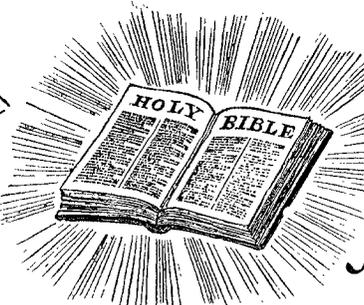


Bible Echo



AND SIGNS OF THE TIMES.

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

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ONLY HIS IN NAME.

“I know thy works, that thou hast a name that thou livest, and art dead.”—Rev. 3:1

“A NAME that I live, and yet I am dead?”
But, Master, thou canst not mean me!
For the moment I heard thee call, I came,
And e'er since have been loving thee.

Loving? I called thee to suffer, child,
Thou hast chosen but pleasant ways;
I called thee to work in my vineyard,
To pleasure thou givest thy days.

To deny thyself and take up thy cross,
And to follow where'er I might lead;
But I walk alone through my harvest-fields,
When thou knowest thy help I need.

I called you to pray, and bade you to watch,
But found you sleeping instead;
While the soul of thy brother to ruin went,
His blood dripping down on thy head.

Ah, unless thou repent, while I stand and knock
At the door of thy selfish heart,
And puttest away the love of the world,
With mine thou shalt have no part.

It is only for those who overcome,
To be clothed in garments white;
And only for those who suffer with me,
To reign in the kingdom of light.

—Mrs. M. S. Beers, in *Y. M. C. A. Bulletin*, Oakland.

General Articles.

Parental Responsibility.

BY MRS. E. G. WHITE.

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

Sometimes parents wait for the Lord to do the very work that he has given them to do. Instead of restraining and controlling their children as they should, they pet and indulge them, and gratify their whims and desires. When these children go out

from their early homes, it is with characters deformed by selfishness, with ungoverned appetites, with strong self-will; they are destitute of courtesy or respect for their parents, and do not love religious truth or the worship of God. They have grown up with traits that are a life-long curse to themselves, and are liable to be reproduced in others. Home is made anything but happy, if the evil weeds of dissension, selfishness, envy, passion, and sullen stubbornness are left to flourish in the neglected garden of the soul.

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

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

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

There is earnest work to be done in this age, and parents should educate their children to share in it. The words of Mordecai to Esther may apply to the men and youth of to-day: “Who knoweth whether thou art come to the kingdom for such a time as this?” Young men should be gaining solidity of character, that they may be fitted for usefulness. Daniel and Joseph were youth of firm principle, whom God could use to carry out his purposes. Mark their history, and see how God wrought for them. Joseph met with a variety of experiences,—experiences that tested his courage and uprightness to the fullest extent. After being sold into Egypt, he was at first favored, and intrusted with great responsibilities; but suddenly, without any fault on his part, he was

unjustly accused and cast into prison. But he is not discouraged. He trusts in God; and the purpose of his heart, the purity of his motive, is made manifest. The eye of God is upon him, a divine hand leads him, and soon we see him come forth from prison to share the throne of Egypt.

Joseph's checkered life was not an accident; it was ordered of Providence. But how was he enabled to make such a record of firmness of character, uprightness and wisdom? It was the result of careful training in his early years. He had consulted duty rather than inclination; and the purity and simple trust of the boy bore fruit in the deeds of the man. The most brilliant talents are of no value unless they are improved; industrious habits and force of character must be gained by cultivation. A high tone of moral character and fine mental qualities are not the result of accident. God gives opportunities; success depends upon the use made of them. The openings of Providence must be quickly discerned and eagerly seized upon.

Young men, if you would be strong, if you would have the integrity and wisdom of a Joseph or a Daniel, study the Scriptures. Parents, if you would educate your children to serve God and do good in the world, make the Bible your text-book. It exposes the wiles of Satan. It is the great elevater of the race, the reprover and corrector of moral evils, the detector which enables us to distinguish between the true and the false. Whatever else is taught in the home or at school, the Bible, as the great educator, should stand first. If it is given this place, God is honored, and he will work for you in the conversion of your children. There is a rich mine of truth and beauty in this holy book, and parents have themselves to blame if they do not make it intensely interesting to their children.

To many, education means a knowledge of books, but “the fear of the Lord is the beginning of wisdom. The true object of education is to restore the image of God in the soul. The first and most precious knowledge is the knowledge of Christ; and wise parents will keep this fact ever before the minds of their children. Should a limb be broken or fractured, parents will try every means that love or wisdom can suggest to restore the affected member to comeliness and soundness. This is right, it is their duty; but the Lord requires that still greater tact, patience, and persevering effort be employed to remedy blemishes of the soul. That father is unworthy of the name who is not to his children a Christian teacher, ruler, and friend, binding them to his heart by the strong ties of sanctified love,—a love which has its foundation in duty faithfully performed.

Parents have a great and responsible work to do and they may well inquire “Who is sufficient for these things? But God has promised to give wisdom to those who ask in faith, and he will do just as he said he would. He is pleased with the faith that takes him at his word. The mother of Augustine prayed for her son's conversion. She saw no evidence that the Spirit of God was impressing his heart, but she was not discouraged. She laid her finger upon the texts, presented before God his own words, and pleaded as only a mother can. Her deep humiliation, her earnest importunities, her unwavering faith, prevailed, and the Lord gave her the desire of

her heart. To-day he is just as ready to listen to the petitions of his people. "His hand is not shortened that it cannot save, neither his ear heavy that it cannot hear;" and if Christian parents seek him earnestly, he will fill their mouths with arguments, and, for his name's sake, will work mightily in their behalf in the conversion of their children.

God's Regard for the Ten Commandments.

The following is the concluding portion of an article by Enoch Pond, D. D., published in the N. Y. *Observer* of Feb. 22, 1871:—

Without dwelling longer on the exegetical part of this subject, I proceed to deduce from it some important truths. In the first place, by means of the ark of the testimony—with its appendages, contents, and place of deposit—God is teaching us, and impressing upon us, the high regard which he has for *his law*. In illustration of this, let me call attention, for a moment, to the structure of the ancient temple and the place of deposit for the ark. The temple, with its several courts, was surrounded with a high wall 750 feet square, including more than twelve acres. Immediately within this exterior wall was what was called *the court of the Gentiles*. Passing through this, you come to another wall, inclosing *the outer court of the temple*. Passing through this and the outer court, you come to *the inner court of the temple*. Passing through this and the inner court, you come to the *gate of the temple itself*. Passing through this, you first enter what was called *the sanctuary*. Here stood the great altar of burnt-offering surrounded by the priests engaged in presenting the sacrifices of the people.

Passing through this apartment, you next enter *the holy place*. Here stood the candlestick, the table of shew-bread, and the altar of incense, on which was offered the morning and evening sacrifice. Passing through this, you next enter *the most holy place*. In the temple, this was a spacious room, thirty feet square, and overlaid with pure gold. It was situated in the deepest recess of the temple and protected by its sacred, successive inclosures. It was open to none except the high priest, and to him only once in a year. And what did this splendid, awful apartment contain? Not an individual thing, except the ark of the testimony and the cherubim covering it. And what did the ark of the testimony contain? Nothing originally, except the tables of stone, on which was inscribed *the moral law*.

And now, in this wonderful, awful structure—this vast institution—what a high regard did God manifest for his holy law! How could he have manifested for it a higher regard, or put upon it a greater honor? He laid it down—where it still lies—at the foundation of the whole scheme of mercy. He laid it down in the most sacred recess of the temple and at the foundation of the entire service of his church. Here rested the tables of the law, covered and protected by the wings of mighty cherubim. Here they rested, overshadowed by a visible manifestation of the divine presence and glory, to be approached by no foot but that of the high priest, and by his only once in a year. How could the great Sovereign of the world have said in more intelligible language, "This law is holy and must be maintained. It has been transgressed, but it shall not be dishonored. No scheme of mercy can ever be tolerated which brings the least stain upon the law. Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled."

In the ark and its accompaniments, God sets before us not only the honors of his law, but that, in some way, there is mercy for those who have transgressed it. Over the ark there was laid a *mercy-seat*, and here God was graciously pleased to dwell and to hold communion with

his people. Both in the tabernacle and temple, the *mercy-seat* was the place where the tokens of the divine presence were specially visible; where rested the glorious Shechinah—the pillar of a cloud and of fire. Here, too, was the place where God promised to meet his people and hold communion with them. "I will appear in the cloud upon the *mercy-seat*. There will I meet thee, and there will I hold communion with thee."

To the ancient believers, all this was full of precious, glorious meaning. They saw in it that, in some way, "mercy and truth had met together;" that "righteousness and peace had embraced each other." They saw in it that a holy and righteous God could yet be merciful; that, in some way, he could be just to himself and his law, and yet justify the penitent, returning transgressor.

Nor did the ark, and the services connected with it, leave the ancient worshiper altogether in ignorance as to the *method* of justification. Once every year, on the great day of atonement, he saw the high priest, attired in his sacred vestments, venture into the holy of holies, to sprinkle the *mercy-seat* with blood, and to burn incense before it. By this awful service, the priest was instructed to propitiate the God of Heaven and make an atonement for the people. In these symbolical transactions, the believing Israelite saw much of the method of salvation. By these typical atonements, made by the blood of bulls and goats, he looked forward to a greater atonement, consisting in a richer sacrifice, and more precious blood.

We learn farther, from the ark and its appendages, the deep and abiding interest which celestial beings feel in the wonderful work of man's redemption. Cherubim were erected on either side of the *mercy-seat* and extended their wings over it. More lofty cherubim were erected in the most holy place in the temple, under the shadow of whose wings the whole ark was deposited. And, besides these, we are told that Solomon carved the entire wall of this most sacred apartment "round about with carved figures of cherubim." The faces of all these figures were turned inward on the ark, in a posture of the deepest and most devout attention—thus indicating that the ark, with its appendages and contents, furnished matter of the profoundest interest and wonder to the cherubim world. Celestial beings here saw that which they loved and obeyed carefully deposited in the most holy place, and honored with tokens of the highest regard. They knew that this law had been dreadfully violated on the earth, and had reason to expect that its fearful penalty was about to be executed.

