

Bible Echo

HOLY BIBLE

AND SIGNS OF THE TIMES

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

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THE LORD'S COMING.

THE world is growing gray and old,
And scoffers at the Judgment, bold,
And yet thou art not here.
Thy chariot-wheels, oh! when shall they appear?
We only know, as dies each evil year,
Thy coming draweth near!

Some in thine absence watch and weep,
Most of the would-be watchers sleep;
Few hearts there are that yearn,
O Lord, for thee! few loving hearts that burn
And break for thy return!

The pale and clouded light of day
Still shows the wretched same array
Of glorious vanity!
The painted hues which hide deformity,
The hollow smile of secret misery,
The rival joys which men would have to be,
O Lord, instead of thee.

Some hazy eyes are looking for a time
Of peace and righteousness in every clime;
Some ears are listening for a universal chime
Which shall precede thy coming; but the wail
Still rises to a gale,
And pity weeps, and purity turns pale;
While moans of suffering, songs of revelry,
Clangor of war, and shouts of ribaldry,
Alone, with their delightful melody,
Answer these baseless hopes in bitter mockery.
The darkness deepens; through the tenfold gloom
Stream on earth's millions to the day of doom;
While ever and anon the fearful cry
Of human passion tells the struggle nigh,
The last uplifting of the ocean swell,
The last proud effort of triumphant hell,
The last defiant roar

Of all thy haters, who the light before
Of thine appearing, Lord! with horror sore
Shall, overwhelmed, sink down to rise no more!

It is the midnight hour. The careless lie,
Wrapped in the slumbers of security.

Oh, blinding light!
Oh, rending sky!

Oh, form of swift-descending majesty!
Oh, shout of joy!
Oh, horrid cry!

Oh, thrilling shriek of wildest agony!
Oh, angel legions, dazzling white!
Oh, dead, arising at the sight!

Oh, voice above the loudest trumpet blown!
O Christ, thy thunder tone,

Calling thy myriads from the grave!
We rise, we soar, we cleave
The clouds beneath thy feet,
And, mounting, greet
With ecstasy
And hallelujahs sweet,
O Saviour, thee!

From every voice, with one accord,
"It is the Lord! It is the Lord!"
And full in every raptured eye
His image shines resplendently!
Oh, long-believed-in, seen at length,
Outshining in thy sunlike strength,
Thy glory mingling with thy grace,
We see thee, Jesus, face to face.
With all the armies of the sky
We shout thy glad epiphany!
Thrice welcome, earth-rejected King!
From every lip thy praises ring!
Thrice welcome to thy rightful throne;
For thou art worthy, Lord, alone!

—H. Grattan Guinness.

General Articles.

THE OLD YEAR AND THE NEW.

MRS. E. G. WHITE.

THE old year with its three hundred and sixty-six days of privilege and duty is passing into eternity, and each day a record has been made in the books of heaven. Our individual characters are as distinctly and faithfully represented there as are the features of the face on the polished plate of the artist. The Lord never mistakes in his estimate of our acts and motives. Our lives stand revealed before the angels in their true light. If the character is unlovely and debased, if the disposition is harsh, overbearing, and passionate, these traits will exclude their possessor from heaven. All our acts, with the motives that prompted them, are weighed in the balances of the sanctuary, and the decisions rendered are just and equal. The Lord does not excuse in one what he condemns in another.

Dear reader, examine your own heart and life in the light of God's word, and ask yourself, "What has my record been for the year that is just closing? What advancement have I made in the Christian life? what victories have I gained? and what have I done to help others, and lead them to Christ?"

God has not placed you in this world to lead an aimless life. He designs that you should be useful, and reach a high standard of moral excellence. To each one some work is given. During the old year, have you performed your appointed tasks with cheerfulness and fidelity, having an eye single to the glory of God? Opportunities and privileges have been granted you; what use have you made of these good gifts intrusted to you by our loving heavenly Father? Have you made yourself a blessing to those around you? Have you done what you could to win them to Christ?

All this is a part of your appointed work. God also requires each of us to subdue self, and to form characters for eternity. To guide us in this work he has given us his law, that great standard of right, which will prove a lamp to our feet and a light to our path. Have you been conforming your life to this standard? Have you been forming right habits, a Christlike character, or have vicious habits grown and strengthened, until they hold mind and heart in bondage?

Let us remember that character is not the result of accident, but day by day it is forming for good or forevil. Great importance attaches to this work of character building; for it is far-reaching in its results. Few realize the power of habit. Inspiration asks, "Can the Ethiopian change his skin, or the leopard his spots?" and adds, "Then may ye also do good that are accustomed to do evil." This is a solemn assertion, and may well make us thoughtful. But there is comfort and courage in the reflection that if evil habits acquire such force that it seems almost impossible to turn in the right direction, the power of good habits is equally strong. The results of each day's work, whether the tendency be to elevate us in the scale of moral worth or to push us downward toward perdition, are influenced by the days that have preceded it. Defeat to-day prepares the way for still greater defeat to-morrow; victory to-day insures an easier victory to-morrow. Then how careful we should be that our habits and characters are correct and virtuous, fashioned after the Divine Model.

Young friends, restrain your feet from all evil ways. Do not take the first step in that direction; for there is no peace or happiness in them. Temptations may come to you in many bewitching forms to entice you from the path of rectitude; but beware. Evil angels, like a dark cloud, are around the vicious and depraved. They are binding them, body and soul, in firm chains that nothing but the grace of God can unloose.

We do not always understand the sacred meaning attached to our life and our life-work. We do not always realize the power of example. We are brought in contact with others. We meet persons who are erring, who do wrong in various ways; they may be disagreeable, quick, passionate, dictatorial. While dealing with these we must be patient, forbearing, kind, and gentle. Satan works through them to provoke and harass, so that we shall not exhibit a pleasant and lovable disposition. There are trials and perplexities for us all to encounter; for we are in a world of cares, anxieties, and disappointments. But these continual annoyances must be met in the spirit of Christ. Through grace we may rise superior to our surroundings, and keep our spirits calm and unruffled amid the frets and worries of every-day life. We shall thus represent Christ to the world.

It is only through the help of the Spirit of God that we can gain so great a victory. The apostle exhorts his Ephesian brethren: "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. . . . Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

Consecration to God must be a living, practical matter; not a theory to be talked about, but a principle interwoven with all our experience. We should let our light so shine before others that they, seeing our good works, shall glorify our Father who is in heaven. We should show forth the praises of Him who has called us out of darkness into his marvelous light. If the light of heaven is in the soul, it will be reflected to all around us. I wish all could see this important subject in its true light. There would not then be such thoughtlessness of words and acts, such careless, indolent, irreligious living.

Dear reader, shall the close of the year 1889 find you farther advanced than you are to-day? Will you put away evil habits? Will you be considerate of others, faithful to do the work of a Christian? If you will carry the principles of right-doing into all the affairs of life, you will find that it will promote health of body, peace of mind, and prosperity of soul. You will have a strength, dignity, and sweetness of character that will have a transforming influence upon others.

As we enter upon a new year, it may prove a beginning of years to us. If in the old year we have made failures, let us commence the new by rectifying these errors as far as we can. If the old year has borne into eternity a spotted record of opportunities neglected and privileges slighted, let us see that that of the new year is free from these blemishes. Its days are all before us; let us begin now to make the history of each as it passes such as we shall not tremble to meet in the Judgment. Let us fill each one full of loving, helpful work for others. Let us develop all our powers, and make of ourselves all that God designed we should.

In the keeping of God's commandments there is great reward. A reward awaits the overcomer in the great day, when he shall hear from the lips of our Lord the gracious words, "Well done, good and faithful servant;" and there is also a present reward in the peace and happiness that flow from a conscience at rest, from the sweet assurance that we enjoy the favor of God. "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." To all who walk in his ways the new year will be crowned with goodness and blessing.

SPIRITUAL GROWTH.

A. G. DANIELLS.

SPIRITUAL growth is a matter of the greatest consequence to professing Christians, for therein lies the secret of final victory in the Christian warfare. It is a trite maxim that "all is well that ends well," and the wise man says, "Better is the end of a thing than the beginning thereof." The real worth of anything lies, not in its beginning, but in its final outcome. It is not the budding of the rose, but its full bloom, that reveals its beauty and scatters its fragrance. It is not the first appearance of the blade or the blossom that is of value, but the full harvest, the golden fruitage. Likewise it is not the beginning of the Christian life that is of the greatest consequence, but the continuance and end of the same. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end," is a truth of such great importance that we should never lose sight of it. The prize is not given at the beginning, but at the end of the race. Therefore it is not the one who starts the best who is the most certain of the reward. It is he who continues and comes out best at last who will receive the prize.

It is possible to start well and end miserably. Thousands have done this. We are all acquainted with sad cases of this kind. Young men at educational institutions have applied themselves most studiously, and made rapid progress. They gave promise of becoming useful men, and everything betokened a most desirable future; but in time all this was reversed. They came to be vile, dangerous creatures, and ended their days in a most dreadful and wretched state. And we learn from the Scriptures that this has been the sad experience of many who have been connected with the service of God at different periods.

Now the difficulty in all such cases as referred to above, is not in the good start they made at the beginning of their career, but in their course at subsequent times. The beginning was good, but they changed their course. They failed to continue as they started. Had they continued as they began, perhaps their lives would have been as useful and their end as glorious as the best. In view of such facts, who cannot see the importance of spiritual growth? The apostle Peter thus admonishes the Christian, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 3 : 18.

It is impossible to remain inactive, to stand still. Action, growth, and development are natural to every living thing. Even the worlds do not stand still, but move with ceaseless and wonderful rapidity. Seeds sprout, grow, and multiply. Tiny sprigs grow into mighty forests. The living creature grows from infancy to maturity, and increases its kind. Activity, growth, and development are characteristic of the mind of man also. From infancy the mind grows and expands. New thoughts are developed, and knowledge increases day by day. The thoughts developed and the knowledge obtained may not be good and useful; on the contrary, they may be very harmful to ourselves and our associates, but they are nevertheless continually increasing. This law of growth and development throughout nature is so imperative that it can with difficulty be checked. It bears sway over every obstacle except death. And such was the design of the Creator in the beginning.

In spiritual things it is impossible to stand still. We are either gaining or losing in experience. This we know by personal experience, and from the teaching of the Scriptures. We are carefully warned against backsliding, and earnestly entreated to see that we are growing in grace. To show how our loving Father warns and admonishes on this point, a few passages are here transcribed. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Peter 3 : 17. "Look to yourselves, that we lose not those things which we have wrought [margin, gained], but that we receive a full reward." 2 John 8. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Margin, run out as leaking vessels.) Heb. 2 : 1.

From these passages and many others which we have not space to quote, we learn that although we may have made an excellent start in the service of God, there is great danger that we will fail to continue in the good way, and lose what we have gained. There is danger of gradually and imperceptibly losing the grace of God, as water runs out of a leaking vessel. As long as we remain in this world of sin, we shall have to watch; for we are on dangerous ground. "Wherefore let him that thinketh he standeth take heed lest he fall."

On the other hand, our gracious and merciful God invites us to come near to him day by day. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The degree to which we are to grow in grace is stated by Paul in Heb. 6 : 1 : "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." We are to continue this growth until we become perfect. Just what is meant by growing in grace is made plain in 2 Peter 1 : 5-7. Here we are instructed to add the Christian graces to our character. This is spiritual growth. Those who do this have this comforting promise : "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." This, then, is the way to keep from falling and make our final victory sure. "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." For those who do this, "an entrance shall be ministered . . . abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Of those who fail to do this the apostle says, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

If it be asked, What are the conditions favorable to spiritual growth, or what action is required of us that we may grow in grace? we reply that two things, at least, are necessary to secure healthy Christian growth. These are food and exercise. In this respect the spiritual is very similar to the physical nature. It would be impossible for one to grow physically without food or to become strong without exercise. Deprive the body or any of its parts of exercise, and it becomes weak and feeble, while if deprived of food it soon expires. And so it is with the spiritual faculties. They must have spiritual food in order to live, and exercise to make them strong.

For these necessities God has made every provision. He has supplied the food and prepared the way for all the labor it is possible for us to perform. His word is a great storehouse of spiritual food. It is inspired of God. "Every word of God is pure." "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

As direct evidence that God gave us his word for food to aid spiritual growth, we quote the words of 1 Peter 2 : 2 : "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." Job, one of the greatest of Bible characters, says, "I have esteemed the words of his mouth more than my necessary food." Whether Job had the written word as we have, matters not. He had words from God which he valued more than he did the daily food necessary to sustain physical life. Herein lies the secret of this great man's life. By the word of God he was perfected. How few there are to-day like Job. How few would go without their regular food before they would allow the day to pass without obtaining from God's word the food necessary to keep up the glow of spiritual life.

Jeremiah was another man whom God loved, and who loved God and his fellow-man with an intensity that we cannot express. On one occasion he had determined to hold his peace and say nothing to those around him, but let them go to ruin if they liked. How he succeeded on this line is stated in Jer. 20 : 8, 9 : "For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." He could not refrain from raising a warning voice; for God's word was in his heart, and it was like a mass of fire shut up in his bones. How it got there and burned as it did is revealed in chapter 15 : 16. He found and ate (studied most devoutly) God's word, and it was unto him the joy and rejoicing of his heart. It gave him right views of God and eternal things. It showed him the value of souls, and filled him with a holy zeal to work for their salvation. The word and Spirit of God are the same to-day as they were then. They will have the same effect on every heart in which they dwell. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It is much to be deplored that the Bible is read and studied so little. The most of the sermons preached have but little Scripture in them. They do not give the hearers a love for the Bible; neither do they encourage them to search its sacred pages. As a conse-

quence, it is hardly looked at during the entire week. Business absorbs the mind, and the spiritual nature is left to famish and die. Cold formalism takes the place of earnest heart-religion and godliness, and the great masses are rapidly becoming "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." "From such," says Paul, "turn away."

We do not realize the power there is in the word of God to lead us toward heaven. "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23 : 29. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4 : 12. But this word will do us no good unless we come in contact with it. It must be read and applied. Its warnings must be heeded; its admonitions must be followed; its promises must be believed and laid hold upon. Then it will produce the spiritual growth necessary to fit us for our duties here and for heaven hereafter.

There are other sources or means of spiritual growth, such as prayer, religious literature, etc.; but these we cannot speak of now. I may speak of these and of the exercise, or labor, required of us, hereafter. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

THE CHURCH.

STAY, traveller! stay!
Without how dark the night;
No moon illumines the winding way,
Above no star gives light;
The road is wild and drear,
The hills are rough and steep,
The precipice is near,
The river broad and deep;
And who, alas, can save
Beyond upon that sea,
Where, rising from its darksome wave,
No rock is cleft for thee?
Stay, traveller! stay!
Nor answer—nay!

Stay, traveller! stay!
Regard the King's best;
No longer from his presence stray,
But be his welcome guest;
Here is water for thy feet,
And oil to 'noint thy head,
And raiment fair and sweet,
And here the table spread;
His house, O, make thy home,
None in it e'er have died,
And when thou seest the Master come
Thou shalt be satisfied;
Stay, traveller! stay!
Abide for—aye!

—George Rose.

JOHN WESLEY AND THE LAW.

"If virtue," said the ancient heathen, "could assume such a shape as that we could behold her with our eyes, what wonderful love would she excite in us!" If virtue could do this! It is done already. The law of God is all virtues in one, in such a shape as to be beheld with open face by all those whose eyes God hath enlightened. What is the law but divine virtue and wisdom assuming a visible form? What is it but the original ideas of truth and good, which were lodged in the uncreated mind from eternity, now drawn forth and clothed with such a vehicle as to appear even to human understanding.

If we survey the law of God in another point of view, it is supreme, unchangeable reason; it is unalterable rectitude; it is the everlasting fitness of all things that are or ever were created. I am sensible what a shortness, and even impropriety, there is in these and all other human expressions, when we endeavor by these faint pictures to shadow out the deep things of God. Nevertheless we have no better, indeed no other way, during this our infant state of existence. As we now "know" but "in part," so we are constrained to "prophesy," that is, speak of the things of God, "in part" also. "We cannot order our speech by reason of darkness," while we are in this house of clay. While I am "a child," I must "speak as a child;" but I shall soon "put away childish things;" for "when that which is perfect is come, then that which is in part shall be done away."

The law of God (speaking after the manner of men) is a copy of the eternal mind, a transcript of the divine nature; yea, it is the fairest offspring of the everlasting Father, the brightest efflux of his essential wisdom, the visible beauty of the Most High. It is the delight and wonder of cherubim and seraphim and all the company of heaven, and the glory and joy of every wise believer, every well-instructed child of God.

How clearly does this agree with the experience of every true believer! While he cries out, "O what

love have I unto thy law! all the day long is my study in it; he sees daily, in that divine mirror, more and more of his own sinfulness. He sees more and more clearly that he is still a sinner in all things; that neither his heart nor his ways are right before God; and that every moment sends him to Christ. This shows him the meaning of what is written, "Thou shalt make a plate of pure gold, and grave upon it, HOLINESS TO THE LORD. And it shall be upon Aaron's forehead" (the type of our great High Priest), "that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts" (so far are our prayers or holy things from atoning for the rest of our sin); "and it shall be always upon his forehead, that they may be accepted before the Lord." Exodus 28 : 36, 38.

To explain this by a single instance: the law says, "Thou shalt not kill;" and hereby, as our Lord teaches, forbids not only outward acts, but every unkind word or thought. Now, the more I look into this perfect law, the more I feel how far I come short of it; and the more I feel this, the more I feel my need of his blood to atone for all my sin, and of his Spirit to purify my heart, and make me "perfect and entire, lacking nothing."

Therefore I cannot spare the law one moment, no more than I can spare Christ, seeing I now want it as much to keep me to Christ as I ever wanted it to bring me to him. Otherwise, this "evil heart of unbelief" would immediately "depart from the living God." Indeed, each is continually sending me to the other,—the law to Christ, and Christ to the law. On the one hand, the height and depth of the law constrain me to fly to the love of God in Christ; on the other, the love of God in Christ endears the law to me "above gold or precious stones;" seeing every part of it is a gracious promise which my Lord will fulfill in its season.

