, the soldier who touched the bones of the prophet, the daughter of the ruler of the synagogue, the son of the widow of Nain, Lazarus, and our Lord.

Enoch, who was translated, was the seventh from Adam; Jesus Christ, the seventy-seventh in a direct line. In the Lord's prayer are seven petitions, containing seven times seven words, omitting those of mere grammatical connection. Out of Mary Magdalene were cast seven devils. The apostles chose seven deacons. Our Saviour spoke seven times from the cross, on which he remained seven hours. After his resurrection, he appeared seven times, and after seven times seven days sent the Holy Spirit on his apostles.

Within this number are contained all the mysteries of the Apocalypse, revealed to the seven churches of Asia. There appeared seven golden candlesticks, and seven stars in the hand of Him that was in the midst; seven lamps, being seven Spirits of God; the book with seven seals; the Lamb having seven horns and seven eyes; seven angels with seven seals, seven angels with seven vials of wrath containing seven plagues; seven trumpets, seven thunders, seven kings, seven thousand men slain, and a dragon with seven heads.

There are also numbered seven heavens, seven planets, seven stars, seven wise men, seven champions of Christendom, seven notes of music, seven primary colors. Perfection is likened to gold, seven times purified in the fire.

The seventh son was considered as endowed with pre-eminent wisdom; the seventh son of a seventh son is still thought by some to possess the power of healing diseases spontaneously. Anciently, a child was not named before seven days, not being accounted fully to have life before that day. The teeth spring out in the seventh month, and are shed and renewed in the seventh year, when infancy is changed into childhood; and at thrice seven years the faculties are developed, manhood commences, and we become legally competent to all civil acts. At four times seven man is in the full possession of his strength; at five times seven he is all for the business of the world; at six times seven he becomes grave and wise, or never; at seven times seven he is in apogee, and from that time decays; at eight times seven he is in his first climacteric; at nine times seven, or sixty-three, he is in his grand climacteric, or year of danger; and ten times seven, or threescore and ten, has by the royal prophet been pronounced the natural period of human life.

BIBLE-READING.

THE KINGDOM OF GOD.

1. The importance of this subject may be inferred from these words of the Saviour:—"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.
2. Also from the prominence given to it in "the Lord's prayer" and many other scriptures. "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy Kingdom come." Matt. 6:9, 10.
3. The nature of this kingdom was misapprehended by the first disciples of the Lord. "But we trusted that it had been he which should have redeemed Israel." Luke 24:21. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1:6.

4. They looked for an earthly kingdom and anticipated royal favors. In our times the subject is interpreted with the opposite extreme view—that it is entirely spiritual, and embraces the work and principles of the gospel only.

5. As the phrases "kingdom of God," "kingdom of heaven," etc., are used in the Scriptures, they have two senses: First, the work and plan of salvation as in the parables of Matthew 13; second, a future immortal glorious kingdom.

6. A text which represents the first phase of the kingdom is the following:—

"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.

7. The future kingdom is spoken of in this:— "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31.

8. The kingdom or system of grace was not first established upon earth in the days of Christ; for the gospel was preached to former generations.

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Pet. 4:6.

9. It was preached to Abraham. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8.

10. It was preached to the Israelites. "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2.

In this world the kingdom of God will be seen only in a secondary sense. The primary sense of the term refers to the future world.

11. God promised to perpetuate the throne of David. "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations." "Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Ps. 89:3, 4, 27, 28, 29, 35, 37.

12. But the throne of David was finally overthrown. "And thou, profane wicked prince of Israel, whose day is come when iniquity shall have an end, Thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it him." Eze. 21:25-27.

13. It is to be restored in Christ. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

"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.

14. Christ's kingdom is not of this world in its present state.

"Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18:36.

15. What takes place under the sounding of the seventh angel?

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets; and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth." Rev. 11:15, 18.

16. After the sitting of the Judgment, shall the kingdom be established.

"But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:26, 27.

17. In connection with the second coming of Christ.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31.

18. Then shall the people of God inherit the kingdom. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Verse 34.

19. Who shall inherit it?

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." "Blessed are the meek; for they shall inherit the earth." "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." Matt. 5:3, 5, 10. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5.

20. And those who indulge in sin cannot inherit it. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:19-21.

Missionary.

THINK OF THE HARVEST.

"THINK more of the harvest and less of the labor,"
Said good Farmer Smith to his neighbor one day,
Who paused on the hillside, both stony and sterile,
To chat with the deacon, hard-fisted and gray.

The prospect seemed cheerless where even weeds wilted,
And oft would the husbandman growl and lament;
Yet still he worked on, with heart unconfiding,
Vexation his portion, instead of content.

Soft dews and warm rains on the hillside descended;
A capital crop blessed the young farmer's eyes.
"O fool that I am," in the autumn he murmured,
"My summer-time doubts I now deeply despise!

"I might have spared all the fretting and worry;
The deacon was right and my duty was clear,—
'Think more of the harvest and less of the labor,'
I'll sing both in spring and in autumn next year."

"Think more of the harvest and less of the labor,"
Should be the grand motto of all as they toil;
For God will bless those who act nobly and wisely,
And flowers will spring from unpromising soil.

—*Youth's Companion.*

THE AUSTRALIAN TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING SEPTEMBER 30, 1888.

No. of members	...	185
" " reports returned	...	96
" " missionary visits	...	371
" " letters written	...	157
" " Bible-readings held	...	108
" " in attendance at Bible-readings	...	185
" " of copies of ECHO taken in clubs	...	861
" " " " Echo sold	...	161
" " " " mailed	...	581
" " subscribers obtained (yearly)	...	16
" " " " (trial)	...	189
" " periodicals distributed	...	1413
" " pages of publications loaned	...	31,992
" " " " given away	...	15,482
" " " " sold	...	10,808
" " One society failed to report.	...	

Received on 4th Sabbath donations, £5 16s. 6d.; on Publication Fund, £27 16s. 5d.; on Periodical Fund, £31 6s. 1d.

MRS. JOSIE L. BAKER, Sec.

MELBOURNE AND BALLARAT.