But, instead of this, they saw the ark covered with a *mercy-seat*, and saw the Holy One of Israel descend and take up his abode there. They saw him holding communion with apostate creatures and dispensing pardons to guilty men. They saw the curse of the violated law removed, and yet its authority sustained and strengthened. They saw it pass away as a foundation of hope for sinners, and yet remain in full force and effect as a rule of life. They saw, in short, that a *just* God could consistently save the guilty; and not only so, but he was sincerely disposed to do it. They heard him crying from the *mercy-seat*: "Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy wine and milk, without money and without price;" "Look unto me and be ye saved, all ye ends of the earth."

Now these things, we have reason to know, are matters of delight and wonder to the celestial world: "Into which things the *angels* desire to look;" and redeemed souls cannot be less engrossed with them than they. With intense interest they cluster around the mysterious ark. They bend over it, they fasten their eyes upon it in a posture of the most devout attention. They are never wearied or satisfied with this

blessed employment. Their mighty energies are engrossed and their eternity occupied in searching into the wonders and pouring forth the praises of redeeming love.

Oh, that Christians in this world might imitate more of their fervor, and more closely imitate, in this respect, their example!

A Rival of Christ Jesus.

To ADMIT the Roman idea of the soul, that it is an intelligent being not subject to death, living on after the death of the body through all coming ages, amounts to setting up the claim that a future state does not depend upon Christ and the resurrection.

Jesus and the resurrection is what the apostles preached. "Being grieved that they taught the people and preached through Jesus the resurrection from the dead." Acts 4:2. This scripture alone shows what hope they held up to the people; but let us notice others. "For thou shalt be recompensed at the resurrection of the just." Luke 14:14. They could not be recompensed before the resurrection of the just, because a future state is brought in by the resurrection.

"I will come again, and receive you to myself; that where I am, there ye may be also." John 14:3. He will receive us when he comes again to give us another and better life. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live" [at the resurrection]. "And whosoever liveth, [at the time of the resurrection], and believeth in me, shall never die." John 11:25, 26. This scripture promises a second and better life at the resurrection, and not before. "And this is the Father's will which hath sent me, that of all which he hath given me I should *lose nothing*, but should raise it up at the last day." John 6:39. According to this scripture, Jesus would lose those the Father hath given him, unless he should raise them up at the last day.

Paul speaking of the resurrection, says, "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19. No cunning false reasoning can evade this text. It can mean nothing else than that this life is all there is of man, unless he be raised from the dead. Again: "If after the manner of men I have fought with beasts at Ephesus, what advantage it me, if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. 15:32. Yes, if the dead rise not, let us eat and drink and enjoy ourselves as best we can, while we do live; for death will be the end of us. What profit was it to Paul to suffer such dangers, if death would end his existence forever? Nothing but the glamour of the imaginary immortal soul can shut out the true meaning of these and many other scriptures.

When God created Adam and Eve corporeal beings, and gave them access to the tree of life that their lives might be perpetuated, he showed his design. Has Satan defeated God's design, and changed man into an apparition? Sin has brought death unto man. Adam and Eve were condemned to die, and driven away from the tree of life on the very day that they sinned.

"For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. Christ will raise the wicked, also, from the dead. But when they shall have risen they will still be under condemnation of death, and must die "the second death." The Scriptures often treat the resurrection of the wicked as not worthy of the name of resurrection. Luke 20:36 and Phil. 3:11. The Greek prefix *ex*, meaning out from, is in some texts applied to the resurrection from the dead. O what a difference will then be made between the righteous and the wicked! Glorious thought, to be "equal unto the angels!" to be like our glorified Redeemer, and be eternally in his kingdom!

EPSILON.

"If ye love me, keep my commandments."

The "Days" of Romans 14.

"ONE man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it." Rom. 14: 5, 6.

These words are regarded by many as furnishing evidence that under the gospel the Sabbath is no longer of divine obligation; that there is now no difference in days, as the phrase "every day" must include the Sabbath.

1. It is well, in every case, that we look to the consequences following every decision we form. This proposition is eminently true in relation to the conclusions we arrive at, based on the statements made by Bible writers, and notably so in the ones contained in the quotation made above.

2. Rom. 5: 17-19 as certainly teaches universal or non-conditional salvation as Rom. 14: 5, 6 teaches non-Sabbath obligation. Both are absolutely non-Scriptural doctrines. If the first is an error, the second is also.

3. If Rom. 14: 5, 6 teaches that the Sabbath has lost its sacred character, and is a common day, then it has lost its place in the law; the law has suffered change or loss in one of its parts, which is plainly contrary to the Saviour's words in Matt. 5: 17-20. One jot or tittle was not to pass from the law till heaven and earth pass. Heaven and earth yet remain, therefore the law of which the Sabbath is a part, yet remains. The law mentioned here could not have been the ceremonial, as that passed away more than 1800 years ago.

4. If the construction in question be sound, then the apostle is arrayed against himself in Rom. 2: 25-27; 3: 19, 31. These passages prove the moral obligation of the law. The Sabbath is a component part of the law, therefore it is of present obligation.

5. The phrase "every day" includes the days of which the apostle speaks. These days are evidently *annual* and do not comprehend the weekly Sabbath. They are evidently the same as brought to view in Col. 2: 16, the holy days and sabbath-days, which were shadows of things to come. See Lev. 23: 37. These sabbaths and days were different from the Sabbath of the Lord. Verse 38. No one was to be judged in regard to these, but the law of which the Sabbath is a part will judge and find guilty. Rom. 3: 19; Jas. 2: 12; Jno. 12: 48. Jesus spoke the law in Matt. 5: 17-20. It was the ground of righteousness, without which no one can enter the kingdom. So the expression "every day" does not necessarily include the weekly Sabbath, any more than "every-day" clothes include the special suit one wears on Sabbath or on Sunday. When we say a man "works every day" we do not mean to include his weekly rest-day. "Every day" in Ex. 16: 4, 21 did not include the Sabbath. Verse 26. The people were to gather the manna every day, but on the Sabbath there was none. So "every day" in Rom. 14: 5 *may* not include the Sabbath, and *cannot* without doing destructive violence to the teachings of both Jesus and Paul.

6. The argument of *all days alike* is used mostly by those who believe in no Sabbath at all, and there is some consistency, at least, on the part of such persons, but there is none at all on the part of those who believe in what they call the "Christian Sabbath." If the first day of the week has been set apart for rest and worship, and has had divine honors conferred upon it, as this class of individuals positively insist, then this day is of a different character from all others, and all this talk about being fully persuaded in our own mind which day we shall keep is sheer nonsense, and is simply a shift to evade the claims of the Sabbath, a flimsy excuse to avoid duty.

7. Finally, to sum up, the "days" of Rom. 14: 5, 6 are the every day of a particular class of

days, viz., the annual feasts and sabbath-days of the typical system. Lev. 23. These were to cease, Hos. 2: 11, and did cease at the cross. Col. 2: 14-17. The weekly Sabbath cannot be among them, because it was not a shadow but a memorial, pointing back and not forward, and because the law of which the Sabbath is a part is yet of obligation. N. J. BOWERS.

Evil Not a Qualification for Good.

WHEN the apostle Paul returned from Damascus to Jerusalem, he was very anxious to preach the gospel upon the very ground where he had formerly persecuted the followers of Christ. He no doubt felt that it was due to the cause he had so bitterly opposed, to the Master he had so flagrantly dishonored, and to the people he had so cruelly persecuted, that he should bear the cross, acknowledge his error, and as far as possible counteract his former influence by laboring to build up that which he had endeavored to pull down. He seems also to have had the impression that his former course and position would add to his influence amongst the people when he should appear as an advocate of the way he had so fiercely denounced.

But the Lord regarded the matter in a different light. He cautioned the apostle, "Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me." Paul was disposed to argue the case, and presented the fact that they knew how he had imprisoned believers and beat them in the synagogues, and the part he had acted in the death of Stephen. But an all-wise God did not recognize this as a qualification for the ministry. This was the very reason that the Jews would not hear his testimony—they regarded him as a traitor. And the sequel proved that, to the end of his career, even the *Christian* Jews entertained strong prejudice against him.

It is not uncommon in modern times for "reformed" culprits or drunkards to be pressed to the front, or themselves seek prominence because of their former wickedness. To reform is commendable, and a self-sacrificing labor in behalf of right is fitting for any one who has been addicted to vice of whatever character; but to suppose that they are better fitted for usefulness, or better calculated to have a good influence in the world, is a great mistake. A career of viciousness can in no way qualify a man for good works or good influence. Wicked men have reformed and led lives of usefulness, but they have all experienced the fact that their former wrong-doing was a bar to their peace and a detriment to their success. Every one of them have realized that lives of uprightness would have been far preferable in the way of preparation for useful labor.

There have been instances of so-called "reformed" individuals being thrust upon the public for speculative purposes, who would "draw" large audiences and pass for successful reformers; but they have generally left behind but little evidence of good results. In such cases a maudlin sympathy has been aroused by advertising, and the people have supposed that they were encouraging reform by listening to the details of infamous lives; while the multitudes gathered out of curiosity would be hailed as a token of success on the part of the hero of the hour. But it is a false notion of encouragement to a life of rectitude, when the wicked experiences of the "reformed" are made the object of popular recognition and applause.

A few years ago a "reformed" circus manager imposed upon the good people of California as a temperance lecturer, and regaled many audiences with stories of his brutality when under the influence of alcohol. These were his only qualifications, yet he succeeded in getting a license to preach. But his career was short; he proved a defaulter with funds collected ostensibly for benevolent purposes, and finally went back to the circus. It is doubtful if, with

all his sensational demonstrations, a single trace of good accomplished by him can be found.

Another case was that of a "reformed convict" who was "encouraged" to make a lecturing tour of the State. The inducement offered to the public was that he *had been an inmate of fifteen prisons*, and his "lecture" was comprised of the particulars of his evil deeds. As might have been expected, his "reformation" soon ended; but there were many people who thought that he might be the means of doing much good, on account of his practical knowledge of evil.

These cases are not cited as being at all similar to that of Paul. But when men send out reformers whose qualifications are largely based upon past wickedness, they invariably cite the case of Paul as a precedent. This is a mistake, and is not only an insult to the wisdom of God, but a positive injury to the cause of reform. The great apostle's wrong-doing was not through wantonness, but through ignorance. His cruelty was actuated by a zeal for what he supposed to be the honor of God. He had been devoutly religious and exceedingly earnest, and could not have been induced to pursue the course he did if he had not thought it was pleasing to God. It was for these traits that God denominated him a "chosen vessel."