Who art thou then, O man, that "judgest the law, and speakest evil of the law?"—that rankest it with sin, Satan, and death, and sendest them all to hell together? The apostle James esteemed judging or "speaking evil of the law" so enormous a piece of wickedness, that he knew not how to aggravate the guilt of judging our brethren more, than by showing it included this. "So now," says he, "thou art not a doer of the law, but a judge!" A judge of that which God hath ordained to judge thee! So thou hast set up thyself in the judgment-seat of Christ, and cast down the rule whereby he will judge the world! O take knowledge what advantage Satan hath gained over thee; and, for the time to come, never think or speak lightly of, much less dress up as a scarecrow, this blessed instrument of the grace of God. Yea, love and value it for the sake of him from whom it came, and of him to whom it leads. Declare its praise, and make it honorable before all men.

And if thou art thoroughly convinced that it is the offspring of God, that it is the copy of all his imitable perfections, and that it is "holy, and just, and good," but especially to them that believe; then, instead of casting it away as a polluted thing, see that thou cleave to it more and more. Never let the law of mercy and truth, of love to God and man, of lowliness, meekness, and purity, forsake thee. "Bind it about thy neck; write it on the table of thy heart." Keep close to the law, if thou wilt keep close to Christ; hold it fast; let it not go. Let this continually lead thee to the atoning blood, continually confirm thy hope, till all the "righteousness of the law is fulfilled in thee," and thou art "filled with all the fullness of God."

And if thy Lord hath already fulfilled his word, if he hath already "written his law in thy heart," then "stand fast in the liberty wherewith Christ hath made thee free." Thou art not only made free from Jewish ceremonies, from the guilt of sin, and the fear of hell (these are so far from being the whole, that they are the least and lowest part of Christian liberty); but, what is infinitely more, from the power of sin, from serving the devil, from offending God. O stand fast in this liberty, in comparison of which all the rest is not even worthy to be named! Stand fast in loving God with all thy heart, and serving him with all thy strength! This is perfect freedom, thus to keep his law, and to walk in all his commandments blameless. "Be not entangled again with the yoke of bondage." I do not mean of Jewish bondage, nor yet of bondage to the fear of hell; these, I trust, are far from thee. But beware of being entangled again with the yoke of sin, of any inward or outward transgression of the law. Abhor sin far more than death or hell; abhor sin itself far more than the punishment of it. Beware of the bondage of pride, of desire, of anger; of every evil temper, or word, or work. "Look unto Jesus;" and in order thereto, look more and more into the perfect law, "the law of liberty;" and "continue therein;" so shalt thou daily "grow in grace, and in the knowledge of our Lord Jesus Christ."—*Wesley's Sermons, vol. 1.*

"A NOOK ILL KNOWN."

SOUTHWARD from the toe of that great boot, Italy, lies three-cornered Sicily—a domain as yet unflooded with tourists, although the tide of travel is beginning to set strongly in its direction. As to the chain of little islands just north of Sicily, which, repeating the curve of its shore, lies like an unclasped necklace on the sea—they are even less well known. Now and then some wandering scientist visits them, to note volcanic phenomena or gather specimens of their geologic wealth. More rarely come antiquarians, tracing the vestiges of Greek or Roman rule; and finally, rarest of all, come those inquisitive travellers who, like Lowell,

"love to enter pleasure by a postern,
Not the broad, popular gate that gulfs the crowd."

For such as these, the Lipari Islands have a singular charm.

The ancients saw them but fitfully, either in dim outline through storm and mist, or else when some adventurous mariner, tempted by the calmness of the sea, sailed farther out than usual from the mainland; then, through the night, a red glow might arise, and he would recognize the fires of Stromboli, the lighthouse of the Mediterranean. On calm nights, too, he might hear great knocking blows, as of giant hammers wielded by more than mortal hands, and see, as each blow fell, a shower of red-hot stones, like colossal sparks, thrown up into the air. Vulcan and the Cyclops were at work forging armour for the gods!

Certain weather-signs, also, were gradually associated with this Cyclopean smithy. If the smoke spread out flat from the cone, let the mariner bide at home; there would be tempest on the sea. If, on the other hand, it rose high and plummy, he might sail without fear; no tempest would arise to wreck his light barque.

Thus King Æolus held the keys of the weather; and, from being, as seems likely, the original "Old Probabilities," became a god, time, in its lapse, having something of the alchemic power which seems needful to change the human into the divine. Many another Greek hero came to inhabit Olympus; and perhaps, as Thoreau suggests, there will come a day when our own Benjamin Franklin may be deified as "he that brought down fire from heaven."

Largest of the islands of Æolus is Lipari, which, with Vulcano, droops, pendant-wise, from near the center of the chain, toward Sicily. The approach to its famous harbor, where in old days a Roman fleet was blockaded and destroyed by the Carthaginians, is extremely picturesque. Midway in its crescent curve, close to the water's edge, is the town of Lipari, relieved against a background of hills, and apparently cut in two by a bold acropolis. On this fine, warlike height the mouldering walls of Charles the Fifth inclose a few old buildings, and a group of churches, among which the cathedral stands preeminent. Just outside the walls, on a somewhat lower eminence, is the church of San Pietro; low down to the left, yet another—the tiny chapel called L'Anima del Purgatorio; and still further to the left a statue of San Bartolommeo, patron saint of the islands, looks inland from his post on the Marina. Great respect is paid him by the Liparese; yet so far as the statue is concerned, the head alone deserves its honors, being a modern capping-stone to the body of some Roman consul. A little of a good thing, however, goes a long way; and the islands seem as effectually protected as though the saint had been sculptured whole.

Everywhere are traces of volcanic action. But, though the internal forces of our globe break out so destructively at times, they also furnish new resources, and the former ruin—humanly speaking—of these islands is now their wealth. Here in Lipari the volcanic soil produces grapes, olives, figs, and almonds in such abundance and of such excellent quality as to furnish a steady export; while its pumice mines afford constant employment to many, and a yearly income which has made the Lipari group, with one exception, free from debt, and self-supporting, without even a municipal tax, there being, however, a small governmental tax imposed by the debt-laden Italy of which it is a loyal part.

Both Stromboli and Vulcano have active volcanoes; but, although Lipari is separated from the latter island by only a narrow strait, its sole evidence of living volcanic force is in the hot springs of San Calagero. Here, bubbling and steaming with spiteful energy, the scalding flood pours out from the hillside in a rocky basin, and trickles thence down toward the sea. In hope of attracting visitors, the Government built a large bathing establishment here some years ago, following in this the example of the Romans, traces of whose baths may yet be seen near by. But the experiment was a failure, and the great building stands empty. In fact, it is the most barren spot on the island. Not a house is near; there is nothing, literally, except rock,

sea, and hot water, all of which may be found in other places where the scenery is more attractive. So the rheumatic go elsewhere, and only the curious now visit these thermal springs.

But the boat waits, and we row over to Vulcano, in every way a contrast to its two fertile neighbors. For the most part it is barren and rugged, with many a trace of past convulsions, and with a still active volcano on the side toward Lipari. Everywhere are frozen lava-torrents, deep scores, and smears of sulphur down the mountain sides. There is, moreover, every variety of color and contortion of shape in the rocky masses, like the refuse slag from some vast furnace; the polished jet black of obsidian contrasting with pumice white and deep Pompeian red, or with sulphur crystals varying in hue from primrose yellow to flaming orange.

The ascent to the crater is easy; and one can go to the very rim of the main vent, passing on the way many little mouths whence issue spurts of sulphurous vapor. Nearer the summit the fumes grow stronger, and the roar of escaping gases thunderous. The rocks and crumbling soil are warm to the feet, the air is hot against the face, and the caldron-like crater, with its ceaseless din and smoke, seems a truer Inferno than any fancy could depict. Small wonder is it that in the Middle Ages men held it to be an actual place of punishment for the distinguished damned. Here, in the eighth century, came good Saint Willibald, desiring with his own eyes to see the spot where Theodoric was expiating his sins. Here, too, had he lived in the sixteenth century, he might have come to see Ann Boleyn; for here she was thought to be atoning in fire and briarstone for the Protestant charms which had wiled King Henry VIII. from his Catholic queen and faith. And here she is said to be, poor thing! even unto this day.

Except the volcano, there is little in Stromboli to interest the average tourist. The island is very fertile, and cultivated, on one side, almost to the crater's rim—vines growing in close proximity to the gulf which is constantly belching up stones and gaseous fumes. Boom! boom! at irregular intervals shouts the demon of the pit; and up from his infernal bowels shoots a wicket-like spray of stones, which, rising vertically, or nearly so, fall back into the gulf after a few seconds, and announce their return by a rattling volley against its sides.

Both on account of the fumes and its steep, crumbling slopes, it is impossible to approach very near the crater, so that, as far as close inspection counts, Vulcano is more interesting. There is one view, however, whose wild and unique picturesqueness burns itself upon the memory, and for which, even if there were no other attraction, it would be worth while climbing Stromboli. We had left the village of San Bartolo early in the morning, but the day grew rapidly warm, and before one-third of the ascent was made, the hot, unwavering glare of sunshine became quite painful to the eyes. Some relief was afforded at the summit by the clouds of smoke which had so thoroughly permeated the air that we walked in a semi-mist, and could not see the further, lower side of the crater at all. Every now and then a stronger explosion than usual would clear the gulf for a moment, and give us partial glimpses of its depths. But we had taken the first steps homeward before we knew what we were leaving. Then a sudden, strong wind arose, and "Eccè, eccè, vede, signora!" screamed the guide.

The lead-colored cloud was slowly rising, sheering away to the southwest. Our party stood on the dividing ridge, between the shoreward slope of the mountain on one side and the cup-shaped incline of the crater on the other. The latter could now be seen in all its savage grandeur, rent, scarred, and seamed, with depths suggested where depths were concealed, and the air filled with a busy, rushing hum, as if tidal waves of fire were breaking far below. Now, too, was revealed the opposite side of the crater, much lower than the edge on which we stood, fantastically notched and broken, and relieved against—what? what but the smiling Mediterranean blue!

We had forgotten its nearness in that mist of smoke; had forgotten, too, that while on one side the volcano-island has a long and gradual slope, on the other it rises with almost startling abruptness from the sea. Now we could perceive in deep gorges below how the waves embraced the foot of the cliffs, which rose nearly two thousand feet above them, to the rim of fire.

But the vision was brief. The friendly wind died away as suddenly as it came. Boom! went one large mouth; spit! spit! like squibs, several lateral vents. When their respective volleys had subsided, heavy smoke once more enfolded the crater, before whose unsavory breath we fled.

Before night a fine rain was falling, and the next morning we sailed for Messina.—*Eleanor Lewis in Christian Union.*

SABBATH REFORM IN EUROPE.

S. N. H.

THE work of Sabbath reform is by no means local. It is confined to no one nation, tongue, or people. It is as extensive in its workings as are the people who will appear in the Judgment. Matt. 24:14. We know of no civilized nation on the continent of Europe to which the proclamation of the commandments of God and the faith of Jesus has not gone, but comparatively to a limited extent; and wherever it has been preached in connection with the near coming of Christ, it has found a ready response in the hearts of many. Each successive year for the past quarter of a century, it has spread with increasing rapidity.

During the past two years the progress on the continent of Europe has been most marked. Its divine authorship is shown, not only in the progress it has made, but in establishing itself in those places where the laws of the land are most unfavorable. The laws of Russia are most oppressive in this particular. While every individual is permitted to enjoy his individual belief, in no way is he allowed to proselyte from the Greek Church, of which the Czar is the head. No foreigner is allowed to preach in the country unless licensed by the proper authorities; and no religious meeting is permitted unless the house is confirmed by the magistrate for that purpose. Over one thousand different religious laws exist, and they are rigidly enforced. Every point is guarded against a new religious body being introduced into the nation. One favorable thing alone exists, and that is a freedom to study the Scriptures. Notwithstanding this, colporters and laborers, with the blessing of God, have been instrumental in establishing believers in the truth of what is known as the third angel's message of Rev. 14:9-12. There are hundreds who are looking for Christ to come in the clouds of heaven. On the Volga, in Siberia, the Caucasus and Asia, and through southern Russia especially, these truths have made rapid progress. During the past two years, God's providence has gone before this work, and the same evidences that characterized the work of the Reformation in the days of Huss, Luther, Calvin and others have been manifested in the progress and establishment of these truths, not only in Russia, but in Germany, Scandinavia, France, and all Central Europe. The truth has found, and is finding, its way through all classes of society in these different nations.

Four fully organized conferences exist in Europe; one in Denmark; one in Sweden; one in Norway; and one in Central Europe with head-quarters at Basel, Switzerland. At Christiania, Norway, there is a publishing house for the Scandinavian countries, from which are issued four regular periodicals in the different Scandinavian languages.

In the Scandinavian countries, there are over one hundred laborers, including those connected with the office of publication. There are twenty-four organized churches, and over one thousand observing the Sabbath of the Lord. Among these, there are fifty whose time is exclusively devoted to going from house to house, selling and distributing publications. These persons support themselves.

In Central Europe there are one hundred and twenty-two who are thus engaged in printing, publishing, and selling publications to the people. Besides these, there are a number in Russia who are visiting from house to house.

It should be understood that the light of Sabbath reform has not originated altogether with those who went from the United States of America; but in these different nations isolated individuals, and companies numbering in some instances as many as sixty, have been found who were observing the seventh day as the Sabbath of the Lord, having taken this position from searching the Bible for themselves. When we have found them, it is a fact worthy of notice that in leading points of doctrine they were in perfect harmony with us.

1. They believe that the Sabbath, like each of the other commandments, forms a portion of the moral law of God, and is as unchangeable and immutable as God's throne.

2. They have learned from the

prophecy in the book of Daniel, especially in the seventh chapter, that the four universal monarchies represented by four beasts coming up out of the sea, one succeeding another, span the time from the Babylonian kingdom to the establishment of God's everlasting kingdom, which will continue forever and ever.

3. They are also agreed that we have nearly passed these kingdoms, and are now in immediate proximity to the coming of our Lord and Saviour Jesus Christ.

4. The fourth kingdom, which is Rome, would be divided into ten kingdoms, after which a power would arise that would wear out the saints of the Most High, and think to change the times and laws of God, which would be given into his hands for a time, times, and the dividing of time. (See Daniel 7:25.) This power they claim is the Papacy, which arose in 538 A. D. and continued for 1260 years, having proved itself to be the one that Daniel alluded to, as the death of millions of martyrs testifies, as well as their own claim that they changed the observance of the day of worship from the seventh to the first day of the week.

These individuals have thus taken their feet from off the Sabbath, and call it the holy of the Lord and honorable, and were found keeping the commandments of God and the faith of Jesus.

It was about 1874 when American missionaries went to the continent of Europe to assist those who were struggling to keep the Sabbath, and establish the work on a more permanent basis.

A journal in the French language devoted to the advocacy of these views, called *Les Signes Des Temps*, was published and sent to the address of those engaged in the evangelizing work. From this time the work progressed more rapidly, until at the present time over one thousand Sabbath-keepers are found in Central Europe. In 1885-1886 a large publishing house was erected at Basel, Switzerland, for Central Europe. From this house there have been issued publications in the German, French, Italian, and Russian languages.

At the present time, there are connected with our work on the continent of Europe, including Russia and the Scandinavian countries, nearly 250 laborers, the larger portion of whom are persons who have become interested in these truths since the mission was established in these countries. Each year quite a number are added to the army of workers from the natives of these countries.



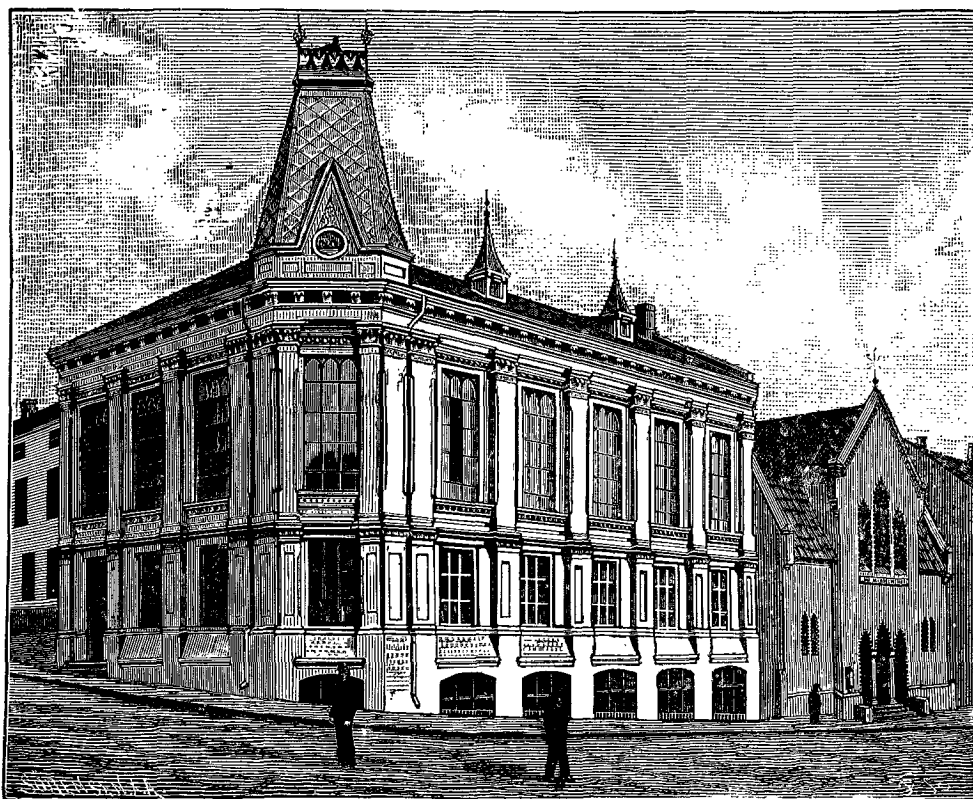
S. D. ADVENTIST PUBLISHING HOUSE, BASEL, SWITZERLAND.

Respecting the work in England, it has advanced more slowly than in some other countries, and especially in the colonies. Many of the more enterprising people have left their homes, broken up former associations, and after traversing the mighty deep, and settling in other lands, have become more liberal in sentiment, and, possessing the spirit of the reformers, are willing to investigate more advanced ideas. Notwithstanding this, in the mother country, Ireland, and Scotland, the same truth has found its way to many sincere hearts.

About nine years ago, Elder J. N. Loughborough from the United States went to England, and commenced public labor in Southampton. Quite a number took their stand on the truth; and since then companies in different parts of England have been brought to a knowledge of these views, and have been organized into congregations, covenanting together to keep the commandments of God and the faith of Jesus.