IN Melbourne our hearts are cheered by frequently seeing honest souls embrace the present truth through the missionary efforts put forth by the church. A good state of union prevails, and our meetings are characterized by a good degree of God's blessing. The missionary work has been divided into three societies, which hold regular meetings, and are actively engaged in learning how to work, and trying to improve present opportunities. The Sabbath meetings, too, are now held in North Fitzroy and Prahran, for the better accommodation of our people. We are looking with interest to the time when we shall have a place of our own in which to meet.

November 10 and 11, I was with the church at Ballarat. The brethren there are of good courage, and are doing what they can to spread the knowledge of the truth. Quite a number here are about taking their stand for the truth, or have lately done so. Nearly 1000 copies of "Great Controversy" have been delivered in that city, and these will surely bear some fruit.

G. C. T.

THE CAUSE IN AMERICA.

PASADENA, CALIFORNIA.

SINCE I began to labor in this vicinity this season, twenty-three persons have signed the covenant, and I have just organized a church which will contain about twenty members. We have also started a tract society and a Sabbath-school, both of which we trust will be permanent and useful.

Our hearts are made to rejoice as we notice the intelligence and godly zeal with which some of the new converts are endeavoring to spread the light of present truth which they have so recently received.

E. A. BRIGGS.

LIVINGSTON, MONTANA.

HAVE held meetings here about six weeks. Some were keeping the Sabbath when I came, but the number has doubled. Twelve have already signed the covenant. I hope others will accept and obey the truth soon. Will remain here a week or two longer.

O. A. JOHNSON.

PRAIRIE CITY, OREGON.

SOON after the Dayton camp-meeting, we pitched our tent in John Day Valley, six miles from Prairie City. Our congregations were not very large, but those who attended came regularly, and the interest to hear was

good. We remained about three weeks, and as the result of the meetings thirteen accepted the truth. We organized a Sabbath-school and are holding meetings with the company there every Sabbath. We are now pitched in Prairie City, and have an attendance of about forty; some are deeply interested.

H. W. DECKER.

KANSAS.

OUR late effort at Burrton closed last Sunday. Nineteen signed the covenant. A tract and missionary society of twelve members was organized; and a club of forty-five was obtained for the *Sickle*. The Sabbath-school numbers about fifty. The Baptist church of that place kindly permit us to use their house of worship, free of charge.

We began meetings at Florence last evening, with a congregation of more than 200. Brethren, pray for us, that we may so present the message that it will reach the hearts of the people.

JOSEPH LAMONT.

J. L. BEILHART.

TAOPI, DAKOTA.

WE pitched our tent in a beautiful grove at this place, July 13. This is a country post-office, and our congregations are from a farming community. At the first two meetings, we had no hearing at all, but since then the tent has been well filled. Eleven have signed the covenant, and six or eight more have begun to observe the Sabbath. Some are waiting to hear the "other side," of which they have the promise in about a month, after having made many requests for it.

GEO. H. SMITH.

C. P. FREDRICKSEN.

NORWICH TOWN, CONNECTICUT.

OUR meetings have now continued here nine weeks, and the interest still remains good. The Lord has heard the prayers in our behalf, and a good work is being done. There are now twenty-five new ones keeping the Sabbath, and we have good reason to believe there are others who will yet follow. Last Sabbath our Sabbath-school numbered fifty, only four of whom were keeping the Sabbath when we came. After the Sabbath-school we had a social meeting, and the good Spirit was with us. Nearly all bore testimony, and a number said it was the best meeting they had ever attended.

For all these things we thank God, and take courage to labor on.

G. E. FIFIELD.

F. W. MACE.

DE LOUGHARY, MICHIGAN.

I CAME to this place the 6th of June. Five were already keeping the Sabbath, three of whom I baptized. One of them was addicted to the use of tobacco, but has now put it away. The five mentioned are French Belgians. Besides these, three Americans have fully taken their stand on the truth, which makes a company of eight keeping the Sabbath in this place.

It was gratifying indeed, at our parting meeting, to hear them all express themselves thankful for the truth. May God help these few to be a light in the community.

M. ENOCH.

IDAHO AND WASHINGTON TERRITORY.

WE closed our tent-meetings at Viola, Idaho, Sunday, August 12, after seven weeks of labor. The results have been most encouraging. Twenty-five adults have signed the covenant, and nine others are keeping the Sabbath. This represents fourteen families, in whole or in part, who have accepted the truth. In fact, there are only five or six families left in the neighborhood who are holding out against it, and the prospects are encouraging that some of them will yet take hold. We have organized a Sabbath-school of fifty-three members. Our book sales have been about £7, while our donations amounted to nearly £6, enough to more than meet our expenses.

Our tent is now pitched at Pullman, W. T., where we have held five meetings up to date, with some promise of good interest. At our last service, Sunday night, the tent was filled to overflowing with an intelligent audience, and at the close of the discourse they evidenced their appreciation of the truth by a contribution of nearly £2.

J. W. SCOLES.

SHELLSBURG AND CENTER POINT, IOWA.

AFTER a stay of nine weeks, we closed our meetings at Shellsburg, Aug. 12. The interest was good until the close. We gave sixty-six discourses, made forty-two family visits, sold nearly four pounds' worth of books, pamphlets, and tracts, and received seven pounds in donations. We had four opposition sermons on the nature of man and the Sabbath question, to which we replied with good effect. We leave a company of sixteen keeping the Sabbath, eleven of whom have accepted the truth since the tent-meeting began. We feel sure four or five others will soon take their stand for the truth. Arrangements have been made to hold

regular Sabbath meetings, and one of us will meet with this company each Sabbath for awhile.

The tent is now pitched at Center Point. We have held five meetings, with an attendance ranging from 200 to 500.

R. C. PORTER.

J. S. HART.

FISH CREEK, WISCONSIN.

BRO. WM. SANDERS, having started quite an interest at this place, called on me to help him finish the work, by baptizing some, and organizing a church. There was formerly a church organization here, but it has been entirely lost by removals, apostasies, and discouragements. I have now baptized twenty-four willing souls, and organized a church of thirty members, with a prospect of twelve or fifteen more uniting soon. They have an ordained elder and deacon, and have organized a Sabbath-school of forty-eight members.

