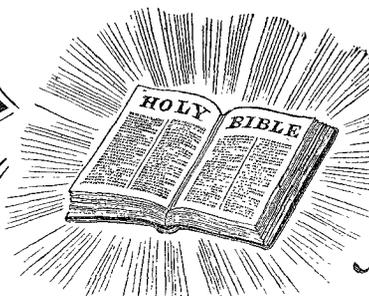


Bible Echo



AND SIGNS OF THE TIMES.

“Sanctify them through thy truth; thy word is truth.” John 17:17.

VOLUME 1.

MELBOURNE, AUSTRALIA, APRIL, 1886.

NUMBER 4.

Bible Echo and Signs of the Times.

ISSUED MONTHLY

for the

AUSTRALIAN BRANCH

of the

International Tract and Missionary Society.

Price per year, 3s6d; Post paid, 4s.

Devoted to the promulgation of moral and social reforms, from a purely Bible stand-point.

Address all communications to Echo Publishing House, corner of Rae and Scotchmer Streets, North Fitzroy, Melbourne, Victoria.

OUR RESPONSE.

BY R. F. COTTRELL.

“Is THIS the kind return?
Are these the thanks we owe,
Thus to abuse eternal Love,
Whence all our blessings flow?”

The choicest gift of love,
God's well beloved Son,
Decended from the throne above,
For those by sin undone.

Himself for us he gave,
Endured our grief and pain;
He died to raise us from the grave,
With him to live and reign.

And shall we spurn his grace,
Still choose our evil ways,
From love embodied turn our face,
From him withhold just praise?

Shall love like this awake
In us no heartfelt praise?
Shall he thus suffer for our sake,
And we despise his grace?

Melt, melt, this heart of stone,
Love's flame, begin to burn;
Let heart and life be his alone—
Yet what a poor return!

Palm-Tree Christians.

BY MRS. E. G. WHITE.

“THE righteous shall flourish like the palm tree.” “He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.”

These texts describe the happy state of him whose soul is rooted and grounded in Christ. But there is danger of always being satisfied with a superficial work; there is always danger that souls will not anchor themselves in God, but be content to drift hither and thither, the sport of Satan's temptations. “Enter ye in at the strait gate,” says Christ, “for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it.” The work of the Spirit of God in the heart will develop true penitence, which will not end with confession, but will work a decided reformation in the daily life. There will be manifested an earnestness, a perseverance, and a determination that can be properly represented by agonizing. Many professed Christians greatly need just this experience.

Are you beginning to see the defects in your character? Do not feel helpless and discouraged. Look to Jesus, who knows your every infirmity. He came “not to call the righteous, but sinners to repentance.” It is no disgrace to confess our sins and forsake them. The disgrace rests upon those who know their sins, but continue in them, and grieve the dear Saviour by their crooked paths. A knowledge of our wrongs should be more highly prized than a happy flight of feeling; for it is evidence that the spirit of God is striving with us and that angels are round about us. Let the heart-searching work go forward; let it be deep, and earnest, until every barrier is removed, and your heart is opened to welcome the messenger of pardon and peace, that has long been waiting to bring light and joy and gladness. In true contrition for sin, come to the foot of the cross, and there leave your burdens; come exercising repentance toward God because you have broken his law, and faith in our Lord Jesus Christ to pardon your transgressions and reconcile you to the Father. Believe what God says; take his promises to your heart.

It is the Christian's privilege to grow in grace and in the knowledge of the truth. “The righteous shall flourish like the palm tree.” See the weary traveler toiling over the hot sands of the desert, with no shelter to protect him from the rays of a tropical sun. His water supply fails, and he has nothing to slake his burning thirst. His tongue becomes swollen, he staggers like a drunken man. Visions of home and friends pass before his mind, as he believes himself ready to perish in the terrible desert. Suddenly those in advance send forth a shout of joy. In the distance, looming up out of the dreary, sandy waste, is a palm tree, green and flourishing. Hope quickens his pulses. That which gives vigor and freshness to the palm tree, will cool the fevered pulses, and give life to those who are perishing with thirst.

As the palm tree, drawing nourishment from fountains of living water, is green and flourishing in the midst of the desert, so the Christian may draw rich supplies of grace from the fountain of God's love, and may guide weary souls, that are full of unrest and ready to perish in the desert of sin, to those waters of which they may drink, and live. The Christian is ever pointing his fellow-men to Jesus, who invites, “If any man thirst, let him come unto me and drink.” This fountain never fails us; we may draw, and draw again.

We may individually have an experience of the greatest value. The fact that iniquity abounds, that we are surrounded by infidels and skeptics, or by professed Christians who have a name to live, and are dead, is no reason why one of us should be swept away by the current toward perdition. Because there is an almost universal forsaking of God, there is the greater need that we stand firm and loyal. Says Christ, “Ye are the light of the world.” We must gather the divine rays from the Sun of Righteousness, and reflect them to the world. In the midst of a crooked and perverse generation, we must show forth the praises of Him who has called us out of darkness into His marvelous light.

Nothing but a deep personal experience will enable us to stand the test of the trials and temptations we shall meet in the Christian warfare.

Too often we feel well when everything goes smoothly; but when doubts assail the soul, and Satan whispers his suggestions, our defense is gone, and we yield quickly to the arts of the tempter, with scarcely an effort to resist and repulse him. It is not enough to have good impulses. The soul must be barricaded by prayer and study of the Scriptures. Armed with these weapons, Jesus encountered our wily foe on the field of battle, and overcame him. We may all conquer in his strength; but it will not answer for us to suppose that we can dispense with his help. He says, “Without me ye can do nothing.” But no truly humble soul who walks in the light as Christ is in the light, will be ensnared by Satan's deceptive devices.

All self-confidence, all boasting, all pride of talent, must be yielded, and the soul must fall broken on the Rock Christ Jesus. Those who have a proud spirit, and feel that they are capable of doing a great work, will be left to their own weak strength, to fall into grievous sins. They do not realize what a pure, virtuous, and holy character they must possess if they would stand without fault before the throne of God. Self must be crucified. There must be a thorough transformation of character. The clear, sharp testimony of living truth will separate the wheat from the chaff, the half-hearted from the humble and devoted.

There never was a time of greater danger to the church than the present, and many will not be true to their own souls. They will not be sanctified through the truth. They have lamps, but no oil in their vessels to replenish them, and their light goes out in darkness. Eli and his sons trusted to the ark, the symbol of the divine presence, while they were transgressing the holy law enshrined in the ark, and their sins were separating them from God. As a consequence of their presumption, both the sons of Eli were slain, and God permitted the ark to pass into the hands of the enemies of his people. Some in our day are making a similar mistake in trusting to their profession while they are transgressing the holy requirements of God's law. Such are asleep to their true condition.

The apostle Paul exhorts careless and unconcerned professors: “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.” Christ, the True Witness, would break the slumbers of his ease-loving people. His voice is heard addressing them. “I would thou wert cold or hot. So then because thou art lukewarm, and nither cold nor hot, I will spue thee out of my mouth.” I will not take your names into my lips, for you are unworthy. I am ashamed to call you brethren. “Be zealous therefore, and repent.” “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.”

Our only safety is in Christ. “Other foundation can no man lay than that is laid, which is Jesus Christ.” Those who enter Heaven will not scale its walls by their own righteousness, nor will the gates be opened to them for costly offerings of gold and silver; but they will gain an entrance to the many mansions of the Father's house through the merits of the cross of Christ.

The Seventh-Part-of-Time Theory.

A. WELL, this whole Sabbath question, first and last, amounts to just this—it makes no difference which day we keep, so it is one in every seven. Proportionate, and not definite, time is the true principle. This thing of being confined to a particular day is an infringement of gospel liberty. One day is no better than another.

B. Which of the seven days do you keep?

A. O I keep Sunday, of course.

B. Why do you?

A. Well, the resurrection of Christ, our true rest, was on this day; he met with his disciples on this day; the Holy Spirit was poured out on the disciples on this day on Pentecost, and the apostle Paul preached and broke bread with the brethren on it. Besides it is the general custom of the church and country to observe this day. Common convenience would have us select this day; yet, as I say, we should not esteem one day above another.

B. We should not esteem one day above another, yet you esteem Sunday above other days; one day is no better than another, yet Sunday is better; it makes no difference which day we keep, yet it does after all; a particular day should not be kept because it infringes on gospel freedom, yet all should keep the particular day, Sunday. You have given half a dozen reasons for keeping a definite day, at the same time you were saying an indefinite one would do just as well. Does it make no difference whether we keep Sunday, and at the same time does make a difference? What do you mean?

A. We should keep the Christian Sabbath.

B. How do you know there is such an institution? Where in the Bible do you read about the Christian Sabbath? Here is a Bible, please read something about it. Besides, according to your principle, there can be no such thing. Is not the first day of the week definite time? yet you say we should not be confined to a particular day. Do you not see your positions devour themselves.

A. The Bible says we should honor the Son even as we honor the Father. We should honor the Son by honoring the day of his resurrection.

B. How do you know? Why should we honor the day of the Lord's resurrection any more than the days of his birth, crucifixion, or ascension? On all these days important events in redemption took place. This pretense of honoring the Son in disobedience to the Father, in the day when the hearts of all men shall be made manifest, will be laid bare in all its wickedness. It is no honor to the Son to refuse honor to the Father in disobedience. "I and my Father are one," says Jesus.

A. The fourth commandment enjoins any day of the week for the Sabbath. We can "remember the Sabbath-day to keep it holy," when we remember the day of the resurrection.

B. Let us see. On what day did God rest?

A. On the seventh day.

B. On the seventh day of what?

A. On the seventh after six of labor; this is the principle, as I have said.

B. True, and this seventh day after six of labor was the seventh day of the week.

A. The commandment does not say week, it says seventh day.

B. The words it is true are not seventh day of the week. Although the commandment does not say week, yet it means week, indeed it can mean nothing else. Notice this was the seventh day of the first seven days of time. Here is the first week of time. The day of God's rest was the seventh day of this first week. This was the model for all succeeding weeks. Now did not the Lord rest on a definite day?

A. He certainly did.

B. On what day are we to rest in obedience to this commandment?

A. On the day on which God rested.

B. And this was on the seventh day of the week, as I have proved. So no day can be the Sabbath but the day on which God rested, which he blessed and appointed. He rested on but one, not on two or seven, so it is an absolute demonstration that any seventh day cannot be the Sabbath. You cannot make a day the Sabbath on which God wrought. It must be the day on which he rested; which by tradition, by chronology, by historic preservation, by astronomical records, by legal agreements, and by common consent, is the seventh day of our week, or Saturday. The ancient people of God—the Jews—certainly kept the day enjoined in the commandment. This day corresponded with the day of Saturn of the Gentile nations, which agrees with our Saturday. The Jews have in all nations kept this day down to the present. They never lost the order of the week. It is also equally evident that we cannot, in obedience to the fourth commandment, remember the day of the resurrection, for two reasons: 1. The Lord did not rest on the day of the resurrection, but on the day before. 2. In rendering obedience to this commandment we remember or call to mind the great facts of creation and not the resurrection of Jesus. The fourth commandment has nothing to do with this. The great Sabbath precept knows nothing of the Lord's resurrection. It is the creation of the world with which it stands related. It says nothing about the resurrection.

A. Well, you keep your Sabbath and I'll keep mine.

B. I have no Sabbath. The Lord has one, and he tells me to observe it. It being his, I must be careful how I neglect or misuse it. I must be mindful how I treat the property of another. If I had one of my own, as you say you have, I need not be so particular. Does the Bible tell you to keep your Sabbath, or the Sabbath of the Lord thy God? Read the fourth precept.

A. I think the Lord is not as particular about these matters as he used to be. He wants spiritual worship now.

B. The Lord always has required spiritual worship. This has been true in all past ages. Among the Jews he required it. Read the prophets. What is spiritual worship but sincere and willing obedience to God? Paul says "we know that the law is spiritual." Rom. 7:14, and the man who is truly spiritual will consent with the apostle that the law is "holy, just, and good," and will keep it. The Sabbath is a part of the law. He will keep that also. The Lord is as careful now as he ever was. Why should he be less so? Sin is sin now, as of old. Can you prove that the Lord is not in this day particular whether we obey him or not? You spoke at the beginning about giving the Lord a proportion of time. It is right to give him a proportion, but it must be the right proportion. This idea of averaging matters with the Lord may fitly characterize the average Christian professor of to-day, but it will count nothing in the Judgment but condemnation. The tendency of to-day is to make the teachings of the Bible indefinite; meaning anything or nothing at all; so of what use is it? That's the pattern this any-day-and-no-day-in-particular theory is cut after. You can make it fit any day, and hide a multitude of sins in priest and people; but the Lord can see through it, and through the disobedient heart of the wearer.

A. I don't think you can change my mind. I mean to serve the Lord faithfully, and try to get to Heaven.

B. It is vain to serve the Lord with a disobedient heart. There is no faith in disobedience and rebellion. You can't get to Heaven by neglecting known duties. Do not be deceived in this matter. It is only the willing and obedient who shall eat the fruit of the land. I hope you will carefully, and in the fear of God, consider where you stand, and decide to serve the Lord more fully.

N. J. BOWERS.

Christian Responsibility.

ONE cannot read the history of the church in which is enrolled the names of the noble army of the martyrs, without being struck with the fitness of Jesus' testimony, that his disciples must bear the cross; that they must confess him even to the loss of life; that in the world they should have tribulation, while they should also have his abiding, unspeakable peace to the actual facts of their experience. It might seem to human judgment like a harsh and bitter sacrifice that Christ requires, but history shows that it has been required, and faith joyfully says what Christ has providentially required is right and best, as well as what he has recorded in written requirement.

This joyful resigning of worldly position, influence, ease, honor, and soon life itself, for the sake of Jesus and his truth, is most strikingly illustrated in the case of Luther, Esch, Voes, or Thorn. The further sacrifice of wealth and family, with life, can be read in the case of many others, while, who of Christian heart has not wept at the sorrowful tale of the death of John Rogers, who for principle, for devotion to the Lord and his word, while he had not wealth, was ruthlessly torn away from a wife and nine children?

To require this resignation of everything we hold dear, is not cruel on the Lord's part, because he makes himself so supremely sweet to us, and he assures us of the enjoyment of a blessed reunion with our friends, and the possession of real wealth and rest in the resurrection of life, and the kingdom of God.

But a lesson that comes to us is, the contrast between the martyr spirit of the past ages and our disposition who inherit the religious privileges which the martyrs bled to secure for us.

Thanks be to God, men cannot come in cruel wrath and drag us from our bed to the inquisition, and the stake of burning, or the death by drowning. There is no way that we can be the peers and companions of the tortured and slaughtered saints, except in our own voluntary devotion of ourselves to tedious and wearing and abundant labor for the good of others, in our denying ourselves to the extent of want and suffering, while we devote the money we could otherwise spend on our own comfort, to the relieving of the needy, caring for the sick, sending the gospel in living missionary and fruited messenger to distant lands and to the unsaved near our doors.

How many of the martyrs of our day suffer the privation of a day's fasting and real hunger now and then, in their poverty even, as well as when they only feel poor, so that they may devote the money saved in want to helping insure the stability of their church, and of the cause devoted to spreading the knowledge of the truth and of salvation among the benighted of the earth.

Multitudes of professed Christians who adorn the sepulchers of the martyrs to-day, are themselves drying up spiritually for the lack of the martyr spirit. They feel no responsibility to maintain important measures of truth, and means of proclaiming it, at least not at any real cost of privation, or hunger, or want. Where in our days are the children of the martyrs? Would the martyrs know them as their children? Are we not pigmies beside those giants for Christ?

Well, there are a few, even in this ease-loving and time-serving age, who will spend and be spent willingly, who will stand in the breach for the defense and extension of the truth, and provide for its success if it costs them real want and labor, and will be glad to be in fellowship with their Lord as near as may be in his sweat of blood, and with his martyrs in their sacrifice for men's enlightenment and salvation.—*The Bible Banner*.

God will bring every work into Judgment.

Disguises of Covetousness.

It is true of every passion, that it has an established method of justifying itself; but of covetousness it may be said that all the passions awake to justify it; they all espouse its cause, and draw in its defense, for it panders to them all; "Money answereth all ends."

The very prevalence of the evil forms its most powerful protection and plea; for "the multitude never blush." We might have supposed that its prevalence would have facilitated its detection and exposure in individual cases; but it is owing to its very prevalence that so few are conscious of it. We keep each other in countenance. Having been born in the climate, we are not aware of anything pernicious in it. The guilt of this, as of every other sin, is measured by a graduated scale; and as all around us indulge in it up to a certain point of the scale, it is only from that point we allow covetousness begins; we begin to reckon guilt only from that point. Indignation is reserved till that point is passed, and the passion has become monstrous and extreme. Because we are not a community of Trumans, Elwes, and Dancers, we exchange looks of congratulation and flatter ourselves that we are innocent. The very resentment which we let loose on such personifications of the vice, seems to discharge us from all suspicion, and to grant us a fresh dispensation to indulge in the quiet of ordinary covetousness. Yet, often, it is to be feared, that very resentment is the mere offspring of jealousy; like the anger awakened in a community of the dishonest, at finding that one of their number has violated the rules of the body, by secreting more than his *share* of booty.