When, in after years, Paul made selection of fellow-workers, we do not read that he chose those who had been notoriously wicked. The case of Timothy is in point. He was "well reported of by the brethren, was possessed of unfeigned faith," and had been taught the Scriptures from his youth by his grandmother and mother. It matters not how thorough may be the change of heart in a wicked man, the results of a vicious course will follow him to his grave. It will be a blur upon his capabilities and a drag upon his efforts. No matter how faithful his labors, they would have been better without the taint of "wicked lewdness." One does not need indulgence in sin to realize its horror. It shows for itself. No teacher was ever so successful as the sinless One. W. N. GLENN.

WE took up a "great" morning paper and found a report of a large and powerful meeting held the night before. It was disposed of in five lines, full of blunders. But a row in a slum found a graphic reporter who rejoiced in half a column of unstinted rhetoric. Is it conceivable that persons who have intelligence enough to read newspapers care for the reports of every drunken fight that happens in the lowest parts of the earth? We would not be swift to find fault, and certainly we would not be unjust or censorious; but we are anxious to know if it is not possible to raise the standard—the moral standard of journalism? When we reflect on the mighty possibilities of usefulness in newspapers, read as they are with avidity by millions of people, and when we bear in mind that morals and manners are immensely affected for good or evil by this almost omnipotent agency, we are constrained to ask the attention of those who control it, to their high responsibilities. We know just where the trouble is, and how easy it is to say, "Must give the news, and make the paper bright, lively, racy, popular." Yes, make it all that, but make it clean also. Let it be wholesome, pure, elevating. Let us have done with the old devil's plea that "we must give what the people want; if one paper does not serve up the scandal, they will get one that does." Thus bad men justify themselves in a thousand things that are wrong. If the people like the evil, let us not pander to their depraved appetites. If others will, let us leave them the profit of it, and they will get their reward.—*Observer*.

READING the Bible, praying, going to church, and giving money to the poor, are all good things, if we have love also; otherwise they are worth nothing. "Love is the fulfilling of the law."

Their Testimony Does Not Agree.

If the Sunday could be sustained by the Bible, its advocates would be able to agree upon a line of argument in its favor, as do the advocates of the Sabbath of the Lord. These, having the express precept of Jehovah in favor of the seventh day, and the concurrent testimony of the whole Bible in harmony with the words spoken by the Lord himself, have no difficulty in being of one accord, of one mind, and all speaking the same thing, being perfectly joined together in the same mind and in the same judgment. Phil. 2:2; 1 Cor. 1:10. But how different with Sunday-keepers. Having no Scripture to lean upon, depending on tradition and "the Fathers," who, as Dr. Clark said, "blow hot and cold," they are constantly contradicting each other, and a good defense of the Sabbath might be maintained by reproducing the "arguments" of the various phases of the advocacy of "the venerable day of the sun." We have before us a pamphlet of over fifty pages, aimed at the Seventh-day Adventists, in which are given the following reasons for our success. We commend these words to all who think they can keep Sunday in obedience to the fourth commandment. ED. SIGNS.

Another cause of success with these people is the false notions that prevail in most communities about the perpetuity of the fourth commandment of the decalogue. Nearly all of the Protestant sects in this country appeal to this commandment as authority for keeping the first day of the week. Many of these sects feel that it is next to sacrilege to call the first day of the week by any name except that of Sabbath. This appealing to the fourth commandment and this calling of the first day of the week the Sabbath is a matter of astonishment. Any one who will take the trouble to make an examination will find: (1) That in the New Testament the name Sabbath is never applied to the first day of the week; (2) That the fourth commandment is never appealed to as authority for keeping this day till after the days of Constantine, that is, not before the middle of the fourth century; and (3) That the prevailing custom of calling this day the Sabbath did not take its rise till near the end of the sixteenth century. In proof of these statements I refer, to the New Testament in proof of the first, to "Smith's Bible Dictionary" in proof of the second, and to church histories generally, and to Alvan Lamson's "Church of the First Three Centuries," page 379, in particular, in proof of the third.

In view of these incontestable facts how Protestant ministers of intelligence can persist in quoting, "Remember the Sabbath day to keep it holy," when they mean the Lord's day, or the first day in the week, is what astonishes me. If the Saviour, and the apostles, and the primitive church, for more than three hundred years never referred to the fourth commandment as authority for observing the first day of the week, what right have we to do so? Are we wiser than they? This false position furnishes ground ready for the seed of the seventh-day advocates. They can approach the people in this wise: "You see we all believe that the entire decalogue is in force, and of course the fourth commandment is binding upon us. But we must bear in mind that 'Remember the Sabbath day to keep it holy,' is not all of the commandment, for 'the seventh day is the Sabbath of the Lord thy God,' is equally a part of it. How can we claim that one part of it is binding, and not all of it?" Some one may answer that the day is changed. But these seventh-day people will quickly reply, "Where is the chapter and verse in the teaching of Christ or his apostles that authorizes us to read 'the first day is the Sabbath of the Lord!'" Then if the practice of the early church is referred to, the result is the same. Smith's Bible Dictionary sums up the re-

sults of his investigations as to the custom of the early church for three hundred years, in these weighty words: "Finally, whatever analogy may be supposed to exist between the Lord's day and the Sabbath, in no passage that has come down to us is the fourth commandment appealed to as the ground of the obligation to observe the Lord's day."

The advocates for the observance of the Sabbath take advantage of this false position on the binding force of the fourth commandment and easily carry some good, conscientious people with them. They are not to blame for what they do. The blame rests with those who, contrary to the teaching of Christ and his apostles, and the primitive church for more than three hundred years, quote the fourth commandment as authority for observing the Lord's day, and who also, contrary to the custom of the church for sixteen hundred years, call the first day of the week the Sabbath.

Light from the Sanctuary.

ONE distinguishing doctrine of S. D. Adventists is that of the sanctuary and its cleansing. Though it is clearly taught in the Scriptures, yet no other people teach it. The typical nature of the sanctuary of the "first covenant" is clearly shown in the letter to the Hebrews, and the priesthood of Christ and the sanctuary of the new covenant are shown to be the antitype of the earthly sanctuary and priesthood, so that by a reference to the arrangement and cleansing of that sanctuary, we have the true light on the ministration of our High Priest and the cleansing of the sanctuary of the second covenant at the end of the 2,300 days. The disappointment at the end of those days in 1844, led to the examination of the subject of the sanctuary of which Christ is the minister, which must be the one to be cleansed in the close of this dispensation; and as light on the sanctuary was obtained, light from the sanctuary was also received. In the earthly sanctuary, the law of God, the ten commandments written by the finger of God on tables of stone, and enshrined in the ark of the covenant, was placed in the inner sanctuary, the holy of holies—that law which is now held by the many to be changed or abrogated. But that sanctuary was typical of the true (Heb. 8:1-5); and if the 2,300 days have expired, the time has come for the closing work in the latter to be performed by Christ, the High Priest, the work of removing the sins of his people from the sanctuary, which is called its cleansing. And if the days are ended, and consequently prophetic time is "no longer" (Rev. 10:6, 7), the seventh angel must commence his sounding; for it is in the days of his voice, "when he shall BEGIN TO SOUND," that this closing work, which is the finishing of the "mystery of God," should be accomplished. Accordingly we read, "And the seventh angel sounded And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:15-19. It was at the end of the 2,300 days in 1844 that the inner apartment of the temple was opened for the cleansing of the sanctuary—the closing work of our great High Priest—and as the result of the inquiry after the cause of the great disappointment of those who then expected the second advent of Christ, "there was seen in his temple the ark of his testament." Here was indubitable proof of the perpetuity of the entire code of ten commandments, down to the sounding of the seventh trumpet at the close of the dispensation. And from the holy of holies, where the ark was seen, the third angel takes his credentials and goes forth to preach "the commandments of God and the faith of Jesus." The commandments are to be kept; they are to be restored to the true Israel of God, while Christ is before the mercy-seat, the covering of the ark, to make reconciliation for his people and blot out their transgressions of that holy law. And thus the mystery

of the gospel of God is to be finished by the last work of our High Priest in Heaven and the last message of the gospel on earth. A flood of light pours forth from the sanctuary.

We believe in God. We believe in his "sure word of prophecy," and in his providence in its fulfillment. Since 1844 the light from the sanctuary on the perpetuity of the moral law came to me before I ever heard of a Seventh-day Adventist. I was taught the true Sabbath from my infancy, and never kept any other. And knowing that in this we were in advance of first-day keepers, I did not take that interest in the early advent movement, originating as it did with those who were the transgressors of this holy law, as I otherwise should. Consequently I was not disappointed at their disappointment. I expected it, though blind and ignorant as to the truth in the matter. But after those days, as I was reading this chapter in my family, I remarked that there was an evidence of the perpetuity of the ten commandments that I never noticed before. In all my association with S. D. Baptists, hearing preaching and reading their publications, I do not remember of ever meeting with this argument, clear and unanswerable as it is. It might have been used without professing faith in the advent at hand; but it was reserved to the time of the sounding of the seventh trumpet, to be brought out in fulfilling the prediction: "And the seventh angel sounded, and the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." And now my former brethren cannot use this powerful argument in favor of the Bible Sabbath without incurring the risk of being called Adventists. But they are welcome to the use of it; and it is one of the clearest and most conclusive and unanswerable arguments that can be adduced.

Light from the sanctuary—from the place where God sits enthroned between the cherubim, above the mercy-seat, beneath which is the holy law—the fundamental principles of his government. "Justice and judgment are the habitation [foundation] of his throne." Ps. 89:14. This is the true source of light. "God is light, and in him is no darkness at all." 1 John. 1:5.

R. F. COTTRELL.

Black Shepherds.

A CURIOUS transaction recently occupied the attention of the Convocation at Canterbury. The Lower House presented a "gravamen," and a most serious one, to the Upper. A clergyman was recently convicted of bigamy. He was guilty even of worse crimes. The judge, who passed sentence of penal servitude, had taken the opportunity of animadverting severely on the weakness of ecclesiastical discipline. Only in the clerical profession could a criminal, when released, resume his profession, and find employment in district after district. In the army, the law, in medical practice, the profession can expel members who have disgraced it, but it is only now that the Church of England is even seeking permission to act thus in relation to disgraced ministers. The Bishop of Exeter rightly declared it to be monstrous that a man who had committed a gross crime should retain his orders.