ISAAC SANBORN.

LETTER FROM EUROPE.

THE following extract is from a private letter by Bro. H. P. Holser of Basel, Switzerland, lately of America. It was not intended for publication, but on account of its peculiar interest, we will take the liberty of giving it to our readers:—

Recently, in company with Bro. Kunz, I visited the German churches. After spending a few days with them, I went to my parents' home, which is about two hundred miles north of Basel. This is a strong Catholic country. Here one can see many relics of the Dark Ages. All through the country are crucifixes by the road side, and frequently one sees little praying stations on a mountain. All the way up, every few rods is a crucifix. As the pilgrims go up, they kneel and pray at every one of these images.

Not far from my father's home is the city of Trier. It is claimed to be the oldest city north of the Alps, and some claim that it is the oldest city in Europe. On an old red house, we saw a Latin inscription in iron letters, declaring that the city was founded thirteen hundred years before Christ.

We visited the ruins of the palace of Constantine, the one that gave the Sunday law. The ruins are very extensive and well preserved, showing that the old Romans were better versed in the art of building, in some respects, than men of to-day. In the days of Constantine, this was an imperial city, and was second to Rome in importance. Not far from the ruins of this palace are the remains of the amphitheater. The place is well preserved, and gives one an excellent idea of the appearance of such buildings. The arena contains about an acre, and the wall about it still stands. In this wall are several doors which lead to dens under the embankment, upon which the seats were arranged. Here is where they kept the wild beasts, and when the gladiators or Christians were thrown in, the half-starved beasts were let out into the arena with them. It is said that there were many persecutions here. Here is where Christianity took its start among the Germans; and at first, many of them were destroyed by the pagans.

In another part of the city are the ruins of the Roman baths. They also are very extensive. The building covered more than an acre of ground, and must have been nicely finished, for by the remains it appears that in some parts there were white marble floors. In another part is Porta Nigra (black gate), said to be the finest ruin in Europe of the old style of fortified city gates. It is really a palace. For several centuries, it was used as a church. At present, the only Protestant church that there is in the city is an old Roman judgment hall. It is made of brick. The brick are about four times as large as those of to-day, and are in a good state of preservation; one would think that they would yet stand for many centuries. This building is a plain oblong, and very high. It is simple, but massive and grand. In it are some fine marble statues of Christ and the four evangelists, the gift of Emperor William.

Near this, is the Catholic cathedral, famous as containing the cloak of Christ. It is shown once every fifty years, and then Trier is swarmed with pilgrims from all parts of the world. At the last exhibition, there were millions of people in the city. The lame, blind, and sick came, and many that came on crutches, at the sight of the holy garment, threw them away and were cured. We could have seen the coat by paying the bishop ten marks apiece. At the door of the cathedral is a huge block of granite, and its presence is accounted for on this wise: When the cathedral was done, they held a great celebration; and while they were ringing all the bells, and making a great ado, the devil came along with this stone. As he heard the noise, he asked what was up; and on being told that

it was because the cathedral was done, he was enraged, for he had come to take off the honor of having laid the last stone, and in anger threw the huge stone at the building; but it was miraculously warded off and fell at the door, where it has lain till this day, though there have been many attempts to remove it.

In another church, St. Paul's, the whole ceiling is painted with one scene, representing the coming of Christ, the Judgment, resurrection, and final punishment. It is said that after the painter had finished this wonderful work, they put his eyes out, so that he could not paint another church in the same manner, and so take away the glory that this church had above all others. It is also said that at one time the lightning struck this church, and all the paint of this painting fell off. We can now see the crack caused by the lightning. After this happened, the people came together and prayed, and all the paint came back as it was before. In another part of the city is the church of St. Matthew. It contains the bones of this saint. They are fixed in the wall, and are set with many jewels, to show how precious they are.

These are some of the things that one finds in Germany, so noted for its learning. The papacy has not lost its hold here, but it is tightening its grasp constantly; and I do not think it will be long before we shall be limited in our operations. I do not think that we can always speak as boldly in our papers as we do now. If we were in Germany, we could not do so to-day.

In this visit we were also at Cologne, and saw its famous cathedral. This structure was about one thousand years in building. It is by far the finest building that I have seen anywhere. If one has time, there is much of interest to be seen in these countries. It is a privilege worth having to live here. In the main, I like it rather better than Michigan or Minnesota. The climate is much milder, though the weather is very changeable.

One of the leading features of this country is the preparation for war. The war spirit seems to pervade everything, and most of the public improvements are made with reference to time of war. Nearly all the railroads are built by the government, and are laid with reference to getting the troops together from all parts on short notice; and there are several purely strategic lines, which are of but little use in time of peace, but very necessary in case of war, when some of the lines that cross the country's border for a short distance might be cut off. And all the people are trained. Even the little children from six years old and upward are brought out onto the drill ground by their teachers twice per week, and drilled in some of the movements of the militia. And the young boys, about fifteen, are drilled with guns and cannon. Twice each week, they come in front of the office on the drill grounds, and spend some time drilling in all the movements. It looks cruel to see children drilled in the use of the cannon and gun.

Just at the present, it is interesting to watch the movements of the new Emperor of Germany. He is a dashing fellow, and may do rash things. The French would like to get back Alsace-Lorraine,—what they lost in 1870. In a speech recently, the young Emperor of Germany said that Germany would shed the blood of 42,000,000 before it would allow France to have a single stone of said territory. He is stirring about more than any other monarch. Has already visited Russia, and Scandinavia, and Italy. We don't know how long we shall have a favorable time for work. At present, it would be as impossible to do anything in Austria as in any time of the Dark Ages. We would not be allowed to print anything against the Catholic Church, and not even allowed to hold meetings in private families. A minister that is interested in the truth has written us that he has been fined thirteen times for holding meetings in families and teaching other doctrines than those of the church of Rome. He is a Methodist missionary; and from all appearances, I do not think it will be long till the same condition of things will be seen in other countries. Already Russia is so intolerant that she will not even allow a minister of another denomination to pass through her territory. Some time since, there was one in Constantinople that wanted to visit his wife in Russia, but they would not give him permission to do so.