But that which constitutes the strength of covetousness is, its power to assume the appearance of virtue; like ancient armor, it is at once protection and disguise. In the vocabulary of covetousness, worldliness means *industry*; though it is obvious to every Christian observer, that the pretended industry of many a religious professor is the destruction of his piety, and will eventually form the ground of his condemnation. *Idleness* is his pretended aversion. His time, his strength, his solitudes, are all drained off in the service of Mammon; while nothing is left for religion but a faint sigh, a hurried, heartless prayer, and an occasional struggle so impotent as to invite defeat.

"But Providence," he pleads, "has actually filled his hands with business, without his seeking; and would it not be ungrateful to lose it by neglect?" But have you never heard, we might say, that God sometimes tries his people, to see whether they will keep his commandments or not? and may he not be now proving how far the verdure of your piety can resist the exhaling and scorching sun of prosperity? Besides, is it supposable that God intended you to interpret his grant of worldly prosperity into a discharge from his service, and a commission in the service of Mammon? And, more than all, significantly as you may think his providence invites you to labor for the bread that perisheth, does not his gospel, his Son, your Lord and Redeemer, call you a thousandfold more emphatically to labor for the meat which endureth unto eternal life? You may be misinterpreting the voice of his providence, the voice of his gospel you cannot misunderstand; it is distinct, imperative, and incessant; urging you daily to "seek first the kingdom of God, and his righteousness."

Another individual is a slave to parsimony; but he is quite insensible to it, for the temptation solicits him under the disguise of frugality. *Waste* is his abhorrence; and he knows no refuge from it but in the opposite extreme. Every new instance of impoverished prodigality is received by him as a warning from Providence to be careful. His creed is made up of all the accredited maxims and world-honored proverbs in favor of covetousness, the authority of which he never questions, and the dextrous application of which

fortifies his mind like an antidote against all the contagious attacks of charity. And thus, though he lives in a world supported by bounty, and hopes, perhaps, to be saved at last *by grace*, he gives only when shame will not allow him to refuse, and grudges the little which he gives.

The aim of another is evidently the accumulation of wealth; but the explanation which he gives to himself of his conduct is, that he desires simply to provide for the future. *Want* is his dread. And though, in his aim to avoid this evil, he may not distinctly propose to himself to become rich, yet what else *can* result from his constantly amassing? His interpretation of competence, if candidly avowed, is *affluence*; a dispensation from labor for himself and family to the end of time, a discharge from future dependence on Providence, a perpetuity of ease and sloth. Till he has succeeded in reaching that enviable state, his mind is full of foreboding; he can take no thought *except* for the morrow. As if Providence had vacated its throne, and deserted its charge, he takes on himself all the cares and burdens belonging to his state. And laden with these, he is totally disqualified for every holy duty and Christian enterprise which would take him a single step out of his way to competence. And often is he to be seen providing for the infirmities of age long after these infirmities have overtaken him, and laboring to acquire a competence up to the moment when a competence for him means only the expenses of his funeral.—*Mammon*, by Rev. John Harris.

"Feeble Saints."

It was an amusing distortion of a good hymn, but there was not a little sound philosophy in it, when the negro preacher sang,—

"Judge not the Lord by feeble saints."

And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God himself says. They have no ear for his voice of mercy that offers them salvation for the taking. They do not pay any attention to the solemn warnings that the Scriptures utter. They judge the Lord by "feeble saints." They attempt to feed their starving souls on the imperfections of Christians, and poor enough food they find it! Because God's people are not all that they ought to be, therefore these cavilers will keep aloof from the religion they profess. Because God's believing followers are not perfect—they do not claim to be—therefore, say these unbelievers, there is no power in religion. Christians cannot claim exemption from criticism. They do not expect it. They know that the eyes of the world are upon them. But they say to the unbeliever, "If you would know the truth, go to the word of God; go to him who is truth; judge not the Lord by feeble saints."—*Christian Witness*.

Giving Begets Love.

INTEREST in anything is quickened by sacrifice for that thing. The giving to a good cause increases love for that cause, or creates a certain affection for it where none existed before. Father Childlaw, of Ohio, tells of a woman in his field who declined to give money for a bell for her neighborhood church, because she never liked the sound of bells, and was glad to be beyond their reach. At last, however, she was over-persuaded and gave five dollars, under protest. When the bell was in place, and sounded out its ringing notes, some one asked this woman what she thought of it. "Well, I've always said that I never liked bells," she replied, "but I confess that's the sweetest sounding bell I ever heard." "Ah!" says Father Childlaw, "she heard her five dollars jingle when that bell rang. That was why its sound was so sweet to her."—*Sel.*

Pertinent Questions.

HAS infidelity ever raised a man or woman from the haunts of vice, and made his or her life clean? Has it ever taken a drunkard from the gutter, the gambler from his cards, or the fallen from a life of shame? Has it ever found a man coarse and brutal in character and life, and made him a kind husband and faithful father? Has it ever gone out into the heathen lands, and found a people ignorant and barbarous, delighting in rapine and murder, and by the power of its teachings lifted them out of their degradation, until they adopted the customs of civilized nations? Is there in all history of infidelity a story of its moral triumphs that will match the regeneration of the Fiji Islands under the labors of the Wesleyan missionaries? Has it added anything to the sum of human happiness? Does it bring one ray of comfort into the chamber of death, filling the soul of the dying with peace, and the hearts of the weeping friends with hope? The religion of Jesus Christ has done all these things. The tree is known by its fruits.—*Selected*.

Preaching.

ETHICAL preaching disconnected with Christ crucified has little reformatory power. It may illuminate the moral judgment, but it will not quicken the conscience into life. The testimony of Thomas Chalmers on this point is pertinent. Speaking of his preaching prior to his conversion to evangelical views, he says: "I certainly did press the reformation of honor, and truth, and integrity among my people; but I never once heard of any such reformations having been effected among them. . . . I am not sensible that all the vehemence with which I urged the virtues and proprieties of social life had the weight of a feather on the moral habits of my parishioners." But after Chalmers began to preach Christ as the sinner's Saviour, and morals as the fruit of faith in Christ, he saw great moral transformations in the lives of many. And it is always so. Christless preaching falls dead on the human heart; but the preaching in which Christ is the alpha and omega is always, more or less, both morally and spiritually, fruitful.—*Ex.*

Holiness.

MEN pray for holiness as if it were something entirely apart from their every-day life, something that had nothing at all to do with their domestic, social, and business relations. They sing, "Nearer my God to thee," with glowing fervor, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment; not a vague vision of glory over-hanging us like a heavenly cloud; not a rapture or an ecstasy; not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, pure, gentle, patient, kind, and unselfish. We really have no more religion than we get into our every-day practice. Wherein our devotion is higher than our living, it counts for nothing.—*S. S. Times*.

ONE great need in the Christian Church today is a sense of personal responsibility. It is to be feared that a majority of those whose names are enrolled upon the church records know almost nothing concerning mission work in general, and are giving neither time, money, influence, nor prayer toward hastening the day when "all shall know the Lord." Glimpses of the fields abroad, with all their pressing needs and imperative claims, could hardly fail to impress Christians with a sense of personal responsibility. And we repeat, this is just what is now needed.—*Sel.*

Miracles Not Unreasonable.

To a man whose belief in God is strong and practical, a miracle will appear as possible as any other effect, as the most common event in life; and the argument against miracles, drawn from the uniformity of nature, will weigh, with him, only as far as this uniformity is a pledge and proof of the Creator's disposition to accomplish his purposes by a fixed order or mode of operation. Now it is freely granted that the Creator's regard or attachment to such an order may be inferred from the steadiness with which he observes it; and a strong presumption lies against any violation of it on slight occasions, or for purposes to which the established laws of nature are adequate. But this is the utmost which the order of nature authorizes us to infer respecting its Author. It forms no presumption against miracles universally, in all imaginable cases; but may even furnish a presumption in their favor.

We are never to forget that God's adherence to the order of the universe is not necessary and mechanical, but intelligent and voluntary. He adheres to it, not for its own sake, or because it has a sacredness which compels him to respect it, but because it is most suited to accomplish his purposes. It is a means, and not an end; and, like all other means, must give way when the end can best be promoted without it. It is the mark of a weak mind to make an idol of order and method; to cling to established forms of business, when they clog instead of advancing it. If, then, the great purposes of the universe can best be accomplished by departing from its established laws, these laws will undoubtedly be suspended; and, though broken in the letter, they will be observed in their spirit, for the ends for which they were first instituted will be advanced by their violation.

Now the question arises, For what purposes were nature and its order appointed? and there is no presumption in saying that the highest of these is the improvement of intelligent beings. Mind (by which we mean both moral and intellectual powers) is God's first end. The great purpose for which an order of nature is fixed, is plainly the formation of mind. In a creation without order, where events would follow without any regular succession, it is obvious that mind must be kept in perpetual infancy; for, in such a universe, there could be no reasoning from effects to causes, no induction to establish general truths, no adaptation of means to ends; that is, no science relating to God, or matter, or mind; no action; no virtue. The great purpose of God, then, I repeat it, in establishing the order of nature, is to form and advance the mind; and if the case should occur, in which the interests of the mind could best be advanced by departing from this order, or by miraculous agency, then the great purpose of the creation, the great end of its laws and regularity, would demand such departure; and miracles, instead of warring against, would concur with nature.

Now, we Christians maintain that such a case has existed. We affirm that when Jesus Christ came into the world, nature had failed to communicate instructions to men, in which, as intelligent beings, they had the deepest concern, and on which the full development of their highest faculties essentially depended; and we affirm that there was no prospect of relief from nature; so that an exigence had occurred in which additional communications, supernatural lights, might rationally be expected from the Father of spirits. Let me state two particulars, out of many, in which men needed intellectual aids not given by nature. I refer to the doctrine of one God and Father, on which all piety rests; and to the doctrine of immortality, which is the great spring of virtuous effort. Had I time to enlarge on the history of that period, I might

show you under what heaps of rubbish and superstition these doctrines were buried. But I should repeat only what you know familiarly. The works of ancient genius, which form your studies, carry on their front the brand of polytheism, and of debasing error on subjects of the first and deepest concern. It is more important to observe that the very uniformity of nature had some tendency to obscure the doctrines which I have named, or at least to impair their practical power, so that a departure from this uniformity was needed to fasten them on men's minds.

That a fixed order of nature, though a proof of the one God to reflecting and enlarged understandings, has yet a tendency to hide him from men in general, will appear, if we consider, first, that, as the human mind is constituted, what is regular and of constant occurrence, excites it feebly; and benefits flowing to it through fixed, unchanging laws, seem to come by a kind of necessity, and are apt to be traced up to natural causes alone. Accordingly, religious convictions and feelings, even in the present advanced condition of society, are excited, not so much by the ordinary course of God's providence, as by sudden, unexpected events, which rouse and startle the mind, and speak of a power higher than nature.

There is another way in which a fixed order of nature seems unfavorable to just impressions respecting its Author. It discovers to us in the Creator a regard to general good rather than an affection to individuals. The laws of nature, operating, as they do, with an inflexible steadiness, never varying to meet the cases and wants of individuals, and inflicting much private suffering in their stern administration for the general weal, give the idea of a distant, reserved sovereign, much more than of a tender parent; and yet this last view of God is the only effectual security from superstition and idolatry. Nature, then, we fear, would not have brought back the world to its Creator. And as to the doctrine of immortality, the order of the natural world had little tendency to teach this, at least with clearness and energy. The natural world contains no provisions or arrangements for reviving the dead. The sun and the rain, which cover the tomb with verdure, send no vital influences to the mouldering body. The researches of science detect no secret processes for restoring the lost powers of life. If man is to live again, he is not to live through any known laws of nature, but by a power higher than nature; and how, then, can we be assured of this truth, but by a manifestation of this power, that is, by miraculous agency, confirming a future life?

I have labored in these remarks to show that the uniformity of nature is no presumption against miraculous agency, when employed in confirmation of such a religion as Christianity. Nature, on the contrary, furnishes a presumption in its favor. Nature clearly shows to us a power above itself, so that it proves miracles to be possible. Nature reveals purposes and attributes in its Author with which Christianity remarkably agrees. Nature too has deficiencies, which show that it was not intended by its Author to be his whole method of instructing mankind; and in this way it gives great confirmation to Christianity, which meets its wants, supplies its chasms, explains its mysteries, and lightens its heart-oppressing cares and sorrows.—*Dr. Channing.*

In the matter of our relations to Christ there is no neutral ground. Every man in the world is a Christian or he is not a Christian. He is either a friend to Christ or he is an enemy to him. He must be either the one thing or the other. Jesus' own words are, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." "Choose ye this day whom ye will serve."

The Righteousness of the Nations.

THE prophet Isaiah said of his nation: "We are all as an unclean thing, and all our righteousnesses are as filthy rags." What he said of his nation then, can be well said of all nations to-day. If Israel, the nation chosen of God, and to which his law was directly given, with the outward and visible manifestation of his power; and after being led into covenant with God and thereby into the way of righteousness; if then Israel was destitute of righteousness, what can be said of the nations of the earth to-day in this respect? If the righteousness of the Hebrew nation, with all their appointed worship, was as filthy rags, who can say that any of the Gentile nations are now in a better condition, morally and spiritually? Where is there one to-day nearer the standard of righteousness than the prophet's nation?

But while the prophet spoke thus of his nation, he did not affirm that there were no righteous persons therein. Not long before this God told another prophet that there were then in the nation seven thousand who had not bowed the knee to the image of Baal. There might have been as many in the days of Isaiah as in those of Elijah, who were righteous, not having departed from God. But this number was small when compared with that composing the nation.

The declarations of Christian teachers to-day are greatly in contrast with the language of the great prophet of Israel respecting the moral condition of his people. They speak of the Christian world as being far in advance in righteousness of any former nation or age. They each impute righteousness to their own nation as a nation, not feeling as the ancient prophet did when he uttered the words we have quoted respecting Israel.

The inquiry may be made, Are the so-called Christian nations of to-day regarding God and his laws with more reverence and filial obedience than did the Jews? If the righteousness of that nation was as filthy rags, what is the righteousness of our own nation to be compared to? What law of God did the Israelites violate that is not at this time disregarded? They broke the Sabbath, but not more than it is now disregarded. Nor did the nation of Israel break other laws of God more than they are now violated by the Christian nations of the earth. Covetousness, fraud, theft, robbery, murder—crimes of every degree, are as prevalent now as they were in the darkest days of the Jewish nation. Surely, then, we may say with the good prophet: "We are all as an unclean thing, and all our righteousnesses are as filthy rags."

But when will the opposite of this be said as truthfully as this can now be uttered with regard to our nation and people? Can we reasonably look for a national righteousness—a time when this language of the prophet will not be applicable to the American nation? Where are the indications of the approach of such a day?—*I. I. L., in World's Crisis.*

MR. PEABODY one day came in from a walk. His wife said to him, "I have been thinking of our situation, and have determined to be submissive and patient." "Ah!" said he, "that is a good resolution; let us see what we have to submit to. I will make a list of our trials. First, we have a home—we will submit to that. Second, we have the comforts of life—we will submit to that. Thirdly, we have each other. Fourthly, we have a multitude of friends. Fifthly, we have God to take care of us." "Pray stop," said she, "I will say no more about submission."

THE death of Christ was, to us, a very important event. It makes our salvation possible; and it now depends upon us, with his help, to make it sure.

Shining Christians.

CHRIST'S injunction is: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Undoubtedly there is some measure of light in every true child of God. In every one who is a true believer in Jesus, there is light in proportion to his faith. The spark may be very feeble, just on the point of extinction perhaps; it is hidden under a pile of worldliness, or narrowness, or spiritual indolence; but it still glimmers. Rake open the coals, remove the ashes, and you can find that feeble spark. But this certainly is not the kind of Christian character that Christ had in view in uttering this injunction. Men will not take pains to see whether you are a Christian or not. They will not search for the feeble spark to see whether it burns, or has gone out. And, in a measure, they are right. Christ says to his followers, "Let your light so shine that men may see your good works." You must fan the flame of your faith, love, and devotion, till it blazes up so brightly that men cannot fail to see that your religion is worth something; "that men may see your good works, and glorify your Father which is in Heaven."

There are several ways in which this light, while it does exist, may be so obscure that men cannot see it.

1. *A lack of Christian courtesy* sometimes obscures the light. In dealing with men, our manners are by no means unimportant. Indeed, they have a very great effect oftentimes. Religion ought to sweeten and soften the whole man. A Christian ought to be a polite man; not necessarily with the airs and graces of mere fashionable society, but certainly with genuine heart politeness. And yet it is to be feared that sometimes the light of Christian love is hidden under the bushel of a stern, forbidding, harsh exterior; and so men are not attracted to religion, but rather repelled from it.