An old minister had advised the people of a certain neighborhood in Wales to hold "cottage prayer-meetings," taking the houses in regular order up the mountain-side. One day a poor woman went to a store and asked for two penny candles. The store-keeper said to her, "Why, Nancy, what do you want with penny candles? Is not the rush-light good enough for you?" Her answer was, "Oh, yes, rush-light is good enough for me, but the prayer-meeting will soon be coming to my house, and I want to give the Lord Jesus Christ a good welcome." Is there not a lesson here for each Christian?—*Sel.*

The Half, or the Whole?

AMONG my half-dozen favorite characters in the Old Testament is Caleb, the grand old Puritan of the Hebrew commonwealth. Noah and Lot fell into sensualities; Moses lost his temper sometimes, and David came very near losing his soul. But the splendid eulogy of Caleb is repeated three times—"He hath followed me faithfully," "he followed me wholly," and "he hath followed me wholly." While the murderers and the cowards perished in the desert, steady and loyal old Caleb lived to reach Canaan, and became the possessor of the verdant acres around Hebron. After the long wars were over, he tasted of the grapes of victory.

Caleb is a type of the out-and-out Christian. Periodical piety is plenty and cheap. A sensational announcement of some novelty, or "extra attraction," calls such spasmodic professors out in swarms; but when the sensation is over, they subside. Such sheet lightning never strikes; such vapors bring no rains. What the churches of Christ need to give them vigor and solid success is not bustle, but business; not parade and pious puffery, but steady patience, prayer, and persevering work. The tendency to transient "spurts" of enthusiasm is a weakness of the American character, and it is painfully apparent often in our moral and religious enterprises. We need more thorough-going service of Christ—that never surrenders or sleeps on its arms. We want the full following of Jesus, with the whole heart and for the whole campaign. Christ inaugurated his church on the principle of entire consecration. "He that is not with me is against me." Over the doorway of admission to the kingdom he inscribed—"Whosoever will follow me, let him leave all!" It was out-and-out discipleship or nothing. "Sell all that thou hast and come and follow me," frightened the poor rich young ruler back to his farm and to his fate. Jesus allowed no compromise. He sifted his followers by severe tests, and out of the whole number there remained about one hundred and twenty of the Caleb stamp, who went up into the upper room and organized Christianity.

To become an out-and-out Christian, requires a thorough regenerating work of the Holy Spirit. We must not only work with the Spirit but let the Spirit work in us. Half-way converts make half-way Christians. Too many professors hang their boughs over on the church side of the wall, but their roots are on the world's side. Such yield nothing but leaves. Unless conversion be radical and thorough, unless the surrender of the soul to the Saviour be unconditional and uncompromising, there will be half-heartedness and halting to the last. It takes a great many of such half-Christians to make a single whole Christian. Caleb followed his God wholly, because "he had another spirit within him." He loved his God with all his heart and all his mind and might.

There is a prodigious power in this single-eyed love of Jesus. A man of very moderate talents soon becomes a leader in every good work when Christ gets complete hold upon him. In calling over the roll of my church I can point to more than one plain, modest, unselfish Christian who has attained to a great propelling power simply from the *momentum* of his piety. He follows the Master in such projective and whole-souled fashion that he moves others by his sheer momentum. Brain power and purse power have their place, but *heart power* reaches God through prayer, and reaches men through sympathy, and outweighs all the rest.

The first requisite for the pulpit, for the Sunday-school teacher, for the leadership in any good work, is thorough-going godliness. When a certain young minister was lauded for his brilliant eloquence, etc., a thoughtful lady asked very significantly, "Is he Christ's man?" If not, all else was a sounding cymbal. Thorough-

going piety never whimpers, "I pray thee, have me excused;" never commutes with the Master for half-fare; never puts off God with half a Sabbath; never interprets the Bible in the loose latitudinarian sense; and on all doubtful questions gives conscience the casting vote. This sort of Christian can stand both pressure and pinch; he "loves duty, even in all the wholesome severities of it." There are quite too many imitators of Peter Pindar's pilgrim, who, having been commanded to make a long journey with peas in his shoes, took the sly precaution to *boil* his peas before he started. These self-indulgers are very willing to go heavenward provided they can have a cushioned seat in the parlor car. Their attendance upon God's house often depends upon the state of the barometer, and upon the two vital questions, "Who is to preach?" and "How is the music?" Caleb's little finger outweighs a regiment of them.

The best Christians are those who are as good in ordinary times as they are in the warm, stimulating atmosphere of a revival. It is easy to catch fire and sparkle then; wet wood will burn in a great bonfire. It was easy for Caleb to exercise faith when he was feasting on the vineyards and ripe fruits of Canaan; but to keep his faith alive amid an army of mutineers, and through forty years of desert marches, demanded both pluck and principle. Half a heart would soon have made him a whole coward.

Revivals are precious blessings; God send us more of them! But they also exhibit in a sad light the indolence and worldliness of those church members who never lift an ounce at any other time. Revivals fill up a church; but ordinary seasons sift them. We pastors find out who are our Calebs in the seasons of dryness and drouth; they are the men and women who keep up a strong and steady pull in all weathers, without any need of a bribe or the stimulus of an excitement. Their lamps never go out; their salt never loses its savor.

To which of these classes belongest thou, my friend? Does Christ own but half of thee? Then look out lest Satan does not get all of thee. A whole heart for Jesus here, will ensure a whole Heaven with him hereafter.—*Rev. T. L. Cuyler.*

"Nothing Wavering."

EARLY in our Saviour's ministry occurred a marked instance of perfect faith in making request of the Lord of Mercy. It was just after the delivery of the Sermon on the Mount, and as he reached Capernaum. There was residing in that city a centurion—a Roman army officer, answering nearly to a captain in a modern army. He, like Cornelius, of whom we read in the book of Acts, had been deeply impressed by the superiority of the Jewish religion, as consisting of the worship of one God without the use of images. He seems to have become a believer in Judaism, and an admirer of the moral superiority of the nation which the Roman army had conquered. Being a man of wealth, he built their synagogue at his own expense—possibly the very one whose ornate remains have lately been discovered at Tell Hum, which many suppose to be the site of ancient Capernaum. At this time he had a servant, to whom he was much attached, lying at the point of death with the palsy. Hearing of the coming of the wonderful Teacher and Miracle-worker, this Roman, who had been brought up an idolater, sent the Jewish elders of the city to Jesus, to intercede in his behalf, and to pray that he would exert his power and heal his servant. He had such humility that he felt unworthy to go in person. Luke 7: 1-10. As Jesus was approaching the house, the centurion sent other friends, to say that it was not necessary for the Master to come in, nor was he himself worthy of the honor of receiving him under his roof. It would be quite sufficient for Jesus to speak the word of power, where he

was, and the servant should be healed; as when he bade one of his own soldiers go or come, and was instantly obeyed. This was a faith quite unparalleled by anything which Jesus had before met. It was faith, moreover, on the part of a Gentile; so that Jesus exclaimed, "I have not found so great faith, no, not in Israel." He then announced that this man was but the representative of a great multitude beyond the boundaries of Judaism, who should enter the kingdom; and he said: "Go thy way, and as thou hast believed, so be it done unto thee." And at the same moment the servant was healed.

Such was (and still is) the power of combined faith and humility. The instance is specially instructive, as showing the quick response which God makes to the soul's perfect trust in his love, and as proving that true humility, instead of discouraging a believing applicant, leads to a complete reliance on divine grace and the use of appropriate intercession. As the centurion, with a sense of personal unworthiness, used the advocacy of the Jewish elders, so we, with a far greater certainty, may, in our appeals to God, use the advocacy of the Son of God himself.—*Prayer and Its Remarkable Answers.*

Prophesying Smooth Things.

THERE is a temptation which besets both pulpit and pen and tongue to "prophesy smooth things" and shirk unpopular truths. Paul did not make himself popular on that corn ship by predicting storm and opposing a venture before a treacherous south wind. Yet before the gale was over he was the most trusted and respected man on board. There is a theology of south wind and smooth sea that is becoming very current, and it "takes" prodigiously in these days. It suits human nature exceedingly. It sets a low estimate on the exceeding sinfulness of sin and its desert of retribution. It treats very gingerly the primitive justice of God. It hoists no storm signal in the direction whither so many souls are leading; it practically ignores hell! Even if the voyage here be with some "loss of lading" it holds out the hope of a possible second probation in the unseen world. However seductive or popular this un-Pauline theology may be, I do not discover it on God's charts, or in his weather-tables. If I deceive a soul with any such delusions, may not God hold me to a fearful account? Love demands fidelity. However smooth the sea, and however fair the wind before any and every soul yet out of Christ, let such be lovingly warned that the voyage will be with terrible loss, both to lading and to life. In the penitent acceptance of Jesus Christ is the only absolute, complete, perfect, and everlasting salvation. Run no risks when your soul is at stake.—*Sel.*

Beginning Life.

CONVERSION is the beginning, under inspiration's teaching, of the voluntary reconstruction of one's life. It is the beginning of the work of rebuilding character and conduct, on the basis of love. It is the beginning. It is no more than the beginning. Of course all the morality counts. All that he has received from the morality of reflex Christianity; all that comes down to him through the hereditary influences of his foregoers, parents, and ancestors—all that counts; that is to say, he begins on a higher level, higher and higher. But in every individual instance the love of God is the supreme motive of life; the love of our fellow-men, that is the foundation, and a man that has been living on any other foundation than that, when he is converted, comes back to that as the rule and law of his life. He is a beginner, or, as newspapers often say, "a new beginner;" as if there could be an old beginner; as if beginning was not new always.—*Sel.*

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 June.—The Heavenly Sanctuary.