In process of time a paper was published, called *Present Truth*; this has a circulation at the present time of 6000. In 1887 the paper was removed from Great Grimsby to London, England, and business rooms opened at 48 Paternoster Row. During the same summer, there was also established in London north, a mission in which to educate Bible-workers who would go from house to house, and present the truth to others in the form of Bible-readings.

These efforts have been signally blessed of God. At the present time there is an organized church in London of about thirty-four members; while there are many more in different parts of the city who have been led to observe the Sabbath of the fourth commandment. There are in this kingdom, twenty-four laborers, besides a missionary effort put forth by all the churches which have become organized. Comparatively our laborers are very few for such a harvest field as Great Britain, with a population of 35,000,000. But the laborers themselves are of good courage, seeing continual additions to the faith of persons who embrace it from reading publications which are sold and distributed freely in different parts of the kingdom.



S. D. ADVENTIST PUBLISHING HOUSE, CHRISTIANIA, NORWAY.

THREE WORDS OF STRENGTH.

THERE are three lessons I would write—
 Three words as with a burning pen,
 In tracings of eternal light
 Upon the hearts of men.

Have faith. Wher'er thy bark is driven—
 The calm's disport, the tempest's mirth—
 Know this : God rules the host of heaven.
 The inhabitants of earth.

Have hope. Though clouds environ now,
 And gladness hides her face in scorn,
 Put thou the shadow from thy brow—
 No night but hath its morn.

Have love. Not love alone for one ;
 But man, as man, thy brother call,
 And scatter, like the circling sun,
 Thy charities on all.

Thus grave these lessons on thy soul—
 Faith, Hope, and Love—and thou shalt find
 Strength, when life's surges rudest roll,
 Light, when thou else wert blind.

—Schiller.

THE PUZZLED DUTCHMAN.

THE following story, although old, will bear repeating, as it illustrates very completely the folly of that method of Bible interpretation that seeks to compel the Bible to support one's preconceived opinions. The true method is to conform our beliefs to the plain, evident teaching of the Scriptures, even though in so doing we are compelled to relinquish some, previously formed opinions. The story, as found in an exchange, is as follows :—

One who does not believe in immersion for baptism was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said, "Some believe it necessary to go down into the water, and come out of the water baptized." But this he claimed to be fallacy; for the preposition *into* of the Scriptures should be rendered differently, as it does not mean *into* all the time. "Moses," he said, "we are told, went up into the mountain, etc. Now, we do not suppose that he went into the mountain, but upon it. So with going down close by or near to, the water, and being baptized in the ordinary way, by sprinkling."

He carried this idea out fully, and in due season and style closed his discourse, when an invitation was given to those who felt so disposed to rise and express their thoughts. Quite a number of the brethren arose, and said they were glad they had been present on this occasion; that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke the silence, that was almost painful, as follows :—

"Mister Breacher, I ish so glad I vas here to-night; for I has had explained to my mint somedings I never could pelief before. We reat, Mr. Breacher, that Taniel vas cast into the lions' ten, and came out alive! Now, I never could pelief dot, for de wilt beasts would shust eat him up right off; put now it ish ferry clear to my mint. He vas shust close py, or near to, and tid not get into the ten at all. O, I vas so glad I vas here to-night!

"Again we reat dat ze Hebrew children vas cast into the firsh furnace, and dot, sir, alwais look't like a peeg story, too; for they would have peen purnt up; put it ish all plain to my mint now, for they were shust cast close py, or near to, the furnace. O, I vas so glat I vas here to-night!

"And den, Mr. Breacher, it ish said dat Jonah vas cast into the sea and into the whaleish pelly. Now, I never could pelief dot. It always seemed to me to be peeg feesh story; put it ish all plain to my mint now; he vash not taken into the whale's pelly at all, but shust shumped onto his pack and rode ashore. O, I vas so glat I vash here to-night!

"And now, Mr. Breacher, if you will shust explain two more bassages of Scripture, I shall pe so happy that I vas here to-night. One of them is vere it saish ze vicked shall pe cast into a lake dot purns mit fire and primstone always. O Mr. Breacher, shall I pe cast into dot lake if I am vicked, or shust close py or near to it, shust near enough to pe comfortable? O! I hopes you tell me I shall pe cast shust py, a goot way off, and I shall pe so glad I vas here to-night. The other bassage is that which saish, Plessed are they who do these commandments, that they may have a right to the tree of life, and enter in through the gates into the city. O! tell me I shall get into the city and not shust close py, or near to it, shust near enough to see what I have lost, and I shall pe so glad I vas here to-night."

He sat down with the impression made on many minds present, that it would do to take the Bible for what it clearly says.

Timely Topics.

ALASKA, a comparatively unknown part of the earth, forming the north-western extremity of North America, was formerly a Russian possession, but was purchased by the United States in 1867 for 7,200,000 dollars. The venture was largely deprecated as a foolish speculation, but already it has been proved otherwise. The company which control the seal fisheries there have turned over 8,000,000 dollars into the United States treasury. The market value of its fisheries was 3,000,000 last year, and a single island is said to be a vast mountain of mineral, and to contain wealth enough to pay off the national debt.

In 1861, Italy became a united kingdom, the Pontifical States, over which the pope claimed sovereignty, coming under the control of King Victor Emmanuel. The pope promptly issued a decretal, excommunicating all who had taken part in establishing the Italian kingdom, and has expressed his rage and chagrin in ten thousand other ways. In 1871 an act was passed granting him the most ample liberties, immunities, and privileges, together with an assured income of about £130,000 a year. This annuity the pope has all along refused to accept; but a late paper states that the love of money has proved too strong for the successor of Peter, and he has at last drawn on this fund, which has year by year been put aside for his benefit.

A LATE news item says that Prince Bismarck has received the degree of Doctor of Divinity at Berlin in recognition of his well-known tolerant religious ideas and his personal piety. About his personal religion we have no remarks to make; God is the judge of that. But if "tolerance" or "broad-gaugeism," "go-as-you-please," ideas are a qualification for a first-class D. D., we may as well have plenty of them, for the candidates are numerous enough. But divinity in the hands of such doctors will stand but a poor chance to survive. A man who cares not a whit whether the religion of the Papist or the Protestant prevails only so that the interests of the State are secured, is not a safe man to guide others through the moral perils of these days. But there is a demand for just such doctoring as this "tolerant" policy bespeaks. The tendency is to broaden the way and reduce the grades in religious matters, and he who leads in this work is the hero of the hour.

THE Panama Canal scheme prosecuted by De Lesseps and French capital has apparently come to a disastrous crisis, and is more than likely to prove a total failure. The project was the construction of a ship canal across the Isthmus of Panama, by the use of which the circuitous voyage around Cape Horn would be avoided. The benefit to commerce would undoubtedly be very great could the work be successfully accomplished. The original cost was placed by De Lesseps at £32,000,000. But £66,000,000 have already been expended, and the greatest difficulties remain untouched. It is now estimated that £150,000,000 would not suffice to complete the work to be done, which presents the most gigantic proportions of any human undertaking.

The money hitherto subscribed comes largely from the savings of the common people. The French Chamber of Deputies refuse to further the scheme by supporting another loan, and the corporation passes into bankruptcy. The effect must be very distressing. The loss of such a sum of money by a people already overburdened with national liabilities will be severely felt, and the ultimate consequences may not be easily forecast.

"THE new Emperor" of Germany seems to be a mysterious factor of prime importance in European affairs, and withal a very uncertain quantity. He does not seem particularly anxious to please any one. A month ago, under his pacific words and friendly attitude all Europe was soothed with words of peace. The disbanding of armies and dismemberment of armaments were contemplated. Now the pot again boils with vehemence, and threatens to "boil over." Several princes, and even his own subjects, not to mention family matters, are smarting under rebukes and indignities. France is making extraordinary war preparations, and it appears that the struggle is inevitable, and cannot be much longer delayed.

Between Russia and England animosity is again awakened by a commercial treaty existing between Persia and Great Britain being divulged. Russia demands that the privileges granted England under this treaty be withdrawn, which is not likely to be done.

We cannot say that trouble is more imminent now than it has appeared to be on other occasions. It does not indicate simply a state of unrest, but there is revealed to the world the amazing spectacle of Europe as a "vast military camp, bristling with bayonets," the nations impatiently seizing every pretext for war, and yet by some unseen power restrained from violence. Invisible and heavenly forces are restraining the "four winds" until the closing work of probation shall have been accomplished, until the divine will has been fulfilled, when the final struggle will be inaugurated.

AN alarming epidemic of defalcation, embezzlement, and kindred crimes seems to have come upon Melbourne. Men who have for years enjoyed the most implicit confidence of their employers, are proving false to their trusts. And these crimes are coming to light among those who have stood high in social circles and in reputation. In the office of the Registrar General, many thousands have disappeared through the robbery of a clerk whose name has stood in the first ranks. A bank clerk gets into friendship with a city "swell," and to save him from open bankruptcy, withholds his checks for a day or two as a special favor, and is led on to a systematic and ingenious method of stealing; and when the amount has reached £7,500, he can no longer endure the mental strain, and makes a confession which will be likely to land both in prison. Another trusted bank clerk, enjoying the special confidence of all who know him, has abstracted £40,000 of the institution's funds, and is arrested on the brink of suicide. Many other cases have been brought to light, and how many others remain undiscovered, no one knows. The principal animus of it all seems to be the spirit of gambling and speculation, which has so extensively prevailed in mining, land, and financial circles. In one of the cases mentioned above, it is reported that confessions were made to a minister of religion in the early stages of the crime; but the matter was dismissed with a caution to be careful, and the repentant culprit was permitted to go on.

Fortunately for legitimate business and for morality, the inordinate inflation in speculative business has been at last severely punctured. And the result is the revelation of crimes without number, of the most inconsiderate dealing, and consequently bankruptcy, mortification, and suffering. Crimes of the kind mentioned above are so common that their revelation is styled by one of our newspapers the "embezzlement boom." And the latest papers hint at a more astonishing scandal which is soon to be revealed in connection with one of the government departments. Persons having moneys and securities on deposit may well feel insecure, and it will soon be a question how banking and other financial matters can be carried on, since no one knows who can be trusted.

A PARIS philanthropist induced a number of generous merchants, manufacturers, and tradespeople to promise to take into their employment such unemployed men as he should send with letters of recommendation. Then he advertised for men out of work, got together a great throng, talked to them of the dignity of labor, the blessings of economy, the dangers of intemperance, and then directed them to call for letters of recommendation which would put them in the way of getting work at the minimum rate of four francs a day. Immediately more than half of his throng of 727 unemployed men disappeared, and that was the last he saw of them. Of the remainder, some took letters and never presented them; some worked half a day and then wanted the wages of that time, and at the end of three days only eighteen men were at their posts, and these were all genuine artisans and laborers.—*Selected.*

A good deal was made, at the time, of the "graciousness" of the Prince of Wales in visiting a city church lately, whereby a charge of £299 16s. 9d. was entailed on the parish for renovating the furniture and other matters. In connection with this Mr. James Payn says: "I know nothing like this appreciation of 'graciousness' since the visit of the Duke de Nivernais in the seventeenth century to his dying steward. Wishing to see how matters stood with the poor fellow, the Duke stepped into the room, and had the extreme condescension to make personal inquiry into the state of his health. The steward, utterly bewildered by the honor, raised himself in his bed with great difficulty, and said, in a tone of the most abject humility, 'I hope your Grace will not be offended at my dying in your presence?' The Duke, deeply touched, answered: 'Not in the least, my good friend; do not mind me.' Whereupon the steward availed himself of the gracious permission of his master, and gave up the ghost."—*London Christian World.*

THE JEWS AND THE SABBATH.

E. J. B.

WITHIN a few years a strong tendency has been manifested among the Hebrew people, particularly in the United States, to abandon the Bible Sabbath, and substitute for it the popular rest day. As long ago as 1846, Sunday services began to be established in Jewish synagogues. The agitation in favor of Sunday observance has never died out, and it was a Jewish mind that projected the idea of a world's day-of-rest league. The attitude and reasoning of the "Reformers," who would have Judaism conform to its environment, are well put in the following paragraph:—

"Why should we not rise to the occasion, and as a great moral power take credit to ourselves as the pioneers of a movement for a uniform day of rest? Why not generously make a concession to the interests of civilization? The idea will develop itself. The Parliaments of the world will declare that Sunday is no longer a Christian institution but the civil day of rest."

A great many Jews have been Christianized through the efforts of missionaries, though it is quite probable that these efforts would have been crowned with a much greater measure of success if the missionaries did not treat with contempt so much that the Hebrew has from infancy been taught to regard as sacred. It is well understood that the converts from Judaism made by these missionaries become Sunday-keepers, and cease to be witnesses for the ancient and honorable Sabbath of the Lord.

Quite recently several movements have sprung up among the Jews themselves, the leaders aiming, not to make Jewish Christians, but Christian Jews. They accept Christ yet retain some of the distinctive features of their national religion. Of these movements, that led by Joseph Rabinowitz, a native of Bessarabia, a province in the south of Russia, is the most noteworthy. The father and grandfather of this remarkable man were both Rabbis; hence the name, Rabinowitz. Brought up by his grandfather, who was deeply pious as a Jew, and belonged to the sect of the Chasidim, distinguished for its superstitious, pharisaical, and even fanatical spirit, he drank deep of the Hebrew spirit and literature. In 1882, he visited Jerusalem, and as "he gazed on the holy city and temple site, he was deeply moved by the desolation all around; even the devout Jew weeping and praying at the wailing place could be frightened away by an Arab woman. He reflected on 2 Chron. 36:14-16, and the words, 'Till there was no remedy,' made a powerful impression on his mind. This passage, he reflected, was in the last chapter of the last book of the Hebrew Bible, and the words, 'no remedy,' came to his mind with overwhelming force. He then thought of the New Testament and its teachings, and received impressions, as if by a light from heaven, that probably all the sufferings of the Jews and the desolation of the land of Palestine were to be traced to the people's continued rejection of Christ, and that all the hopes of the nation centred in Jesus, the crucified One. He returned home with his mind full of this new light.

"He now began to regard the teachings of the New Testament as divinely inspired as those of the Old, and the Lord Jesus Christ as the true Son of God, 'the Way, the Truth, and the Life.' To know the Son, he says, is to know and understand the Father, and for this reason he specially delights in the Gospel of John. He says the Jews think they can understand the Son through the Father, but Jesus says, 'No man cometh unto the Father but by me. He that hath seen me hath seen the Father.'"

Soon after his return to his native land, he began to speak to his countrymen of Christ, introducing the subject in a way both novel and characteristic, by telling a little anecdote which represented the Messiah as the missing fourth wheel of "Israel's four-wheeled chariot." "He delights to show that the promised Messiah of the Old Testament is the Jesus of the New, and this he does with great wealth of argument and illustration peculiarly Jewish."

Similar movements are in progress in other countries. In Hungary, Rabbi Lichenstein has been led through independent study to accept Jesus as the hope of Israel, and is teaching his new views; in Tomsk, Siberia, a merchant is doing the same work; while in America a little monthly journal published in the Hebrew language at Alfred Centre, New York, is appealing to the thinking class of Jews in favor of Jesus as the promised Messiah. In these movements there is a decided tendency toward the "preservation and restoration of the Hebrew national spirit;" the Sabbath is sacredly regarded, and other distinctive institutions are treated with reverence. A leading religious paper of America says of one of them, and the remark is true of all, "Their models are the Jewish-Christian churches of the apostolic age," thus indirectly

admitting the indisputable fact that the early Jewish Christians were Sabbath-keepers.

When the relationship which the Jews have for so many centuries sustained to the Sabbath is taken into consideration, their attitude in the present Sabbath controversy, which is now rapidly approaching a crisis, cannot be regarded with indifference.

The Home Circle.

BIDE A WEE, AND DINNA FRET.

Is the road very dreary?
Patience yet!
Rest will be sweeter if thou art awarey,
And after night comes the morning cheery;
Then bide a wee, and dinna fret.

The clouds have silver lining,
Don't forget;
And though he's hidden, still the sun is shining;
Courage! instead of tears and vain repining,
Just bide a wee, and dinna fret.

With toils and cares unending
Art beset?
Bethink thee, how the storms from heaven descending
Snap the stiff oak, but spare the willow bending,
And bide a wee, and dinna fret.

Grief sharper sting doth borrow
From regret;
But yesterday is gone, and shall its sorrow
Unfit us for the present and the morrow?
Nay; bide a wee, and dinna fret.

An overanxious brooding
Doth beget
A host of fears and fantasies deluding;
Then, brother, lest these torments be intruding,
Just bide a wee, and dinna fret.

—Selected.

ELSIE'S HALF HOUR.

MRS. BRONSON looked around at the breakfast dishes, at the column of milk pails, with the pile of sour pans beside them, at the floor, where each hired man had left his mark in stable-dirt, to indicate where his seat had been at the table, and sighed bitterly as she took Eddie on her lap to fasten up his stockings.

Aunt Matilda looked up from the extra cup of coffee with which she regaled herself after the men-folks were out, and said,

"What's the matter, Elsie?"

"Nothing," replied her niece; "nothing more than usual, I mean."

"Hum," said the old lady to herself, "that's quite enough, dear knows;" and aloud, "Don't feel very well, do you?"

"I don't feel very much like doing the day's work ahead of me, surely," said Elsie. "Here it is half past seven, and there's ironing and baking to do, besides getting two hearty meals for four hungry men, washing dishes, sweeping, running after Eddie, and fifty other things; and I feel now as if the best thing in life would be to go off somewhere and lie down."

"I know, child," replied the old lady, "you got up at five o'clock, after being up with Eddie two or three times in the night, skimmed and strained the milk, dressed the baby, baked scones, and cooked steak and potatoes over that red-hot furnace of a stove till your blood was in a fever heat, and whatever appetite the morning air gave you was effectually destroyed. It is no wonder that you are tired. It's discouraging, too. Your kitchen was neat as wax before breakfast, and now must be cleaned again."

"Well, auntie, you appreciate my troubles as well now as when I was a little girl and cried over my lessons. I wish I was little and could cry now," and Elsie gave a nervous little cough that was first cousin to a cry. "You always have help or comfort for me, too, in one way or another."

"Well, dear, I haven't the help I'd like for you, for that would be a capable girl in the kitchen; but perhaps my advice may have a little comfort in it."

"Let's have it, then."

"Your sitting room is dark and cool and quiet. I heard you say that you must give up your Sabbath-school class, as you had not time to prepare your lessons. Now take your Bible and your helps and sit down there for a half hour's study."