2. *Worldliness* hides very completely this Christian light. So many of those who profess themselves Christ's, seem so absorbed in the things of this earth, in its "buying, and selling, and getting gain," that men in general cannot always tell the difference between a Christian and one who makes no claims to the name. So many who profess to have this light shining within them, seem to be just as much occupied with earthly concerns, earth's ambitions, cares, jealousies, joys, sorrows, achievements, as is any one else; and so their light does not shine out for men to see their good works. Only by careful scrutiny can it be determined that the light does shine.

3. *Parsimony* obscures the light. I have reference here to this failing as it concerns Christian beneficence. Men reason in this way: "Here is one who professes to be a child of God, 'bought with a price,' a servant of God; a steward administering those things with which he has been put in trust; and yet see how slow he is to recognize the claims of a perishing world upon him; see how little he gives to the support and diffusion of the gospel." This is a right method of reasoning; this is sound logic. There are far too many who call it forth. And they are most certainly obscuring the light.

4. *Indolence* is another way in which Christian light is obscured. And it is far too common. Many a man is known as a Christian, simply because his name is on the church-roll, and he is seen from time to time at the communion-table. He is not known as a Christian because of any work that he does. He is not seen in the prayer-meeting, or the Sabbath-school. His principle seems to be to get all he can, but to do correspondingly little in the line of religious activity. He woefully obscures the light of Christian example. Men certainly see no "good works" of his performing, and hence are not led to glorify the Father in Heaven.

5. Another thing that obscures Christian light—and it is a fundamental thing—is a *low tone of*

piety. You may have a strong, bright flame, but so shut in that it cannot beam forth. Remove the obstructions, and the light shines. But when you have only a feeble flame you cannot have much radiance. Just here is the trouble in the case of most Christians, the flame of piety is not strong enough, and so of course there is not much shining.

We look at such a life as that of Henry Martyn, and see that it was its devotion, its deep spirituality, that made it so effective. The light burned with such intensity that the candle soon sunk into the socket, entirely consumed. But what a glorious radiance beamed from it! Its shining is not done yet. Just in the proportion that a high tone of piety makes the light shine, just in that proportion does a low tone obscure it. Hence the need of complete consecration, of entire devotion, that the light may shine brilliantly, and men "may see our good works, and glorify our Father which is in Heaven."

Would that there were more, not simply of Christians such as shall be saved "yet so as by fire," but of *shining* Christians. Shall you and I let our light shine?—O. A. K., in *Am. Messenger*.

Taking Chloroform.

HUMAN nature needs a strong reign and a steady driver, and constant watchfulness is needed lest we enter into temptation. When a sudden surprise of fear entangled Peter, the old Galilean boatman reasserted himself, and he denied, and lied, and cursed, and swore. Wine and strong drink loosen men's tongues, and liberate all the evil of their natures. Any agent which paralyzes will, and destroys consciousness and self-control, is liable to lead to developments which may surprise the beholders.

The *Wesleyan Advocate* tells of two ministers who were neighbors and friends, to one of whom, Mr. A, it became necessary to administer chloroform. "During the delirium of waning consciousness, he used very unclerical language, even doing as 'the army in Flanders' is said to have done. Sometime afterward, the other preacher, Mr. S, dislocated his thigh-bone, and the surgeon advised the use of chloroform. The patient objected, saying he had tried to live right, from his youth up, and would rather suffer than now, in his old age, to put it in the power of any agent to make him disgrace the cause he loved so much, and which he had spent his life in trying to promote.

"The reasoning, *pro* and *con*, I need not repeat. But the surgeon prevailed. Mr. S inhaled the chloroform. The surgeon being cautious, and not willing to kill any one, even with chloroform, used minimum quantities. The intended effect was not speedily induced. While inhaling and waiting the patient talked on, about in these words: 'I don't think you will succeed, doctor; I don't think you will succeed. I don't think you will succeed,—succeed—succeed—ceed—ceed—ceed—ceed.'

"After awhile he began again, 'Doctor, I don't think you will succeed.'—'Why, Mr. S, the bone is already reduced; lay your hand on it, and feel.' He felt, and exclaimed, 'Wonderful! wonderful! thank the Lord. But how did I behave?' 'Beautifully, touchingly—you sang, and preached, and prayed, and called up mourners; you gave us a little of the best of everything.'

"Now, what is the key to this difference in two good men? Mr. A lived irreligiously, acquiring bad habits, to mature age. But Mr. S became pious in boyhood, and lived consistently all his life."

Those who think to pursue a course of sin for years, and finally become Christians at the end, little know the power and permanence of evil habits. A tree was once broken down by the wind, but it was found on examination that it had been cracked many years before, and straightened up and healed; but when the strain came it broke *in the old crack*. A broken

bar of iron usually shows an old, rusty flaw; and many a broken down man may trace the final wreck of his life to the result of sins indulged in years before.—*The Safeguard*.

Apostasy and Degeneracy.

It is frequently a matter of remark that the children and successors of godly people do not manifest the fervent piety and love which marked their fathers. And people sometimes inveigh against this manifestation of the degeneracy of the *times* in which we live. But it is possible that they overlook one fact, which, if recollected, would fully explain the evils of which they complain. The one vital fact bearing on this question is, that righteousness or piety is *not hereditary*. A good father may have a bad son. Righteousness and holiness are not the natural heritage of man. No man, however good or gracious his parentage may be, is born so well that he does not need to be born again.

Religion is not transmissible by descent. It is consequently entirely unreasonable to expect that the unconverted children of any generation will live lives corresponding to those of their parents and predecessors who have been converted to God. The child of a saint is a sinner, and will live a sinner and die a sinner, unless he is converted to God and made a saint by the same process by which his father before him was led to believe in Christ and follow him. Hence, the entire work of regeneration, conversion, or renewing of heart and life, has to be repeated with each successive generation. It was vain for the Jews to say, "We have Abraham to our father;" it is equally vain for us to boast of pious ancestors, and saintly fathers and mothers, when the only thing that can save the children of the best of parents is a *thorough conversion to God*, and a personal acquaintance with the Lord Jesus Christ.

We are not therefore to think it strange that the children of good people go wrong, or that they fail to manifest the fervor and faith of their predecessors. We are to look to God for the renewal and salvation of our offspring, knowing that unless they repent and find salvation they will as surely perish as though they were the children of the vilest sinners that ever lived.

Of course, training, instruction, and good example may do something toward leading children to Christ; but when all this is done, the work of salvation is his and his alone. And, instead of wasting our time in fruitless complaints over the degeneracy of the rising generation, it is better for us to labor that they may be converted to God, made heirs of the grace of life, and so fitted for faithful service in the Master's cause. It is utterly unreasonable to expect sinners to act like saints because their parents were Christians. The way to have men act like Christians is to persuade them to yield themselves to God; and when they are made new creatures in Christ Jesus, grace will reign and blessing will descend.—*The Armory*.

The Church Boss.

We have heard much of political bosses. The church boss is less widely known to fame. His existence, however, is beyond dispute; and he makes himself powerfully felt in some localities. The church boss is generally a layman who carries into ecclesiastical relations the same aspirations for leadership which find expression in political or military life. He is willing to fight in the army of the Lord, but he wants to wear epaulets. Of all existing forms of church government, the worst that can be devised for any single church is a *monocracy*—a one-man power. There are churches that suffer greatly from this form of oppression. We have seen them wilt and die under its bane.—*Christian Register*.

The Sabbath-School.

The object of the following lessons is to bring out points of truth not commonly studied by the majority of Bible readers. They will be found of great benefit to those who will give them careful study. The lessons were written especially for Sabbath-school classes, but are also designed for the family circle. Let the proof texts be well studied in their connection with the subject, and the points will be clearly seen. Some of the references cited appear in heavy-faced figures, which indicates that those texts should be thoroughly committed to memory.

IMPORTANT BIBLE LESSONS.

First Sabbath in April.—The Judgment.

1. In connection with what event does the Judgment take place? 2 Tim. 4:1.
2. Will any besides the human family be judged? 2 Pet. 2:4; Jude 6.
3. Then how many classes are to be judged?
4. For what will men give account in that day? Matt. 12:36.
5. Will the investigation, in the Judgment, reach beyond our words? Eccl. 12:14.
6. By what will the cases of all be decided? Rev. 20:11, 12.
7. With what class does the Judgment begin its work? 1 Pet. 4:17.
8. Who presides in the Judgment when the case of the righteous are being decided? Ps. 50:4-6.
9. Where is the judgment seat located? Dan. 7:9, 10.
10. Who will sit in judgment on the wicked? Dan. 7:21, 22; 1 Cor. 6:2, 3.
11. Do the saints sit in judgment on the wicked while in this mortal state? 1 Cor. 4:5.
12. When is judgment given to the saints? Rev. 20:4.
13. When are the saints resurrected? 1 Thess. 4:16.
14. What is this resurrection called? Rev. 20:5.
15. What result is obtained to those who come up in the first resurrection? Verse 6.

NOTES ON LESSON ONE.

The Judgment embraces three classes. 1. All the righteous. 2. All the wicked. 3. All the evil angels.

The righteous judge the wicked (See 1 Cor. 6:2, 3); but the righteous themselves must first pass the test of the Judgment, before they are permitted this privilege, since the apostle forbids them to *judge anything* before the Lord comes, the point of time when they are raised from the dead to immortal life. The saints sit in judgment on the wicked after they themselves have been resurrected, and during the thousand years between the two resurrections. See Rev. 20:4, 5.

Second Sabbath in April.—The Judgment Continued.

1. How many will have a resurrection from the dead? Acts 24:15.
2. To what state or condition are they raised? John 5:28, 29.
3. Do all come forth from their graves together? Rev. 20:4, 5.
4. At what time are the righteous raised? 1 Thess. 4:16; 1 Cor. 15:21-23.
5. In what condition are the righteous raised? 1 Cor. 15:51, 52.
6. Why are the righteous thus separated from the wicked when Christ comes? Luke 20:35, 36.
7. What takes place with the living righteous at the second advent? 1 Cor. 15:51, 52. 1 Thess. 4:16, 17.
8. Why were they accorded this honor? Luke 21:36.
9. By what are the deeds of men brought to light in the Judgment? Rev. 20:11, 12.
10. Whose names are in the book of life? Phil. 4:3; Ps. 69:28.
11. Are there any whose names are not in the book of life? Rev. 13:8.
12. What will be finally done for those who are found to have overcome? Rev. 3:5.
13. Can those whose names are once in the book of life, have them blotted out from that book? Ex. 32:32, 33.
14. When are the sins of the righteous blotted out? Acts 3:19-21.
15. Who will be saved from the time of trouble that occurs before the Lord comes? Dan. 12:1.
16. When is performed this work of blotting out of sin, and retaining the names of the righteous in the book of life?

NOTES ON LESSON TWO.

The righteous dead are raised to life before the wicked have their resurrection. This shows that they have an examination of their cases before they are raised, from the fact that they are brought up, while others are not. Only those have a part in the first resurrection, who are accounted worthy of eternal life. The separation of the two classes "in

a moment, in the twinkling of an eye, at the last trump" is conclusive evidence that an investigation has already taken place to decide who are worthy of being saved. When the Lord from mid-heaven shall send his angels to gather his *elect* (Matt. 24:31), by the command, "Gather my saints together unto me" (Ps. 50:5), it will be because the investigation of their cases has previously determined them as his.

It is very evident that the sins of men are written in the books of God's remembrance (Jer. 2:22; Deut. 32:34; Rom. 2:5, 6), and that these books appear in the Judgment (Dan. 7:10; Rev. 20:12), and that the blotting out of these sins cannot therefore take place until the entire record of men's lives is made. It is true that men may have their sins *forgiven* when they comply with the conditions of the gospel; but if any such turn away from their righteousness, and die in iniquity, their former righteousness is not remembered by God. Eze. 18:24-26. This shows that the individual who thus backslides from God has his past sins returned upon him, and that they were not therefore *blotted out*. In Matt. 18, the case of the man who had the debt of ten thousand talents *forgiven* him, had it afterwards thrown back upon him, because he would not forgive a fellow-servant who owed him an hundred pence. When the Judgment shall have determined that one's sins shall be blotted from the books, then God remembers them no more. Isa. 43:16. The book of life is examined *before* the final deliverance of the saints. Dan. 12:1, 2. Christ returns to earth to execute the decisions previously rendered.

Third Sabbath in April.—The Judgment Continued.

1. Who opens the Judgment and presides over it? Dan. 7:9, 10.
2. Who minister before the Lord at that time? Dan. 7:10; Rev. 5:11.
3. Who else is brought before the Father? Dan. 7:13.
4. What is Christ's special work at that time? Rev. 3:5.
5. At what time does Christ receive his kingdom? Dan. 7:14; Luke 19:12, 15.
6. What constitutes a kingdom?
7. When Christ returns to earth what title does he bear? Rev. 19:16.
8. What is his mission to the earth? Matt. 16:27; Rev. 22:12.
9. In whose name does Christ call the saints to receive the kingdom? Matt. 25:34.
10. How many classes of people will be in that kingdom? Isa. 35:4-9.
11. What becomes of those at the second advent who had previously rejected Christ? Luke 19:27.
12. What must we then conclude concerning the probation of sinners, after the return of Christ to the earth?

NOTES ON LESSON THREE.

The Judgment is opened and presided over by God himself. It cannot be doubted that the Judgment scene of Rev. 20:12, is identical with that of Dan. 7:9, 10. In the first case, God the Father is seen sitting in judgment, with the books opened before him. In the other, it is the Ancient of days who holds the position of judge before whom the books are opened.

The angels who have made the records of those to be judged (Eccl. 5:5, 6), stand before the throne to minister to God. One like the Son of man—the Lord Jesus Christ—is brought near before the Ancient of days. The angels present the records of individual cases as they are called, and Christ as mediator, or advocate, pleads the cases of those whom the records show have overcome. See Rev. 3:5. After an investigation of all the cases has been made, Christ, while still before the Ancient of days, receives dominion, glory, and a kingdom that is everlasting, and one in which *all people* will serve him. He then gives up his position as high-priest, and returns to earth as King of kings and Lord of lords, to gather the subjects of his kingdom, that the Judgment had previously decided to be his. While seated in mid-heaven, he sends his angels to gather his *elect* from the four quarters of the earth (Matt. 23:31; 1 Thess. 4:17), while those who would not have him reign over them, are slain before him.

Fourth Sabbath in April.—The Priesthood of Christ.

1. While upon earth what office did Christ fulfill? Deut. 18:15-19; Acts 3:22, 23.
2. When he ascended to Heaven, what then was his work? Ps. 110:1, 4; Heb. 8:1-6.
3. When he returns to earth in what character does he appear? Matt. 25:34, 40.
4. How long does Christ remain at the right hand of the Father? Ps. 110:1; Heb. 10:12, 13.
5. What is given to Christ at his request? Ps. 2:8.
6. For what purpose are the heathen given to him? Verse 9.
7. When does he rule them with a rod of iron. Rev. 19:13-16.
8. On whose throne does the Lord sit while in Heaven? Rev. 3:21.
9. What is this throne called? Heb. 4:16.
10. On whose throne does he return to earth? Matt. 25:31.
11. When did he receive that throne? Dan. 7:14.
12. When the Lord closes his intercession for men, what announcement does he make? Rev. 22:11.
13. When that announcement is made, how long before he returns to earth? Verse 12.
14. What work does he perform at his second coming? Jude 14, 15.
15. From whom does he receive authority to execute Judgment? John 5:26, 27.
16. What becomes of those who have not made peace with him before he comes? Ps. 2:10-12.

NOTES ON LESSON FOUR.

In the work of redemption, our Lord has three offices assigned to him. When on earth, he was "that prophet" of whom Moses spoke. He became our high priest when he ascended to Heaven. The apostle says (Heb. 8:4) that "if he were on earth he should not be a priest" because there were priests at that time who ministered according to the law. It is therefore certain that the second office was not held by our Lord until after the first one terminated in his death. In his priesthood he is represented as sitting at the right hand of the Father *expecting* to have his enemies given him as his footstool. Heb. 10:13. How long he holds the office of high-priest is plainly stated by the Psalmist, in Ps. 110.

In the position of intercessor, our Lord occupies a place of honor on the Father's throne (Rev. 3:21), until he is himself crowned king when he takes his own throne of glory. Matt. 25:31. He has then ceased to plead before the Father for sinful men, for his priesthood is forever closed. His enemies are then given to him by his request (Ps. 2:8, 9), and he dashes them to pieces like a potter's vessel. It is very evident that the work of delivering his people, and executing his enemies does not take place until the Judgment itself has decided the cases of mankind, and bestowed kingly power upon the Son of man. See Dan. 7:14. It is in the character of king that our Lord calls upon the saints to receive the kingdom. Matt. 25:34.

Thus human probation closes with the priesthood of Christ. Those who are found in their sins after our Lord has taken his kingly power, must be destroyed as his enemies. His priesthood terminates when he has procured the acquittal of his people at the tribunal of the Father. He is then and there crowned king, and comes to earth to deliver all who have been accounted worthy to have a part in the world to come, and in the resurrection of the just. Dan. 7:9, 10; 12:1; Luke 20:35, 36; 21:36.