1. Why were the offerings of the earthly sanctuary made? Heb. 9:6.
2. But did these ceremonies actually remove sins? Heb. 10:1-4.
3. What did the service of those priests signify? Heb. 8:5.
4. What does Paul call the earthly sanctuary? Heb. 9:8, 9.
5. Of what was it a figure, or pattern? Heb. 9:23.
6. Is there, then, a real sanctuary in heaven? Heb. 8:1, 2.
7. Does the heavenly sanctuary contain two holy places? Heb. 9:24.
8. What office does Christ hold in Heaven? Heb. 8:1, 2.
9. Where does he sit during his ministration as high priest? Heb. 8:1; 10:12; Rev. 3:21.
10. In the earthly sanctuary, where were the altar of incense and the golden candlestick placed?
11. Where did John see the throne of God? Rev. 4:5; 8:3.
12. In which apartment, then, did Christ begin his priestly work?
13. Who did the prophet see about the throne? Rev. 4:4.
14. What was the office of these four-and-twenty elders? Rev. 5:8-10.
15. Where did these four-and-twenty priests come from? Rev. 5:9.
16. When could these priests have been redeemed from the earth? Matt. 27:51-53; Eph. 4:8.
17. How many orders of assistant priests (the sons of Aaron) were there in the old dispensation? *Ans.*—Twenty-four. See 1 Chron. 24:2-5.
18. How many assistant priests does our Lord have in the heavenly sanctuary? *Ans.*—Twenty-four. See again Rev. 5:8-10.

NOTES ON LESSON ONE.

The offerings in the earthly sanctuary could not remove sin; but in making them the priests performed service to God, in that these acts showed their faith in another and better ministration to be performed by our Lord himself in a "greater and more perfect tabernacle." Heb. 9:11. The work daily performed in the earthly sanctuary was, then, only a figure of that to be undertaken in the heavenly sanctuary. That the earthly sanctuary was a true type or pattern of the heavenly, is shown from the fact that, in the view given John the Revelator, of the work of Christ, in Heaven, he describes the seven golden candlesticks, and the altar of incense, and locates them near the throne of God. See Rev. 1:12, 13; 4:5; 8:3. More than this he sees four-and-twenty assistant priests at the throne who offer the prayers (sacrifices) of saints. These had been redeemed from the earth for this very purpose as we learn from Matt. 27:51-53; Eph. 4:8.

Second Sabbath in June.—The Service of the Heavenly Sanctuary.

1. What service did the high priest perform once each year in the earthly sanctuary? Heb. 9:7.
2. Where was that service performed?
3. What were the closing acts of that yearly service?
4. What were the people required to do on the day of atonement? Num. 29:7-11.
5. Were any offerings made on that day besides the atonement offering? Verse 11.
6. Is the heavenly sanctuary to be cleansed? Heb. 9:22, 23.
7. From what was the earthly sanctuary cleansed? Lev. 16:30, 33.
8. From what is the heavenly sanctuary to be cleansed? Heb. 9:26.
9. How did the sins of Israel get into the sanctuary? Lev. 4:13-18; 10:17, 18.
10. How do our sins get into the heavenly sanctuary? *Ans.*—Through our great sin-offering, the Lord Jesus Christ. See 1 Pet. 2:2.
11. Where are our sins recorded? Rev. 20:12.
12. How do we receive forgiveness for our sins? Col. 1:14.

13. When are our sins forgiven? 1 John 1:9.
14. How is it shown that our sins are not blotted out when they are forgiven? Matt. 18:23-35.
15. How did ancient Israel receive, in figure, the forgiveness of their sins? Num. 15:24-26.
16. Were these sins remembered in the round of yearly service? Heb. 10:3; Lev. 16:29, 30.
17. What was this removal of sins called? *Ans.*—Cleansing the sanctuary. Lev. 16:19.
18. In the cleansing of the heavenly sanctuary, what will be done with the sins recorded there? Acts. 3:19.

NOTES ON LESSON TWO.

The typical day of atonement occurred once each year, namely, on the tenth day of the seventh month. All the sins of Israel that had been confessed and forgiven during the year, had been conveyed, in figure, through the offerings into the sanctuary. On the day of atonement the sanctuary was cleansed of sins by offering a special sacrifice, which was typical of our Lord's work in his heavenly ministration.

Third Sabbath in June.—An Investigative Judgment.

1. In the earthly sanctuary, where was the atonement made? Lev. 16:2, 17.
2. From what were the sins removed?
3. Whose sins were removed from the sanctuary?
4. Then how many of the people received that typical atonement?
5. How was the atonement made in the earthly sanctuary? *Ans.*—By presenting before the symbol of God's presence the blood of the sin-offering.
6. How must the atonement be made in the heavenly sanctuary? *Ans.*—By Christ presenting his own blood before the Father.
7. How were sins removed from the earthly sanctuary? *Ans.*—They were put upon the head of the scapegoat, and carried by him into the wilderness.
8. How will our sins be removed from the heavenly sanctuary? *Ans.*—They will be blotted from the books, and laid upon Satan, the real scape-goat.
9. In his heavenly work, how many names does Christ present before the Father? Matt. 10:32.
10. Whose names will be retained in the book of life? Rev. 3:5.
11. What will be done for those whose names are thus retained? Acts 3:19.
12. Can those records be blotted out before they have served their purpose in the Judgment? Rev. 20:12.
13. When sins are blotted out by the decisions of the Judgment, to what will this be equivalent? Heb. 9:23.
14. Who first came up in the resurrection? 1 Thess. 4:16.
15. Why are they thus separated from the wicked? Luke 20:35, 36.
16. What may we call the work by which men are accounted worthy to have part in the first resurrection? *Ans.*—The investigative Judgment.
17. What is Christ's work of destroying the wicked called? *Ans.*—The executive Judgment. John 5:26, 27; Jude 14, 15.
18. When was the cleansing of the heavenly sanctuary to begin? Dan. 8:14.

NOTES ON LESSON THREE.

In the earthly sanctuary the atonement was made by the high priest in the inner apartment, before the ark and the mercy seat. This consisted of taking the sins which had been conveyed into the sanctuary during the year, by the victims offered, and bearing them before the Lord, at the same time the blood of the sin-offering was presented. The high priest then brought them out, and laid them on the head of the scape-goat, who bore them away to an uninhabited land. Spencer, after the oldest opinion of the Hebrews and Christians, thinks the original word for scape-goat, "Azazel," means the angel (strong one) who revolted. Satan is here unmistakably pointed out. Notice that the scape-goat does not take these sins until after the cleansing of the sanctuary of them. The high priest puts the sins on the scape-goat as the last act of the typical day of atonement. In the real atonement, in which Christ is our High priest, he will, after bearing our sins in before the Father, and there making an atonement for them, lay them on the head of the one who originated them. As the real scape-goat, Satan will bear the sins thus laid on him in the lake of fire.

It will be noticed, however, that in the typical service, only those sins were borne in to the most holy place by the high priest and atoned for, that had been previously carried in to the sanctuary through

victims offered by those who had sinned. If any one did not confess his sins and have them conveyed into the sanctuary, they were not atoned for; but he bore them himself, and must therefore suffer death. If he offered a substitute, according to the requirement, then at the day of atonement the record of his sins was wiped out by the service of the high priest, and by the scape-goat carrying them away. If he did not bring his offering he received no atonement for his sins, but bore them himself, and suffered the consequences. The yearly day of atonement was, therefore, to the children of Israel a work of judgment, in which they were either freed from their sins, or made to suffer for them.

Fourth Sabbath in June.—The Great Prophetic Period.

1. Who is our High priest in the heavenly sanctuary? Heb. 8:1, 2.
2. In which apartment of the earthly sanctuary was the atonement performed? Lev. 16:2, 17.
3. When did John see the inner apartment of the heavenly sanctuary opened? Rev. 11:18, 19.
4. When was the cleansing of the heavenly sanctuary to begin? Dan. 8:14, 17.
5. How many symbols are presented in the eighth chapter of Daniel?
6. Who was commanded to make the vision known to Daniel? Verse 16.
7. How many of the symbols did the angel explain?
8. What did he tell Daniel about the 2,300 days? Verse 26.
9. Before the angel explained this vision further, what befell Daniel? Verse 27.
10. When the prophet recovered from his sickness, what did he say of the matter?
11. How did Daniel try to learn what the vision meant? Dan. 9:3, 17.
12. When Gabriel again appeared to the prophet, for what purpose did he say he had come? Dan. 9:21, 22.
13. When was the angel commanded to return to Daniel? Verse 23, first part.
14. What did he then tell Daniel to do? Verse 23, last part.
15. What vision must this have been?
16. What part of the vision did Gabriel then introduce? Verse 24.
17. What part of the vision had been, to that time, left unexplained? Dan. 8:14.
18. How much literal time is brought to view by the seventy weeks? Eze. 4:3, 5, 6. It is well understood that a symbolic day represents a literal year.
19. How many important events were to transpire in this allotted time? Dan. 9:24.

NOTES ON LESSON FOUR.

"TO FINISH THE TRANSGRESSION."—The Jews were to fill up the measure of their iniquity by rejecting and crucifying the Messiah; they would then no longer be his peculiar people, or host. Read Matt. 21:38-43; 23:32-38; 27:25.

"MAKING AN END OF SIN."—This probably means to make an end of sin-offerings, which were to be abolished by the death of Christ. See Dan. 9:27 (cause the sacrifice and oblation to cease); read also Heb. 9:10. The sacrifice of Christ, in making an end of sin-offering, would also make reconciliation for iniquity, since it would satisfy the demands of the broken law, for all who would seek pardon through it.

"EVERLASTING RIGHTEOUSNESS."—This must mean the righteousness of Christ,—that righteousness by which he was enabled to make an atonement for sin, and which, through faith, may be imputed to the penitent believer.

"TO SEAL UP THE VISION."—To seal sometimes means to fulfill; to establish. See Webster. During the seventy weeks a part of the vision was exactly fulfilled, and this establishes and makes sure the fulfillment of the whole.

"TO ANNOINT THE MOST HOLY."—This is supposed to refer to the anointing of the heavenly sanctuary, preparatory to opening the services there.

"SUMMARY."—The angel assured Daniel that 490 years of the 2,300 should be given to the Jews; and that during that period they would fill up the measure of their iniquity; Christ would put an end to sin-offering by offering himself, thus making reconciliation for iniquity, and bringing in everlasting righteousness; the events of this period would so strikingly fulfill the first part of the prophecy as to make its complete fulfillment a certainty, and the

way would be prepared for Christ, the crucified, to enter upon his ministry in the heavenly sanctuary,—the true tabernacle, which the Lord pitched, and not man.

A Mistake to Exclude the Old Testament from the Sabbath-School.

It is my opinion that it would be a serious mistake to exclude the Old Testament from the Sabbath-school instruction, or to disparage it as a factor in that instruction. Because—

1. It is a part of the inspired word of God, which has not been abolished or superseded by the New Testament; and as such it is pronounced by the apostle "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Even its typical rites and institutions, which have ceased to be obligatory as outward forms, point as directly as ever to their great Antitype, and in their substantial meaning are of permanent force and value.