Another thing that we are blessed with here is any quantity of continental students. They are all educated, and capable of holding very responsible positions. Frequently some of these get interested in the truth, and after the exchange of two or three letters, they are all ready to preach for us. One such we found last summer. He was a temperance man. He was anxious to go into France at once as an evangelist; but I urged that he wait till some one could go and see him. Soon Bro. Conradi went to Geneva to consult the library, and had an interview

with the gentleman. He found that he had to have only one bottle of red wine at each meal, and at supper a little brandy. They took a walk up a mountain to get a view, and were overtaken by a little rain, and he had to have some brandy to keep him warm, and to give him strength to climb the hill. When Bro. C. told him of the manner of our people and ministers, a new thought seemed to strike him, and since we have not heard a word from him. We might get any amount of persons of this character if we would only take them in, and give them a living. But you know these educated men can't work.

I suppose that you are free from all these evils on your side of the globe; and I doubt if you have anything that can compare with this field. The principles of the papacy have ruled here so long that it is very hard to do much with people. And the laws of these nations are squarely across the path of progress; I do not expect to see this message gain the same footing here that it gains in America. It seems as though this would be impossible. The papacy is gaining ground every day; and it is surprising to see what power it already has. In Germany, it is not safe to say anything against the church of Rome, while there is no thought of noticing anything that is said against Protestantism. In one sense, this country already has the mark of the beast, and it could be said that this part of the world wonders after him.

News Summary.

It is said that 600,000 Frenchmen own shares in the Panama Canal.

Queensland is asserting her right to a voice in the selection of her Governor.

There are 260 Protestant agents employed in mission work among the Jews.

The Scottish Liberal Association have declared in favor of Home Rule for Scotland.

Fifty persons perished in a colliery explosion in the south of France last November.

A new rebellion has broken out in Hayti, where for a long time anarchy has prevailed.

A ferry steamer sank near Calcutta on Nov. 6, involving the loss of six hundred lives.

Yellow fever is alarmingly prevalent in Cuba, and no attempt is being made to check its progress.

The recent disastrous fire at Broken Hill, Victoria, destroyed property to the value of about £21,000.

There are in the United States 7,000,000 children of school age, not connected with any Sunday-school.

The value of the jubilee offering to the Pope from the Catholics of Australia and India is £200,000 in gold.

The total yield of gold from the Queensland mines for the nine months ended 30th September was 313,305oz.

The Presidential contest in the United States has resulted in the choice of General Harrison, the Republican candidate.

King Milan of Servia has been granted a divorce from his wife, Queen Nathalie, by the Servian Consistory of Bishops.

Ninety persons were killed and fifty injured in a railway accident between Naples and Brindisi, Italy, last October.

The Newcastle, N. S. W., strike has terminated, though a large and turbulent minority are dissatisfied with the terms of the agreement.

At least six hundred persons, men, women, and children, were killed by the recent volcanic eruption in the Japanese province of Toku Shimi.

On Nov. 8, George Syme was executed at the Melbourne gaol for the murder of his mother-in-law. This was the sad result of drink and a family quarrel.

A decree has been issued by the Vatican for a universal thanksgiving service to be held on the 31st of December for the special graces of the Pope's jubilee year.

It is proposed to take the 288 distilleries in Belgium out of the hands of the present owners, the Government having decided to conduct the business in the future.

A fiat has been issued from the Vatican by which all Roman Catholic bishops have been directed to agitate for the recognition of the temporal power of the pope.

Five members of the Salvation Army were lately in prison at Wollongong, N. S. W., for offences against the By-laws in parading the streets without permission.

China finds it necessary to raise £6,500,000 to repair the levees on the Yellow River. Her method of raising the money is unique, as it is done by stopping all official salaries for two years.

It is said that the agitation in Ireland is seriously troubling the Vatican; the attitude of the priests in ignoring the papal rescript condemning the plan of campaign is regarded as rebellious.

In San Sebastian, Spain, bull-fights are arranged between child toreadors of from 12 to 15 years of age and two-year-old bulls. These small Spaniards, dressed in picturesque costumes, freely brave death, and actually prefer this exciting life to attending school or working at any trade.

About four years ago, a Christian Police Association was formed in London, which now has a membership of 4000, and comprises 153 branches, extending to Singapore, Tasmania, South Africa, and Canada.

Another, the eighth, has been added to the list of mysterious and horrible "Whitechapel murders" in London. Liberal inducements have been offered for information, yet no clew has as yet been obtained to the murderer.

Lord Rosebery, president of the Imperial Federation League, has expressed the opinion that it would not be practicable to give the colonies a voice in the Imperial policy, unless they are willing to share in the national expense.

In the fire last August in French Cayenne, a South American town, the capital of French Guiana, property to the value of £1,000,000 was destroyed. Great destitution has resulted, and an appeal has been made to France for aid.

The Baptist churches of America are endeavoring to raise a fund of £20,000 for the purpose of commemorating the centennial anniversary of the birth of the missionary Adoniram Judson; the money is to be used for extending their missionary operations.

A submarine boat has been constructed at Toulon, France. Diving under a vessel, it attaches an explosive cartridge to its bottom, and when at a safe distance, the cartridge is fired by an electric wire. It is claimed that by this means the largest vessel may be sunk.

The rebel forces in Egypt under Osman Digna are causing Egypt no little trouble. They have taken Wady Halfa, and are strongly entrenched at Suakim, a port on the Red Sea, and all efforts on the part of the Government to dislodge them have proved futile.

Dr. Alexander M'Laren, a well and widely known pulpit orator of Manchester, England, arrived in Melbourne recently. He came to attend the jubilee of the Baptist churches in Victoria, which commenced on Nov. 12, and leaves for home about the middle of the present month.

An extensive strike was threatened among the coal-miners of England, which it was thought would take place on the 1st of November, and would involve 300,000 miners. In most of the collieries the masters have acceded to the miners' demands, and the strike has been averted; but in Yorkshire 30,000 men are out on a strike.

The total consumption of spirits "as beverages" in Ireland for the past year was 4,954,428 gallons, an excess of 100,000 gallons over the quantity used during the previous year, and an average of more than one gallon per head for every man, woman, and child in the island. Who shall tell what suffering and woe these startling figures indicate?