Elsie opened her eyes. "You mean, I suppose, that you will do the work while I am gone."

"No, I don't; I shall help you more by finishing that suit of Eddie's; and as I go to-morrow, I can't more than get it done to-day."

"What! and leave my dishes standing?"

"Yes; they won't run away."

"But what would people say?"

"Mrs. Grundy is too busy doing up her own work

to criticise yours. I declare," said Aunt Matilda, rubbing her nose impatiently, "I do believe that 'What will people say?' has worked more than one woman into her grave."

"Well," said Elsie desperately, "I can't more than take the day for my work any way, so I'll try your recipe, and the more willingly because if it's like your cook book, it is sure to succeed," hunting up as she spoke her notes and lesson leaves, and making her way to the sitting room, where she ensconced herself in an easy-chair, and soon became absorbed in her study.

She had a mind naturally clear and quick, and which had been well trained in her school-days; so it was with a sense of keen and restful delight that she gave herself up to the fascination of that sweetest and richest literature—the divine Word.

"Time's up," said the old lady, putting her head in at the door.

"All right; I'll be there in a minute," said her niece, looking out another reference in her Teacher's Bible.

Aunt Matilda smiled to herself as she went back to her sewing. She smiled again as Elsie came out with her cheeks glowing and the old light in her eyes, and noted, too, the spring to her step as she went briskly about her work.

"Well, how did my recipe work?" said the old lady, looking up from a button-hole, as Elsie was pinning her ironing-cloth.

"Work?—Like a charm, as they always do," replied her niece. "I feel somehow rested and stimulated, too; and I'm going to get my work done at the usual time, without the usual weariness. But tell me, why didn't you advise me to lie down and sleep?"

"Because a nervous woman, with the cares of the day before her, can rarely drop to sleep in a moment; and to lie down for a half-hour with nothing to think of except the work, gives the mind no rest and the body but little."

"Well, read, then?"

"My dear, I am no psychologist to explain the workings of the mind; but I believe it is on the same principle that men of mental work resort to gymnastics to preserve the balance of the system. You are about your housework or stooping over your sewing from early morning till bed-time, and your mind must be on your work; for, as we who have done it know, it cannot be done without careful thought and planning. The finest mind must be chained to it, like a veritable Greek slave, and needs not only change, but action in another direction. Had you been a musician, I might have prescribed the practicing of a difficult piece of music. As it is, I think you need a little of your former close brain-work. It has done you good, too, I think."

"More good than I should have supposed possible, auntie. But—shall I take such a half hour every morning?"

"Yes, I think so. Of course one has to consider exigencies that may arise; but as a general thing I would brave Mrs. Grundy, and take the precious rest and change immediately after breakfast."

"Why not take it after morning work is done?"

"Because just then you need it more than at any other time. In the strain and hurry of the work before breakfast, the freshness of the morning has given place to a languor that, in hot weather like this, is apt to last all day. A half-hour then may save one from utter weariness and discouragement, just as a little help given in time might have saved many a man from bankruptcy."

"Auntie," said Elsie, turning round, "you are the dearest help and comfort that ever a woman had;" and she stooped and kissed the thin face, with her eyes full of tears. "I believe, now, that I can answer the next question myself. I was going to ask why you told me to study my Bible. I found the answer in the peace and soul-rest that came to me in that still time this morning."

"Yes," said the old lady; and as she spoke, the spirit glowed through the frail covering, making her face radiant; "in all the years of my life I have found a fountain of love and sweetness when all else was a desert, help when all earthly friends had forsaken me, and peace and rest in the midst of weariness and vexation—all in my half hours with my Bible and my Saviour."—*Illustrated Christian Weekly.*

HE who would always have fresh thoughts should turn frequently to the Bible for its inspiring suggestions. No man will say that he has turned to that source of intellectual stimulus, and been disappointed in his search. Herein is the wonder of the Book of books. Whoever goes to it inquiringly—and however often—finds something there he has not seen before, and that is worth his finding.

REMEMBER THEY ARE CHILDREN.

How easy it is to forget that the little folk are only little folk, after all, and to treat them as if they were grown up, and ought to know as much about behavior and self-control as ourselves. The plea for the children that follows ought not to be necessary, but what parent can conscientiously say it is not?

Don't expect too much of them; it has taken you forty years, it may be, to make you what you are, with all your lessons of experience; and I dare say you are a faulty being at best. Above all, do not expect judgment in a child, or patience under trials. Sympathize in their mistakes and troubles; don't ridicule them. Remember not to measure a child's trials by your standard. "As one whom his mother comforteth," says the inspired writer, and beautifully does he convey to us the deep, faithful love that ought to be found in every woman's heart, the unfailing sympathy with all her children's griefs.

Let the memories of their childhood be as bright as you can make them. Grant them every innocent pleasure in your power. We have often felt our temper rise to see how carelessly their little plans were thwarted by older persons, when a little trouble on their part would have given the child pleasure, the memory of which would last a lifetime.

Lastly, don't think a child hopeless because it betrays some very bad habits. We have known children that seem to have been born thieves and liars, so early did they display these miserable traits; but we have lived to see those same children become noble men and women, and ornaments to society. We must confess that they had affectionate parents. And whatever else you may be compelled to deny your child by your circumstances in life, give it what it most values, plenty of love.—*Sel.*

MAKE HASTE!

SOME years ago, when travelling through Palestine we were nearly benighted. We had left Hebron in the morning, and had come leisurely along, passing through Bethlehem, and visiting the gardens of Solomon on the way. The sun began to get low ere we caught our first glimpse of Jerusalem, and on reaching the plain of Rephaim we had to increase our speed. In a little while the sun set, and we saw a man come out from the Jaffa gate and stand upon a small hillock, shouting with all his might, as if forewarning of danger, and gesticulating wildly, as if to call our attention to what he was announcing.

"What is the man saying?" we asked our guide.
 "He is shouting, 'Yellah! Yellah!'"
 "What does that mean?"
 "Come along! Come along!"

We now found we were about to be shut out, and this messenger had come out to warn us that the gate was about to be closed. We made haste, as we did not at all relish the thought of being kept all night outside the walls. We were just in time; no more. We entered, and the gate closed behind us. "The door was shut." Matt. 25:10.

The lesson we learned was, "Make haste!"—a lesson which some of us never forget. So near being shut out of the earthly Jerusalem! What if we were to be not almost, but altogether, shut out of the heavenly city!—*Dr. H. Bonar.*

THE REFINER OF SILVER.

A LADY who was studying the beautiful verse in Malachi, "He shall sit as a refiner and purifier of silver," called on a silversmith and begged to know from him the process of refining silver. He described it fully to her, when she said, "But, sir, do you sit while the work of refining is going on?" "Oh, yes, madam," replied the silversmith, "I must sit with my eyes steadily fixed on the furnace; for if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured." At once she saw the beauty, and the comfort too, of the expression, "He shall sit as a refiner and purifier of silver." Christ sees it needful to put his children into the furnace, but he is seated by the side of it. His eye is steadily intent on the work of purifying, and his wisdom and love are both engaged in the best manner for them. Their trials do not come at random. The very hairs of their heads are all numbered. As the lady was leaving the shop, the silversmith called her back, and said he had still further to mention that he only knew when the process of purifying was complete by seeing his own image reflected in the silver. Beautiful figure! when Christ sees his own image in his people, his work of purifying is accomplished.—*Sel.*

Useful and Curious.

PROBABLY the tallest chimney in the world is one that is being erected at East Newark, New Jersey. Its diameter at the base is twenty-eight feet, and it is to be nine feet in diameter at the top. It is to be of solid brick to an altitude of 310 feet. A cast-iron rim twenty feet in diameter and a bell will surmount the whole, making the total altitude of the structure 335 feet. One million seven hundred thousand bricks will be used in its construction, and its cost will be 85,000 dollars.

A PAISLEY man was once asked what he remembered about the preaching of the late Dr. Begg. "Weel," he said, "I mind this, when he was gey hard up for material in his discourse, he aye wandered awa frae his text to have a slap at the Jews!" The same shrewd remark of the old Scotchman might be made of many another preacher of far less distinction than Dr. Begg. There can be no doubt that the ancient children of Abraham have had more than their share of maledictions, while modern sinners have been allowed to run headlong in the path of transgression with little or no rebuke. What is needed is a living gospel full of directness, point, and fearless personal application.—*Observer.*

A PHILADELPHIA judge recently alluded to the following curious but suggestive fact: "At the present day lotteries are held only by two classes of people—very religious people and very bad people; and, strange to say, the most difficult thing is to eradicate them among the first-named class." A story told of the late Dean Richmond illustrates the observation of the learned judge. He attended a church fair, and after looking with baffled wonder at all the "grab bags," "ring cakes," "wheels of fortune," "fishing ponds," and similar devices, called one of the deacons into the minister's study and said, "Now, look here, I don't understand any of these games you are playing at this festival; but if you will sit down and play a game of old sledge with me, the winnings shall go to the church."

NUMBER OF WORDS USED.

WE are told on good authority by a country clergyman (The Study of the English Language, by A. D. Dorsey, p. 15) that some of the laborers in his parish had not 300 words in their vocabulary. A well-educated person in England who has been at a public school and at the university, who reads his Bible, his Shakespeare, the Times, and all the books of Mudie's Library, seldom uses more than 3,000 or 4,000 words in actual conversation. Accurate thinkers and close reasoners, who avoid vague and general expressions and wait till they find the word that exactly fits their meaning, employ a larger stock, and eloquent speakers may rise to a command of 10,000. The Hebrew Testament says all it has to say with 5,642 words; Milton's works are built up with 8,000, and Shakespeare, who displayed a greater variety of expression than any writer, produced all his plays with about 15,000 words.—*Max Muller.*

THE NERVELESS CHINESE.

A WRITER in the North China Herald has lately been making a study of what he calls the "nervelessness" of the Chinaman. He notices, for instance, that it seems to make no particular difference to a Chinaman how long he remains in one position. "Even Chinese infants remain as impassive as 'mud gods,'"—a remark which corresponds curiously with De Quincy's declaration that such a thing as a Chinese child was a complete anomaly. Another strange way in which the Chinese show their absence of nerves is in their power to go altogether without exercise. They do not want exercise themselves, and cannot understand why other people should go through athletic performances "when they might hire coolies for the purpose." Perhaps, however, it is in the matter of sleep that the Chinese show their nervelessness most thoroughly. However sound an Englishman may be in wind or limb, however little accustomed to luxury, he is liable to find sleep difficult if he has an uncomfortable bed, or if he is surrounded by noises. It is quite otherwise with the Chinaman. Nothing, apparently, annoys or decomposes him. "With a brick for a pillow, he can lie down on his bed of stalks, or mud bricks, or rattan, and sleep the sleep of the just, with no reference to the rest of creation." But it is the nervous, not the nerveless race, which has swum the Channel and climbed the Matterhorn. In a word, it is our sensitive organizations that make us men worthy the name.—*The Spectator.*

THE RICHEST MEN.

FROM statistics just published, dealing with the richest men living, we learn that there are over 700 with over a million sterling, of whom 200 reside in England, 100 in the United States, 100 in Germany and Austria, 75 in France, 50 in Russia, 50 in India, and 150 in other countries. The richest among these millionaires are the following: Jay Gould, the American railway king, with £55,000,000, annual income, £2,800,000; Mackay, £50,000,000—£2,500,000; Rothschild (England), £40,000,000—£2,000,000; Vanderbilt, £25,000,000—£2,250,000; J. B. Jones (United States), £20,000,000—£1,000,000; Duke of Westminster, £16,000,000—£800,000; J. J. Astor (United States), £10,000,000—£500,000; W. Stewart (United States), £8,000,000—£400,000; J. G. Bennett (United States), £6,000,000—£300,000; the Duke of Sutherland, £6,000,000—£300,000; Duke of Northumberland, £5,000,000—£250,000; Marquis of Bute, £4,000,000, annual income, £200,000.

FACTS ABOUT THE MOON.

A FEW weeks ago an important address was given in London by Sir Robert Ball, the Astronomer Royal of Ireland, about the moon. In its course he made known the most recent conclusions of astronomers as to the moon's composition, its climatic conditions, and the probability of its being inhabited. As our nearest neighbor in the solar system, the moon must always be an object of peculiar interest and of ardent investigation to the dwellers upon the earth. So much nearer is it than either of the planets that we can learn more about it, and observe its physical features more minutely.

We know that the moon's diameter is only one fourth of that of our globe; that it is only two hundred and forty thousand miles distant from us; that if the moon should disappear from its orbit as our satellite, a most important physical change on the earth, the cessation of tides, would take place; and that in bulk the moon is eighty times less heavy than the earth.

We can discern, through powerful telescopes, the general formation of that half of the moon's surface which is turned towards us. We are told that there are visible two craters of volcanoes sixty miles wide; another ten thousand feet deep; that one mighty peak rises to a height of twenty-four thousand feet; and that a vast basin is visible seventeen thousand feet deep and over fifty miles wide.

It has long been a warmly debated question among astronomers whether it is possible that the moon could support vegetation and animal and human life. But a general agreement has now been reached by them that the moon is much older than the earth; that it is "dead as a door-nail;" that it has neither atmosphere, air, or water; that, in short, it is "nothing else but a ball of extinct volcanic matter, lighted only by the rays of the distant sun."

No fires ever issue from the great volcanoes which are apparent on its surface; the huge, hollowed-out craters emit no smoke. A vast and eternal silence reigns through all the dreary, treeless, lifeless expanse.

The moon, indeed, "is apparently abandoned to death, nourishing no inhabitants, producing nothing resembling trees, flowers, or beautiful things of any kind—useless, in short, except as a mass of extinct volcanic rubbish, which drags the sea into tides, and reflects the sunbeams in moonlight, but whirls, like a corpse in cerements of silver cloth and black velvet, round and round the earth."

The astronomers have carefully constructed a geography of the moon, and have mapped out its regions, and given names to its various features. For instance, they have called some of the mountains of the moon "Copernicus," "Posidonius," "Clavias," after earthly philosophers; others they have christened by the names of the famous peaks of the earth; and the dreary valleys and waterless bays and lakes have received fanciful but inapposite names, such as the "Bay of Clouds," the "Lake of Nectar," and the "Gulf of Rainbows."

It is doubtful, according to Sir Robert Ball, if any increase of the magnifying powers of telescopes will add any further definite knowledge to that which has already been acquired about the moon. He believes that when the moon is brought by great lenses to within fifty (instead of, as now, two hundred and fifty) miles of the earth, as it probably will be in the near future, the result of this improved observation will be mainly valuable as confirming the conclusions already arrived at.—*Youth's Companion.*

KING LEOPOLD II., of Belgium, is said to have devoted no less than £300,000 out of his own private fortune to the work of establishing the Congo State.

Bible Echo and Signs of the Times.

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

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Melbourne, Australia, January 1, 1889.

THE GLORY OF GOD MANIFESTED IN CHRIST.

As the Saviour was about to close his earthly mission, he uttered these words in prayer to his Father, "I have glorified thee on the earth." The apostle Paul writes: "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." And upon the same point again: "But we all, with open face beholding as in a glass the glory of the Lord." 2 Cor. 4:6; 3:18. John says of Christ, "And we beheld his glory, the glory as of the only begotten of the Father." John 1:14.

It will be a question of very great interest to ascertain in what this glory consisted. Of the natural and outward appearance of Jesus the Nazarene we are told that, "he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief." Of himself he says, "I am meek and lowly in heart." The contemptuous Pharisees said, "As for this fellow, we know not whence he is." He never rose to distinction among men; even the meager notices of his life which have been attributed to two or three historians who wrote near his time, are believed to be forgeries.

When we speak of glory, an image of splendor and grandeur arises before the mind. The glories of earth cluster around kings and courts. They are associated with warriors and triumphs, with statesmanship and applause, with successful financiering and magnificent display. Earthly glory is earned by the sufferings and cries of the poor and downtrodden. It is a cruel offering to a bloodthirsty god, the creature of human ambition. If we look for such a glory in the life and character of Christ, we shall look in vain. It is not there in any degree. In deed, the whole genius of his life is the very absence of such hollow mockery, and the presence of opposite principles. The great lesson we learn from the life of Jesus is to rightly estimate the matchless beauty of love and all its offspring of graces. In the family of love we find humility, patience, meekness, gentleness, peace, long-suffering, forbearance, and forgiveness. And not a single one of them is reckoned as an element of earthly glory. They are not recommended by any other system of religion than that taught by Christ. They are not encouraged in statesmanship or financial circles. War is not waged in their behalf; they are not at home in the presence of potentates. They are not of earthly origin, but from heaven; and like many gems upon earth, their true nature is not discerned by the natural sense. Their nature is not known until they are tested; but in the practical test, their true value appears. The life of Jesus Christ was richly set with these gems, and, after a lapse of nearly twenty centuries, they have lost none of their brightness. The glory which beams from his character and his deeds of love shines brighter to-day than ever before. It is not the glory of tinsel and mortal show which shall perish in the dust, but the glory of the infinite God.

In the experience of Jesus Christ the test was fully made between earthly glory, with pride, arrogance, power, wealth, ambition, popularity, and the whole brood of characteristics in which the human heart glories; and those graces which prevail in heaven, and which represent the glory of God's kingdom, and which the Saviour bore to earth. These two great principles struggled for the mastery. But in the bitter and final conflict, when the former had nailed their innocent victim to the cruel cross, and in triumph shouted, "If thou be the Son of God, save thyself," divine love in all its fullness arose above the fearful emergency, and prayed, "Father, forgive them; they know not what they do." It was a glorious victory; love triumphing over hatred, meekness over insolence and insult, forgiveness over provocation, humility over pride, and patient forbearance triumphing over all the cruelty and indignity which Satan could invent, and wicked men armed with power inflict.

Here shines the glory of God. Here behold the gospel of peace, the Father's good pleasure. Who can measure the dignity of such a spirit? Who can estimate the happiness which such a spirit imparts? It is the glory of Christ's kingdom that it is formed on such principles as these. "If any man have not the Spirit of Christ, he is none of his."

"I AND MY FATHER ARE ONE."

THESE words of our Saviour were never intended by their Author to lead men to an irrational position on the personal oneness of the Father and Son. We are sufficiently guarded upon that point by other expressions from the lips of our divine Lord. He prays to the Father that his followers might be one "as we are." While here upon earth he was always subject to "the will of him that sent me;" and, "My Father is greater than I." The psalmist prophetically puts these words into his mouth, "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." As persons, the Father and Son are as distinct as any two individuals who partake of the same nature and substance and resemble each other in image.