2. The New Testament is based upon the Old, and the knowledge of the latter is essential to a correct understanding of the former.

3. The elementary and preliminary character of the Old Testament adapts it in a remarkable degree for the instruction of the young, for whom its narratives have a special attraction, while its facts and institutions serve as object-lessons under proper teaching, and convey the truth more widely even than didactic statements.

The prevalent disposition to undervalue the Old Testament, and even to set aside its authority and historical character, will be best counteracted by its more diligent and thorough study. The truth of God and his revelation is one in all ages, and under both dispensations; his church is one; true religion is the same, and the method of salvation is the same. And it is very important that this unity should be perceived and the whole Bible be recognized as the standard of faith and the rule of duty.

Many prevalent errors and misconceptions are traceable to an undue neglect of the Old Testament. False views of the nature of salvation and an inadequate sense of man's absolute need of a divine Saviour and his absolute dependence on divine grace result from a failure to emphasize the fall of man and the consequent corruption of the race as set forth in the Old Testament. The mercy and love of God are set in a false light by him who fails to insist upon the law and justice of God dwelt upon in the Old Testament.—*W. H. Green, in the Old Testament Student.*

NONE of us can prevent the sun from shining, but all of us can prevent the sun from shining on us. The great orb of day still floods the earth with undimmed luster; but we can shut ourselves away from his beams in caves and holes of the earth. So we may shut ourselves away from the Sun of the soul who lighteth every man that cometh into the world. We cannot make God less loving, less merciful, less gracious than he is; but we can stand apart from that love, that mercy, that grace. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated [are separating] between you and your God, and your sins have hid his face from you, that he will not hear." Would you have the Sun shine on you? Tear down the wall and roof of separation which you have built between yourself and him.—*Sunday School Times.*

THERE is a great deal of wise suggestion for teachers in the following quotation: "I passed a florist so absorbed with his 'cuttings' that he did not hear my 'Good morning' till twice spoken. 'I beg your pardon sir,' said he, 'but you see one must put his whole mind on these young things, if he would have them do well, and I cannot bear that one should die on my hands, for I should almost feel as if I had murdered it by neglect. Young plants need a great deal more care than old ones that are used to storms and blight. There is no need to write out the thoughts which the words start in our minds.'"—*Westminster Teacher.*

REMEMBER ME.

[Commemorative of Sabbath, April 3, 1886.]

ASSEMBLED in an upper room
To celebrate the feast divine—
To show the Saviour's dying love,
By broken bread, and flowing wine;
Fit emblem of the precious blood
That flowed for us so full and free!
How matchless was the wondrous love
Displayed by Christ on Calvary!

We bow ourselves before his feet—
Those precious feet so bruised and torn—
By faith we see the bleeding hands,
The cruel nails, the piercing thorn;
By faith we hear his loving voice;
Come, my beloved—come and see—
Behold these tokens of my love!
I bore—I suffered all for thee!

Our hearts go forth in love to him,
In gratitude, in prayer and praise,—
In consecration deep and full
To love and serve him all our days.
What though our path be rough and steep,
With many a tangle, many a thorn;
We'll look to him, our pattern, friend,
Remembering all that he hath borne.

We pray that he will keep our feet
Still traveling in the narrow way;
Will give the strength and help we need,
Will grant his blessing day by day.
Dear Saviour, hear us, we are thine;
Purchased with thy most precious blood!
Present us, when thou shalt return,
Faultless before the Throne of God.

South Melbourne:

A. M.

Embezzlement of God's Funds.

STARTLING but true. Has God indeed made his children trustees, guardians, or stewards of funds, for which he will require a strict account? No denial of this will be made by any child of God who has even a limited knowledge of the Bible. But who can explain the deadly apathy and lack of realization that covers and hides this truth from the hearts of so great a proportion of the Christians of this day? Is it not the strategy of the devil, to keep this truth in the background of every Christian heart, and thus, not only to strangle if possible, the spiritual life itself, but to stay the progress of the cause of God in the world?

What is imperatively needed to-day in almost every agency that is used to save men and the world from sin and eternal death? Some one will answer, "More prayer." Yes, indeed; but the prayers of multitudes of professing Christians cannot "go up as a memorial before God," because the "alms" are absent. It is necessary to bear constantly in mind that God requires more than praying. The prophet Malachi declares to Israel, "Ye have wearied the Lord with words." Following closely these words come those more startling: "Ye have robbed me in tithes and offerings;" and it is particularly stated as the reason why they "were cursed with a curse."

It is very noticeable that the condition of "pouring out a blessing" is "bringing in the tithes and offerings," which was strictly the rendering back to God that which was his property. The promises then follow. Great numbers in the church of Christ, at this age, would doubtless plead ignorance and innocence of the crime of robbery of God's funds. A statute of our State requires the trustee of a savings bank to be present at the meeting of the Board, and on his absence twice consecutively, his trust is forfeited. He must know his responsibility, and discharge the duties of his position. Does not God require of his trustees time, thought, and study how best to use his funds for him?

Human justice looks with severity upon the misuse and perversion of trust funds. Can the Infinite Mind look upon the embezzlement of his trust funds with less abhorrence than men? The prophet Malachi has given the answer. Christ teaches the same principle, in the parable of the talents means anything. Paul devotes nearly a whole chapter to instructions concerning the right use of money. Is it not a startling fact that thousands upon thousands of professing Christians are going to the judgment of God under the charge of embezzlement of trust funds?—*M. D., in Watchman.*

Appropriating our Tithes.

"THE tithes is the Lord's." By paying it to the person appointed to receive it, we have done our duty. The responsibility for its proper use has passed from us to other hands. These are appointed agencies to appropriate the tithes.

But some claim the right to use their tithes as they see fit. In so doing it seems possible to make a little money go a great ways. I always found it difficult, when owing two debts of one dollar each, and having but one dollar to make that pay both debts.

But suppose I am a farmer, and have a hired man. He has been industrious and careful, and in the course of the season has really earned twenty dollars more than his wages. I might pay him that amount as a debt due; but I would like to have the praise of being liberal, and so I make him a present of a suit of clothes worth twenty dollars. Of course I secure his good will, and the praise of others; and it may benefit me when I wish to hire a man for another season. So I pay what I really owe, and besides this get the benefit of a good reputation.

But this is not all. I have tithes to pay; and I claim the right to appropriate them as I please. So I take twenty dollars of the Lord's money, and bestow it in charity on my hired man; for I think he needs it, and is really worthy of the charity. So now I have paid two debts of twenty dollars each with the twenty dollars, and got a reputation by the transaction worth more than twenty dollars. This is making a little money go a great way, and illustrates how self may deceive us when we appropriate means which belong to another.

R. F. C.

THERE were never so many and so strong attractions for the world as now; never so many hindrances to devotion; never so many temptations to sin. Think of the contrast between this age and that of the apostles. Then, a few articles of dress, the style of which never changed; a few household utensils of the rudest kind; a ride on horseback; a half dozen books; one church,—these are a sample of the simplicity of life in those times. But now look at the infinite variety in dress, furniture, carriages, books, periodicals, articles of food and drink, places of amusement, societies, arts, and sciences,—everything in every shape to attract and allure, tempt and confuse. Is not this what the Lord means when he says that "in the last days perilous times shall come"? 2 Tim. 3: 1. It is indeed a perilous time in which to live a sober, simple, godly life.—*Sel.*

MAN was not launched upon the sea of time without chart or compass to guide him across its trackless waste. The word of God supplies both, but it needs the Holy Spirit to give instruction how to use them. On that chart is shown the voyage of time that earth is making, and the several stations to be passed. There is also shown the port in prospect, and way-marks are set up by means of which we may know when the port is approached. Can one conceive of a more intensely thrilling and interesting study than this wonderful chart? Then let us study it with an earnest desire to be able to comprehend it, and to ascertain our whereabouts in the voyage.

"To have always a conscience void of offense toward God and toward men." A religion that is not good for seven days in the week, all the year round, is not worth much at any time. A great many people try to have a clear conscience while they are in sickness or other danger, or when they are at church and prayer-meeting, who are not so particular while in health and safety, and at active business. "Toward God and men." The two tables of duties cannot fairly be separated. No man truly loves God who fails to love his fellows. And he who refuses love to God has no love for man which is worth speaking of.—*H. Clay Trumbull.*

"It is better to trust in the Lord than to put confidence in man."

Bible Echo and Signs of the Times.

"What is truth?"

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The Council at Jerusalem.

Upon the reception of any new truth, the mind only gradually opens to the relation that belief sustains to the general system of truth as a whole. When the light first began to dawn upon Luther's mind, he had no idea that the reception of it would divorce him from the Roman Church; on the other hand he verily thought it would serve to strengthen his faith in that system, and unite him more closely to it. He had not yet been able to trace that gleam of light into the mazes of Roman tradition, and mark its revelations; his mind could not grasp all the truth at once. But the more he studied the simple truth he had found, the more he became convinced that it could not be amalgamated with those meaningless ceremonies that had formerly been to him the worship of God.

It was much the same with many of the teachers of the early church. While they saw enough to convince them that He who died on the cross was indeed the Messiah, yet they could not clearly see that his death was the limit of those ceremonies, in the observance of which they had been reared. Their case well illustrates how men in every age have adopted religious practices in which they could not discern any particular import. When the ceremony of circumcision was given to Abraham, it carried with it a signification. The apostle tells us that Abraham "received the sign of circumcision [as] a seal of the righteousness of the faith which he had," in the promise of God. Rom. 4: 1-12. And yet the apostle goes on to state in verse 13, that the promise was not to the seed of Abraham through the law, but through the righteousness of faith. As to who were to be reckoned the seed, is plainly stated by the apostle in Gal. 3: 15, 29, when he says that Christ, and those who belong to him are the seed of Abraham, and heirs of the promise.

Then circumcision was designed to show faith in the coming Messiah to whom the promise referred. Moreover it was practiced by those under the old covenant as a sign of the miraculous birth of that seed. When the Israelitish father cut away a portion of the flesh of his son, he virtually said, "I look for the seed of Abraham to be one, not begotten in the natural way, but to be as Isaac was, the seed of promise, and as Isaac was born under conditions that seemed utterly impossible, so I believe will be the birth of the promised seed." See Rom. 8: 5-9.