If my watch does not keep good time, I know that it is out of order. Its works are depraved, and I do not attempt to mend it myself. I take it straightway to a watch-maker. The worse off the watch, the more need of its being repaired. The worse your heart is, my friend, the more need of taking it to the divine Saviour, who can cleanse it, and "renew a right spirit within" you. For any one to say, "I am too guilty a sinner to be regenerated" is as absurd as for a sick person to say, "I am too sick to send for a doctor. To the most depraved sinner in this world which he died to redeem, Jesus says, "Come unto me; give me thy heart."

"WHATSOEVER thy hand findeth to do, do it with thy might."

Pleasing Ourselves for the Lord's Sake.

THE *Sunday School Times*, deals in the following vigorous style with modern custom of having a good time, and calling it devotion to the cause of God. We wish every church member in the land could read it:—

How strong the temptation is to evade the plain question of duty in giving money to the Lord's cause! How prone even Christian people are to strive to mingle the possibilities of pleasure-seeking with that of duty-doing, where dollars and cents are involved, in such a way that it cannot be fairly known which motive of action is the prevailing one. They have been having fresh discussions over this matter in the field of a South Carolina correspondent, who writes:—

"We need money to repair our church, to buy furniture, Sunday-school library books, etc. Some say we can have an entertainment, tableaux, charades, etc., and raise the money. Others say this would not be just right, but that we can have a feast, or a supper, or an excursion, and in that way raise the money, and give the people full value for their money; while there are still others who say that if we can properly raise money in that way to buy an organ or Sunday-school books, we can just as properly raise the money to pay our preacher and the claims of foreign missions in the same way; but that we ought to go into our pockets for the money for all such purposes, just as we do to pay our taxes and grocery bills, and not trust to any special transaction to raise money for the Lord's work. Please turn on the light."

Undoubtedly you could raise some money for religious purposes by charades, or tableaux, or a feast, a supper or an excursion, and you surely would have prominent precedents in this line to quote against anybody who objected to its morality or its wisdom. But, after all, there does seem to be sound sense in the suggestion of those people who say that if you rely on these means to repair your church, or to furnish it, or to obtain needed books for your Sunday-school library, it would seem to be equally well to try the same method in order to pay your preacher or to sustain the cause of foreign missions. Just think of this method of aiding this last-named cause, if you really want light on the subject. Let the preacher plead the cause of missions, pressing its claims on all believers; then let him announce from the pulpit: "The deacons (or stewards) will now serve ice-cream to those in this congregation whose hearts are moved in behalf of the perishing souls in heathendom. The ice-cream is of three flavors, of good quality, and two spoons are with each glass. Brethren and sisters, invest for the blessed cause of missions! Take at least one glass apiece; two, if your souls are deeply stirred." It is quite possible that that method might induce some persons to show an interest in missions who have hitherto seemed unconcerned for the world's evangelization; but that that fact alone would justify such a method of money-raising, we do not believe. Yet if the principle of the thing is tolerable anywhere, why not adhere to it in such a case as this? For our part, we agree with those "still others," in South Carolina, who say that we all "ought to go into our pockets for the money for all such purposes, just as we do to pay our taxes and grocery bill, and not trust to any special transaction [or circumlocution, rather] to raise money for the Lord's work. That's good doctrine for the South and for the North, for the East and for the West."

A TRAVELER once visiting the light house at Calais, said to the keeper:—

"But what if one of your lights should go out at night?"

"Never—impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If to-night one of my burners were out, in six months I should hear from America, or India, saying that on such a night the lights at Calais light-house gave no warning, and some vessel had been wrecked. Ah, so sometimes I feel when I look upon my light as if the eyes of the whole world were fixed upon me." No one knows how much sorrow and suffering may ensue from a single neglect of duty.

The Object of Questioning.

IN the Sabbath-school as well as in the courtroom, questioning is an art. But all art is achieved by working according to definite rules. In every stroke the sculptor has an aim, and for every chip that flies can give a reason. Questions are the strokes of the Sabbath-school teacher, and by them he best fashions character who directs his words according to these three primary principles of Scriptural catechism.

Questions should aim rather to awaken thought than to secure assent to thought. That all sentences followed by an interrogation point are not questions, needs no proof. The nature of an object tells what it is; and the nature of a question is unlike that of an answer. Questions appeal to memory or reflection; answers are the produce of that appeal. To put the substance of an answer into the form of a question is, however, a common fault of teachers. "Was it not fitting that the angels should announce the birth of Christ?" "Do shepherds watch their flocks by night?" "Would not the advent of Christ be miraculous?" All questions of this order are eggs of the cuckoo in the nest of the sparrow. They are answers in a borrowed garb, defeating, too, all the ends for which questions, instead of affirmations, are made use of by the teacher.

It is erroneously supposed that questions designed to stir up thought must be hard questions. What we wish to escape is, not easy, but foolish questions. Now that is ever a foolish question which a fool can as readily answer as a wise man. It is evident that the intelligence of a scholar may be lost sight of in two ways: by questions too profound, or by questions too simple for his understanding. In any case, the sure mark of a good question is that it is adapted to awaken and draw out the mind of the one addressed. If the proper answer has no nutriment in it, represents neither a quickened intellect or heart, the question, though an epitome of the entire lesson, is worthless. For questioning is dropping into the brook a line, not with the trout on the hook, but with the bait on it, in order to catch the trout out of the brook.—*Prof. J. A. Howe.*

Workers With God.

THE Lord is doing a great and marvelous work in the world; and who will take part in the work? That soul, professing to believe the truth who can look on with indifference, not being anxious to have a part in the work, must be in a sad condition, indeed. Brother, sister, is your soul stirred and fired for action? Is the truth like fire shut up in your bones? Or have you concluded to calmly look on and see how the cause will move, while you do not lift a finger to forward it? If we remain lukewarm, we shall be cast out.

As I see the magnitude of the work and the wants of the cause, my soul is stirred, and I anxiously desire to do something to forward the cause.

Well, there is something for me to do. I cannot put in my hundreds for missionary work in the foreign fields, but will do what I can in my humble sphere, in my proper field of operation; and I am glad to know that small gifts and humble labor will be esteemed in heaven, and accepted according to the motive of the heart. No one is required to do more than he can; but how much we may do if fully consecrated to the work, who can tell? Arouse brethren and sisters, and let it be the sincere cry of our hearts, here am I, send me.

There is no discharge in this war. None may leave the harvest till the sheaves are all bound, and joyfully borne from the harvest ground. We are enlisted during the war. No furloughs, no honorable discharge till the war is ended, and the day of triumph comes. Here is my hand and heart, too, to press onward to the end. What do you say, friends, shall we move on? Victory is sure to the valiant. Forward, then, forward! the prize is sure to the faithful. Let us work with God, and be very thankful that he will accept the service of the true and faithful heart.—*Sel.*

Gifts and Duties.

THERE is every variety of work to be done, and there is need, therefore, for every variety of workmen; and God so distributes his gifts that there may be a hand for every task, a foot for every errand, a tongue for every word that needs to be spoken, and a heart for every service. There is no confusion in this distribution. As the many members of the body, working together in perfect harmony, make up one complete body, so the many members of the church of Christ, if each is faithful in his own place, make together one complete and harmonious whole.

Every individual, even the humblest, has a distinct mission of his own; and God bestows just the gifts each one needs for the work allotted. He wanted some great apostles to found his church, and to bear his name before kings; and he chose twelve men, gave them the needed gifts, and trained them. He wanted a reformer to tear the draperies of superstition from the cross, and unchain the Bible; and he fitted Luther for the task. He wants humble servants to go and sit down by the poor sick woman in her dingy garret, and tell her of the Saviour's love; to visit prisons, almshouses, and hospitals; to teach in the Sabbath-school, and to do the thousand little things of Christian service which must every day be done; and he gives to many of his servants just one talent to fit them for doing just these little things.

Sometimes God touches a woman's tongue, and she writes songs that thrill a nation; or she has the gift of eloquent speech, and her words move the masses, and fire the people's hearts; but if all women wrote poetry, or were public orators, who would mold and train infancy and childhood? who would perform the countless little ministries that are so needed and so blessed, in the sick-room, among the poor, in the abodes of sorrow? There must be a great many people with common gifts for plain, common work.

Whatever our particular talents may be, they are just what God has given us; and they are just what we need for the special work which God has allotted to us. If we diligently use our own gifts, however small they may be, and fill faithfully our own places, however lowly they may be, we shall be noble and shall meet God's approval.

Who shall say that the modest daisy is not as noble in its own sphere, as the tallest, proudest oak, in its sphere? Nobleness consists in being what God made and meant us to be, and in doing what God gives us to do. Faithfulness to our mission will receive the reward; and unfaithfulness in the use of our gifts, whether they be great or small, will bring condemnation and loss of all.—*Westminster Teacher.*

Make the Best of Things.

NONE of us are so strong or so brave, that we do not at times need the help and pity of those around us. And on every hand there are bleeding, quivering, desolate hearts, into which we may, if we will, pour the oil of joy and consolation. But how sad it would be if, neglecting such opportunities, we should heap sorrow upon sorrow, and affliction upon affliction! What a privilege to pass through this world, scattering sunshine on darkened paths, and ministering comfort to sad and desolate lives; but how terrible to go through the world causing sorrow, adding bitterness to the cups of those around us, and making the world more dark and sorrowful by our presence.

Let us try to make the best of our surroundings, and by patience, long-suffering, and charity, scatter showers of blessing all along our way, thus making the world brighter while we are in it, and better for our having passed through it. Our work may be unnoticed, unappreciated, unrewarded in this world, but He who remembers the cup of cold water, given in the disciple's name, will not forget us, if we persevere in well-doing to the end.—*Sel.*

"GIVE instruction to a wise man, and he will be yet wiser."

Bible Echo and Signs of the Times.

"What is truth?"

J. O. CORLISS, }
S. N. HASKELL, } MANAGING EDITORS.
GEO. I. BUTLER, }
URIAH SMITH, } CORRESPONDING EDITORS.
J. H. WAGGONER, }

Melbourne, Australia, April, 1886.

Sunday Legislation.

AMONG the various organizations that exist in Victoria, is one bearing the name of The Lord's Day Observance Society. Its object is, as its name implies, to promote a better observance of what is commonly called Sunday. How much personal labor its members perform among Sunday breakers, we have no means of determining. That the society lives, was made known, however, just prior to the late election, by an earnest appeal to the electors to vote only for such men for Parliament, as are in favor of enforcing by law the observance of Sunday.

Laws for the protection of life and property, and even of character, are necessary, and should be enforced, because the rights of citizens demand this; but the question as to whether men shall rest one day in seven or not, is a purely religious one. If a man desires, in obedience to God's word, to rest on the Sabbath, it is his privilege to do so; but if he does not choose to do this, he robs no fellow-creature of any privilege or earthly comfort. Then why endeavor to force men to the observance of a day of rest? Is it for their good? If such service is not rendered for love of God, who is benefited? The answer may be returned by Sunday observers, we wish to have a quiet Sunday that our rest may not be disturbed. Then the real object of such a law would be to oblige others to contribute to our religious happiness. In other words to oblige others to rest because we do so ourselves.

Such legislation certainly savors of the dark ages. It would be far better to get a spirit of personal labor for those who persist in violating the principles of Christianity and appeal to their consciences. But one may say, we want a law that will effectually close all places on Sunday where liquor is sold. We answer then go about it in the most effectual way, namely, close them every day in the week. Banish the accursed stuff from the land. But do not legislate on the Sunday question hoping to stop liquor selling on that day; for as long as the appetite is whetted all through the week, some means will be found to procure it on Sunday.

In its appeal, the society says that no one is justified in violating the sacredness of Sunday, by turning it into a day of secular toil, or amusement. Then to stop the liquor traffic on that day is not the only object to be gained by Sunday legislation. Men are to be compelled, if this Society can have its way, to religiously rest on that day. But we had always supposed that the only true method of propagating religion, was by the Bible. In fact the history of the dark ages has proved this. Millions were put to death in those times for not meeting the religious standard of the law-makers. But did it prove beneficial to the race? Indeed there never was an era when men sunk so low mentally, morally, and socially. A return to the Bible, and the Bible alone, was the rescue of the nations. That word has the same power to-day to subdue hearts, and enlighten minds.

It is a Christian duty to observe a day of rest in honor to God; but one person, or one set of persons has no right to enforce the observance of a day upon others. That is a matter that lies between the individual and God alone. If one chooses to dishonor his Maker by desecrating the day he has set apart to be observed, God will deal with him as an offender. The laws of a country have just as much right, and no more, to interfere with the man who bows before an image of the virgin Mary, and enforce his observance,

of the second commandment, as to meddle with another's observance or non-observance of the fourth commandment.

The very fact that this society seeks legislation to promote the observance of Sunday betrays a conscious weakness of its cause. Had its members Bible precept or apostolic example for the observance of the first day of the week, they might make a strong case in their own behalf, and perhaps do much in reforming others. But any one with an open Bible in his hand, ought to know that its only precept enjoining the observance of a day of rest, is in behalf of the seventh day of the week. We shall watch with much interest, the progress of this society, and the effect of its appeals upon the public, and will speak further upon the point at issue in future articles.

Under the Law.

THERE is probably no scripture quoted with more self-complacency, than the words of Paul: "For ye are not under the law, but under grace." Rom. 6:14. We are led to believe that few who read the text understand its import from the fact that most people have the idea that it releases them, in some way, from obedience to the law. Such persons certainly cannot have well considered the two verses that follow, and their evident meaning. "What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

The first question that arises in considering this scripture is, what is the definition of sin therein mentioned? Turning again to the inspired word, we hear the apostle say: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. Again, "Sin is not imputed when there is no law." Rom. 5:13. We read also in Rom. 3:20, that "by the law is the knowledge of sin." From these quotations, it is very certain that were the law removed, we could never get a knowledge of our sins; neither would they be imputed to us in the day of Judgment. In fact we would not then be sinners; for sin is but the transgression of the law, which if it has been abolished, there can be no sin.

But the scripture first quoted of itself shows the law to be still in existence. Mark, that the apostle does not say in the text that the law was then abolished; but that we are not under it; we are under grace, instead. It is proper in this connection to ask, what is grace? Every one knows that grace simply means favor. To be under grace means to be under favor. But who are under the favor of God? Only those who have broken off their sins by righteousness, and become loyal to God. Sinners [transgressors of God's law] surely are not under his favor. Then, before one gets under God's favor, he must have *repentance* toward God, and *faith* toward our Lord Jesus Christ." Acts. 20:21.

But repentance involves a turning away from our sins. "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." Eze. 18:30. Peter, on the day of Pentecost, also made repentance a prerequisite to baptism and the remission of sin. See Acts 2:38. Having complied with the conditions of the gospel, one may safely affirm that his sins have been remitted, and the law that pointed out his sins, no longer hangs over him with threatening aspect, for he is now under the favor of the Author of that law. He is now free from the condemnation of the law, through the grace of God.

But now suppose that such an one should conclude that because he is no longer under the law, he may break the law. Would not an offense in that direction subject him to the censure of God just as verily, as before he found favor with God, through the intercession of our Lord Jesus Christ? All can see that it

would. This may be well illustrated by the following supposition: A loyal subject of Victoria, walks at liberty, and enjoys the favor of that commonwealth because he keeps its laws. But when he violates the statutes that govern that State, he is seized as an offender, and tried for his misconduct. He enjoys no longer the favor of the State, but is held under the strong arm of the law. After a time, however, his friends become active in his behalf, and circulate a petition, pleading for mercy to be shown him. This is presented before the Governor, numerous signed, who after consulting others, decides to pardon the culprit. At length he walks forth from his prison, by the clemency of the Governor, to once more enjoy the free air of heaven. Now, he says, I am no longer under the law, but under the grace of the State. I shall from this time on have the privilege of violating its laws all I wish. Fatal conclusion. Does not every one see that should he act upon such a suggestion, he would again be apprehended, and deprived of his liberty? It is, then, very plain that if he would continue in the grace he has obtained, he will strictly live out the laws of the country.

It is the same in the Government of God. In the beginning the Creator made man, and gave him commands which, if he had never disobeyed, would have perpetuated his life throughout the coming ages. But man sinned, and brought God's displeasure upon him. Death followed as the consequence. Rom. 7:10. Once fallen through disobedience, man can never recover the favor of God only through an intercessor, who may procure his pardon. Christ condescended to attempt this very work. But can he take man as he is without repentance or faith, and plead his condition? In that case there would be no discrimination made, and all, irrespective of character would stand acquitted before God. Then why give man the Bible at all; why be troubled about reading it; for surely it cannot benefit him in the least, except it contains specifications or conditions, which must be met by the sinner before he may claim the help of Christ in his behalf.

That it is necessary for man to give up sin before Christ will intercede with the Father for him, is fully shown by the apostle when he says: "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." Gal. 3:17. It is therefore very necessary to cease transgressing the law in order to have the ministration of Christ in our behalf. It is only through the work of our Saviour that man thus comes under the grace of God. But as already noticed, one of the conditions by which man gains this favor is by ceasing to transgress the law of God.