But there is an infinite depth and breadth to the meaning of these brief words declaring the unity of Christ our Saviour with the infinite God of the universe. It does not come within the intended scope of this article to discuss this question in its various features and unsearchable bounds. It is a great comfort to every Christian to know that help has been laid "upon one that is mighty;" that our "Redeemer is strong;" that it pleased the Father that in him should dwell "all the fullness of the Godhead bodily." He is the Son of God, not simply by creation, but by a life-giving process which imparts the very substance, nature, and name of the parent to the offspring, whereby He who is our Saviour becomes God, in all the majestic dignity which the title can imply. His life spans the stream of time from eternity to eternity. By him the worlds and all that they contain were made; and when mankind, the exalted creatures, fell from their high estate and needed a friend, he espoused their cause and became the counsellor, the example, the priest, the slain lamb, and the advocate of his people. He will soon become their glorious King.

It is only when we gain an exalted view of the character of our Redeemer that we gain an adequate sense of the sacrifice made in our behalf. When we realize this as fully as we may, we learn two things: to appreciate the awful nature and power of sin, which required such a mighty conqueror, and that the author and finisher of our faith is able to entirely complete the work of grace. "He is mighty to save." We cannot too highly exalt him. All our hopes rest in Jesus. He is the medium of every blessing, of light and truth. Every truth of revelation, every divine precept, centers in him. He is the center of prophecy, the grand consummation to which all types and ceremonies point. "Other foundation can no man lay than that is laid, which is Jesus Christ."

While we believe and teach these grand truths in all their fullness, we are utterly and emphatically opposed to that sentiment so prevalent to-day, which ignores the interest and tender love of our heavenly Father. We would ever keep in mind the fact that it was he who said, "Let us make man in our image." His promise held out hope to fallen man, and his love bestowed the "unspeakable gift." Many are inclined to divorce this sacred relationship between the Father and Son, and even to create an antagonism in its stead. This is effectually accomplished where a certain line of teaching is carried out, though but few would avow such an object. Not a few religious teachers of the present day discountenance the Old Testament. They associate together, under the old covenant, the law, the old Scriptures, the Jews, and the Father. These are relegated to the dark and musty past. They make them savor of bondage and oppression; they are reproached and criticised. The study of the Old Testament is not encouraged. There are many ministers who do not carry it, nor know its contents. They cannot name its books, nor locate its history.

But for all this neglect they seek to make amends by proclaiming their love and appreciation for Christ. His sacrifice is referred to as the one only thing. Men are exhorted to believe in Christ, have faith in Jesus. Only believe; no law, no repentance, no God the Father. Just believe in Christ, and you are saved.

We do not hesitate to pronounce such preaching and such believing distortionate and unscriptural, dishonoring to both the Father and the Son. The Saviour plainly re-

nounces all such service. "Not every one that saith unto me Lord, Lord [or Christ, Christ], shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." It is dishonoring to Christ and to Him whose will he came to perform, thus to ignore the law of God. It is dishonoring to heaven to clothe the Son with all the lovely and compassionate graces, and the Father with qualities of law and an administration of justice, to ascribe to Him only the attributes of wrath and sternness, and characterize the whole Old Testament scheme as a failure and obsolete. The fact is, there is just as much Christ in the Old Testament as in the New; and there is just as much of the Father in the New Testament as in the Old. Many, and no doubt the most of the promises left for our encouragement, are to be found in the Old Testament. Here we find the most gracious and pleading invitations. Here "mercy and truth have met together, righteousness and peace have kissed each other." It is true that obedience is exalted as a principal virtue; but the same is true of the New Testament.

Salvation has never been extended to mankind but upon the one condition of "repentance toward God, and faith toward our Lord Jesus Christ." Repentance toward God involves not only contrition for past sins, but a reformation and obedience for the future. Man may change his attitude and standing before God, but God never changes. With him there is "no variableness, neither shadow of turning." There will not be one class in heaven saved by the law and ascribing their praises to the Father and to Moses; and another saved through the gospel without obedience to God, praising Christ. Since the days of Abraham, God has but one people, and they are the seed of Abraham. Abraham was a man of sublime faith. He rejoiced to see the day of Christ; and "he saw it, and was glad." God also says of him, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. Thus in the great "Father of the faithful" are the two principles of obedience and faith combined. The apostle Paul in his day exclaimed: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. And in the last view which is given us of the people of God on earth we read: "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.

The love and compassion of the great God has ever been extended to his children, and this love is manifested in Jesus Christ. But Christ holds us to our duty to God. He says, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:50. There is no antagonism between the law of the Father and the gospel of the Son. The Godhead is a unity. The Bible is a unity. The plan of salvation is unchanged. Human minds may develop new schemes and invent expedients to avoid duty, but we shall all stand before the same Judgment-seat. The same law will judge us; there is but one lawgiver, and but one advocate, and they are one in all their perfect attributes.

WHO CHANGED THE SABBATH?

AFTER proposing this question, we wish to undertake briefly to answer it in a candid manner, as we expect to meet what we say at the Judgment-seat of Christ. We would speak with a Christian consideration for the feelings of others, who have all their lives cherished a sacred regard for the Sunday. It is a most serious question, and should be earnestly considered. At the outset we declare in favor of the observance of the Sabbath of the decalogue, the seventh day. The great majority would answer that at the time of Christ the Sabbath was changed. This is quite generally believed. We have all been taught it. But a careful and unbiased search of the New Testament will reveal no record of such a change.

Christ met with his disciples on the evening after his resurrection, where they were assembled "for fear of the Jews," "and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." John 20:19; Mark 16:14. Certainly here was no celebration of the resurrection. "And after eight days" he met with them again. This expression is not equivalent to a week. The "after six days" of Matt. 17:1; Mark 9:2, is called in Luke 9:28 "about an eight days." This may or may not mean a week; but it is certainly not the same as "after eight days," which cannot mean a week. Some time after his resurrection, Christ appeared to his disciples while they were fishing, and the record says: "This is now the third time that Jesus showed himself to his disciples, after that

he was risen from the dead." John 21:14. It was the last until he ascended from them upon Mt. Olivet.

Yet, strange to say, it is asserted that Christ frequently and repeatedly met with his disciples on the first day of the week. It is not true. The fact is that there is no account that Christ ever met with his disciples on that day, except in the evening after his resurrection, as mentioned above. Christ never rested on the first day that we have any record of, nor by precept or example taught any one to do so. And the same is true of the apostles. To whom, then, shall this remarkable change be attributed? Upon this point we quote the following extracts from historical writings, all of them from first-day observers:—

Sir Wm. Domville says: "Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321."—*Examination of Six Texts*, p. 291.

A high authority speaks of it as follows: "It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius appointed it should be regularly celebrated throughout the Roman empire."—*Encyclopedia Britannica*, Art. Sunday.

Prynne says: "The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observation of it. . . . The Council of Laodicea [A. D. 364] . . . first settled the observation of the Lord's day."—*Dissertation on Lord's Day*, 1633, p. 163.

John Loy, an English writer of 1640, says: "From the apostles' time until the Council of Laodicea, which was about the year 364, the holy observance of the Jew's Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that Council against it."—*Sunday a Sabbath*, p. 163.

The following brief extracts from Chamber's Encyclopedia, Art. Sabbath, will be acknowledged good authority:

"At what date the Sunday, or first day of the week, began to be generally used by Christians as a stated time for religious meetings, we have no definite information either in the New Testament or in the writings of the Fathers of the Church. By none of the Fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment, or on the precept or example of Jesus or his apostles."

The practice of celebrating a religious feast upon Sunday was introduced into the church in the early centuries, but, says the same authority, "unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A. D." It remained for an apostate church to complete the work, and fully elevate the usurper to the dignity of the Sabbath, as will be seen by the article following.

CATHOLIC AUTHORITIES ON THE CHANGE OF THE SABBATH.

G. I. B.

In considering questions of importance, like the subject under discussion, it is certainly reasonable that the parties accused should have the privilege of testifying for themselves. We have said very plainly that the papists, during the long continuance of the great apostasy, which resulted in the development of their church, have changed the Sabbath from the day which the Holy Scriptures required to another day, without the slightest Bible authority for so doing. Do they admit this charge to be true, or do they deny it? This is a question of real importance, one which we wish fairly and candidly to examine. We will quote Catholic authorities alone on this point.

The pope is the head of the Catholic Church; the head directs the body. The "Roman Decretalia" is an authoritative work in the Roman ecclesiastical law. Each pope, when invested with the "succession," declares the papal decretals to be true. The "Decretalia" ascribes power to the pope to change God's law or any other law. Thus: "He can pronounce sentences and judgments in contradiction to the right of nations, and to the law of God and man. . . . He can free himself from the commands of the apostles, he being their superior, and from the rules of the Old Testament," etc.

"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretal de Translat, Episcop. Cap.*

"The pope's will stands for reason. He can dispense

above the law; and of wrong make right by *correcting and changing laws*."—*Pope Nicholas*, Dis. 96.

"The pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime."—*Dis. 40.*

Surely the pope is a wonderful personage. He can be no other than the embodiment of that power which was to "think to change times and the law." Dan. 7:25. Here we see claims of plentitude of power sufficient to make any changes whatever which he might desire to make. What do papists say about changing the Sabbath? In the "Catholic Catechism of Christian Religion" we have the following questions and answers:—

"Ques. What does God ordain by this commandment?"

"Ans. He ordains that we sanctify, in a special manner, this day on which he rested from the labor of creation.

"Q. What is this day of rest?"

"A. The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh. Gen. 2:2; Heb. 4:1, etc.

"Q. Is it, then, Saturday we should sanctify in order to obey the ordinance of God?"

"A. During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord.

"Q. Had the church power to make such change?"

"A. Certainly; since the Spirit of God is her guide, the change is inspired by that Holy Spirit."

In another Catholic work, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the law, in the following manner:—

"Ques. How prove you that the church hath power to command feasts and holy days?"

"Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q. How prove you that?"

"A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."—Page 58.

From the Catechism entitled, "The Catholic Christian Instructed," we take the following additional testimony, which also has a very important bearing on the question of the Sabbath, as the points referred to are vital ones in this issue:—

"Ques. What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?"

"Ans. We have for it the authority of the Catholic Church, and apostolic tradition.

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"A. The Scripture commands us to hear the church (Matt. 18:17; Luke 10:16), and to hold fast the traditions of the apostles. 2 Thess. 2:15. But the Scriptures do not in particular mention this change of the Sabbath. John speaks of the Lord's day (Rev. 1:10); but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples' meeting together to break bread on the first day of the week. Acts 20:7. And Paul (1 Cor. 16:2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that the first day of the week was to be henceforth the day of worship and the Christian Sabbath, so that truly the best authority we have for this is the testimony and ordinance of the church. And therefore those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation; viz., the ordinance of the church."—Pages 202, 203.

The "Doctrinal Catechism," pp. 174, 351-355, offers proof that Protestants are not guided by Scripture. We present two of the questions and answers:—

"Ques. Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday,

the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

"Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume?"

"A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated,—Remember that thou keep holy the Sabbath day."

Then follows a statement and refutation of the arguments Protestants usually rely on to prove the change of the Sabbath; such as the resurrection of Christ, the pouring out of the Spirit, the Lord's day of Rev. 1:10; Acts 20:7; and 1 Cor. 16:2, showing that these scriptures contain no evidence of the institution of Sunday observance, but that the practice rests solely upon the authority of the Catholic Church.

THE SECOND COMING OF CHRIST.

S. N. H.

THE doctrine of the personal return of Christ is generally believed. It is also believed that his coming is near. There are few, however, who have a definite idea why they think it is near. They do not attempt to point out any definite signs which the Scriptures have positively said would take place near the end. Even the evidences which are presented they do not consider sufficient to base a faith upon so as to make it practical. The doctrine, therefore, is more of a theory than a divine reality. They seem to forget that the preaching and acts of one man condemned the people destroyed by the flood. If the evidence had not been sufficient, the world would not have been condemned. There are a hundredfold more evidences pouring in upon us that the day of the Lord is at hand. If we take the various lines of prophecy in Daniel and the Revelation, in every instance we find ourselves standing just before the day of wrath. The signs spoken of by prophets, Christ, and the apostles, are either fulfilled or being fulfilled around us. At the right time and in the right manner a solemn message is given to the world as follows: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. The fact that there is to-day a general expectation of the coming of the Lord, proves that this prophecy has been and is being fulfilled. At this time a real heart knowledge of God, and the spirit of holiness, is also departing from many. This too is a sign that the coming of the Lord is drawing near.

If these evidences are not sufficient, then what kind of evidences would an unbelieving world have? God never compelled any to believe; and in no instance in the past have all believed. The mass have had no faith in the signs which marked the approach of the judgment threatened. The days of Noah and Lot are times which Christ referred to, to illustrate how it would be in the last days. Matt. 24:36-39; Luke 17:20-30. Those who wish to doubt have a wide field for doubt, and a broad road to perdition; while those who wish to believe will ever find an everlasting rock on which to base their faith.

Men will be hardened in sin and indifferent to the warnings given just before the end. They will be pursuing their vocations just the same as before. They will scoff and say, Where is the promise of his coming? all things continue as they were from the creation of the world. 2 Pet. 3:4, 5. But the prophet Daniel said that "knowledge should be increased" in "the time of the end;" also that many should "run to and fro." Dan. 12:4, 9, 10. The present century witnesses such an increase of knowledge, both in the word of God, resulting from the distribution of the Scriptures to all, and in scientific knowledge, as never has been witnessed before. Men with great rapidity by sea and land are running "to and fro" by the aid of the steam appliances in the present century. Are not these evidences that we are in the time of the end?

The faithful watchman who sees the end coming, and lifts up his warning voice, and points both the professor and the non-professor to the word of God as the rule of life to prepare for that event, is held up to ridicule both in the pulpit and by the press. He is spoken of as one who teaches "heresies;" while in contrast is set forth the long period of peace and safety, which is said to immediately follow an invisible coming of the Lord. So men are quieted to sleep. The scoffers continue to scoff, and the mockers mock on. But

the day of the Lord hastens greatly, and soon it will burst on the heads of those who are not found looking for it. "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt." Isa. 13:6, 7. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord.

. . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1:14-18.

The second coming of Christ is the consummation of the Christian's hope. What sublime scenes will then open before the waiting child of God! The blazing heavens will then reveal the coming of the Son of man in his own glory, and the glory of the angels and the glory of the Father. The trumpet will sound, the voice of the archangel will pierce the graves of the sleeping saints, and the dead will come forth, clothed with immortality, bearing the heavenly image of their Redeemer. Then the Redeemer and the redeemed will ascend to the mansions which the Saviour has gone to prepare for those who love him.

"O happy day, O blessed abode, we shall be near and like our God;
Fly swiftly round, ye wheels of time, and bring the welcome day."

SABBATH-KEEPERS IMMERSIONISTS.

S. N. H.

In the commission which the Saviour gave to his disciples just before he ascended, he told them to go and "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Wherever, therefore, the gospel was to be preached, it was the Divine will that the doctrine of baptism should go with it; for baptism is a part of the gospel, one of those essential connecting links by which we show our faith in the Lord Jesus. He tells them not only to go into all the world with the gospel, but to preach it to every creature. And he draws the line between believers and unbelievers in very forcible words: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

After giving the great commission, he told the disciples to tarry in Jerusalem until they were endued with power from on high. When the fifty days following the pass-over had expired, the Holy Spirit was poured out upon them, and three thousand people were converted in one day. As they were pricked in their hearts, and wanted to know what they should do, Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. He then tells them that the promise is not only extended to them, but to their children, and "to all that are afar off, even as many as the Lord our God shall call."

In every age of the world since the time of Christ, when men have lost the spirit of Christianity, they have not only sunk into formalism, but some essential point of truth has been left out, and some error substituted in its stead, with the thought that faith in Christ would make up for not carrying out some ordinance of the gospel. This is how baptism has been lost sight of, and sprinkling has taken its place.

Sprinkling is not baptism, neither are the expressions synonyms, any more than are the terms Sabbath and Sunday, though so often used synonymously. Sunday signifies a day anciently dedicated to the sun. Sprinkling means sprinkling, and nothing more. Baptism signifies an immersion, and the Scriptures so define it. "Planted together in the likeness of his death," "Buried with him in baptism," are expressions which clearly define the significance and mode of baptism.

The message of the third angel of Rev. 14 brings to view a restoration of the truths which have been lost sight of during the dark reign of the papacy. When Satan managed through his servants to turn people from the Sabbath of the Lord to Sunday-keeping, in honor of Christ's resurrection, he not only brought the Sabbath into contempt, but he also brought in a practice which took the place of baptism, or immersion, as commemorative of the death, burial, and resurrection of our Lord. When, therefore, the Sabbath is restored, and people come to see clearly the obligations of the fourth commandment, the doctrine

of baptism, or immersion, follows immediately in its wake. The Sabbath being kept as the memorial of God's creative work, baptism takes its proper place as commemorative of the crowning events in our Lord's ministry. We do not have to bring long arguments to convince people that they should be baptized when they have once taken their stand upon the Sabbath of the law. We know of no Sabbatarians as a people, no matter what their peculiar ideas and doctrines may be in other respects, who do not believe in immersion. The same principle of obedience which leads them to keep the Sabbath, would lead them to accept the Bible doctrine on baptism.

LIFE AND DEATH OPPOSITE TERMS.

E. J. W.

In the last words which Moses at the command of the Lord spoke to the children of Israel, he said:—

"See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them, I denounce unto you this day that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30:15-19.

In this text we have the most positive evidence that life and death are exactly opposite states. It should be unnecessary to quote anything to prove such a self-evident proposition; yet it is well known that in the face of the statement that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," many claim that the wicked, as well as the righteous, will have eternal life. If it be true that both righteous and wicked are to have everlasting life, then life and death must mean the same thing; for the Bible says that life is for the righteous and death is for the wicked.

We do not say that it is claimed that the wicked will have life under the same conditions as the righteous, but that they will have as long life as the righteous. But this contradicts Scripture. The Scripture promises life to the righteous, and death to the wicked. These terms are unqualified except as to duration; both are eternal. Therefore if it be claimed that the wicked will live eternally, it must be claimed that life and death are identical in meaning.