It would then naturally follow that, when the promised seed should appear, the ceremonies that had anticipated it would no longer be necessary. But as before stated, many in that day had evidently lost sight of the significance of those observances, and practised them, as many do now the present rites of the church—because their parents did so before them. With such people, and their name is legion, a new truth is received upon its own merits without perceiving its bearings upon points previously entertained. When therefore the immediate disciples of Christ first accepted him as the Son of God, some of them at least did not fully comprehend the fact that the typical and shadowy ceremonies had answered their design, and had given place to the memorial rites of the gospel that would point the believer back to the actual sufferings and death of the Saviour.

Assaying to keep up their old forms of worship, and blend them with the new, it was only natural that the Jewish converts, who were the first in the field, should try to enforce their old rites upon those who, from the Gentiles had accepted Christ. This was the condition

of affairs, as Paul and Barnabas found them in the church at Antioch. The story is told in few words. "And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." Acts 15: 1. Paul and his colleague disputed with them a long time on the point, but without the desired effect. It was, however decided to submit the question to a Council of the apostles and elders at Jerusalem. The question being introduced to that body, it was fully discussed, when Peter stood up, saying that in the call of the Gentiles, God had made no difference between them and the apostles themselves. Verses 6-11. After a testimony from Paul and Barnabas, James spoke, reiterating the sentiments of Peter, and then said: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God; but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." Verses 14-20.

The result of the conference was, as we learn from verse 22, and onward, that Paul and Barnabas were sent back to Antioch in company with two of the chief brethren, Judas and Silas, who were to bear letters from the Council to the church at Antioch. The communication stated that the apostles and elders having heard that certain had gone from Judea to the church of Antioch, and subverted them, by saying that they "must be circumcised, and keep the law; to whom we gave no such commandment." These letters also stated that the apostles, in harmony with the Holy Spirit, had thought it best to lay upon them no greater burden than some necessary things. The epistle then enumerates the points suggested in the speech of James at the Council. See verse 29.

This seems very plain; but some have evidently misapprehended the intent of that "decree" from the apostles and elders at Jerusalem. Because they find the apostles saying that they had given no commandment to be "circumcised and keep the law," it is positive proof to them that the moral law of ten commandments, which, by the way, was a separate and distinct code from the law of Moses, that enjoined circumcision, is forever abolished, and that its requirements are no longer in force. "Do you not see," they urge, "that verse 29 says the church would do well if its members only kept themselves from meats offered to idols, and from blood, and from things strangled, and from fornication"? The conclusion with this class of reasoners (?) is speedily reached. No one should be bound to observe anything but that which is enjoined in that decree.

But how inconsiderate such statements. Let us look at the matter candidly. Those letters said nothing against taking the name of God in vain. Can Christians, therefore, blaspheme the name of their Maker, and still be considered loyal to him? The decrees of that famous Council said nothing against killing, stealing, or lying. Shall we therefore conclude that Christians are under no obligation to observe those commands? To but ask these questions refutes such ideas at once. But those requirements were and still are a part of the law of God, and if they are still obligatory upon us, as all must admit, then it is readily shown that God's law of ten commandments was not included in that expression "law of Moses." Acts 15: 5.

We are more certain of this because of statements made in other places by the same apostles who helped compose that Jerusalem Council. In his letter to the Romans, Paul says that God will have no respect of persons, but will render to both Jew and Gentile alike for their evil deeds. As a reason for this statement he says: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Chap. 2: 6-12. It is plain from this that when the Judgment of the great day shall sit, the law under which the Jews lived, and which they violated, will be

present to condemn their evil deeds. More than this, there will not be at that time any respect of persons with Him who sits as Judge. If one who was a Jew, shall be condemned for a violation of God's precepts, a Gentile who had committed the same offense, cannot hope to escape.

Again in Rom. 3: 18, the apostle says: "Now we know that *what things soever* the law saith, it saith to them who are under the law; that *every mouth* may be stopped, and *all the world* may become guilty before God." The whole world will face God's law in the day of Judgment. It has been given to man that by it he may have a knowledge of his sins (verse 20), and so put them away through believing in the Lord Jesus Christ. But if he chooses to spurn from him the instrument by which he may learn his need of the Saviour, he virtually says, I do not wish to see my sins; I choose to remain in ignorance of them, and he, therefore, finds himself a condemned sinner at the bar of eternal justice.

The same truth is taught by James. He says: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." Chap. 2: 8. It will be readily seen that the apostle here appeals to the Old Testament Scriptures, to find what he calls the "royal" [kingly] law. In verse 11, he quotes a portion of that law, as follows: "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Mark, he does not say that such were once transgressors; but "thou art become a transgressor"—in the present tense. This, too, was written several years after the Council at Jerusalem. Notice again the statement. He does not say that the man who kills another simply violates the command which forbids murder; but that he becomes a transgressor of the law, of which that command is a part. It follows therefore, as a logical sequence, that the violation of any other command contained in the same law, proves the transgressor guilty of sin in God's sight. In view of this fact, the apostle exhorts in verse 12: "So speak ye, and so do, as they that shall be judged by the law of liberty." It is clearly established that while the Mosaic law of ceremonies was proscribed by the apostles and elders assembled at Jerusalem, the law of God, is established through faith in Christ. Rom. 3: 31.

The American Labor Troubles.

SOME have thought that the late labor disputes in the United States, would soon subside, and quiet be speedily restored; but instead of what was confidently looked for, the strikes have rapidly extended, and at the present writing, thousands of men in various parts of the country are on strike. This, it is said, is owing to their employers refusing to stand by the eight hours movement.

To make the situation still worse, some of the larger cities have been for a few years past filling up with foreign Socialists, who have assiduously propagated their seditious views among the working classes. In Chicago, especially, they have had an organization, and regular meetings have been held, in which inflammatory speeches were made, and the members were drilled in military tactics. On the fourth of May, a monster meeting of 15,000 of the Socialists was held. When the police attempted to disperse the unlawful gathering, resistance was offered by the Socialists, and five policemen were killed, and many wounded. Before order could be restored, fifty of the insurgents were shot down.

The following day the city of Milwaukee, in the State of Wisconsin, witnessed similar demonstrations. The militia were called out to quell the riotous disturbance, and were obliged to fire upon the Socialists, killing and wounding many of them. The consequence of all this is that, the Government has caused the arrest of the publishers of the Socialist organ in Chicago, and will charge them with murder.

It seems strange that in this enlightened age, the state of society in any country should call for such scenes of carnage and havoc. It is, however, but the fulfillment of the apostle's words, where he says: "This know also, that in the last days perilsous times shall come." When we consider the alarming state of affairs at the present time in the East, with the prospect that when the troubles culminate, all the European nations will be drawn into the struggle, and then think of the possibilities that may grow out of the increasing labor troubles elsewhere, it seems a startling reminder of the words of Christ when referring to the days just prior to his second coming. Among the precursors of his advent, he mentions that there will be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming upon the earth."

This time is fast approaching if, indeed, it is not already here. And in respect to these things, we do not count upon the horizon of the present generation again becoming entirely clear. The word of God points out most clearly the result of these complications. To the student of prophecy, they are the harbingers of a better day soon to dawn, but which will only be ushered in by the establishment of that mild sway of our Lord and Saviour Jesus Christ, when he shall descend to earth as King of kings and Lord of lords.

The Hope of the Church.

THE second coming of Christ is the hope of the church. The people of God in every age have looked forward to it with the fondest anticipations. Enoch the seventh from Adam prophesied of it. Jude, 14. Job would have the words expressive of his hope in this respect, "printed in a book." Then as though he was not satisfied with that imperishable manner of preserving them adds: "That they were graven with an iron pen and lead in the rock forever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." Job. 19:2-27. The sweet Psalmist of Israel, the poetic Isaiah, the weeping Jeremiah, and all the other prophets spoke of the event with the greatest interest and joy, as the time when the righteous dead would be raised and enter upon their reward.

At his first advent, Christ came in humility, clothed with humanity, and it required much faith to believe he was the Son of God. His works were the evidences of his divinity. His appearance was then like other men, and his visage was marred more than the sons of men. But it will not be so at his second advent. He will then come as King of kings and Lord of lords. The Saviour warns his people not to receive any testimony that says lo here, or lo there, or that his coming is in the secret chamber. That they may not be deceived he tells them how he will appear. "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. As visible to all as the lightning's flash will Christ appear. The thirteenth of Mark is a parallel to this chapter in Matthew. In that he warns the disciples that some will arise saying, Lo here and lo there. These he says are "False Christs and false prophets," who will "show signs and wonders, to seduce, if it were possible, even the elect. But take ye heed; behold, I have foretold you all things." Then after speaking of the signs, he takes up the other class, the wicked, and refers to them by the pronoun "they." These are his words: "And then shall they see the Son of man coming in the clouds with great power and glory." He next refers to his disciples again by the expression "ye" in the twenty-eighth and twenty-ninth verses. Thus when he comes in the clouds to raise the righteous dead, he will be seen by

the wicked as well as the righteous. The words of Christ as recorded by Matthew on this particular point is, "and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

But the day of the Lord—the time in which Christ appears—is to come as a thief. It will also be a day of wrath, "A day of trouble and distress, a day of wasteness and desolation, a day of darkness, and of gloominess, a day of clouds and thick darkness," etc. Zeph. 1:14-18. The cases of all will at that time be fixed for eternity. The Revelator says that then he that is unjust will be unjust still, and he that is filthy will be filthy still, and he that is righteous will be righteous still, and he that is holy will be holy still. He then adds: "And, behold, I come quickly; and my reward is with me to give every man according as his work shall be." From this it is evident that there is a space of time called "quickly" between the ending of probation and the coming of Christ to reward his people. Rev. 22:11, 12.

The Saviour forcibly illustrates the days just prior to his coming by the days of Noah. Before the ark was entered by Noah, business of all kinds, marrying and giving in marriage went on as for hundreds of years before. There was nothing to indicate the coming of the flood before Noah went into the ark. But upon his stepping into the ark, God shut him in, and that very act shut the rest of the world out. After that there was a brief period of time before the flood actually came. There must have been the gathering of the rain-clouds, sure indications of the predicted flood. Such manifestations had never before been seen, as we are told that the ground was wet by the dew which went up from the earth. Gen. 7.