The aggregate value of the mineral output of the United States for the year 1887, according to figures given by the Division of Mining Statistics of the Geological Survey, is, in round numbers, £107,611,000. This is the largest total ever reached by the mineral industries of any country, exceeding the product in America for 1886 by nearly £14,600,000.

A Women's Christian Temperance Union was organized in Singapore, Malaysia, about a year ago. Regular meetings have since been held, a temperance library of one hundred volumes has been purchased, and much temperance work has been done by the committees in holding temperance meetings and inviting soldiers and sailors to attend the gospel meetings at the Sailors' Rest.

In two years over four million gallons of intoxicating liquors have been sent to Africa for the natives to get drunk upon. In the same time eight missionaries have been sent. There are now there twenty missionaries, so that on an average each missionary under the direction of his church has to undo the work of one hundred thousand gallons of intoxicating liquor per annum. Satan is said to be much pleased at the outlook.

The Right Hon. Edward Stanhope, Secretary of State for the War Department, states that very soon the British troops will be armed with the magazine rifle, which is altogether in advance of any other in existence. The British will then be the best armed of soldiers. The Government has also secured the right to a wonderful explosive, the latest warlike invention, which will be used exclusively by the British artillery.

The Melbourne Hospital was recently hampered by an overdraft of £10,000. At a suggestion from the press, however, the sum was promptly made up by one hundred wealthy citizens, each giving £100. The Hoinœopathic Hospital with a debt of £3800, proposes to adopt the same plan. The collections on Hospital Saturday and Sunday this year amounted to over £9396, an excess of nearly £3000 over the sum raised last year.

The Czar and Czarina of Russia were recently travelling in the Caucasian district, when the Imperial train was wrecked, killing nineteen of their suite. The disaster was at first charged to the Nihilists, but was afterward attributed to lax supervision on the part of the railway officials, whereupon the manager committed suicide. It now transpires that the accident was due to the excessive speed at which the train was running, at the special order of the Czar.

An English paper says that the Italian Government, which seems willing to show its distrust of the Catholic Church in all reasonable ways, is engaged in a further expulsion from Rome of Capuchin Nuns and "Sisters of Perpetual Adoration," the communities in several convents having had notice to leave the city. And it intimates that they may find a home in England, where at present those Romish communities which the continental nations have found so troublesome seem to be welcomed with open arms.

Health and Temperance.

RUMSELLERS LICENSED—FOR WHAT?

LICENSED to make the strong man weak;
Licensed to lay the wise man low;
Licensed a wife's fond heart to break,
And make her children's tears to flow.

Licensed to do thy neighbor harm;
Licensed to kindle hate and strife;
Licensed to nerve the robber's arm;
Licensed to whet the murderer's knife.

Licensed thy neighbor's purse to drain,
And rob him of his very last;
Licensed to heat his feverish brain,
Till madness crown thy work at last.

Licensed, like spider for a fly,
To spread thy nets for man, thy prey;
To mock his struggles, suck him dry,
Then cast the worthless hulk away.

Licensed, where peace and quiet dwell,
To bring disease, and want, and woe;
Licensed to make this world a hell,
And fit man for a hell below.

—New York Observer.

WINE AND THE BIBLE.

J. H. KELLOGG, M. D.

BIBLE TEETOTALERS.

WHILE there is no evidence in the Bible that the use of intoxicating wine ever did, or ever could do, any one the slightest possible good, we have the illustrious example of some of the most eminent Bible characters as teetotalers.

The Israelites.—During the sojourn of the children of Israel in Egypt, they were undoubtedly total abstainers, since their masters, the Egyptians, at that time made no use of any fermented liquor. During their journey in the wilderness, the Israelites were of necessity abstainers, their only drink being the purest water from the rock. To this long discipline of temperance might be largely attributed that hardihood, fortitude, and bravery which enabled them to sweep out with astonishing rapidity the enervated nations of Palestine, who had wasted their energies by intemperate and riotous living, and were thus easily vanquished, though protected by strong walls and fortresses.

The Nazarites.—At the time of the establishment of the ceremonial law, there was also instituted an order of teetotalers. They were called Nazarites. They dedicated themselves wholly to the service of God, and one of the conditions of the dedication was total abstinence from the use of wine. To insure a perfect observance of the pledge, all wine was prohibited, whether fermented or unfermented. Many of the finest personages of the Bible were members of this class. It is quite probable that Daniel and his three brethren were Nazarites, since they refused to drink the king's wine, preferring pulse and water.

Samson.—This Hebrew Hercules was a teetotaler from his birth. None of his muscles were weakened by alcoholic degeneration. None of his nerves were paralyzed by stimulants. He was a Nazarite, and is a fair illustration of the incompatibility of alcohol with strength. Milo, the famous Greek who rivaled Samson in his prodigious strength, was likewise a total abstainer, as well as a vegetarian.

The Rechabites.—These formed a sort of family temperance society. They abstained from the use of wine because commanded to do so by their father; and the Lord commended them for their constancy. If the sons of the present age were as careful to follow the commands of their fathers as were those of ancient times, there would certainly be fewer drunkards. But drink deprives a youth of natural affection. It leads him to trample upon the authority of his father, and treat with contempt the prayers and tears of a loving mother. What a terrible monster is drink!

The Essenes.—The class of Jews known by this name were very temperate in all their habits. They were strict teetotalers, carefully avoiding the slightest indulgence in fermented drinks. They were noted for their rigorous piety. It is thought by many that John the Baptist was a member of this class. He was a Nazarite at least.

Timothy must have been a total abstainer, since it was necessary for Paul to advise him to take a little wine (sweet wine) for his "stomach's sake." There would have been no propriety in such advice, had he been in the habit of using wine.

History, as well as the Bible, furnishes numerous examples of temperance.

Pythagoras, one of the most renowned philosophers

of ancient times, was an advocate of total abstinence. Neither he nor his followers made use of wine.

