

England will come Germany, and then France, until at length the shout is raised throughout Christendom,

"Sound the loud timbrel o'er Egypt's dark sea,
Jehovah hath triumphed, his people are free."

A LITTLE CLOUD.

SOME sixteen years ago, the Evangelical Alliance held one of its General Conferences in the venerable and beautiful city of Geneva, the modern birth-place and cradle of the system of Christian doctrine embodied in the constitution of this useful and noble Association. One of the topics that came up for discussion was the Lord's day. Under the influence of stirring addresses, chiefly by Professor Godet of Neuchâtel, and Dr. A. Thompson of Edinburgh, a committee was formed, under the presidency of M. Alexander Lombard, for promoting the better observance of the Lord's day on the Continent of Europe.

Our readers need scarcely be told that, even in the most thoroughly Protestant and religious of the continental Kingdoms, there is a crying necessity for some such endeavour as found expression in the appointment of this Committee on Sabbath observance. There may be a Sunday—a day of rest from toil, and of devotion to pleasure—in many of the cities of Europe, but the observance of the Sabbath—a day holy to God—is, even in Protestant countries, practically and generally unknown. This melancholy fact is owing largely to the low views of the Sabbath rest, inculcated by the Church of Rome, and also to the prevalence of infidelity and atheism, which allow no Sabbath; but further still it is owing, and that to a considerable degree, to an error into which the early Reformers (Luther, Calvin, Beza, etc.) fell with regard to the divine authority of the Sabbath. These great men, in their strong recoil from the ceremonialism of the Church of Rome, as an offensive and irksome yoke, and confounding the nonsense which the later Jews had heaped on the