But the scripture just quoted shows that they are not identical. They are as widely separated as the antipodes. They are no more alike than are blessing and cursing. "See," says the Lord, "I have set before thee this day life and good, and death and evil." Who will claim that good and evil have anything in common? No one certainly who has any regard for God's word. Well, death and life are just as far apart as are good and evil. Life follows good, and death follows evil. Again the Lord says, "I have set before you life and death, blessing and cursing." Who will say that blessing and cursing are identical terms? There is no question but that they are as far apart as the east is from the west. But life is the blessing wherewith God blesses those who love him, and the curse pronounced upon the disobedient is death.

Notice a clause in the last verse of Deut. 30. After admonishing the people to cleave unto the Lord, Moses says, "For he is thy life, and the length of thy days." Question, If God is the life of his people, and the length of their days, what will become of those who do not cleave to the Lord? It must be that they will not have life nor length of days. This is what the Bible teaches. Paul says that they who "know not God, and that obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction." 2 Thess. 1:8, 9. He says again that Christ "hath brought life and immortality to light through the gospel" (2 Tim. 1:10), which leads to the conclusion that those who do not accept the gospel will know nothing of life and immortality.

Again the apostle John says, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." So far will the unbeliever be from having life that he shall not see life. And this is literally true. This life amounts to nothing, unless it is used as a preparation for eternal life. It is hard enough at the best. In child-

hood even, when the world seems brightest and when the spirit is buoyant, there are troubles as great as the child can endure. As age comes on, cares increase, and the words of the patriarch, that "man is born to trouble, as the sparks fly upward," are proved to be true. The life which we live in this earth is not real life. There is not a man who knows, even at his best, anything of the freshness and vigor of that life which will be felt by those who drink of the river of the water of life, and eat of the fruit of the tree of life. One moment of that life will contain more of vigor and joyous energy than three-score and ten years of this present life. And so the man who rejects God and the gospel, and who consequently is punished with destruction, may truly be said to have never seen life.

Christ is the lifegiver. He came to earth and died for no other purpose than that men who were doomed to death might have life. "I am come," said he, "that they might have life, and that they might have it more abundantly." John 10:10. To say that we can have eternal life without Christ, is to rob him of his highest honor. Who that loves Christ can refuse to worship him as the giver of our life, as well as of all good things?

LOST AND REDEEMED.

E. J. B.

In the beginning God made man upright, and gave him dominion over the earth and all the animal creation. Gen. 1:26. This was no mean heritage. The earth brought forth abundantly all that was pleasant to the eye or good for food, but nowhere was there brier, or noxious weed, or marring blight. So perfect was the new creation that the infinite God pronounced it "Very good;" and "the morning stars sang together, and all the sons of God shouted for joy" at its birth. It was no temporary possession that was given to Adam; for the human race an endless life was in prospect.

Soon Satan appeared with his temptations. Man failed to bear the simple test of obedience that had been imposed upon him; and what were the results? 1. Adam and Eve lost their happy innocence, and their lives were forfeited; for of the tree of knowledge of good and evil God had said, "In the day that thou eatest thereof, thou shalt surely die." The penalty was death, not the torments of hell, but the deep, unbroken sleep of the grave. 2. The dominion which had been given to Adam passed into the hands of the tempter, who thus became "the prince of this world." John 14:30. The earth also felt the curse of sin; it was said, "Thorns also and thistles shall it bring forth to thee."

But even as the sentence against sin was pronounced, a ray of hope was thrown upon the future in the assurance that the seed of the woman shall bruise the serpent's head. Gen. 3:15. What is this promised Redeemer to do for us? Through him all that was lost in Adam, the forfeited life and dominion, will be restored. "In Adam all die;" but "in Christ shall all be made alive." 1 Cor. 15:22. The death and resurrection of Christ is a pledge that the bonds of death, the result of the primal fall, shall be broken for every son and daughter of Adam. For some there will be the second death, the penalty, not of Adam's sins, but of their own; but the righteous will be crowned with immortal life. With life will be given the lost dominion also. The prophet says of Christ: "Thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion." And he will share it with his people; for "the kingdom shall come to the daughter of Jerusalem." Micah 4:8. Paul says that "we are sealed with that holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession." Eph. 1:13, 14.

The earth will be renewed, and redeemed from the curse of sin. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65:17. In it, "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree;" "and the desert shall rejoice, and blossom as the rose." Isa. 55:12; 35:1. Then "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;" and they shall possess it "forever, even forever and ever." Dan. 7:18, 27. Then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." And their loudest and most joyous note will be raised to ascribe "blessing, and honor, and glory, and power" unto the Lamb that was slain, and has redeemed them to God out of every kindred, and tongue, and nation, and people.

Bible Student.

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

HEBREWS 10: 8, 9.

We are asked to explain the following text of Scripture:—

"He taketh away the first, that he may establish the second." Heb. 10: 9.

Antinomians, ever ready to seize upon every pretext for their no-law theory, do not neglect to apply this expression to the law. The application is correct, doubtless, but in a different way from that in which they make it; for the law is not taken away but established by it.

The passage with context reads: "Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." It is not difficult to perceive the evident meaning of this statement. Christ took away sacrifice and offerings, and established the will of God. That this refers to the law of God is evident from the remainder of the expression as originally given in Psalms 40: 8, "Yea, thy law is within my heart." And this all harmonizes with Paul's declaration in Romans 3: 31, "Do we then make void the law through faith? God forbid; yea, we establish the law."

The distinction between the moral law or will of God and the ceremonial law of the Mosaic dispensation is here made so plain that none need fail to see it; and yet many insist that Christ abrogated his Father's law.

A PROPHECY FULFILLED.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Rev. 9: 13-15.

The four angels were the four principal sultanies of which the Ottoman empire was composed, located in the country watered by the great river Euphrates. These sultanies were situated at Aleppo, Iconium, Damascus, and Bagdad. Previously they had been restrained; but God commanded, and they were loosed.

In the year 1449, John Palæologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine, his brother, succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

Let this historical fact be carefully examined in connection with the prediction given above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks. The authority and supremacy of the Turkish power was acknowledged when Constantine virtually said, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred ninety-one years and fifteen days, during which Ottoman supremacy was to exist in Constantinople. Thus: A prophetic year is three hundred and sixty prophetic days, or three hundred and sixty literal years; a prophetic month, thirty prophetic days, is thirty literal years; one prophetic day is one literal year; and an hour, or the twenty-fourth part of a prophetic day, would be a twenty-fourth part of a literal year, or fifteen days; the whole amounting to three hundred ninety-one years and fifteen days.

Commencing when the one hundred and fifty years ended, July 27, 1449, the period would end August 11, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek Emperor that he only reigned by permission of the Turkish Sultan, we should naturally conclude that the fall or departure of the Ottoman independence would be brought about in the same way; that at the end of the specified period, that is, on the 11th of August, 1840, the Sultan would voluntarily surrender his independence into the hands of the Christian powers, just as he had three hundred ninety-one years and

fifteen days before received it from the hands of the Christian emperor Constantine XII.

This conclusion was reached, and this application of the prophecy was made, by J. Litch in 1838, two years before the predicted event was to occur. It was then purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been, whether such events did transpire, according to the previous calculation. The matter sums itself up in the following inquiry:—

When did Mohammedan independence in Constantinople cease? For several years previous to 1840, the Sultan had been embroiled in war with Mehemet Ali, Pasha of Egypt. In 1838 the trouble between the Sultan and his Egyptian vassal was for the time being restrained by the influence of the foreign ambassadors. In 1839, however, hostilities were again commenced, and were prosecuted until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when the war again commenced in August, he had only two first-rates and three frigates as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared that if the powers attempted to take it from him, he would burn it. In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia interposed, and determined on a settlement of the difficulty; for it was evident that, if let alone, Mehemet would soon become master of the Sultan's throne.

The Sultan accepted this intervention of the great powers, and thus made a voluntary surrender of the question into their hands. A conference of these powers was held in London, the Sheik Effendi Bey Likgis being present as Ottoman plenipotentiary. An ultimatum was drawn up to be presented to the Pasha of Egypt, whereby the Sultan was to offer him the hereditary government of Egypt, and all that part of Syria extending from the Gulf of Suez to the Lake of Tiberias, together with the province of Acre, for life; he, on his part, to evacuate all other parts of the Sultan's dominions then occupied by him, and to return the Ottoman fleet. In case he refused this offer from the Sultan, the four powers were to take the matter into their own hands, and use such other means to bring him to terms as they should see fit.

It is apparent that just as soon as this ultimatum should be put by the Sultan into the hands of Mehemet Ali, the matter would be forever beyond the control of the former, and the disposal of his affairs would, from that moment, be in the hands of foreign powers. The Sultan dispatched Rifat Bey on a government steamer to Alexandria, to communicate the ultimatum to the Pasha. It was put into his hands, and by him taken in charge, on the eleventh day of August, 1840! On the same day, a note was addressed by the Sultan to the ambassadors of the four powers, inquiring what plan was to be adopted in case the Pasha should refuse to comply with the terms of the ultimatum, to which they made answer that provision had been made, and there was no necessity of his alarming himself about any contingency that might arise. This day the period of three hundred ninety-one years and fifteen days allotted to the continuance of the Ottoman power, ended; and where was the Sultan's independence?—GONE! Who had the supremacy of the Ottoman empire in their hands?—The four great powers; and that empire has existed ever since only by the sufferance of these Christian powers. Thus was the prophecy fulfilled to the very letter.

From the first publication of the calculation of this matter in 1838, before referred to, the time set for the fulfillment of the prophecy, August 11, 1840, was watched by thousands with intense interest. And the exact accomplishment of the event predicted, showing, as it did, the right application of the prophecy, gave a mighty impetus to the great Advent movement then beginning to attract the attention of the world.—*Thoughts on the Revelation, by U. Smith.*

THE BOOK OF JOB.—Probably most readers have felt the grandeur of this book. Dr. Boardman says, "A wonderful poem is this book of Job. Wonderful for its antiquity, for its theme, for its argument, for its poetry." Thos. Carlyle says, "I call the book of Job, apart from all theories about it, one of the grandest things ever written with pen. Such living likenesses were never since drawn." Listen to James Anthony Froude: "An extraordinary book; a book of which it is to say little to call it unequalled of its kind, and which will one day be seen towering up alone far away above all the poetry of the world." And yet there are people who in the Bible can see no beauty that they should desire it.

THE TWO LAWS.

1. The former dispensation and the present have many things in common. Paul declares that the gospel was preached in that age.

"For unto us was the gospel preached as well as unto them," Heb. 4: 2. "And the Scripture . . . preached before the gospel unto Abraham." Gal. 3: 8.

2. The Spirit of God did its work in the Jewish age. "Thou gavest also thy good Spirit to instruct them." Neh. 9: 20. "Take not thy Holy Spirit from me." Ps. 51: 11.

3. Christ was with them. "For they drank of that spiritual Rock that went with them [margin]; and that Rock was Christ." 1 Cor. 10: 4.

4. God required repentance and conversion in that age. "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?" Eze. 18: 30, 31.

5. Each age, however, has characteristics peculiarly its own. The former had the rite of circumcision literally. It had an earthly priesthood and a worldly sanctuary; it had sacrifices of goats and calves, its feast-days, new moons, and annual sabbaths. But these no longer exist. "Circumcision is nothing, and uncircumcision is nothing." 1 Cor. 7: 19. The types and shadows ceased at the death of Him whom they prefigured. The following contrast between the two laws will be easily understood:—

THE MORAL LAW.	THE CEREMONIAL LAW.
Was spoken by God.	Was given to the people by Moses.
"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words." Deut. 4: 12.	"If they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." 2 Kings 21: 8.
Was written by the finger of God.	Was written in a book by Moses.
"He declared unto you his covenant . . . even ten commandments; and he wrote them upon two tables of stone." Deut. 4: 13.	"When Moses had made an end of writing the words of this law in a book," etc. Deut. 31: 24.
Was put into the ark.	Was placed in the side of the ark.
"I . . . put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. 10: 5.	"Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God." Deut. 31: 26.
The Lord gave it direct to the people.	Was given through Moses.
"Thou . . . spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments." Neh. 9: 13.	"And commandedest them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. 9, last part of verse 14.
Perfect obedience to it would have given life.	Was not good, and would not give life.
"And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them." Eze. 20: 11.	"Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Eze. 20: 25.
It was perfect.	Made nothing perfect.
"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19: 7.	"For the law made nothing perfect, but the bringing in of a better hope did." Heb. 7: 19.
Was spiritual.	Had carnal commandments.
"For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7: 14.	"Who is made, not after the law of a carnal commandment, but after the power of an endless life." Heb. 7: 16.
Was holy, just, and good.	Had only the shadow of good things to come.
"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7: 12.	"The law having a shadow of good things to come, . . . can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10: 1.
Contained man's whole duty.	Related only to carnal ordinances.
"Let us hear the conclusion of the whole matter: fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12: 13.	"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9: 10.
Was not abolished.	Was abolished by Christ's death.
"Think not that I am come to destroy the law, or the prophets. . . . Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5: 17, 18.	"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2: 15.
The moral law required the observance of a weekly Sabbath, and since this law was to be in force till the end, the weekly Sabbath will also continue through both dispensations.	This law required the observance of several annual sabbaths and feast days. See Lev. 23. These were to be abolished.
"Remember the Sabbath day to keep it holy," etc. Ex. 20: 8-11.	"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." Hosea 2: 11.
The Lord's day (the seventh day) survives the death of Christ and so continues.	But the annual sabbaths and feast days were abolished at the cross.
"I was in the Spirit on the Lord's day." Rev. 1: 10.	"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," etc. Col. 2: 12-17.
Faith in Christ establishes the law.	This one we have seen was abolished by Christ's death.
"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 31.	

It is not only absurd, but it is doing violence to the word of God, to apply all these scriptures to one and the same law. Recognizing the two as they exist, we behold a divine harmony throughout.—*Present Truth*

Missionary.

SOWING AND REAPING.

I KNOW my hand may never reap its sowing,
And yet some other may ;
And I may never even see it growing—
So short my little day !

Still must I sow ; although I go forth weeping,
I cannot, dare not stay.
God grant a harvest ! though I may be sleeping
Under the shadows gray. —Selected.

GENERAL CONFERENCE PROCEEDINGS.

THE General Conference of S. D. Adventists is the highest earthly authority acknowledged by them in religious matters. The body is composed of delegates from State and local conferences and of such ministers as labor in the general field.

The twenty-seventh annual meeting of this society was held at Minneapolis, Minnesota, during the latter part of October, and the reports have just reached us. Through illness, the president, Elder G. I. Butler, was not able to attend, and S. N. Haskell was chosen to preside over the meetings. One week preceding the regular meeting was spent in an institute for the investigation of different points of theory and doctrine.

The Conference, when organized, was composed of about ninety delegates, representing a large portion of the civilized world. Two new conferences, those of Arkansas and Australia, were admitted.

Interesting details of the progress of the cause in different portions of the world were presented through the report of the Secretary of Foreign Missions, W. C. White. A missionary ship has been employed to work among the islands of the Pacific, and it was recommended to purchase the vessel and devote it to that work. There are two hundred and thirteen laborers in different capacities in the foreign missionary fields. It was strongly recommended to strengthen the foreign publishing work for the year to come. It was voted to proceed to establish an important branch of the Central Publishing House in London at once.

Resolutions were adopted to promote the instruction of church and Sabbath-school officers in their various duties ; endorsing the principles of the Health and Temperance Society in protesting against the manufacture, sale, or use of all spirituous or malt liquors, and discarding the use of tobacco, opium, tea, and coffee ; expressing appreciation of the faithful and efficient labors of the retiring president of the body, who had held the position for thirteen years, and now was obliged to relinquish it on account of failing health ; recommending the holding of institutes under General Conference supervision for the purpose of assisting those who wish to qualify themselves for labor in some branch of the work. Numerous other points of interest were considered in the report of the resolution committee, and adopted.

The menace to religious liberty now presented to the people of the United States by the introduction in Congress of the Blair Sunday bill, which provides for an amendment to the Constitution to permit the enactment of a law, and proposes a law to stringently enforce the observance of Sunday in all parts of the land, received especial attention. Elder A. T. Jones was appointed by the Conference to lecture throughout the principal cities, presenting the claims of those who from conscientious motives observe another day. The circulation of the *American Sentinel*, which is being published in the interests of this issue, is to be greatly augmented. December 19 and 20 were set apart as days of fasting and prayer that God would raise up faithful laborers who shall fill important fields now calling for help, and also provide means for their support ; and December 22 was appointed a day of thanksgiving for the progress which is attending this work.

The committee on distribution of labor brought in seventy recommendations for changes in fields of labor, but few of them, however, applying to foreign fields. Among those which affect foreign missions are the following : Elders Lewis Johnson and John Hanson will go to Scandinavia ; W. W. Arnold return to Great Britain in the spring ; R. A. Hart take the management of the Christiania publishing house ; John Gibson of New Zealand go to London as accountant.

The officers chosen for the year are as follows :—

For President, O. A. Olsen ; Secretary, D. T. Jones ; Corresponding Secretary, W. H. Edwards ; Home Mission Secretary, Geo. B. Starr ; Foreign Mission Secretary, W. C. White ; Educational Secretary, W. W. Prescott ; Treasurer, Harmon Lindsay ; Executive Committee : O. A. Olsen, S. N. Haskell, U. Smith,

W. C. White, E. W. Farnsworth, R. M. Kilgore, and G. I. Butler,

For Book Committee : W. C. White, U. Smith, R. M. Kilgore, W. W. Prescott, A. T. Jones, E. J. Waggoner, C. Eldridge, J. H. Kellogg, E. W. Farnsworth, J. G. Matteson, F. E. Belden, A. T. Robinson, C. H. Jones.

For officers of the General Conference Association of S. D. Adventists : Geo. I. Butler, U. Smith, A. R. Henry, W. H. Edwards, Harmon Lindsay.

For Labor Bureau : A. R. Henry, C. Eldridge, H. W. Kellogg.

The Conference decided that it was essential that one member of its Board should visit each of the missions at least once in two years. Geo. I. Butler was requested to perform this work during the coming year if his health will permit.

Much business of importance was transacted in connection with all the different societies whose annual meetings were held in connection with the Conference. Mrs. E. G. White was present, and assisted in the devotional exercises of the meetings particularly. Many of these meetings were characterized by the power of God and special measures of his blessing. Dr. J. H. Kellogg attended the meeting in the interests of the Health and Temperance work.