Wine was prohibited to those who were training for competition at the national games. It appears evident, indeed, that there have always been societies analogous to temperance societies, or organizations opposed to the use of intoxicating drinks. There are even at the present day barbarous tribes with persons who are strict abstainers, the use of wine being prohibited by their religion.

The relation of the Bible to temperance may be summed up in the following brief conclusions, to which the evidence presented must lead us:—

1. The use of intoxicating drinks is not commanded in the Bible.
2. The use of fermented wine is not recommended.
3. Its use is not countenanced, either as a harmless practice or as a necessary evil.
4. Total abstinence is nowhere condemned.
5. Many texts commend abstinence, and some command it.
6. There is nothing in the Scriptures which disagrees with the principles of total abstinence, and nothing which sustains moderate drinking.
7. Hence the Bible agrees with science and common sense in denouncing the use of intoxicating liquors, and commending temperance.

In the face of these facts, can any person who has a particle of faith in the inspiration of the Scriptures, and in man's accountability to his Creator, continue to indulge in the use of wine to any degree whatever? We do not see how it would be possible for an individual to do so and still preserve "a conscience void of offense."

DIPHTHERIA.

SYMPTOMS AND NATURE OF THE DISEASE.

Symptoms.—Slight fever; dryness in throat, with pain in throat and on swallowing; glands of throat swollen; mucous membrane red; small grayish-white or whitish-yellow spots; frequent nausea and vomiting; peculiar offensive odor of breath; tongue coated.

THE characteristic feature of this disease when fully developed is a peculiar membranous formation which makes its appearance usually upon the fauces, or tonsils, and is called *diphtheritic membrane*, from its resemblance to skin, which is the signification of the Greek word from which the name is derived.

This membrane, or rather false membrane, when first formed, is of a grayish-white color; very tough, of leathery consistency, and adheres to the mucous membrane beneath it with great tenacity, it being very difficult to tear away except in shreds, and then only by laceration of the mucous membrane, leaving a bleeding surface. The false membrane, in fact, is not formed upon the mucous membrane or other tissue where it may occur, but in it. At least it sends down numerous rootlets which are imbedded between the cells of the tissue beneath. In this respect the membrane is very different from that formed in croup, which often separates from the mucous membrane upon which it is formed, leaving the tissues entirely uninjured.

The membrane is not confined to the fauces. It may occur on any portion of the structures of the mouth, the inside of the cheeks, the gums, the tongue, the edges of the lips, as well as on the tonsils, the uvula, the soft palate, and the pharynx generally. It may also occur in the nasal cavity, either primarily or secondarily, extending upward from the fauces.

The exact nature of this membrane has been the subject of much experimental inquiry. The results of these inquiries have seemed to establish the following facts:—

1. The active cause of the characteristic features of diphtheria are vegetable organisms.
2. The false membrane is formed by the growth of these vegetable parasites in and upon the infected mucous membrane, and the vital resistance of the tissues to the depredations of the organisms.

These conclusions are disputed by physicians of eminence, while warmly defended by Oertel, and others, and cannot be said to be absolutely proven; but since the most successful mode of treating the disease is that which is based upon this theory of its nature, it is a perfectly safe and practical one for us to adopt.

EXCITING CAUSES.

The minute organisms peculiar to this disease act as the immediate exciting cause in all cases. These germs find ready access to the throat and nasal cavity, the parts most readily affected by the disease, being taken in by the act of respiration. The particular germs which are thought to be characteristic of this disease are more or less common in the air, especially in proximity to decomposing matter. It is their enormous numbers and extraordinary activity which give to diphtheria its dangerous character.

Since the disease is probably caused by germs, and since these very germs are produced in great abundance in the body of a person suffering with the disease, and thrown off with the breath and other excretions, it is evident that it may be communicated from one person to another. Clinical experience has verified this fact innumerable times. Experiments upon animals have also shown that the disease is communicable by inoculation. The affection is very appropriately called by one author a "miasmatic, contagious disease." On no other hypothesis can observed facts be reconciled. The disease is now generally recognized as contagious, and is treated as such by all enlightened physicians. The period of incubation is usually two to eight days.

We believe that diphtheria may very appropriately be included in the class of diseases latterly known as filth diseases, since the parasitic organisms by which it is probably caused are apparently identical with those which flourish in organic filth. There can be no doubt that in decomposing, putrefying organic matter the germs of this disease are produced. One great source of such poisonous matters may load the air of a whole village with the poisonous germs, and thus expose to its ravages a whole community at once. Neglected cesspools, foul vaults, leaky sewers, damp, unventilated cellars, moldy walls, all these and every other source of organic decay, are the favorite haunts of these destructive organisms; and the only wonder is that cases of profound poisoning by these parasitic pests are not more common than they are. It is a mystery that so many escape. What are termed spontaneous cases of the disease, that is, those which originated without previous exposure to contagion from a person suffering from this affection, are not uncommon. These cases undoubtedly originate from the production of germs by the usual sources of disease germs, which have already been indicated with sufficient definiteness.

It is an observed fact that these germs, as well as those of other sorts, are remarkably tenacious of life. It is almost impossible to destroy them, either by boiling or by freezing, as they will endure both extremes for hours without losing their vitality. The germs will even retain their virulent properties for months. A house in which a family had suffered with diphtheria was vacated for several months, and on being again occupied, communicated the disease to its new inmates. The common custom, most prevalent among the gentler sex, of rather indiscriminate kissing, bestowing especially frequent favors of this sort upon small children, cannot but be deprecated, at least during the prevalence of a diphtheria epidemic.

PREDISPOSING CAUSES.

Anything which impairs the vital functions will predispose to an attack of any febrile or other disease. We do not purpose to mention here all the numerous causes of impaired vitality, but only some of those especially active in rendering the system liable to the disease under consideration.

"Taking cold" is a process very difficult to describe exactly, but is so common an occurrence that the phrase is significant to every one. In general, when a person has taken a cold there is more or less congestion and irritation, if not actual inflammation, of the mucous membrane of the pharynx, and often of the nasal cavity also. There is also usually present an increased secretion of these parts, and a tumid condition of the mucous membrane. This condition is particularly favorable, not only to the lodgment and development of the diphtheria germs, but to the development of the accompanying inflammation.