Then what are man's obligations after gaining access to this grace, through faith in our Lord Jesus Christ? We have found that the law once broken could never, after, justify a man. Justification must come through the pardon procured by our Lord Jesus Christ, which comes to all who repent, and have faith in him. This is well expressed in the following: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;"—what for? "*That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.*" Rom. 8:3,4.

It is very evident, then, that Christ came not to abate a jot of the law; but to open the way that fallen man might fulfill the righteousness of the law, after learning to walk in the Spirit. Now suppose one says, it is not convenient to obey that law as it reads, since nearly all the world walks contrary to it; so I will do as all others do, and that will be quite sufficient; God requires no more of me. But any one ought to know that the ways of the world are not the ways of God; neither are their ways pleasing to him. It is for this reason that he calls those who wish to be saved, to separate themselves from the world. But hear the word of God on this point: "Know ye not,

that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6:16. Then if one chooses a certain path because it is in harmony with the world, and his own feelings, he serves the flesh and not God. On the other hand, he who yields cheerful obedience to God's commandments as he has given them, is a servant of the living God. Such a person keeps the law of God, not because it will justify him; but that he may not lose the grace of God which has been obtained for him by our Saviour, and thus be brought again under the condemnation of the law.

Our Present Position.

It is now thirty-eight years since the people we represent began to issue the first periodicals on the subject of the Second Coming of Christ as an event nigh at hand. This with other views necessarily growing out of this doctrine, such as the resurrection of the dead, the final reward of the saints, the perpetuity of the ten commandments, and their unchangeable character naturally made us a peculiar people. And concerning the principles of the interpretation of prophecy our views have undergone no change whatever. The position taken on the four great lines of prophecy in Daniel, and the eight different lines of events in the book of Revelation has led us to look for many things which have transpired, and some which are transpiring at the present time, so that we are encouraged to believe that the next events looked for will take place, and very soon Christ will appear in the clouds of heaven. Those who have considered us to be in error have continually prophesied a short race for us, thinking the advocates of the theory would become weary of it. When a few in different localities have taken their stand to look for the coming of Christ, it has been often repeated, that in a short time they will give it up, and return to their former positions. But like the rising of the sun the work has steadily and surely progressed year after year, until the sound of thanksgiving and praise to our God for this glorious hope comes to us from the most distant nations of the earth, and from the islands of the sea. We can truthfully say that, the internal and external evidences that this is the work of God which he has foretold would be accomplished in the last days, were never more assuring than now.

The most careful criticisms have been invited, for we have had no desire to deceive ourselves or others. Every examination of the question on our part has confirmed the conviction that we were right in our positions. There has been opposition on the right hand, and on the left; but all the arguments of those who have the most bitterly opposed, have failed to stand the test of candid examination. As honest and reasonable people we cannot afford to ignore this evidence, but can only stand and say: "Speak, Lord; for thy servant heareth," and as the necessity requires to further enter the harvest field, to say, "Here am I send me." If God has set his hand to this work men cannot prevail against it; and if his word has gone forth for its accomplishment, heaven and earth will sooner pass away than that word shall fail.

The state of nations politically; the condition of society socially; the movements in the religious world; the progress of events on the Continent of Europe; all these are tending to just that condition of things that the prophecies lead us to expect, and so long as things are moving in the direction they are, we must think we are correct in applying the prophecies as we do.

Those who are the most unacquainted with this work, and who possess the least experience in vital piety, are the strongest in their opinions that it can be easily overthrown. Speculative ideas of prophecy, such as probation after the coming of Christ, the temporal millenium, and almost any doctrine but the solemn fact of the day of Judgment, when all men shall appear at the bar of God, has in it charms for the carnal mind, and the cold professor. The law of

God as proclaimed by himself on Sinai's mount, and by the men of God in every age, to arouse the consciences of men, and make them feel the need of a Saviour, is spurned by the carnal loving soul. They turn from it, concluding the way is too straight and difficult for them to travel in.

We do not ourselves expect this work will continue a great while. We believe it is fast closing up, when the wheat and tares will be gathered; one into the garner of the Lord, and the other into the great wine-press of God's wrath. The work will close, not with a failure; but with a triumph of those solemn truths with which the world is to be warned. And those who receive the truth for these days, and live them out in their lives, will triumph with the message. When this work closes, human probation ceases. The shutting of the great volume which has recorded the history of earth's apostate and sinful career, and the coming of the Son of man to deliver and save his people will transpire together, while those who are ready to meet him will exclaim: "Lo this is our God, we have waited for him, and he will save us."

So with courage in God we will put forth greater efforts than ever before, to arouse men and women to a realizing sense of the time in which we live, and the necessary preparation to stand in the great day of God. We will appeal to that testimony which has been the hope of every reform, in the history of the past—the Bible. It was the cry of Luther, and of the Reformers in every age. It shall be our cry, and our efforts shall be to encourage the reading of it, and lead others to do the same. It is by the great truths of that word, that our characters will be weighed, in the coming crisis which is just before us.

S. N. H.

Progress of the Third Angel's Message.

PERHAPS there never was a movement foretold in prophecy which started so feebly as this. After the great disappointment in 1844, the Adventist name became a term of reproach. The believers were thought to be fanatics, and were generally hated by the religious bodies. They had a heavy burden of obloquy to carry, and, worst of all, they did not know what to make of the disappointment themselves.

The great mass of Adventists soon left the old landmarks based upon the prophetic word of God, gave up their old positions on the prophetic periods, and entered upon new time-setting movements. But a few here and there felt in their hearts that they could not do this. They studied the word of God, prayed most earnestly for light, and that God would open up the future before them, and soon light began to dawn upon the sanctuary question, the messages, and the other great themes of present truth. Then their past mistakes were explained, and also their future work; and they entered upon it with the greatest faith and earnestness. As we look back and see how this little handful of pioneers commenced to proclaim the worldwide message, it seems to us that we cannot conceive of a sublimer faith. Here commenced a movement predicted in prophecy, which was to enlighten the earth with its glory, and serve as a warning to the vast multitudes upon the face of the earth, who as yet knew nothing of it. And what were the means and agencies with which to commence such a work? They were as poor as poverty itself. They had no influence. They were looked down upon, not only by the world, but by the great mass of their former Adventist brethren. Some of them were feeble in health. They had no publishing houses, books, or papers, nor any of the agencies which we now have in such abundance. They could only reach here and there an Adventist believer who had some love for the past movement, and was still looking for light and truth. They preached here and there, to one in a kitchen, or a few gathered in some barn; and thus commenced the proclamation of this message which was to go "to kings and nations and tongues and peoples."

But best of all God was with them, and gradually the work began to expand. Publications were written, and the printing work began to spread out and attract attention. After the lapse of years, believers began to embrace the truth, and congregations could be found who would listen to the message of warning. There never has been a year since that time but that there has been an increase of numbers. And now what do we see? Instead of this feeble beginning, we see some twenty-eight organized Conferences, covering the principal part of the United States and reaching to large portions of the Old World, and we have missionary operations going on in the most remote parts of the globe. There are more than one thousand Sabbath-keepers in Europe. We have publications issued in the most important civilized countries of the globe, having publishing houses in England, Central Europe, the Scandinavian countries, and Australia, besides those in America.

We have Sabbath-keepers in Great Britain, France, Germany, Russia, Italy, Roumania, Switzerland, Norway, Denmark, Sweden, Finland, the Sandwich Islands, Australia, Asia, Africa and South America. Publications are being sent to all parts of the globe. We have ship missionaries in New York City, Oakland, San Francisco, Portland (Oregon), Portland (Me.), Boston, New Orleans, Chicago, Liverpool, and other parts of the Old World, placing our publications on ships that go to every part of the earth. Tons upon tons of our publications are being sent out every month, and the demand for them is constantly increasing.

It is impossible to tell what our numbers really are. Years ago, single copies of the *Review and Herald* were sent to some thirteen hundred different post-offices, to say nothing of other places where large numbers were sent.

The circulation of the *Signs of the Times*, which is our pioneer weekly, has run up as high as twenty-seven thousand the past year, going to almost every part of the globe where the English language is spoken. Other books and periodicals that we publish have reached a very large circulation. We have a large number of books, pamphlets, tracts, etc., on a great variety of subjects pertaining to present truth, which are being largely read.

Intelligent persons of all denominations are inquiring into these subjects. We have received notices of our work in many of the leading papers of the country.

But these things show that the public mind is being stirred, and that the truth is working like leaven here and there in all parts of the world. What a contrast between this time and the commencement of this work!

These results have not been accomplished because our message was a pleasant one, and contained popular truths for the mass of the people. On the contrary, the truths of this message have been very unpopular, and nothing but the force of argument and the blessing of the spirit of God have given it these far-reaching results. Men do not embrace this truth because it will add to their worldly prosperity, or make them more highly thought of, but because it contains truths which their consciences cannot ignore.

G. I. B.

We have to experience much pain in this life in parting with our dearest friends, yet duty plainly demands the sacrifice, and we must cheerfully make it for Christ's sake. But all these seasons of separation are of no account, when we consider the events before us. We separate now, hoping to meet again in this life; or if not in this life, then in the kingdom of God. But when the final decision of the Judgment is rendered, then there will be a separation so terrible that no words can express it; some to everlasting life, and some to the pains of the second death. Parents and children and friends must separate to meet no more. How will it be with us in that day?—*J. N. Andrews.*

The Penalty Done Away.

It is frequently urged that the Sabbath has been done away because the penalty attached to its violation under the former dispensation, has been done away. Those who urge this objection seem to lose sight of the fatal flaw in their argument, which is, that the same penalty was attached to the violation of every one of the ten commandments that was attached to the violation of the Sabbath, and that the penalty has been done away just as much in reference to the other nine as in reference to the Sabbath.

It is a significant fact that every argument brought against the Sabbath from either the Old Testament or New, is just as much an argument against all other commandments of the decalogue. That ten commandment law is a unit; its ten words are inseparably united, and stand or fall together.

The following references show that the penalty of death was attached to a violation of other commandments besides the Sabbath—

Idolatry was punished with death. Lev. 20:1-5; Deut. 13:6-11.

Dishonoring parents was punished with death. Lev. 20:9; Ex. 21:17.

Adultery was punished with death. Lev. 20:10.

Murder was punished with death. Lev. 24:16.

Taking God's name in vain was punished with death. Lev. 24:17.

Theft was punished with death. Deut. 24:7.

Here are six commandments besides the Sabbath, specified as having the penalty of death attached to them. And Lev. 18:26-30 20:22, show that all God's commandments were then enforced in the same manner. But this penalty was all done away with the introduction of this dispensation. Now it is wholly outside of reason, it is unworthy any candid person, it shows but a superficial, one-eyed view of the subject, to claim that the Sabbath has been done away because the penalty has been abolished, and that other commandments, the penalty of which had been done away just as fully, still remain.

But some may perhaps query whether all the commandments may not be done away because the penalty has been abolished. Have we then no commandments against the acts forbidden in the decalogue? Oh! yes, say some, they have been re-enacted. Then we ask, When? How? Where? By whom? How long after the old was abolished before the new was introduced and made binding? This idea of the re-enactment will not stand. It is compassed with difficulties absolutely insuperable. The ten commandments, or even nine of them, cannot be found repeated in the New Testament. The three shortest are given *verbatim*, evidently because they could not well be given more briefly. There is reference to the commandments, but no re-enactment of them.

It still remains to be explained how the penalty could be done away and the law survive. It can be easily done. All the difficulty arises from overlooking the fact that there were in that dispensation different kinds of laws, and that the principles of the same law appeared in different kinds of laws, and in different relations. Thus God gave them his moral law, the ten commandments as spoken by himself from Sinai, and written by himself on tables of stone. These circumstances sharply distinguish this from any other law; besides, these commandments are called by themselves a law. But, secondly, the form of Government was theocratic. The people took God to be their king, and he took them to be his people. As such, he gave the *civil* law peculiar to them as a people during the time they should bear such a relation to himself; and in that law he incorporated the principles of the ten commandments, and to them, there, he attached the *civil* penalty of death, to be inflicted by the hands of men. But that people have ceased to be God's people, as a nation; that theocratic form of government has

passed away; that civil law is no longer in force; the penalty attached to it is, of course, no longer inflicted. But the ten commandments stand on their original basis, as the moral law expressing God's will to man, just as they stood before.

If this distinction should be denied, then we ask: Does any one suppose that when the murderer suffered death in the Mosaic dispensation, he thus paid the full penalty of his crime? Has he no further account to settle at the bar of God? Illustrate this by the laws of our time. When a man for murder is hanged, or serves out the rest of his natural life in prison, is that the whole of his punishment? Has he not still to answer for his crime at the bar of divine justice? The law of the land says, Thou shalt not kill. He breaks it and pays the civil penalty by hanging or imprisonment for life. But the law of God says also, Thou shalt not kill. And for the violation of that law he is still answerable to his Maker. Now if the penalty of the law against murder should be abolished and the murderer go absolutely unpunished here, would that affect the law of God, or man's accountability to him? Not in the least. Neither does it in the other case.

The penalty has been abolished only as the civil penalty of a civil law. The penalty of the commandments as a moral law has not been abolished. For it is still true that "the soul that sinneth, it shall die," and that "the wages of sin is death." The Lord now leaves it to men to regulate their own civil law, and reserves still to himself the execution of the moral penalty, to be inflicted at the time of which he speaks when he says, "Vengeance is mine, I will repay, saith the Lord." U. S.

A Sign of the Times.

THE world is full of strange contradictions. The most thoughtful and observing in nearly all the churches are united in the opinion that genuine piety is at a low ebb in the Christian world, while the mass of professors confidently predict that the world must soon be evangelized under their zealous missionary efforts. Crime is greatly on the increase, and human life seems to have lost its value throughout the world, yet the great majority of preachers assure their hearers that a millennium of peace and good will must soon be ushered in. The nations of the earth are bankrupting themselves in the effort to keep pace with each other in preparing for war, and alienating the hearts of their subjects by imposing on them the most grievous burdens in order to keep on a strong war footing; and still the body of the clergy, especially of the Protestant denominations, are complacently teaching that the nations are becoming converted to the principles of peace, and that war will soon be a thing unknown. If any compare the statements of the prophets with the actual condition of the world, and point out the result as given in the words of the Bible, they are denounced as "alarmists," and the secular and religious press unite in heaping ridicule on what they call "fanaticism." But all this fulfills the Scriptures. Speaking of the days immediately preceding the coming of "the Lord himself" in the clouds of heaven, Paul says: "For when they shall say peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3. While the mass sing the popular song, "There's a good time coming," there is nothing to indicate a peaceful future for this world.

We are opposed to fanaticism in any and every form, and have always feared its influence upon the cause of truth. But we fear formalism much more. This is declared to be the ruling characteristic of religionists in the last days: "Having a form of godliness, but denying the power thereof." See 2 Tim. 3:1-5. The prominent sin of the last church, and the subject of the most impressive warning is lukewarmness. Rev.

3:14-18. Where fanaticism has slain its thousands, formalism has slain its tens of thousands.

We are willing to be called an alarmist; nay, we are even anxious to earn the title. We believe we are in the last days, when the Lord is near to come; when the day of the Lord is at hand. Of this time the Lord speaks by the prophet Joel, saying: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land [Heb., the earth] tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

Speaking of the coming of this day the Lord Jesus said that men's hearts should fail them for fear, and for looking after [Revision—expectation of] those things which are coming on the earth. See Luke 21:25-36. It is of no use to deny that perils are greatly increasing on the earth. Besides the perils of which Paul spoke in 2 Tim. 3:1-5, which relate to the declension of piety in the churches, and their preference of fables and traditions to the sound doctrines of the word, 2 Tim. 4:1-4, there are perils of another nature multiplying on every hand. The very elements are disturbed to a degree never before known. A few years ago the destruction by fires was truly appalling; many who observed the fires in Chicago, and in Michigan, firmly believed and still believe that there was something unnatural in their spread and havoc. The atmosphere is charged with destruction, so that multitudes tremble at the sight of every rising cloud. Who shall explain the unprecedented frequency of tornadoes or cyclones? A new business is now coming to the front; insuring against damage by wind-storms, and the prospect is fair that it will become the most popular of insurance enterprises. Is this a matter of chance?

Society is overcharged with elements of danger, as it has never been before. A few years ago a restless, dissatisfied, agrarian element had commerce in check for a short time, by stopping railroad travelling, and destroying railroad property. Had this state of things continued a few weeks the consequences to the inhabitants of the overgrown cities could not be imagined. They are dependent on these lines of traffic for their daily bread. But the peril was brief in its continuance—just long enough to show us what may be at any time. Under the various names of nihilists, socialists, communists, land-leagues, the black hand, etc., the dangerous classes hold every nation in Europe in fear. Crowned heads tremble, and rulers fear to take their crowns. Men of wealth grow anxious for their treasures, and Government property is in constant danger. To free themselves of these dangers the Governments of Europe ship their criminals and "suspects" to the United States, where the leniency of her laws permit them to prepare the means of destroying life and property as they would not be permitted in any monarchy, whence these means are shipped back to the lands of their nativity to work ruin to the hated classes,—the rulers and the wealthy. By this unwise course on the part of European nations, and by errors in her immigration laws, America is literally infested with hordes of desperate men who glory in evil, who rejoice in iniquity, and in whose eyes human life has no value whatever.