The past year has marked long steps in the advancement of this work, and each year finds us face to face with new duties and exigencies which arise as the work progresses. May God ever help us as a people to stand united in the same mind, so that He can help us to meet them in his fear. For full particulars concerning the proceedings of the meeting, we will necessarily wait until the publication of the Year Book, which we will announce, when all may become possessed of all details. The very last meeting of the Conference was not reported by the *Review and Herald* in time to reach this mail.

LONDON.

It may be of interest to the readers of the *ECHO* to get an occasional account of the work in this part of the field. It is unnecessary to present the details of the work hitherto done in this great metropolis. Many of these have already appeared in your columns. Suffice it to say, then, that in the early summer of 1887 three Bible-workers began to give Bible-readings in the part of the city where we are now located. As the former experience of these workers had been gained in America, and all their previous labor had been put forth there, they soon found many obstacles that demanded somewhat modified methods of work. In October, 1887, the office of the *Present Truth* was moved to this city, a mission house was secured, also a sales room for our publications in the heart of the city.

At this time a few had already embraced the Sabbath, and a weekly meeting was started at the house above mentioned. Through the influence of the Sabbath meetings, a public Bible-reading each week, and the efforts of the workers from house to house, several embraced the truth through the winter. A church has been organized with a membership of thirty-three. In June, Bro. Wm. Arnold arrived here from Australia, and spent a few weeks canvassing for "Thoughts on Daniel and the Revelation." His efforts were attended with marked success, demonstrating the fact that publications can be sold here as well as elsewhere. The London missionary society, organized the past summer, is meeting with much encouragement in its work of sending out our papers and publications. Not a few letters are received from different parts of the kingdom expressing a deep interest in the publications received, and a few have embraced the truth from these efforts. Here is room for scores of workers till the work is done.

It is said that the average increase of houses in London yearly is over two thousand. London is undoubtedly the greatest city on earth in more respects than one. Here is to be found the most enormous wealth, and one does not need to go far to find the most abject poverty. The salary of the Mayor of London is said to be ten thousand pounds per year, and it is stated on good authority that it costs him twice that amount to occupy the position. The prominent topics of discussion by the press at present are the "Parnell Commission Trial," and the recalling of the British Minister to the United States, Lord Sackville. The prevailing opinion here is that the United States would not, under ordinary circumstances, have demanded the recalling of the English Minister, much less have acted in the hasty and undignified way that they did in sending to Lord Sackville his passport before England had time to respond to the urgent demand. The most that can be said of the "Parnell Commission Trial" is that it will probably be long drawn out, and the lawyers will find it very profitable business. The weather the past few

days has been decidedly colder, and the "London fogs" have begun to put in their appearance. Last Sabbath from eleven A. M. till about one P. M. it was as dark as night,—yes, darker than it is on a clear night. Of course our meeting and Sabbath-school were held by gaslight. D. A. ROBINSON

KARLSKRONA, SWEDEN.

OUR work is still progressing, although strong efforts have been made to stop it. The whole city seems stirred over the truth ; and this has been a great annoyance to the Lutheran priests of the place. When they could not prevent the people from coming to our meetings by their warnings and false statements, they resorted to the last means they had ; namely, the church council. This council is composed of the most eminent men of the Lutheran church, with the pastor as president. The Lutheran is the State church here, and the law is such that if the priests see that a person is preaching what they consider to be against the interests of the church, they can call a church council, and after listening to a statement of the person's belief, forbid him to preach further in that place. We were called by a policeman to appear before this council, Sept. 18. After stating our faith, we were ordered into another room while the council considered our cases. When we were called back, the following was read before us :—

"Whereas, The church council has found during the examination of J. M. Erikson, B. S. Anderson, and S. Swenson, that the above-named depart somewhat in their doctrines from the Christian Church, and especially from the Lutheran Church doctrines, by denying the immortality of the soul, eternal torment, infant baptism, Sunday as a day of rest, and the real presence of the body and blood of Christ in the communion ; and Erikson having confessed to openly preaching here in the city, and the others acknowledging to have taken part in the meetings, by leading in prayer and reading the Scriptures ; and,—

"Whereas, The church council find that the continual preaching of these doctrines would further enlarge the division of the church that has already begun ; therefore,—

"Resolved, That, under the authority of the king's ordinance of Dec. 11, 1868, we forbid the above-named to further hold religious lectures in this city, under a fine of from 50 to 300 kroner."

This not being deemed sufficient, the next day we were called to appear before another council, where the same ceremony was again performed. At the close of the last council, the priest said, "Now we have done our part, and we therefore deliver you over to the civil power, that they may do as they see fit." At these words, I could not but think of the Catholic Church, and the way in which she punished heretics during the Dark Ages. These steps have been a great surprise to many, because this was believed to be a land of religious freedom ; and although this law has been used against the Baptists and others in the past, it was supposed to be dead long ago ; but the "dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and the faith of Jesus." They waited, fortunately, with their council until I was just ready to leave the city.

During the time we have been in the place, God has greatly blessed us, and we have seen some precious souls converted to the truth. Twenty-five have signed the covenant, thirteen have been baptized, and there are still others keeping the Sabbath who were not present at our last meeting, when the covenant was presented. What the priests have done, has only helped to open the eyes of the people, and to give us their sympathy. I now go to attend a general meeting in Stockholm, where plans will be laid to carry forward the work here in the future. J. M. ERIKSON.

NAPIER, NEW ZEALAND.

TENT-MEETINGS have been held in Napier during the past five weeks. A deep interest has been taken in these meetings, and though the weather has been unpleasant—often wet and stormy—yet the attendance has kept up all through ; even on the most stormy nights there have not been less than one hundred present. Sixteen have taken their stand to keep the commandments, and many others are convinced on the truth of the message. A great number of books and pamphlets have been sold, and we believe that these silent messengers will do much toward bringing the present truth before honest minds. There has been strong opposition manifested by those who should be most earnest in pressing the Bible to the front. Reform

does not prove a welcome visitor when it is antagonistic to popularity, and especially when it touches the pocket. But still reforms must continue if the church of God is to be blameless and without spot when the Master comes. The cry of apostasy was hurled at Luther and his associates when they stepped out from the darkness of Rome, just as it had been at the Master when he unmasked the hypocrisies of the Pharisees. So it will be till the end. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ."

About eighty Bible-readings have been held, many of them with those who could not attend the meetings, but who have thus been brought into the truth.

Bro. Daniells intends visiting the churches at Auckland and Kaeo when the tent work closes in Napier. We expect to get in another series of meetings before the summer is over. In looking over the field, we cannot but realize that "the laborers are few," while the harvest is great. May the Lord of the harvest raise up workers for his vineyard. R. HARE.

KAEO, NEW ZEALAND.

It is now two years and six months since our little church at Kaeo was organized, and we are glad to say that our interest in present truth has not abated, but rather increased, notwithstanding the determined opposition of its enemies. These truths are plain and convincing, deriving support from the Bible; then why such bitter feelings toward the Sabbath of the Lord? Would the keeping of it impair one's character? Oh, no! it is rather because the practice of these opposers is not in harmony with the word of God relative to this divine institution. When Elder Haskell first visited us, we were quite ignorant of his mission; but his untiring efforts, his earnest and persuasive manner, and his thoroughly scriptural exposition of the cardinal truths of the third angel's message, led several to cordially receive them; and one of the brethren, becoming deeply impressed with a sense of his duty toward God and his fellow-men, and in order to acquire increased knowledge relative to those truths, left for Healdsburg College, in America, and has returned and united with Elder Daniells in publishing the saving truth for this time.

Although the little village of Kaeo is somewhat isolated, yet in spirit we are with our brethren elsewhere, and by faith and prayer can, though in a small degree, help forward the cause which holds that law and gospel join in sweet harmony. May Heaven's blessing accompany these notes of warning, and the gathering light on these doctrines spread, till He, the hope and joy of his people, shall revisit our earth. O day of endless rest, delay not thy dawning; let the angels soon come to gather the elect, and the promises be fulfilled which bear in their train the matchless glories of the eternal kingdom.

Come, Lord Jesus, come quickly.

November 13, 1888.

STEPHEN HARE.

UNITED STATES.

WINONA, MINNESOTA.

The work here among the Germans is still onward. There is now a church of thirty-nine members, mostly Germans. They have not only a neat little church, but also quite a commodious dwelling-house for the workers, on the same lot. Although I have aided in erecting these buildings, thereby, of necessity, to some extent neglecting the direct work of spreading the truth, yet it has gone forward with increasing interest among those not of our faith, and the outlook was never better than now. Satan has striven hard to destroy the work, and at times it seemed as though he would succeed; but the Lord has been a present help in every time of need. To his name alone be all the praise.

Brother and Sister Merrell have been here only a short time, engaged principally in Bible work among the Americans; but they already have six precious souls rejoicing in the truth, with others interested. We are glad of the help of Bro. Kunkel. The Germans appreciate his work much. W. B. HILL.

FLORENCE, KANSAS.

We have now been here about six weeks. Twenty-five have signed the covenant. The interest still continues good. Our tent had to be sent to the Aiken camp-meeting, but we have secured the use of a good hall, in which we had our first meeting to-night. About 150 were in attendance. JOSEPH LAMONT.

J. L. BEILHART.

POPLAR BLUFF, MISSOURI.

I CLOSED my labors for the present in Poplar Bluff

and vicinity, Sept. 23, having labored there three months. We had much prejudice to meet and overcome; nevertheless, the Lord blessed the work, and caused his precious truth to find its way to some good honest souls. Twenty-four signed the covenant to keep the Sabbath. I organized a church of fifteen members, and others will unite with them soon. A Sabbath-school of twenty-five members was also organized. J. G. WOOD.

STAR, WISCONSIN.

THE tent labor here closed Sunday evening, Sept. 30, and as the result so far, fifteen are keeping the Sabbath. There is still a good interest to hear, and Bro. White will return after the camp-meeting next week, and continue the effort. We believe a strong church will yet be organized. S. S. SMITH.

KEYNSHAM, ENGLAND.

I RECENTLY had the pleasure of a few days' visit with the church and other friends at this place. Two years ago a little company here accepted our position on present truth, under the labors of Eld. R. F. Andrews and the writer. Others have since united with them, and now there is an earnest, devoted, and growing church fully organized.

Our time was almost entirely taken up in meetings. These were seasons of growth and refreshing. Some matters of business of an encouraging nature were considered, to the great satisfaction of all, mention of which will, I trust, soon be made.

The Lord has blessed those who have here tried to serve him; and we pray that others now waiting will not delay to fully obey "the commandments of God and the faith of Jesus." A. A. JOHN.

News Summary.

China has only 40 miles of railway, and Japan 236.

Protestantism is gaining a firm foothold in Bulgaria.

Russia is attempting to establish colonies in portions of Abyssinia.

A memorial to Lord Shaftesbury has been placed in Westminster Abbey.

With a population of 2,000,000, Bolivia is without a Protestant missionary.

The degree of Doctor of Divinity has been conferred upon Prince Bismarck.

In a recent mining disaster near Pittsburg, Pennsylvania, 80 persons lost their lives.

During the last fiscal year, the United States paid in pensions over £16,400,000.

The entire Bible has been translated into Japanese. The work occupied 16 years.

Some of the vineyards of Cape Colony, South Africa, are swarming with phylloxera.

It is said that France is about to expend £45,000,000 in strengthening her military forces.

An illustrated edition of the Bible in Italian has reached a sale of 50,000 copies in a single week.

It is estimated that the United States will have 100,000,000 bushels of wheat for export this year.

In a recent attack on British troops by the Chin tribes of Burmah, forty of the former were killed or wounded.

Victoria and New South Wales have each secured space in the Paris International Exhibition to be held next year.

The present Emperor of Germany is suffering from a disease of the ear, which it is feared may develop into cancer.

If South Australia floats her proposed new loan of £1,523,700, it will increase the debt of the colony to £21,000,000.

Evictions have been resumed in County Galway, Ireland, where they have always been marked by violence and loss of life.

Five years ago there were five girls' schools in Yokohama and Tokio, Japan; now there are more than 30, all well patronized.

Four young women and a child were drowned by an accident in Hobson's Bay on the 9th ult., while on a boating excursion.

The surplus wheat in Canada this year available for export, as estimated by a Government official, is from 22,000,000 to 24,000,000 bushels.

There were thirty prisoners to be tried in the criminal courts of Melbourne in December, six of whom were charged with murder or attempted murder.

Inspector Bonfield, of Chicago, says that there are in that city 5000 able-bodied anarchists, waiting an appointed time to break out in open rebellion.

Late dispatches state that there is a renewal of the unpleasant feelings between France and Germany, and that both countries are strengthening their armies.

Severe droughts have been experienced in some sections of Australia. Not only have the crops been seriously injured, but the sheep are dying in large numbers.

Mormons are emigrating from Utah to the north-western Canada settlements. Before taking up land, they are obliged to pledge themselves to abandon polygamy.

Several of the European powers, including Great Britain and Germany, have sent gunboats to blockade East African ports as a means of suppressing the slave trade.

In New Caledonia, large numbers of French convicts have escaped, and taken to the bush. They subsist by plundering the settlers, and crimes of violence are common.

The twenty-eighth anniversary of the entry of the Italian troops into Rome was celebrated in that city with unusual pomp this year. It occurred on the 20th of September.

England is again taking a hand in the Soudan campaign. Forces have been sent from Cairo, Alexandria, Malta, and Cyprus to Suakim, where the insurgents have been defeated, with a loss of 1000 killed.

Lord Dufferin advocates the extension of electoral government to India, in the near future, and in the meantime the employment of a large number of natives in the civil service.

In the United States, out of an output of 40,000,000 gallons of spirits, only 20 per cent., or 8,000,000 gallons, are used in the arts, the remainder being consumed under various forms as a beverage.

In the October number of the *Century*, Mr. E. Clifford points out the perils from leprosy in India. It is estimated that there are 250,000 lepers in India, and no attempt is made to control the disease by isolation or regulation.

Morocco and the Mohammedan States of Soudan are large purchasers of slaves; and their markets are supplied from the very hunting grounds that were some years ago a fruitful source of supply for the American slave trade.

The crop prospects in India and the United States are much better than was anticipated a few months ago. In the West, the great wheat-raising section of the latter country, the crops are said to be more promising than last year even.

One of the boldest train robberies on record recently took place on the Southern Pacific Railway. Three men, masked and heavily armed, secured £8000, and then, cutting the engine loose from the train, departed with their plunder.

In England and Wales there were school accommodations for 5,311,662 pupils last year. The names on the registers numbered 4,660,301, with an average attendance of 3,544,564. Instruction was carried on by an army of 43,628 teachers, and 26,423 assistant teachers.

The maize crop of the United States this year is estimated at 2,015,000,000 bushels. This is the largest yield of maize ever recorded in that country; and the increased profit on this crop far outweighs any loss in the yield of wheat, and also any possible loss in the yield of cotton.

Over 500 Mormons have been convicted of offences against the marriage laws of the United States in Utah alone. The Mormons are now making large purchases of land in Mexico, probably for the purpose of forming colonies, as they have done in Idaho and other territories adjoining Utah.

The civil war in Samoa still continues. It is believed that 61 persons have been killed, and 50 wounded. The English and American consuls have refused to interfere in favor of Tamasese at the request of the German consul. There is great indignation in America over the course taken by the Germans.

Dr. Maclaren, of Manchester, England, who attended the Association recently held in Melbourne in connection with the Baptist Jubilee, is to deliver the next course of Crozer lectures in Philadelphia. Dr. Maclaren is accounted one of the "most eloquent, thoughtful, and scholarly preachers in England."

The German squadron on the East African coast has bombarded a native settlement on the coast of Zanzibar on account of attacks on German traders and their property. Count Herbert von Bismarck, Minister of Foreign Affairs, says that Germany will retain her colonial possessions on the African coast at all hazards.

The Colonial Institute has had under consideration a colonization scheme recommended by a committee of the British Parliament. It is proposed to assist the emigrants by loans for 30 years, guaranteed by the Imperial Parliament, while the colonies are asked to give land for settlement free. Victoria, New South Wales, South Australia, and Cape Colony have declined the proposal.

In the little principality of Monaco, occupying six square miles on the Mediterranean coast of France, is situated Monte Carlo, the most famous gambling establishment in the world. It is, however, losing its prestige, as people are becoming too wary to stake large sums. Last year the profits were £250,000, about half what they were a few years ago. There were 25 suicides, quite a sad enough record for one year, it would seem. It is said that a similar house is to be established on Mexican territory in the peninsula of Lower California.

Greece, with 25,000 square miles, has 2,200,000 inhabitants. Of these more than 2,000,000 are adherents of the Greek Church, 25,000 are Mohammedans, 20,000 Roman Catholics, and 6000 Jews. While the Greek Orthodox Church is the declared religion of the State, there is a clause in the Constitution granting complete religious toleration to all other sects. No school is allowed to be open, however, which will not permit the clergy of the Greek Church free admission to catechise the children. Although small, the Roman Catholic element is as usual a very active one.

Health and Temperance.

WE REAP WHAT WE SOW.

FOR pleasure or pain, for weal or for woe—
'Tis the law of our being—we reap what we sow.
We may try to avoid them—may do what we will;
But our acts, like our shadows, will follow us still.

The world is a wonderful chemist, most sure,
And detects in a moment the base or the pure;
We may boast of our claim to genius or birth,
But the world takes a man for just what he's worth.

We start in the race for fortune or fame,
And then, when we fall, the world bears the blame;
But nine times in ten, it is plain to be seen,
There's a "screw somewhere loose" in the human machine.

Are you wearied and worn in this hard earthly strife?
Do you yearn for affection to sweeten your life?
Remember, this great truth has often been proved:
We must make ourselves lovable, would we be loved.

Though life may appear as a desolate track,
Yet the bread that we cast on the water comes back;
This law was enacted by Heaven above,
That like attracts like, and love begets love.

We make ourselves heroes and martyrs for gold,
Till health becomes broken, and youth becomes old;
Ah! did we the same for beautiful love,
Our lives might be music for angels above!

We reap what we sow. Oh! wonderful truth!—
A truth hard to learn in the days of our youth;
But it shines out at last, "as the hand on the wall,"
For the world has its "debit" and "credit" for all.

—Sel.

DIPHTHERIA: ITS TREATMENT.

(Concluded.)