Insanitary conditions, by impairing the vital forces and thus diminishing the vital resistance of the tissues, will produce a strong predisposition to diphtheria. As already shown, all sources of decay may be sources of diphtheria poisoning, so that insanitary conditions are both directly and indirectly productive of this dangerous malady.

Children under ten years of age show a marked susceptibility to this disease. Between the ages of two and four years the susceptibility is greatest. Children under one year of age are not likely to have the disease. Very young children seem to be almost wholly protected against it by their infancy. Children are not only the most liable to take the disease, but they are likely to suffer the most severely. Adults, except in cases of extreme old age, suffer much less from the most serious results of the disease on account of greater size of the larynx. In children the larynx is so small that suffocation is imminent.

A mild or catarrhal form of the disease is very likely to be overlooked, or regarded as only an ordinary sore throat, even by physicians. Some physicians contend that the catarrhal form of diphtheria does not exist. We would call special attention to the fact that epidemics of diphtheria are always accompanied and followed by numerous cases of sore throat, tonsillitis, etc.

Dr. Arthur Downs, in an able article in the American Medical Bi-Weekly, takes the position that these affections at such times are "essentially identical with undoubted diphtheria."

"1. These sore throats prevail correlatively with the unquestioned cases of diphtheria; 2. Under favorable conditions they may communicate the typical form of the disease; 3. The latter, also, in its turn, gives rise to those apparently trivial sore throats."

An important fact to be recollected is that one attack of diphtheria is no protection against subsequent attacks. Indeed, a person who has had diphtheria is often more susceptible to the poison, and more liable to infection, than if he had not suffered from the disease on account of the chronic inflammation of the throat which frequently follows the disease.—Home Hand-Book of Hygiene and Medicine.

THE SLEEPING-ROOM.

If there must be neglect in any part of the house, be careful to insure cleanliness in the sleeping-rooms and the closets opening out of them.

Look carefully after the wash-stand and the various utensils belonging thereto. The soap-dishes and tooth-brush mugs cannot be kept too scrupulously clean. All slops and foul water should be emptied very promptly. Wash out and sun all pitchers, glasses, and whatever vessels are used in the sleeping-room. Never allow water, or stale bouquets of flowers, to stand for days in the spare chamber after the departure of a guest.

Closets opening into a sleeping apartment are often the receptacles of soiled clothes, shoes, etc., and become fruitful sources of bad air, particularly where there are small children. After such places the housewife should look with a keen eye for objectionable articles, and remove them with an unsparing hand.

Even so innocent a piece of furniture as the bureau, may by carelessness become the recipient of articles which may taint the air of your bed-chamber. Damp and soiled combs and brushes are not only unsightly and disgusting, but lying soiled and unaired from day to day will certainly contribute to evil air and odors, as will also greasy and highly scented hair ribbons, etc.

PHYSICAL EVILS OF TOBACCO.

TOBACCO contains an essential oil, and nicotine, both of which are highly poisonous.

Tobacco, when first smoked, chewed, or snuffed, deranges the whole system.

Tobacco, by perverting the saliva, prevents the due elaboration of chyle and blood.

Tobacco exerts a special influence on the brain and nervous system generally.

Tobacco, by weakening the nerves, produces morbid excitability and irritability.

Tobacco impairs the senses of smelling and tasting, and often of hearing and seeing.

Tobacco seriously affects the action of the heart and circulation of the blood.

Tobacco mars beauty, destroys the complexion, and impairs the brilliancy of the eyes.

Tobacco smoke, in confined rooms, is very injurious to sickly women and children.

Tobacco consumers are more liable to disease than if they were in a natural condition.

Tobacco weakens the constitution, and renders recovery from sickness a greater difficulty.—Christian Cynosure.

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Bible Echo and Signs of the Times.

Melbourne, Australia, December, 1888.

CONTENTS OF THIS NUMBER.

POETRY.
 "I Shall be Satisfied" Ps. 17:15 .. 177
 Our Craft is Small .. 179
 Trip Lightly .. 182
 Think of the Harvest .. 188
 Rumsellers Licensed—for What .. 190

GENERAL.
 Parental Responsibility .. 177
 The Saints are not to be with Christ till He Comes .. 178
 The Decalogue Perfect .. 178
 Christ of the Cross and Crown .. 179
 A Satanic Wonder .. 179
 God's Reckoning of Time .. 179
 The Builders of the Eddystone .. 179
 "Good Cheer" Tract, No. 11 .. 180
 The Lord's Treasury .. 181
 Something for Protestants to Think of .. 181

TIMELY TOPICS
THE HOME CIRCLE.
 Home vs. Billiards .. 182
 Philosophy of Cooking .. 182
 The Beauty of Simplicity .. 183
 A Humorist Playing at Philosophy .. 183

USEFUL AND CURIOUS.
 Pool of Bethesda .. 183
 Early Days of Railroad .. 183
 Something about Russia and Hindustan .. 183
 The Elephants of an Indian Prince .. 183

EDITORIAL.
 Is the World Becoming Better? .. 184
 Did the Pentecost of Acts 2 Occur on the First Day of the Week? .. 184
 The Half-Penny .. 184
 The California Camp-meeting .. 185
 "Thine Is the Glory" .. 185
 "A Peculiar People" .. 186
 Old-fashioned Religion .. 186
 Notes .. 192

BIBLE STUDENT.
 The Number Seven .. 187
 The Kingdom of God .. 187

THE MISSIONARY.
 The Australian Tract and Missionary Society .. 188
 Melbourne and Ballarat .. 188
 The Cause in America .. 188
 Letter from Europe .. 188

NEWS SUMMARY .. 189

HEALTH AND TEMPERANCE.
 Wine and the Bible .. 190
 Diphtheria .. 190
 The Sleeping-room .. 191
 Physical Evils of Tobacco .. 191

PUBLISHERS' DEPARTMENT .. 191

THE work of building on our new offices is progressing quite satisfactorily. Brother D. Sheppard, who contracted to build our press room, 36x22ft., two stories high, has finished his work, and it is probable that the next number of the ECHO will be issued from our new quarters. The main building, 33x65ft., three stories, is being energetically pushed forward under the direction of Thos. Searell, Esq., architect, and Brother J. T. E. Hellier, contractor. Until this is finished, we shall labor under some inconvenience; but when it is completed, we anticipate that our publishing work will receive a new and marked impetus. We feel thankful to God, who has thus far opened the way before us, and put it into the hearts of his people to assist in this time of need. If any are still disposed to assist in this work by their means, we shall be grateful to receive their contributions. To all such we will issue certificates of stock in the Publishing Association soon to be organized, at the rate of one share for each pound subscribed. All dividends to be assigned to the Association. A meeting of stock-holders will be called in about a month for the purpose of organizing and incorporating under the laws of Victoria. Notice will be given to all interested. Are there not others who would be glad to assist our work?