He who knows the end from the beginning said: "In the last days perilous times shall come;" and, "There shall be a time of trouble such as was not since there was a nation." Dan. 12:1. We have not space in this article to offer proof that we are living in the age of the fulfillment of these prophecies; but the proof can be given. We may be asked if we are not dismayed at the prospect as we view it. We are not; for the word of the Lord says: "And at that time thy people shall be delivered, every one that shall be found written in the book." Dismay belongs to those who scoff; to those who will not heed the warning given by the prophets, nor tremble at the word of the Lord.

J. H. W.

"CAN ye not discern the signs of the times?"

Missionary.

"THERE SHALL BE LIGHT."

IT is not always night,
Although the gloom be deep;
Clouds do not always veil the light,
Nor shadows round us sweep.

The darkness shall give way
Like mist before the sun,
And the clear flowing beam of day
Break through the shadows dun.

After the night comes day,
So joy doth follow fear;
Behind the cloud the sun's bright ray;
In doubt, hope draweth near.

Though sorrow claims the night,
Yet in the morning, joy;
Then grief shall hasten to its flight,
And hope bear no alloy.

Mrs. Wesley and Her Household.

"The mother of the Wesleys was the mother of Methodism," says a writer who has given us the philosophy of its history. She was the wife of Samuel Wesley, and mother of Charles and John Wesley. The success and usefulness of both husband and sons may, in a large measure, be attributed to her efforts and influence; and the testimony borne to her memory by each of them, shows that they recognized and appreciated this fact. Says her husband, in writing to the archbishop, during his imprisonment, which left his numerous family without the means of support: "'Tis not every one who could bear these things; but I bless God, my wife is less concerned with suffering them than I am in the writing, or I believe your grace will be in the reading of them.

Mrs. Wesley's father, Dr. Samuel Annesley, was a leading non-conformist divine, who endured a series of severe persecutions for his faith. While preparing a warrant for his apprehension, one of his persecutors fell dead; and in many other similar instances he was preserved by an interposition of Providence. During the troubles of those times he became a leader of the Puritans, preaching almost daily, providing pastors for destitute churches, and relief for his ejected and impoverished brethren. "Oh, how many places," exclaimed one of his cotemporaries, "had sat in darkness; how many ministers had been starved, if Dr. Annesley had died thirty years since." After a ministry of more than half a century, and of sore trials, under which he never once faltered, he died exclaiming, "I shall be satisfied with thy likeness; satisfied, satisfied."

The non-conformists considered him a second St. Paul. Richard Baxter pronounced him totally devoted to God. He had a rich estate which he devoted to charity. A large soul, says Clarke, "flaming with zeal." From him Mrs. Wesley inherited those energetic traits of character which she committed to her son John. She was the mother of nineteen children, thirteen of whom were living at one time, and ten reached adult age. The management of domestic matters, the education and training of the children devolved upon her. Possessing a mind well disciplined and stored with knowledge, having received a thorough education, she connected the labors of a school with her other, and numerous household duties, and instructed her own children. Her home presents the picture of a domestic church, a family school, and a genuine old English household. For more than forty years it continued a sanctuary of domestic and Christian virtues. The mother was its priestess, and more than the rector himself, ministered to the spiritual necessities of its inmates. The power of a thoroughly religious education, combined with a regular course of mental training, was manifested in the future lives of the children. All ten became devoted Christians, and died in hope. So fully did Mrs. Wesley comply with the words of inspiration, "Train up a child in the way he should go, and when he is old he will

not depart from it," and she saw them fulfilled in her own family.

To subdue the will of the child was one of Mrs. Wesley's first tasks; "because," she says, "this is the only strong and rational foundation of a religious education, without which, both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being governed by the reason and piety of its parents, till its own understanding comes to maturity, and the principles of religion have taken root in the mind.

The family usually lived in as much quiet as if there had been no child among them; and that most odious noise of the crying of children was seldom heard in the house. No child was ever punished for a fault which he ingenuously confessed and promised to correct; and if he reformed, the offense was never afterward upbraided. Promises were strictly observed. Drinking and eating between meals was never allowed except in the case of sickness, which seldom occurred. The children were taught to be quiet during family devotions, and even to engage in them before they could speak plainly. Each evening, Mrs. Wesley devoted time to conversing with her children on religious subjects, and also in meditation and prayer. Although perfect order reigned in the household it was not made an austere and desolate home to the children. At suitable intervals the nursery, with its large juvenile community, became an arena of hilarious recreation, of high glee and frolic. The mother was the center of household attraction, and the family had the common fame of being the most loving one in the county of Lincoln. Yet, in this happy Christian family, there were shadows which mingled with its tranquil lights.

Samuel Wesley lived in continual conflict with poverty. His limited salary, together with the earnings of his pen, was insufficient to support so large a family; and the economy exercised by Mrs. Wesley, in so well sustaining it, and educating their children, "is," says one writer, "one of the most remarkable facts in history. Pressed on every side by want, and even suffering at times from severe destitution, she says, at the age of fifty, that from the best observations she has been able to make, it is much easier to live without riches than with them. Nine children were removed from the family circle by death, and the marriage of some of the daughters was unfortunate, causing the noble mother much anguish. In writing to her brother, she says: "Believe me, it is better to mourn ten children dead, than one living, and I have buried many."

The truth of the oft-repeated saying, "The hand which rocks the cradle moves the world," is demonstrated in a most striking manner in Mrs. Wesley's experience. While performing the common, homely, laborious duties of life, she placed her hand upon a mighty lever in the cause of God and true reform. All that her sons accomplished for the salvation of mankind, reflects back upon her memory with untold luster.

To those who read these lines, we recommend the adoption of the principles underlying her course. Well would it be for the church of God, if Christian mothers, from her day to this, had followed her example.

S. N. H.

ONE day a Kaffir girl in South Africa went to a missionary and dropped four sixpences into his hand, saying: "This is your money," "You don't owe me anything," replied the teacher. "I do," she answered, "and I will tell you how. At a public examination you promised a sixpence to anyone of the class I was in, who would write the best specimen on a slate. I gave in my slate and got the sixpence; but you did not know that another person wrote the specimen for me. Yesterday you were reading in the church about Zaccheus, who said: 'If I have taken anything from any man by false accusation, I restore him fourfold.' I took from you one sixpence, and I bring you back four."

"Go ye also into the vineyard."

Present Truth and Present Duty.

THE Lord is soon coming, as numerous prophecies of the Bible testify. The world is in dire confusion; infidelity, and apostasy from the faith of revelation, abound. The last message of the gospel is being preached, and is spreading over the earth, to many people, and nations, and tongues, and kingdoms. A few are endeavoring to heed this last warning, by keeping the commandments of God and the faith of Jesus Christ. But there are thousands upon thousands to be warned; and the responsibility of giving them the warning and of becoming instrumental in their salvation, is laid upon those whom the Lord has enlightened with the truth for our times. The Lord has said, "Ye are the light of the world." The light which he gives to his people they are to reflect upon others. The example of Christ in giving himself a sacrifice for us, calls upon us to make a sacrifice of time, strength, mental ability, and substantial means to carry forward the great and glorious work of saving souls for whom he died. He calls upon us, every one of us, to become co-laborers with himself, in the cause for which he gave himself, his all, even life itself.

Christ has placed a value upon humanity which we do not comprehend. The worth of eternal life to a human soul we cannot compute. Life to ourselves is beyond our power to estimate; and it is as dear to others as it is to us. If we may be the means of saving men, great is our reward; but if we neglect our duty, and do not put forth earnest and continuous efforts to save our fellows, great will be our condemnation. Are we awake to the responsibilities of the hour? May God give us a part in his work while the day lasts.

R. F. COTTRELL.

"I Will Give Nothing."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24.

A MINISTER soliciting aid toward his house of worship, waited upon an individual distinguished for wealth and benevolence. Approving the case, he presented to his minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate the example. "My dear boys," said he, "you have heard the case; now what will you give?"

One said, "I will give all my pocket will furnish." Another observed, "I will give half of what I have in my purse."

The third sternly remarked, "I will give nothing."

Some years after, the minister had occasion to visit the same place, and, recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had so cheerfully given all his store was living in affluence; the son who had divided his pocket-money was in comfortable circumstances; but the third, who had indignantly refused to assist, and haughtily declared he would give "nothing," was so reduced as to be supported by his two brothers.

The incident furnishes a most suggestive comment upon the text which stands at the head of this article. And there are plenty of parallel texts and facts.—*Sel.*

SKETCHES may prate about the mistakes of Moses, but it would be difficult to find a greater mistake than they make, when they undertake to sit in judgment on a law which they have never studied, and the reason for which they are not yet wise enough to comprehend. The most advanced science of our time has not yet reached the plane that Moses occupied, and we may still, with Israel's Psalmist, exclaim, "Open thou mine eyes, that I may behold wondrous things out of thy law."—*Sel.*

"In the morning sow thy seed, and in the evening withhold not thy hand."

The Home Circle.

KEEP NOTHING FROM MOTHER.

THEY sat at the spinning together,
And they spun the fine white thread;
One face was old and the other young—
A golden and silver head.

At times the young voice broke in song,
That was wonderfully sweet;
And the mother's heart beat deep and calm,
For her joy was most complete.

There was many a holy lesson,
Interwoven with silent prayer,
Taught to her gentle, listening child,
As the two sat spinning there.

"And of all that I speak, my darling,
From my older head and heart,
God giveth me one last thing to say,
And with it thou shalt not part.

"Thou wilt listen to many voices,
And ah! woe that this must be!
The voice of praise, and the voice of love,
And the voice of flattery.

"But listen to me, my little one,
There's one thing that thou shalt fear—
Let never a word to my love be said
Which her mother may not hear.

"No matter how true, my darling one,
The words may seem to thee,
They are not fit for my child to hear
If they cannot be told to me.

"If thou'lt ever keep thy young heart pure,
And thy mother's heart from fear,
Bring all that is said to thee by day,
At night to thy mother's ear."

—San Francisco Call.

A Contented Spirit.

"THERE goes Miss Benton in her carriage; how pretty she is! I do not believe there is a girl in this town who is as free from care and as happy as she," said Amy Norton, turning from the window with a tired, weary look on her face.

There was just the least bit of petulance in her voice, and a lady who had been sitting near, busily writing, raised her eyes from the page, as the *tone*, not the *words*, made an impression on her ear.

"What is the matter, dear?" she asked, for the girl sighed as she lifted the ruffles of dark cloth she had been hemming, and began to sew again, putting her needle swiftly in, as if from the very expending of her energy there came relief. She did not answer the question for a moment, and it was repeated, as Mrs. Lacy put down her writing and crossed to her side. Lifting the girl's downcast face, she looked into the eyes, which were full of unshed tears, and gently said:—

"You are tired, Amy, dear; let us have a little talk; lay your sewing by for a time. Now tell me what it is that has made you unhappy?"

There was no resisting Aunt Fanny's loving voice and words, and Amy half ashamedly put aside her work, as she said:—

"I am not exactly unhappy, aunty, but I could not help thinking how differently some people are placed in this world, and how unequally riches and other privileges are distributed. Here I am, the daughter of a poor clergyman, the eldest in a family of six children. Mother would be overworked if I did not help her in mending, dressmaking, and housework. I am fond of my books; you know how I enjoy music; how I would love to continue my lessons, and have the opportunity of hearing good music oftener, and yet all is so different from what I want it to be. I am not often discontented, but I am so tired this afternoon, and the day is too glorious to be indoors, and I felt if this dress had not to be finished for Bertie to wear to church to-morrow, I would gladly escape to the woods, and take a long rest. And while I

was wishing to be free as a bird, I saw Miss Benton drive by in her lovely carriage, and I could not but contrast our lives. She was beautifully dressed, as usual, and she never seems to have anything harder to do than to enjoy herself, and she is just my age, and—and—and," here poor Amy broke down utterly, and sobbed out a few incoherent words. Mrs. Lacy soothed her for a little in silence, then began tenderly:

"As you truly say, Amy, you are not often discontented. Your patient, cheerful doing of the tasks which lie before you, even though they are distasteful oftentimes, is very pleasant for me to see. You are relieving your dear mother, and giving her the leisure she could not otherwise obtain, and her sweet face, where anxieties and past cares have left their traces, is growing young again. Your father, too, is happy in his work, feeling that all the burdens and privations of a poor clergyman's lot are not borne alone by his loved wife, but are shared by a loving daughter, who is constantly striving to aid those about her. You see, dear, you are doing a good work; this is your mission, for a time at least, while your little brothers and sisters need care. Sometimes it may seem dull and monotonous, these daily tasks, but a contented spirit, which God gives to his sincere followers, will help you along wonderfully. Contentment is a great blessing, and we are all told to cultivate it ourselves. We may have our trials and privations, but we have besides much for which to give thanks daily. Our health, our kind friends, and hosts of other mercies are ours. We must try and remember, too, that we are in far better circumstances than many others."

"I know all that, aunty," interrupted Amy, "but I am sure rich people have far less to annoy them than poor people have. I do not believe Miss Benton knows what it is to 'count the cost.' She has every single thing that money can buy."

"Yes, everything," repeated Aunt Fanny, slowly, "everything but health."

"Oh, I forgot!" cried the girl, a blush dyeing her cheeks. "It never seems as if she were sick; she is always so bright, and is able to drive about. I did not remember that she could walk only a very little, poor girl. How I should feel if I were prevented from walking when and where I wished."

Mrs. Lacy smiled.

"You see, dear, there is alloy in all that seems at first pure and precious; I do not mean to say that poverty brings happiness, and riches drive it away. Far from it; but I do mean to say, throwing aside the question of money, when other things are equal, that those whom we often envy have many hidden trials which we do not suspect, and which, perhaps, we could not bear as easily if we had them as we do our own. People do not always parade their griefs. Poverty is sometimes endured with more fortitude because of the very sympathy we know others have for us; but those discomforts which worry and wear upon us in secret, and which we hide with smiling face from the world, are the burdens which carry more people to the grave with broken hearts than ever poverty and its trials do."

"I never thought of that before, aunty. When I am tired and vexed I am selfish, I know, and apt to think I have more than other people to bear."

"It is a natural feeling to others as well as yourself, darling, and we must all strive to overcome such a spirit. The older you grow, and the more you see of the world, the more readily will you appreciate the truth that 'every heart knoweth its own bitterness.' You will learn the wisdom of being contented with your own lot, doing the best you can with God's help, and above all, never envying those who may seem richer and more fortunate than yourself."

Amy was smiling now. Ashamed of her repinings, she was ready to take up her work

again, and it did not seem half as tedious as before. Aunt Fanny watched her a moment with loving light in her eyes, then she said:—

"I will tell you the quaint story I once read in some old book, which gave the origin of the popular saying, 'There is a skeleton in every house,' or 'closet,' some have it. Perhaps it will help you a little, when you are tempted to envy others. I never find myself wishing I were in the place of one whom I think to be perfectly happy, but the old story, teaching its truth so plainly, comes to my mind, and I take up my burden, heavy though it may be, and try to go on cheerfully, treading the road God's providence has marked out for me. The story goes, that living many, many years ago in the city of Naples, was a wealthy widow, the Countess Corsini. Her one idol was her son, her only child. He was worthy of her great love, and grew up admired and respected by all who knew him. He was educated in the University of Bologna, and by his diligence he soon became celebrated as a great scholar. Every vacation he returned to his mother's villa, and those days were dearly prized by the widow, who lived with no thought but for her son and his happiness. Her only dread was the 'Gorgon thought' which came at times, what if she should lose him? At last, just before he was to return for his holidays, he was taken very ill, and the physicians assured him he must die. He had no fear for himself, but he dreaded the effect of the news upon his mother, knowing her great love for him. He, therefore, sent word that he was very ill, but that a fancy had seized him that he should recover if he was to have a shirt made for his wearing by the woman in Naples who would confess herself to be 'perfectly happy.' The poor mother thought it a strange request, though one easily granted. Surely in the great city were many happy women. All those, however, about whom she made special inquiries, were found to have some sorrow which secretly was clouding their lives. At last she heard of one rich lady, whom the great world pronounced 'perfectly happy,' and to her home she went. A cheerful, middle-aged woman greeted the countess pleasantly, and asked in what way she might aid her. It took but a few moments to tell the story, but as she spoke, the countess noticed her hostess grew very sad, and silently she led the way into a lonely room, from the ceiling to the floor of which hung a curtain; this she drew aside, and there in all its hideousness was a skeleton. It was that of the lady's lover whom she had forsaken to marry her husband. The wicked husband had killed him, and then hanging his body from this ceiling, compelled his wife, night and morning, to look upon the ghastly sight. The countess was much affected by the story, and when the news of her son's death reached her, she perceived the wisdom of his request, and while she mourned his loss most deeply, she felt that others, too, had their griefs, and that she was not alone walking in the dark road of sorrow, but that by her side were many weary and stricken as herself, even though they wore the mask of joy for the world to look upon. One more word, dear," said Aunt Fanny, as she finished the story; "I will close my little sermon by giving you a precious verse, which helps me out of the despondency which often comes, even after I know that I am not the only one with the grim skeleton of sorrow and trouble hanging before me. It is this," and with these words on her lips, Aunt Fanny kissed Amy's sweet face and went back to her writing:—

"The little worries which we meet each day,
May lie as stumbling-blocks across our way;
Or, we may make them stepping-stones to be,
Of grace, O Christ, to Thee."