WE continue the important article on Diphtheria, begun in our last number. The article is from the Home Hand Book of Hygiene and Rational Medicine, by J. H. Kellogg, M. D., advertised elsewhere. A pamphlet treating upon the subject more fully from the same author is for sale at this Office, price 2s. We know that the information given in these articles has saved many hundreds of lives. The article is somewhat lengthy, but there is great value in every paragraph:—

The treatment of this disease has not usually been very satisfactory. The history of the various epidemics recorded shows a mortality of one in every two and one-half cases, or forty per cent. in severe cases. In some epidemics, a rate of mortality as high as sixty and even seventy-five per cent. has been reached. This makes the disease even more to be dreaded than small-pox or cholera.

LOCAL TREATMENT.—As already observed, diphtheria is primarily a local disease. This being the case, its local treatment becomes a matter of the greatest consequence. Indeed, this portion of the treatment should receive first attention. This fact has been long recognized by one class of physicians, those who have believed the disease to be essentially local in character; and a great variety of remedies has been employed. Prominent among these has been the application of caustics of various sorts to the throat. Nitrate of silver, nitric acid, hydrochloric acid, iodine, caustic potash, pure carbolic acid, and various other caustics, have been thus employed, but none so frequently or so extensively as the first named.

After dwelling at some length upon the evil results of cauterization, Oertel remarks as follows:—

"There can be no doubt, then, that the unfavorable results which have been obtained on all sides by cauterizations, more or less energetically practiced, must put a stop to this procedure, even if, in its stead, we should be obliged to resort to its opposite, the purely expectant and symptomatic treatment."

DISINFECTANTS.—All agents which are destructive to germs, when used in a form which will not destroy the living tissues, are useful as local applications; but the best preparations are solutions of chlorine, or of some of its compounds, permanganate of potash, and carbolic acid. Strong alcohol has proved very effective in many cases. These solutions must be used thoroughly and often as gargles. At least twice an hour the throat and mouth must be well rinsed. If the patient is too young to gargle well, or if the posterior part of the pharynx is affected, the disinfecting lotion must be applied with a swab, syringe, or an atomizer. A swab can be easily made by tying a small soft sponge or a strip of muslin to the end of a small stick or a lead pencil. In case the nasal cavity is invaded, the solution must be passed through the nose by a syringe. The following directions for the preparation of solutions which we have found to give exceedingly satisfactory results, may be useful to the unprofessional reader:—

Chlorine Solutions.—(a) One part of a freshly prepared solution of chlorine gas, or chlorinated soda, in three to five parts of pure water, according to the strength of the solution and the sensibility of the affected parts. Keep tightly corked, and wrap the bottle with a dark cloth or paper.

(b) In a pint bottle place a teaspoonful of chlorate of potash. Drop in a half-teaspoonful of muriatic acid, cork the bottle quickly, and shake it gently in such a way as to bring the acid well in contact with the crystals. A greenish-yellow gas will appear in the bottle. After allowing the bottle to remain closed for ten or fifteen minutes, remove the stopper and pour in quickly half a teacupful of water. Stopper the bottle again immediately, and shake four or five minutes. Repeat the process until the bottle is two-thirds full. Use as strong as patient can bear without causing irritation of the mucous membrane.

(c) Dissolve in a half pint of equal quantities of vinegar and water two heaping teaspoonfuls of common salt. Use very freely.

Permanganate of potash, one of the most useful of all disinfectants, is a good remedy in this disease. Dissolve in a pint of pure water, in a glass vessel, one-half dram of permanganate of potash, or soda. Use of full strength or with an equal quantity of water. This solution will stain clothing upon which it happens to fall, as well as the skin. The stains are easily removed, however, by a weak solution of oxalic acid.

If these solutions are carefully prepared and faithfully used from the outset of the disease, the results will be exceedingly satisfactory. They can be obtained of any druggist, and most of them can be readily prepared at home if the materials are at hand. It is important that every family should have the materials for at least one or two of the preparations constantly on hand in readiness for use without delay when occasion may require.

There is no known means by which the growth and development of germs may be more effectually checked than by the use of cold applications, which should be made to the throat externally, and the patient should be allowed to hold small bits of ice in the mouth and to swallow them occasionally.

To guard against too prolonged lowering of the temperature and circulation of the part affected, and to relieve pain, once an hour or two the cold compress should be removed and the throat fomented for ten or fifteen minutes.

To alleviate the suffering, and the difficulty in breathing and swallowing, and to facilitate the removal of the false membrane, no single remedy is so efficient as the inhalation of hot vapor. It is not necessary that the vapor should be medicated, although chlorine, carbolic acid, or vinegar may be added with benefit. The important thing is that the vapor should be as hot as can be borne by the patient without discomfort. A temperature of 110 to 120 deg. will be borne without difficulty by most patients. This remedy soon affords the patient so much relief that even little children manifest a very great appreciation of it. The inhalation should be practiced once or twice an hour at first, and ten to fifteen minutes at a time. The warm vapor acts like a poultice in relieving the swelling, soreness, and spasm, and in facilitating the separation of the false membrane. In cases of croupous diphtheria, especially when the larynx is involved, this remedy is almost the sole reliance for saving the patient's life.

Different modes of applying this remedy have been suggested. It is of the greatest importance that it be done thoroughly. A very good plan is to attach a rubber tube to the nose of the tea-kettle. A tin tube can be readily made by a tinner if rubber cannot be obtained. As the steam is generating, let the patient hold one end of the tube near his mouth, and inhale the warm vapor as freely as he can.

Another very good plan is this: Place in an ordinary tea-pot a few good sized pieces of freshly burned lime. Pour on the lime a boiling hot mixture of vinegar and water. Close down the cover, and let the patient breathe the vapor through the nose. The lime and solution can be renewed as the quantity of vapor diminishes. This is a very good plan, if well carried out.

No attempts should ever be made at the forcible removal of the membrane. If it is torn off, the mucous membrane is left sore and often raw, or bare. When removed thus, another membrane is sure to form.

When the membrane has ceased to form, hot fomentations should be assiduously applied to the throat in addition to the inhalation of warm vapor, which should be continuous at least fifteen minutes in each half hour.

When the nasal cavity is obstructed by false membranes, thorough syringing should be resorted to, the solution consisting either of equal parts of good vinegar and warm water, or a solution of lime, five grains of freshly burned lime to the ounce of water. The syring-

ing should be continued fifteen or twenty minutes at a time, and renewed at brief intervals until the membrane is softened and comes away in pieces. The face of the patient can be protected during the syringing so that the skin will be in no way unpleasantly affected. Usually very great relief may be given the patient by this measure.

GENERAL TREATMENT.—For subduing the fever no remedy equals water in antiphlogistic effects. In general, the febrile action accompanying diphtheria does not rise so high as in most other febrile diseases; yet this symptom is one of no small importance.

Care must be taken continually in the use of water in this disease, that the patient has no tendency toward collapse. If the pulse begins to flag, is slow and feeble, while the skin is cool, no cooling applications are necessary. Warm applications are needed. Care should be exercised that the limbs are kept warm. Cool compresses may be applied to the head, even the ice-cap when necessary.

At the outset of the disease, when the patient often complains of chilly sensations, a warm blanket pack, given by wringing a woolen sheet out of water a little above blood heat, and wrapping it snugly about the patient, will be found a very excellent remedy, not only for the chilliness, but also for the muscular soreness, which is also a frequent symptom of the onset of the disease.

For sustaining the patient, too great reliance is put by many upon the large use of iron and frequent feeding. We have never seen sufficient evidence of the utility of these methods to convince us of their efficiency. Others use stimulants in great quantities, which we believe to be productive of more harm than good. What the patient needs is nutrition, not stimulation. If overcrowded with food, and plied with aliment at too frequent intervals, the nutritive apparatus will have no time for the elaboration of food, and no time for rest. It will be always engaged in the preliminary work of digestion. The overworked stomach will be sure to fail up with indigestion, and the patient will really receive a much smaller amount of available nutrition than if food is taken in proper quantities at intervals sufficiently far apart to allow time for digestion.

Give the patient three meals a day at regular hours. Let the diet consist principally of oatmeal or barley gruel, with fruit and milk toast. If there is difficulty in swallowing solid food, let the patient have plenty of milk, beef soup, or broth, at intervals of three to five hours.

If the patient falls into a state of collapse, the pulse being slow and weak, the skin cool, the respirations rapid, with the other usual symptoms of that condition, the temporary use of stimulants may be useful.

CHRISTIAN TEMPERANCE.

TEMPERANCE is placed among the Christian graces. Indeed, it is one of the fundamental principles of Christian character and discipline. All Christians therefore should bring their temperance virtues up to the Bible standard. If we believe in the Bible as furnishing an expression of God's will, then we must listen attentively to what it teaches in reference to this important subject. Bible temperance is something more than abstinence from the excessive use of intoxicants. It means more than total abstinence from alcoholic beverages. Many a man who has forsworn the intoxicating cup, and imagines himself a staunch temperance advocate, if tested by the word of God would be found fearfully wanting.

The great end of all virtuous and moral restraints and requirements is purity. Purity of soul, spirit, and body. Anything that defiles and debases the individual spiritually, morally, socially, or physically, is opposed to the principles of divine grace, and must be overcome and put away before that individual can be perfected in the graces of Christ.

Temperance has very properly been defined to be a total abstinence from all that is injurious and a moderate use of those things which are good. Paul says: "Every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25. And, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." It is possible, then, for us to eat as well as drink to the dishonor of God. But comparatively few ever stop to think of this. Habits of eating and living are formed to suit and pander to a perverted or even a vicious appetite, and yet such people claim to be traveling the road to holiness. The apostle exclaims as follows: "What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. And again: "If any man defile the

temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17. Let professed Christians ponder these solemn admonitions, and bring their habits of life up to the standard. How can any indulge in the use of tobacco, benumbing the finer sensibilities, polluting themselves and their surroundings, even the very atmosphere, and yet talk of purity; talk of temperance to the victim of alcohol when they themselves are held in a slavery equally abject; talk of self-denial while cherishing a filthy idol? "Thou that abhorrest idols, dost thou commit sacrilege?"

And not only in reference to smoking and chewing the abominable tobacco is intemperance encouraged by professed Christians, but by other habits of diet and drink which stimulate and excite the nervous system and foster appetites and passions, which, if they do not culminate in darker evils, form a legacy of death to be transmitted to posterity.

The apostle Peter, in laying down the stepping-stones to Christian perfection, places temperance as the foundation of patience, a very proper location, no doubt.

Plain, simple, unstimulating food and drink will do very much to alleviate the irritability of the mind and temper. We never can reach godliness until we are patient; and we never can be patient until we are temperate in all things.

An exchange thinks that whisky will soon be made of old rags. Hardly; old rags don't make whisky; it's whisky that makes old rags.—(Burlington) Free Press.

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THIS new work is designed to elevate manhood physically, morally, and spiritually. It is a book which will enlighten and ennoble those who read it for whom it was designed. The author is a celebrated physician of high standing, and the book is one which we can most unhesitatingly recommend to men and youth.

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ADDRESS THIS OFFICE.

Bible Echo and Signs of the Times.

Melbourne, Australia, January, 1, 1889.

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

MONEY may be paid to any of the authorized agents published in our lists, as well as to the office direct; and oftentimes trouble and expense will be saved thereby.

THE address of this Office is no longer Rae and Scotchmer Sts., as we have removed to our own premises on Best Street, near St. George's Road, where our friends will easily find us. The Office may be reached from the city by taking the Brunswick Street trams on Collins Street, and getting off at Best Street in North Fitzroy, but a few steps from our doors.

In addressing mail it is not necessary to put on the name of the street.

WE have received a private letter from Bro. A. M. Graham of Ballarat, in which he rejoices in the gracious outpouring of God's blessing which the church there is enjoying. On the 16th of December, ten were baptized. The ages of three of the candidates aggregated 214 years, the oldest being seventy-eight.

THE editor of the ECHO lately spent a Sabbath with the company at Trentham. We were glad to find them of good courage, and that some additions have been made to their numbers. Bro. W. L. H. Baker also visited Kyneton and Castlemaine. At the former place the interests of the cause are increasing. The few Sabbath-keepers are faithful, and there are quite a number who desire to hear the message proclaimed.

WE publish in the Missionary department an account of the doings of the General Conference at its last session, and would be glad to make it more complete, did our space permit. The ill health of Bro. Geo. I. Butler, who has long served as president, compels him to retire from that responsible position, and Elder O. A. Olsen succeeds to the place. While we regret the necessity of a change, from a long and intimate acquaintance with the present incumbent we confidently expect to see the work vigorously prosecuted during his administration. Bro. Olsen is of Norwegian birth, though from early childhood he has lived in America, until called a few years since to take charge of the Scandinavian mission. The Conference passed a resolution making it the duty of one of its board to visit each of the missions, and inviting Elder Butler to do so this year if his health would permit.

WE cannot say good-bye to 1888 without feelings of solemnity, especially when we contemplate the changing scenes of which its history is made up. Personally, the kaleidoscope of circumstances has been continually revolving, and it has presented always new views, and many of them have been impressive and beautiful. As a family, we bade adieu to our relatives, and the friends and scenes of former days, in the Mississippi Valley, on the second day of the then new year. Over four months were spent on the Pacific Coast, and two months in coming to this country and in New Zealand. Since reaching Australia, we have been largely occupied in becoming domesticated and acquainted in the antipodal world. Over all this experience there is a bright reflection beaming from the constant manifestation of our heavenly Father's care and blessing. Our hearts have been enlarged to receive and reciprocate the esteem and love of many of God's people whom we have met for the first time, and the work of God for these colonies now occupies the largest place in our solicitude. But personal matters are of but small importance. We are all of us one year nearer our eternal home! Let us thank God and take courage. One year less in which to do our work and prepare for the soon-coming Judgment. These years are few, and golden in value. Eternity depends upon the record they bear. Soon, dear readers, our work will all be done. Our names will come up in the Judgment of the great day. Let us therefore take up the duties and responsibilities of life with a new determination to be more faithful and vigilant, and to put more earnestness into our work than ever before.

TENT-MEETINGS are being held in Adelaide and Hobart this summer, and with some degree of success. We would be glad to place before our readers reports of these meetings, but none have come to hand. These tent-companies are not waiting for an invitation to write surely. We know that the earnest prayers of all our people ascend in their behalf. We are glad to be able to present encouraging reports from other countries. Many others equally interesting have come to hand, but for want of room are necessarily omitted.

THE Victorian Prophetic Conference recently held its third annual session in Melbourne. The call for the meeting stated that, "The main purpose of this undenominational gathering is to stir the hearts of those who are looking for the Lord's return to greater expectancy, and to afford such help as we can to those who are desirous of gaining instruction on the main lines of prophetic truth."

During the meetings, which continued three days, many very good things were spoken from the platform. But there was generally a lack of definiteness which was quite unsatisfying to the hearer. We do not require the preaching of definite time for the second coming of Christ, nor believe in that kind of preaching; but if a speaker intelligently believes in the proximity of that event, he should be able to render a reason for his hope. But it was noticeable that when the speakers came to that point, they commonly disclaimed any faith in the delineation of prophetic fulfillments. The very point upon which faith in the near coming of Christ can be based, the fulfillment of prophecy, was generally avoided, and even discounted.

One of the professedly prominent features of the meeting was its "undenominational" character. The nature of this profession was at once revealed upon approaching the doors of the hall. There was a little bookstand containing pamphlets and tracts placed for sale. Prominent among these was one bearing the displayed title of "Seventh-day Adventism," being Mr. G. W. Gillings' tract written to oppose the truth we advocate in reference to the Sabbath. It would appear, then, that this was also one of the objects of the conference, and it should have been so stated.

ENCOURAGED by the success of California irrigation, steps are being taken to utilize the watercourses of Victoria for the same purpose in several places. Quite a colony has been and is locating on the Murray River at Mildura, where the Chaffey Bros., an enterprising company from America, have established a large system of irrigation, and where the culture of fruit is being successfully carried on. Another method of supplementing nature is the boring of artesian wells, which has been very successfully attempted in several places in the interior. Some of these wells yield from 300,000 to 500,000 gallons of pure water each day, sufficient to water a large area. In no case have we heard of the failure of such an attempt

THE very severe drought which has prevailed throughout the greater part of Australia for some time past has been measurably broken by copious rains which have fallen in many parts of the colonies within a short time. This is a merciful interposition of Providence which will prevent much suffering. In many parts this suffering had become a reality. The water supply, even for domestic purposes, was very scant, and thousands of cattle and sheep were perishing.

A DECIDED turn in affairs took place December 20, at Suakim in the Soudan, where British troops have been hemmed in by the Mahdi's rebel forces under Osman Digna. The English forces, having been reinforced, opened an attack upon the enemy, who were unable to withstand, though greatly outnumbering Gen. Grenfell's forces. They were completely routed, and put to flight.

THE increasing importance of the fruit-growing industry was referred to in the Legislative Council by Mr. Connor, who urged upon the representatives of the Government to consider the desirability of appointing an expert to travel through the country districts, and lecture upon the best methods of cultivating fruit, and canning it for exportation. Mr. Connor emphasized his remarks by referring to the extent of the fruit-growing industry in the United States, and expressed the opinion that the time had arrived when energetic steps should be taken to assist in the development of an industry that would at no distant date become one of the most important in the colony.—*The Age*.

PLEASE READ.

THE contemplated change in this paper from a monthly to a semi-monthly, goes into effect with the present number. We are pleased to know that most of our old friends continue to stay with us; but on account of the necessary rise in the price from three shillings and sixpence to five shillings and sixpence, a few deem it necessary to discontinue. In one case also the number taken in a club is reduced, but quite generally the clubs are well maintained, and even increased. Retrenchment in useless expenditures is always in order, and economy is a virtue. But we should consider well before we begin to retrench with our religious paper. We say without egotism that we believe the BIBLE ECHO to be worth many times its cost to every family. Each number contains precious truth and moral reading, the influence of which must be good, if lived out. Even to those who do not endorse all it teaches, there must be many things that are good and wholesome.

Now, can we afford for a few pence, to shut out of our homes the influences which come with a good, live religious paper? We cannot. Again, to those who have used the paper for missionary purposes we say, Can you not better afford to put forth more earnest efforts, if need be, rather than that the ECHO should lack support, and the precious truth for our day be shut out of the homes of your fellow-men? Time is short. We must be active. We believe the paper will accomplish more good coming at shorter intervals. We have taken this step, depending upon the blessing of God and the coöperation of our friends. We ask the friends of the cause in these colonies to stand by us with the support of their prayers and labor. Our living preachers are few, but this journal shall, with God's help, "echo" the truths of his Word; and, while warning the people faithfully of the dangers which threaten us, invite them to the sheltering banner of the truth as it is in Jesus.

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

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