THE following episode occurred at a recent meeting of the Melbourne City Council:—

A letter was read from the committee of the Lord's Day Observance Society, complaining that a large number of shops were open in the city on the Sabbath.

Councillor Lee: "Which Sabbath?"
 The Mayor: "There is only one Sabbath, and that is Saturday." (Laughter.)

The letter was referred to the legislative committee.

WE have received sample copies of a new book entitled *Prophetic Lights*, by E. J. Waggoner of Oakland, California, editor of the *Signs of the Times* and corresponding editor of this journal. To our readers who have become acquainted with the writings of Mr. Waggoner, the book will need no extended commendation. It takes up the most important lines of prophecy in an interesting manner and marks their fulfilment in the annals of history. The book does not present the productions of an overstrained imagination, but deals with well-attested facts in a rational manner. The tall and sleepy-looking individual which the artist has stamped on the cover is not an apt illustration of the lively interest with which the author handles his subjects.

The book contains 180 pp., and is illustrated with five full-page and several smaller plates, well executed. It is

published by the Pacific Press. A paper edition is intended to be used as a premium with the *Signs of the Times*, and it is quite probable that arrangements will be made to place it within easy reach of our subscribers. An edition nicely bound in cloth, gilt, and embossed, is sold for 5s. 6d. Sent by post.

WE are in receipt of a packet of little tracts, of 8 to 16 pp. each, from the publisher, Mrs. M. Fagg of Hobart. They are entitled the "Good Cheer" series, and number from 1-10. In response to a polite request, we cheerfully speak a good word for them, although not able to indorse the theology hinted at in two or three instances. A Christian spirit pervades the series, and some of them are of particular interest. We mention No. 6, "Hints to Young Teachers," No. 10, "Come unto Me." Nos. 5 and 9, by Mr. G. W. Gillings, are upon the important subject of Christ's Second Coming, and are pointed testimonies, though we think the author should have omitted the unnecessary allusion to the doubtful doctrine of the return and restoration of the Jews. The publications are sold at a half penny each or four shillings per 100, and may be had at 90 Collins Street, Melbourne.

No. 11 of the series also reached us by the kindness of another correspondent, and is noticed elsewhere.

"WHAT shall we then say to these things?" the apostle Paul exclaims, after having recounted in the eighth of Romans the wonderful provisions of God's grace. It is a question which each one ought to consider most seriously. Do these provisions meet the requirements in my case? Do I come within the range of God's saving power? Can I venture my all for time and eternity upon these conditions and promises? "If God be for us, who can be against us?" Ah, that is it *Is God for us?* Is he interested in our behalf? Listen: "He that spared not his own Son, but gave him up for us all, how shall he not with him also freely give us *all things?*" Surely such love ought to inspire our faith to the utmost. But, says Little-faith, some one will rise up in judgment and charge me with my past wrongs. "Who shall lay anything to the charge of God's elect? It is God that justifieth." And if God justifies a man through faith in Christ, he will be justified, doubtless. Oh, but I have a wily foe, who ever stands at my right hand to condemn me. He keeps my sins before my mind, and would even accuse me before God. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Who shall separate us from his love?

THE *Australian Christian Standard* for November, apparently having no definite work on hand, amuses itself with gymnastic exercises by encountering imaginary opponents. One correspondent runs amuck, and silences the representatives of several denominations on "the name." Another, W. Hammond, imagines that he meets a luckless Adventist, a man of straw, however, and after setting him up in a favorable position, knocks him down repeatedly in a masterly manner. In other words, Mr. Hammond the Disciple (?) very readily demolishes poor Hammond the Adventist. But such an Adventist ought to be demolished.

A FRIEND has sent us from London quite extended newspaper accounts of the labors of M. Baxter, whose erratic prophecies and fantastic theories are too well known here to require any formal introduction of the man. He fixes the end of the age in 1901, we believe, and the intervening time is filled up with a line of startling and blood-curdling events and appalling wonders. The repeated failures of his nonsensical prognostications are a sufficient test of the soundness of his teachings.

We would like to have it very distinctly understood by all that we have nothing in common with such hare-brained trash. They represent the vagaries of a lunatic much better than the plain, candid teachings of God's word. Their chief result hitherto has been to fill the minds of sensible people with disgust, and this disgust too frequently serves to prejudice the mind against all investigations of the prophecies. It has often been said that the devil does not care on which side of the path he gets us if only we are out of it. And we verily believe that the irrational teachings of M. Baxter and his class please the arch-deceiver better than they could please him if they were to oppose the Bible altogether.

THE cause of Christ is deeply wounded by the way religious controversies are carried on. We have sometimes thought that there was just as much misrepresentation in religious controversy as in secular politics.—*Christian Inquirer.*

THE BIBLE ECHO

FOR 1889.

WE have reached 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,

WITHOUT PAID ADVERTISEMENTS,

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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This will afford a good opportunity for those who wish to engage in missionary work to take clubs and sell the single numbers or obtain yearly subscriptions.

NOW IS THE TIME TO WORK.

Let All Commence At Once!

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

Place and Address of Meetings.	Time of Meeting.	
	Sabbath-school.	Church.
ADELAIDE—Town Hall, Norwood	9:30 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
NORTH FITZROY—Albert Hall, Heidelberg Rd.	9:30 a.m.	11 a.m.
PRAHRAN—Mission Hall, off Chapel St., near Coffee Palace	2 p.m.	3:15 p.m.