SOLOMON was a man of experience as well as of wisdom, and he could say, "Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife."

Health and Temperance.

The Sin of Sickness.

How few there are who really comprehend the sinfulness of being ill! If a child should so abuse a costly watch as to render it useless, their condemnation of the act would be prompt and unsparing. Or if any one should drive a horse until it sickened or dropped dead, they would easily see the criminality of such a course, and would perhaps be inclined to invoke the aid of the law for punishment of the outrage. But they do not seem to think that a man is better than a horse; and they will work themselves and their families and their servants until they sicken and die, with no apparent consciousness of wrong.

Thus it often happens that young people ruin their health, and drag out long lives of wretchedness and misery. Thus strong men needlessly break down their constitutions, and invite disease and death; and those whom Providence committed to their charge, are left weak and helpless and struggling amid the buffeting waves of adversity, and robbed of the protectors which rightfully belong to them. By sinful carelessness they destroy that which does not belong to them; for they are not their own, but are bought with a price. Many persons seem to forget this, and under pretense of serving God or doing good, they kill themselves. What should we think of a servant who was so zealous in the service of his master as to over-load, over-drive, and kill his horses and cattle? Many men die prematurely when they might have lived long and been useful in the world. Often aged men expose themselves unnecessarily, and so useful lives are cut short which might have continued much longer.

A man's duty is, first, to take care of the inward man, and see that all is right between his soul and God; secondly, to care for the outward man, and preserve health and strength; and thirdly, to care for the welfare of others, and perform the duties and responsibilities of life. The command is, "Thou shalt love thy neighbour as thyself." If we do not love ourselves and take proper care of ourselves, we have no guide by which to regulate our love to others around us. Hence we must love ourselves in order to know how to love others. This is not selfishness; it is simply self-preservation, which is the first law of nature, implanted in the very construction of man. And while self-denial and self-sacrifice are often commendable, self-murder is by no means to be approved or excused. God has placed men in this world to do his will, and they have no right to shirk responsibilities, no right to injure or destroy their physical life, either by gluttony or indulgence, or by needless and rash exertion or exposure. To do either is a sin against the laws of nature and against the laws of God.—*Safeguard*.

"I SELL liquor for a living. I must live." If a man must live like a shark, swallowing the substance of others, he must take the chances of a shark. It is a question whether or not there is absolute necessity for such a man to live. If he voluntarily starves to death because he is too lazy to do anything but sell whisky, then let prohibition make a martyr of him. A counterfeit must live, but his boarding-house will be the State Prison if he is detected and proved guilty of tampering with the currency of the country. Is it not a greater crime to make counterfeit men than it is to make counterfeit money? The traffic in rum dilutes the pure gold of manhood, and stamps the victim with the spurious mint mark that resembles humanity, while in reality it cannot be trusted. There is honorable work for honest hands, and there is no valid excuse for selling what Robert Hall called "liquid fire and distilled damnation" for a living; and a license written on paper or parchment will be a poor attenuated shield to hold up on the great day of assize to keep off the arrows of Almighty wrath.

Is Tobacco King?

SUCH is the heading of an article which appears in the *Chicago Inter-Ocean* of Oct. 21, which answers the question with an overwhelming affirmative, and gives in support of the same the following facts and figures, the force of which every one will be compelled to admit:—

"It is impossible to convey to the average mind intelligence of the extent to which this country is subject to this deleterious narcotic, simply because it is impracticable to comprehend the stupendous figures in which the facts must be presented. The word *billion* conveys a vague, intangible idea of magnitude, but no one has a definite sense of it any more than one has a clear notion of what is comprised in the term *universe*. When, therefore, it is declared that there were 3,500,000,000 of cigars smoked in the United States last year, one may admit the fact without knowing its significance. It has been estimated, accepting 1,000,000,000 as a billion, that had Adam begun counting and continued without stopping until now, he would not yet have reached the billion point. In this light the fact may be grasped that it would take one man about 40,000 years to count, one by one, the cigars that were smoked in the United States last year.

"Besides these cigars there were more than 1,000,000,000 cigarettes consumed, and 170,000,000 pounds of plug and fine cut chewed. Interesting indictment this that allows over twenty-four pounds of tobacco *per annum* to every family in the United States. How many people can get an adequate picture before their mind's eye of the bulk of this tobacco? If the cigars and cigarettes to the number mentioned were fastened end to end, the line formed would be long enough to reach from the earth to a point a considerable distance beyond the moon."

Verily, tobacco, and not cotton, corn, wheat, or cattle, is king, and one whose tyrannical sway is all but universal.

Why Women Break Down.

THERE is little doubt that women are breaking down more rapidly than men, because they allow themselves to take less real rest. When a man drops his business, he drops it. When a woman lets go of any work she may have in mind, she ties it to her apron strings, as it were. She has been taught through long ages of training that it is a high crime and a misdemeanor to let anything escape her mind, so she is constantly, when she is at rest, pinching herself or prodding herself to see if she hasn't forgotten something. In this way she carries the burden of her work into her resting hours, and sits down among the roses of relaxation with her foot on the treadle of the grindstone of prosy drudgery.

If men kept their noses to the grindstone with womanly persistence, they would be nervous and irritable beyond compare. If women would get their own consent to rest, they would have better complexions, better stomachs, and a happier life.—*Inter-Ocean*.

Neatness Indispensable.

A WOMAN may be handsome or remarkably attractive in various ways; but if she is not personally neat, she cannot hope to win admiration. Fine clothes cannot conceal the slattern. A young woman with her hair always in disorder, and her clothes hanging about her as if suspended from a prop, is always repulsive. "Slattern" is written on her person from the crown of her head to the soles of her feet; and if she wins a husband, he will in all probability turn out an idler or a drunkard. The bringing up of daughters to be able to work, act, and talk like honest, sensible young women, is the especial task of all mothers; and in the industrial ranks there is imposed also the prime obligation of learning how to respect household work for its own sake, and the comfort and the happiness it will bring in the future. Housework must be done by somebody, and it might better be well than ill done.—*Sel*.

To Liquor Dealers.

You try to make us believe that your business is an honorable one. If it is honorable, why do you seek to cover it up and screen it from the public gaze? Why those screens upon the windows, and extra doors in front of the place of business? Why not leave your place of business open, as the grocer and the butcher and the baker and the druggist and the dry goods dealers do? When my baker makes fine bread he puts it into the window in the most conspicuous place; when my butcher gets a piece of beef that makes the mouth water to look at it, he exposes it to public view; the grocer has his door open and his goods exposed. Why does the liquor dealer not do the same, if his business is honorable? When you make a successful work, why not expose it? When you have a man fixed up as only your business can fix him, why not lay him out where he can be seen? Why not put a pile of beer kegs on the sidewalk and lay the man on it, and say, I have been all day fixing him! For it takes all day in this lager beer business. Just look at the bloot! to-morrow morning he may have a tremendous headache! Then put out another man and say, It did not take so long with him; I fixed him up with brandy—it is more expensive at first, but the work is done more quickly. Then here is another; this poor fellow had not much money, so I gave him Jersey lightning, and I have to turn him over every fifteen minutes, for if I left him longer in one position the liquor would burn through him and escape. Why not put these men out and say, These are the results of my business—noble, honorable business! Will you answer now? Will you answer in the public papers?—*Rev. C. S. Woodruff*.

Fruit-eaters Need No Doctors.

WE were struck recently by the remarks of a doctor friend of ours, who said no one thing will do so much to make people independent of the medical profession as the daily free use of fruit. He had noticed that those farmers in whose families fruit was regularly and largely consumed, seldom needed his services. We thought, What a pity that every farmer in the land could not be convinced of these truths. It is a deplorable fact that farmers' families do not enjoy that robust health that country air and out-door life, with plenty of exercise, should give. It is also a fact that living on farms whose rich acres are aching to produce abundant crops of the varied fruits, but very few have plenty, and many never have any fruit except it be an occasional apple. The standard food in a majority of farmers' houses consists largely of bread, butter, and meat (mostly pork) fried in grease, and where pastry and cake is used it has lard in large proportion in its composition; and this food is eaten at least twice, and in many families three times a day, year in and year out. Is it any wonder that they are not more healthy, and that their prevailing diseases are such as indicate an over-consumption of greasy food? If fruits were expensive or difficult to raise, there would be some excuse; but there is no part of the country without plenty of varieties adapted to its soil and climate, and just such as are fitted by nature to both nourish and cleanse the body, and no more skill is required to grow them than to grow corn or wheat.—*Rural New Yorker*.

Conversation at the Table.

A CHEERFUL temper charms the stomach. Pleasant, social companions will help us to digest what might otherwise prove unmanageable. An Englishman, without observing the laws of exercise or sleep, will digest an enormous dinner and preserve his stomach. It is his two hours of chatting and good fellowship. Let him eat the same quantity in the rapid restaurant fashion, sitting alone, and he would soon be a wretched dyspeptic. The influence of a quiet, social temper upon the stomach is one of the curious facts about digestion.—*Sel*.

Bible Student.

The Coming of the Lord.

1. What promise did the Saviour make his disciples as he was about to leave them?

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you *I will come again*, and receive you unto myself; that where I am there ye may be also." John 14:1-3.

2. In what manner will he come?

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

3. Will his coming be visible?

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

"And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13:26.

4. Who will come with him?

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

5. What happens first on the earth when he comes?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

6. How will his coming affect the wicked?

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:7-9.

"And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:33.

7. Will any of the wicked remain alive at this time?

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man from off the land, saith the Lord." "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." "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:2, 3, 14, 15.

8. What physical change will then take place in the earth?

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, *The whole land shall be desolate*; yet will I not make a full end." Jer. 4:23-27.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." Isa. 24:1-3.

9. Where did the Saviour pray that his disciples might be?

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:24, 5.

10. Where did John see the throne of God and the sea of glass?

"After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne." "And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind." Rev. 4:1, 2-6.

It will be noticed that the opening of this door was in heaven, and not into heaven.

11. Who did John behold on the sea of glass?

"And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

12. How many of the redeemed host were around the throne of God?

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9.

13. Will there be any sin offering when Christ comes?

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

14. What takes place as he leaves the mediatorial throne?

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. From henceforth expecting till his enemies be made his footstool." Heb. 10:12, 13.

15. Will the ending of probation precede his coming?

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me to give every man according as his work shall be." Rev. 22:11, 12.

16. For what purpose does he come?

Ans. To reward his saints and punish the wicked; not to see if they are worthy of a reward, and to extend probation to the wicked. See especially, verse 12.

17. How long will the saints remain with Christ in heaven, and the wicked remain dead?

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:4-6.

18. In what work are they engaged?

Ans. In the work of judgment. Verse 4, particularly.

19. Who do the saints have the privilege of judging?

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6:2, 3. Wicked men, and fallen angels.

20. Where is Satan during this time?

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Rev. 20:1-3.

21. Where is the bottomless pit?

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." Rev. 9:1, 2. The

Greek word means a waste void place which is the real condition of this earth during the thousand years. See Jer. 4:22.

22. Will Christ, the city, and the saints come to this earth at the end of the thousand years?

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with thee." Zech. 14:4, 5.

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21:10.

23. If Satan was bound by having no one to deceive during the thousand years, the wicked being dead and the saints in heaven, what would be the loosing of Him?

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." "And when the thousand years are expired, Satan shall be loosed out of his prison; and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." Rev. 20:5, 7, 8. The wicked are raised in the four corners of the earth, and Satan deceives them.

24. Where does Satan bring the deceived wicked, and what is their end?

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." "And death and hell were cast into the lake of fire. This is the second death." Rev. 20:9, 10, 14.

25. Will the Jews be among those that are outside of the city?

"When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." Luke 13:25-28.

26. What shows that the righteous and the wicked will each behold the reward of the other?

"His heart is established, he shall not be afraid, until he see his desire upon his enemies." "The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish." Ps. 112:8, 10.

"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it." Ps. 37:34.

27. What will be the final end of the wicked?

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:3.

"For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obadiah, verse 16.

28. What will be the final condition of the earth and all living creatures?

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13.

S. N. H.

No matter where the skeptical thought originates, or how it gets across our minds, we see at once that it flattens the level of life and every aspiration. It narrows the horizon of our outlook, and makes our character less vigorous. The gospel is not simply a philosophy of religion, or law of life; but it is an apocalypse, showing the heavens to our thought, and so bringing its spiritual benedictions to every heart and life.—Dr. R. S. Storrs.

What Constitutes the Week.

The reckoning of time by weeks is derived from nothing in nature, but owes its existence to the divine appointment of the seventh day to a holy use in memory of the Lord's rest from the six days' work of creation.

The days of the week are measured off by the revolution of our earth on its axis; and hence our seventh day, as such, can come only to dwellers on this globe. To Adam and Eve, therefore, as inhabitants of this earth, and not the inhabitants of some other world, were the days of the week given to use. Hence when God set apart one of these days to a holy use in memory of his own rest on that day of the week, the very essence of the act consisted in his telling Adam that this day should be used only for sacred purposes. Adam was then in the garden of God, placed there by the Creator to dress it and to keep it. He was also commissioned of God to subdue the earth. When therefore the rest-day of the Lord should return, from week to week, all this secular employment, however proper in itself, must be laid aside, and the day observed in memory of the Creator's rest.

This period of time is marked only by the recurrence of the sanctified rest-day of the Creator. That the patriarchs reckoned time by weeks and by sevens of days, is evident from several texts. That they should retain the week and forget the Sabbath by which alone the week is marked, is not a probable conclusion. That the reckoning of the week was rightly kept is evident from the fact that in the wilderness of Sin on the sixth day the people, of their own accord, gathered a double portion of manna. And Moses said to them, "To-morrow is the rest of the holy Sabbath unto the Lord."—*J. N. Andrews, in History of the Sabbath.*

"The week, another primeval measure, is not a natural measure of time, as some astronomers and chronologers have supposed, indicated by the phases or quarters of the moon. It was originated by divine appointment at creation—six days of labor and one of rest being wisely appointed for man's physical and spiritual well-being."—*Bliss' Sacred Chronology*, p. 9; *Hale's Chronology*, vol. i. p. 19.

"Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks from the beginning. The original of this was the Sabbath of God, as Moses has given the reasons of it in his writings."—*Brief Dissertation on the first three Chapters of Genesis*, by Dr. Coleman, p. 26.

"There can be no doubt about the great antiquity of measuring time by a period of seven days (Gen. 8: 10; 29: 27); the origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so wide-spread, and it occupies so important a place in sacred things that it must probably be thrown back as far as the creation of man. The week and the Sabbath are thus as old as man himself. In Exodus the week comes into very distinct manifestation."—*Smith's Bible Dictionary*.

"Seven nights and days constituted a WEEK; six of these were appropriated to labor and the ordinary purposes of life, and the seventh day or Sabbath was appointed by God to be observed as a day of rest, because that on it he had rested from all his work which God had created and made. (Gen. 2. 3.) This division of time was universally observed by the descendants of Noah; and some eminent critics have conjectured that it was lost during the bondage of the Israelites in Egypt, but was revived and enacted by Moses agreeably to the divine command. This conjecture derives some weight from the word *Sabbat* or *Sabbata*, denoting a week among the Syrians, Arabians, Christian Persians, and Ethiopians, as in the following ancient Syriac Calendar, expressed in Hebrew characters:

- One of the Sabbath, or week..... Sunday.
- Two of the Sabbath..... Monday.
- Three of the Sabbath..... Tuesday.
- Four of the Sabbath..... Wednesday.
- Five of the Sabbath..... Thursday.
- Eve of the Sabbath..... Friday.
- The Sabbath..... Saturday.

The high antiquity of this calendar is evinced by the use of the cardinal numbers, *one, two, three, &c.*, instead of the ordinals, *first, second, third, &c.*, following the Hebrew idiom; as in the account of the creation, where we read in the original, "one day—two day—three day," &c.; where the Septuagint retains it in the first, calling it *amera mia*. It is remarkable that all the evangelists follow the Syriac calendar, both in the word *sabbata*, used for "a week," and also in retaining the cardinal number, *mia sabbaton*, "one of the week," to express the day of the resurrection. (Matt. 28: 1; Mark 16: 2; Luke 24: 1; John 20: 1.) Afterwards Mark adopts the usual phrase, *protá sabbatou*, "the first of the week" (Mark 16: 9), where he uses the singular, *sabbaton*, for "a week;" and so does Luke, as *Nastewo dis tou sabbatou*, "I fast twice in the week." (Luke 18: 12.)—*Horne's Introduction*.

News and Notes.

The Czar of Russia has again been warned of nihilistic designs upon his life.

The American churches which call themselves evangelical, claim 11,316,287 communicants.

The Cologne *Gazette* says that 10,000 persons die in Germany every year of delirium tremens.

The estimated weight of the mails leaving Sydney and Melbourne by each English steamer is about twenty tons.

The military force of Europe is 9,000,000 soldiers. If drawn up in line, the distance from right to left would be 6,000 miles.

There are now seven Protestant churches in Rome, and it is reported that the pope is both anxious and indignant at the fact.

A movement toward the observance of the Sunday rest is starting in Russia, incited by workers in shops and industrial establishments.

Han Qua, a Chinese banker of Canton, is said to be worth the fabulous sum of £80,000,000. He is evidently the wealthiest man in the world.

The anti-Chinese movement in California is gaining strength. The Celestials are being driven from most of the principal towns in the State.

In a late lecture in Yale College, on "Evolution," Professor Dana said that no student should doubt the truth of the creation as related in the Bible.

Twelve deaths from heat apoplexy were reported on March 2, from one section of Queensland. The heat has been very severe, lately, in that Colony.

In the United States there are 455,000,000 acres of forest, which Washington authorities show to be disappearing at the rate of 25,000,000 acres a year.

Scotland has been experiencing the severest winter known there for twenty years. Many sheep have perished, and railway trains were moved with difficulty.

A new paper, *Le Jour de Repos*, has been started at Yevay, Switzerland, "to advocate the observance of the fourth commandment" among French-speaking people.

Editor Stead, of the *Pall Mall Gazette* has been released from jail. He has since severed his connection with that journal, and says he will start a daily newspaper of his own.

Work will soon be commenced on the Simplon Tunnel, the fourth and longest cut through the Alps. The new tunnel will be twelve and a half miles long, and will cost over £4,000,000.

An item in the London *Telegram* says: "It is undeniable that Russia is preparing for a campaign in the Balkans for her own ends." We may expect startling developments in the Eastern difficulty before its final settlement.

One Baron Waldren has brought suit against the city of New York to recover the sum of 100,000,000 dollars, the value of certain land on the banks of the Harlem river which, it is alleged, was originally granted to the baron.

Myriads of locusts have recently appeared in the district of Dimboola, this Colony. They are said to devour every green thing before them, and have already done so great injury, that it is feared farmers will be obliged to sell their stock for lack of feed.

Mr. Spurgeon said in a recent sermon that he cared little for the Revised New Testament, and holds it to be no improvement whatever upon the common authorized version. Many others are beginning to share this sentiment with the great London preacher.

Sir Alexander Stuart and Mr. Randolph Want of Sydney, have gone to San Francisco to negotiate with American capitalists, for the establishment of a telegraph cable from that city to Sydney and New Zealand, via Honolulu. It is said that Mr. Bennet, of New York, and Mr. Mackay of the Pacific Coast, who own trans-Atlantic cables will cooperate in such a scheme, which is a guarantee of its success.

A quarter of a century ago only four of the eighteen provinces of China had missionary stations, and not one theological school existed there. There are now in that country, twenty schools attended by 260 students, and missionaries are working in all the provinces but one.

The Woman's Christian Temperance Union of America, has been instrumental in procuring laws in fourteen States in favor of compulsory education in the effects of alcoholic liquors on the human system. A good work indeed, and every way worthy of imitation in Australia.

A very large and powerful iron steamer to ply between Australia and America, is to be built immediately in California, by the Oceanic Steamship Company. It is calculated that the speed of the new steamer will be equal to that of the *Mariposa* and *Alameda*, and that it will cost half a million dollars.

It is now said that the intercolonial railway to connect between Melbourne and Adelaide will not be finished and open for traffic before January, 1887. Passengers will then be able to make the journey between these two points in eighteen hours, or about one-half the time used when going by sea.

The great obelisk that was transferred from Egypt to New York five years ago is undergoing a process of disintegration. It has changed more in the five years it has been in America, than in the 3,500 years it stood in Egypt. It will now be housed, and kept in an even temperature to prevent further changes.

A novel society has been formed by the ladies of Hartford, Connecticut, U. S. A. It is called the "Tongue Guard;" and each member pledges to pay a penny into the treasury every time she says anything detrimental to another person. The money thus raised is devoted to charitable purposes. We hope the society will extend to other parts of the world.

Jay Gould is accounted the richest man in America since the death of William Vanderbilt, his estate being valued at 300,000,000 dollars. But with all his wealth he is not happy. It is said that he never takes a journey, even the shortest, without sending his detectives ahead of him. Foolish man, to keep in his possession that which destroys his peace of mind, and is liable to cause his death at any moment.

Germany is expelling the Poles from that empire, on account of their alleged disloyalty to the German crown. Not far from 40,000 have already been proscribed, a portion of whom have left for other parts. As a result some of the largest estates in Prussia will be offered for sale. Bismarck's policy is to purchase at fair prices the real estate owned by Polish nobles and gentry, and sell the land to German colonists.

The Chicago *Herald* makes the statement that the great River Euphrates, so prominent in history, is now likely to disappear altogether. For some years the river banks below Babylon have been giving way, causing the stream to spread out into a marsh, until steamers could not pass, and only a narrow channel remained for the native boats. This passage is now being filled up, and the prospect is that the towns on the river banks will be ruined, and the famous river itself swallowed up in the desert.

The Mormon fraternity of America has a hard time of it. The laws of the United States will not permit them to practice polygamy under the garb of religion, which necessitates them to either forsake the practice or the country. Efforts have been made, of late, to induce them to purchase one of the Sandwich islands, and colonize it; but this plan does not seem feasible to leading Mormons, from the fact that Hawaiian laws forbid polygamy. What they will finally do, is still an open question.

A correspondent of the London *Times* has been investigating the use made of the relief fund raised for the benefit of the sufferers from earthquakes and cholera in Spain. Nearly £1,000,000 was the sum sent to Spain, about one-fourth of which was placed in the hands of the Royal Commission. Only about £40,000 of this was used for the relief of the sufferers. The £200,000 still in the hands of the Commission, is being used by that body in building bridges and public roads. The amount entrusted to the archbishop of Southern Spain—£700,000, or more—has been used by him in repairing churches and convents, and for which he sturdily refuses to give any account. Such wholesale robbery of sacred funds is a shame to even poor priest-ridden Spain, and should cause the devotees of that church everywhere to demand the restoration of the money to its intended use.

A new scheme of electro-pneumatic transit is about to be introduced in America. This system differs from the present pneumatic tube systems in this; that whereas several tubes are now required to run from one central point to the several stations in the new system, one line of tubing will answer for all stations along the route. From the main tube, branches will radiate in various directions. The carriers will be controlled by electrical devices and switches, so that they may be stopped at any station on the main line, or switched off on any branch, at the will of the operator. Letters patent have been issued on the invention, both in America and in Europe, and steps are now being taken to organize a stock company for operating the system. It is confidently expected that this will entirely supersede the telephone for the transmission of intelligence, as it is claimed that messages can be sent by this system, with more speed, and entire secrecy.

Bible Echo and Signs of the Times.

Melbourne, Victoria, April, 1886.

MESSRS. Rowe and Willson of 21 High Street, Prahran, have become agents for BIBLE ECHO, also for all the publications kept on sale at this office. They have done a good work in behalf of the paper the last month.

ALL communications for BIBLE ECHO must be at this office by the fifteenth of the month, to insure insertion. If received later than that date, they will have to lie over a month, as each issue is made ready for the press at that time.

QUARTERLY meeting for the Melbourne church, will be held in Temperance Hall, Russell Street, Sabbath, April 1, 1886. A general attendance of the brethren is expected. The Tract and Missionary Society will also hold its quarterly meeting on first-day, April 4. This will be an important meeting.

A NOTE from Bro. Edward Hare of Auckland stated that he would send by the next mail, an article for this paper, relative to the spiritual condition and wants of the Maories, together with some suggestions, as to how to best meet their circumstances, and supply their needs. The copy has not yet come to hand; but it is probable that our readers may look for something from him on this subject, next month.

TENT meetings have been held in South Yarra for the last five weeks with an excellent attendance. Large numbers have been inquiring about the Third Angel's Message, and many have embraced the doctrines set forth by it. Thirty-five have already given in their names as those who will henceforth keep all of God's commandments, and the faith of Jesus. Others have taken their stand who have not yet given in their names. The good work is still going on at that point, and we expect a good strong church as the result of the effort. God has gone out before his workers in this field, and will lead them on to certain victory. Let all be encouraged to trust the Lord, and press on in the Master's cause.

If any are inclined to believe that the character of the papacy or of its priests has in any way changed since the dark ages, let him meditate upon the shocking language used by a Catholic priest at Crossley, in this Colony, just prior to the late election. Those who would not obey him, he said he denounced with the blood of Jesus Christ on his lips. "May the flesh rot," continued he, "from their bones, the grass wither under their feet, their homes be made desolate, and hell be depicted in their bosom." Such coarse and brutal intimidations are in every way in keeping with the midnight of the reign of popery. They serve to show, however, what the sway of that system would be if it only had the power.

THE February number of *Pacific Health Journal and Temperance Advocate* has come to our table. It is as bright and sparkling as any of the preceding numbers. When the first number of the journal made its appearance, we feared it would not hold out long, as it had started; for it did seem as though it could not always deal out cream to its customers. So far, however, we are happily disappointed, and we only wish the journal could visit every household in Australia. Those who subscribe for it and will read it, cannot fail to be benefitted. The only fault we can find with the journal is, that it does not come often enough. It is now a bi-monthly of twenty-four pages, and published in California. Anyone wishing to subscribe for it, can do so through us. The price per year is 2s 6d.

WE have in America three large schools or colleges, in which men and women are educated for workers in the cause of Christ. Hundreds go forth from these institutions yearly to labor in the wide harvest field. The friends of these schools have donated to them, from time to time, for the use of the students, relics and curiosities from the various parts of the world. The opening of our work in Australia and New Zealand has created an interest in this field among our American brethren such as never before existed; and therefore, any contribution from this part of the world to the already valuable collections of these institutions will be highly appreciated. There are those who wish to forward to these schools some native relics from this country, and request us to say that if others have any native implements, preserved birds or animals, or any natural curiosities which they will donate for this purpose, they can be all forwarded at the same time. Let each in New Zealand who proposes to do anything of the kind attach his name to his gift, with such information as will give an idea of its nature, where found, etc., and forward it to Edward Hare, Auckland. Those in Australia may send their contributions to BIBLE ECHO Publishing House, North Fitzroy, Victoria. From this point the collection will be forwarded to Auckland, and shipped with the New Zealand collection from that place to America.

A MOST disgraceful scene in a prominent church of New South Wales is reported in the *Sydney Daily Telegraph*. It seems that a portion of the congregation, becoming dissatisfied with the minister, determined on locking him out of the church. Procuring an ax, the minister went to the church on Sunday morning and commenced to batter down the door. After persevering efforts, in which the minister's face was much disfigured by bloody wounds, he and his party took triumphant possession of the church. Removing the traces of the fight, as far as possible, from his face and clothes, the minister then proceeded to conduct the usual Sunday morning service.

We are sorry, for the Master's sake, that we are called to record such a disgraceful scene. When a minister of the gospel (?) so far forgets the dignity of his calling as to vindicate his cause in a hand to hand fight with those to whom he has been called to minister in sacred things, it would then seem time for his people to invite him to step down from his position, and give place to one more worthy of the situation. What an example for a flock to copy; and what an account will such a man render of his stewardship in the day of God? But every effect has its cause. The loose lives that are led by many in high church positions at the present time, tends to destroy all sense of brotherly love, and honour. Truly perilous times have come to the church of God, and who will be able to escape.

"Time Enough Yet."

How often we hear the above remark, from careless lips. It is but one of the many devices of the enemy of mankind. The Holy Spirit speaking through the apostle says: "Behold, now is the accepted time, now is the day of salvation." "To-day if ye will hear his voice, harder not your hearts." *Tomorrow*, alas! how many will lose eternal life through putting off the most important matter that concerns them.

"Time enough yet," say they. Like the man of whom our Lord spake, they wish to add field to field, build larger barns, etc., and then perhaps be able to take their ease. Hear what the Lord said of him: "Thou fool." Yet how many are in a similar condition. They virtually say, wait Lord until I have secured my fill of this world, and then I will give attention to the claims of Heaven. The Lord replies to such: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." But how much does this promise include? All our hearts

could wish? Oh no; but all needful things will be provided for the humble servant of God.

Let us be careful that we do not put off the all important matter of our acceptance with God through the death of his dear Son till it be *too late*. The door of mercy is open *now*, but the time *is* coming, and may be here sooner than we think, when that avenue will be closed for ever. The exhortation to all now is: "Seek ye the Lord *while he may be found*, call ye upon Him *while he is near*," lest it soon be said of them: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded: but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh.

How will you, dear reader, stand in the day when he appeareth if you reject him now? Will you be among those at the coming of the Lord who will cry to the rocks and mountains: "Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, or will you hail the coming of the Master with the word: "Lo, this is our God; we have waited for him and he will save us?" "Blessed are those servants whom the Lord when he cometh shall find watching." MRS. A MILLER.

As we go to press, the news comes of the burning of the American ship Paul Jones, off the southern coast of Australia. The ship was in ballast, and only two days out from Melbourne, bound for Calcutta. The Paul Jones was built eight years ago in Portsmouth, New Hampshire, U. S. A., and was commanded by Captain Winn of the same State. The officers and entire crew of twenty men, abandoned the ship, escaping in the boats, and were picked up by the ship Antiope, and brought to Melbourne. The ship is a total loss.

OUR AGENTS.

The following-named persons are now acting as agents for BIBLE ECHO. Persons desiring to have the paper sent to them for a year, or wishing to procure a single copy, can do so by calling on or addressing them:—

Victoria:

Balaclava—Alfred Goulter, News Agent and Stationer.
Ballarat—J. C. Gamble, News Agent and Stationer, 61 Bridge Street.
Carlton—H. J. McWhinney, Bookseller and Stationer, 241 Lygon St.,
W. J. Webb, Bookseller and Stationer, 15 Madeline and 60 Lygon Sts.,
and T. Morfaw, Bookseller, Corner Princess and Drummond Streets.
Collingwood—Bright & Co., News Agents and Stationers, 170 Smith Street.
Footscray—J. C. C. Shield, News Agent, and E. O. G. Slade, News Agent.
Fitzroy—Geo. Cornell, News Agent and Stationer, Smith St., W. H. Banks, News Agent, 385 Brunswick Street, and H. Beauchamp.
Geelong—Henry Franks & Co., Booksellers and Stationers.
Hawthorn—Willie Kellert, News Agent and Stationer, Burwood Rd.
Motham—E. Lyon, News Agent, 49 Errol and 217 Queensbury Sts.
Kew—Henry Kellert, News Agent and Stationer, Main Road.
Melbourne—Gordon & Gotch, General News Agents, 35 Collins St. W.
North Brighton—J. Blackham, News Agent.
Prahran—Rowe & Wilson,* Book and Music Warehouse, 21 High St., and John N. Comming, Bookseller and Stationer, 88 Chapel St.
Richmond—Hymen & King, News Agents and Stationers, 164 Bridge Road, H. Simmons, News Agent and Stationer, 55 Swan St., and Charles Lake, News Agent and Stationer, 101 Swan St.
Williamstown—J. H. Craig.
Windsor—F. Marvin, News Agent.

New Zealand:

Auckland—Edward Hare,* Turner St., off Upper Queen St.
Christchurch—D. W. Holmes, Railroad Book Stall.
Dunedin—Richard T. Wheeler, News Agent, Stafford St.
Gisborne—Robert Houton, Thos. Adams, Stationer, Gladstone Rd.
Lyttelton—George Scott, Railway Station.
Wellington—John Watts, Bookseller and Stationer, Willie St.

*General agent for the ECHO and all publications advertised in its columns. Correspondence solicited.
†General agent for ECHO.

HOME HAND BOOK OF DOMESTIC HYGIENE AND RATIONAL MEDICINE.

BY J. H. KELLOGG, M. D.,

Member of the American and British Associations
for the Advancement of Science;
The Société D'Hygiène of France, etc., etc.

This book contains 1,568 pages, and is illustrated with 500 engravings, including 26 full-page colored plates, and a paper manikin. It is a perfect encyclopedia of physiology, hygiene, and the treatment of disease, and is the most comprehensive, and practical scientific work ever published on the subjects of which it treats. In more than 10,000 households, it is considered indispensable. Prices, cloth, 34s; sheep, 42s; morocco, 50s.

BIBLE ECHO,
Corner Rae and Scotchmer Sts., N. Fitzroy.

Printed by J. O. Corliss and M. C. Israel for the International Tract and Missionary Society, at the Echo Publishing House, corner Rae and Scotchmer Streets, North Fitzroy.