The Saviour alludes to the days of the antediluvians in the following words: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. He does not say that they were marrying and giving in marriage till the flood came, but until Noe entered into the ark. Then he adds that they "Knew not till the flood came and took them all away; so shall also the coming of the Son of man be." He then proceeds to explain how it will be: Then shall two be in the field the one shall be taken and the other left. Who will be taken? Many respond, the righteous; but who was taken at the time of the flood? The wicked who knew not, but were marrying, and were giving in marriage. Then the wicked, the same class as was taken at that time, will be first overtaken with the seven last plagues. And while they are thus being destroyed, the righteous are here and behold a thousand fall at their side, and ten thousand at their right hand, but no plague comes nigh them. Thus they behold the reward of the wicked. Ps. 91:10. Then when Christ actually appears it is with a sound of a trumpet and a voice of the archangel, and the dead in Christ are raised first. 1 Thess. 4:16, 17. The whole world who are then alive will behold him coming in the clouds in power and great glory. To prepare for the end of probation is the work for this time. The shield of God's truth is what is needed now. The righteous do not know when the end of probation will take place, but if they are watching unto prayer they will be found ready. S. N. II.

The True Source of Reformation.

ALL true reform has its origin in the principle of right. There is that which at times is called reform that only ends in sin and disappointment. Eve was fascinated by the lie that Satan told her, "Ye shall not surely die." She thought that it would be for her good to partake of the forbidden fruit; but to her sorrow she learned that it brought upon her and her posterity only woe and misery. History has repeated itself over and over again for six thousand years.

Many have been carried away by the pleasing baits of skepticism thinking it an improvement over the way marked out by the word of God.

But viewing the past in the light of history, we can safely affirm that no nation has ever even civilized without the Bible first preparing the way. From this book emanates light and knowledge. Notwithstanding skeptics object to the Bible they are particular to keep within range of its influence. Who ever heard of infidels going to heathen lands to civilize the people, and build school-houses for the cultivation of the mind? No indeed, that is not their business. Theirs is a different mission altogether. They would rather stay where people are civilized, and have the blessings of the gospel. There they are always found trying to overthrow the very source of their own peace and prosperity. In this they delight, and boast that they can tear down faster than the Christian can build up. It is true that one incendiary can burn more houses than twenty men can build. One man can tear up more railway track than ten workmen can replace.

A skeptic travelling with his nephew in the western part of the United States, being overtaken by darkness, was obliged to stop at a suspicious-looking house for the night. Having quite a large sum of money with him, the man arranged with his nephew that he should sit up the first part of the night pistol in hand prepared for the worst; after which the old gentleman himself would continue the watch till morning. To their surprise, the landlord, when preparing to retire, took down an old family Bible, read a chapter, and then prayed for God's protection for the night, over himself and the strangers under his roof. The effect of this upon the strangers was like magic. The young man put up his pistols and retired for the night. There was no need of them in a house dedicated to the God of the despised Bible. How different would have been the situation had the host taken down a pack of cards and desired them to unite with him in a game over a bottle of wine; or even had he taken Paine's *Age of Reason* from the shelf and perused its pages for an hour.

The liberty and freedom we enjoy is because of the benign influence of the Scriptures, and if there is one nation more than any other that has the blessings of civilization with its many improvements, it is the land of schools, and the land of Bibles. Take these away and we would then groan under the superstition of those ages when the Bible was shut away from the common people. God never designed that men's consciences should be moulded by law or controlled by superstition. When the church of God came out of the dark ages, the cry of Huss, Jerome, Luther, Wesley, and a score of like Reformers was, give us the Bible, the Bible. The Priests cried out tradition, the Fathers, the Fathers, if you depart from the dogmas of our church you are a heretic. Professor Westcott speaks to the point upon this subject in the following strain:—

"It is no exaggeration to say that each great movement for good in the Christian Church has coincided with fresh study of the Bible. It was so with the great Fathers of the first ages, with Origen, and the masters of Alexandria; it was so with Jerome and Augustine; it was so in the tenth, fourteenth, and the sixteenth centuries. At each crisis deeper investigation of Scripture found new treasures which answered to the wants of a new society. And by God's help it will be so now. The power of the Bible is unchanged and inexhaustible. It speaks with authority to societies and to men; it speaks with sympathy; it speaks with authority because it speaks with sympathy; because it speaks with a human voice, through men and to men, in many fashions, and by many fashions and many parts. Let us emphasize this thought. We commonly describe the Bible as a "book." It is a book, one book; and it is more. The first title which was given to it in the West was 'Bibliotheca Divina,' and it is indeed a divine library, rich in every region of human interest, rich in every variety of human record." S. N. II.

The Divine Purpose in Relation to this World.

A WORLD, not large as compared with many of the members of the glittering army of the skies, but from our plane of existence a vast and magnificent orb, man finds to be his habitation. In it he hears many songs of joy, beholds many scenes of beauty, finds many conditions of happiness and pleasure. But he also hears discordant notes, sees repulsive and disgusting objects, and finds many conditions of distress and pain. The question at once arises, could not a God who was able to make a world like this, and who has made so much and so many things good, have made it all good? Could not he who has done enough to show that he is the God of the beautiful, have made all beautiful? And must it not be his will also that all his creatures should be happy?

That in the creation of this world it was God's purpose that all things should be perfect and therefore beautiful, and all beings good and therefore happy, he has distinctly stated through his prophet. Thus we read: "For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord and there is none else." Isa. 45:18.

It does not even require a very lofty conception of God, to enable one to draw from this language a very certain and necessary conclusion; namely, that God's design was that this earth should be filled with beings all in harmony with his will, and happy in his service, and that all things should remain as they came fresh from his potent hand, "very good."

How, then, has there come to be so disastrous a departure from this plan as we everywhere behold? The only explanation which at once meets the case and commends itself to both conscience and reason, is the story of sin as recorded in the opening chapters of the Christian Scriptures—the defection of Adam from his high and holy condition, the loss, as a consequence, of God's favor, and then the inevitable blight of the curse, and the degradation of the human family to mortality and all its evils.

Another query follows: Has God's original plan, then, been defeated? The text answers, No; for God says, "I am the Lord, and there is none else." There is no being more powerful than God, who can break in to thwart his plans and defeat his work.

And how shall the work be accomplished? The revelation of God proceeds to unfold the wonderful scheme of redemption through Jesus Christ, the promised seed of the woman, through whom is guaranteed a restitution of all things. This involves a series of events, each having its position in the order of progression in its own due time.

Among these are the first advent, the sufferings and death of the Son of God (already accomplished), the Judgment, the second advent of Christ in power and glory, the resurrection of the dead, the gift of immortality to all who are worthy, the swallowing up in victory of death and the grave, the perdition of ungodly men in fires that shall melt the elements with fervent heat, and burn out every mark of the curse and every stain of sin, and finally the total renovation and fitting up anew of this world, which is the promised new heavens and new earth, in which all the righteous, the good and worthy of all ages, from Adam to the end of time, shall find their everlasting abode. 2 Pet. 3:1-13; Rev. 21:1-5.

Then will God's first plan be carried out; and earth, in harmony with its Maker, will bask in the sunlight of heaven, its purity without a shadow, its bliss supreme. This then, is God's present purpose concerning the world. This is the golden age for which earth waits and longs, but which only those will share who have made their peace with God.

In this subject, as the reader will at once perceive, are involved those great questions of eschatology which have so long agitated the theological world, and on

which there is unfortunately such a diversity of opinion. But if the general survey of the subject here presented is correct, then we have a sure stand-point from which, and an objective point in reference to which, all these questions should be discussed. They must be considered with this great plan and ultimate purpose of God always in view. Losing sight of this, men are almost sure to go astray in the discussion of these themes. The general future Judgment, predicted to occur in connection with the great day (Acts 17:31; Jude 6), is not a re-examination of the cases of persons who have long been in heaven or hell, but an examination which precedes all rewards and punishments whatever. The second coming of Christ is not an affliction of some temporal judgment or calamity, nor the outpouring of the Spirit, nor death, by which it is supposed by some that an unquenchable spark of life, a deathless spirit, is released to flit away somewhere into unknown space; but it is one great step in, almost the climax of, the great plan of redemption, when he comes to gather his people to himself, and first endow them with immortality. Heaven, that heaven which is to be the final home of redeemed men, is not some world with which they have had nothing to do, but this earth, where they have fought with sin and triumphed through Christ, so renewed as to be a fitting abode for immortal and glorified beings.

With these facts in mind, we are guided at once to right conclusions in regard to the nature, object, and results of all these events. From this stand-point these themes will be discussed in this paper. We ask the reader to give them candid thought as they may from time to time appear. U. S.

The Sabbath a Living Issue.

THIS question is agitating the public mind throughout Christendom. It is one of the leading questions of the age; it promises to become more and more important. In past centuries it has engaged public attention more or less. Theologians have often wrestled with it, and fondly thought they had settled it; but the revolving years still bring it to the surface. It will not down. Legislatures have considered it, and from time to time have placed the heavy hand of civil power in the scale to make the result decisive. Yet the public mind is not at rest; the interest in the subject revives; and it is safe to say that at the present time there is more real desire to know the whole truth upon this question, than there has been at any time for a thousand years past.

The age in which we live is peculiar. There is little reverence in its spirit for the opinions of the hoary past. Everything is being investigated, and it is not surprising that the Sabbath question should have its share of public attention; the nature of the subject is such that it merits consideration. The Bible presents the Sabbath as the most ancient institution, excepting marriage, which man was to observe as a moral duty. Gen. 2:1-3. Its existence has run parallel with that of the race. Multitudes of the most intelligent and conscientious believe its universal observance is necessary if man is to attain to his highest physical moral, and spiritual development. The most civilized and powerful nations of the earth consider it important to guard a weekly rest-day by legal enactments. It comes to hundreds of millions of our race every seven days of our mortal lives. It furnishes a day of worship and religious instruction to the best part of the human family. It cannot be denied that it has furnished one of the most powerful impulses to mold our modern civilization. The importance of the subject, then, cannot be overestimated.

But the Sabbath, above all else, is a religious day. It called into being the division of time into weeks. No cause can be found for the week, other than the appointment of a day to be observed in memory of God's work of creation. All we know of its origin we learn from Moses' record of creation, and the Bible.

The Gentile nations have received its benefits since their conversion from heathenism, till now it is known to earth's remotest bounds. As the Sabbath relates to God, and he appointed its rest, and made it a religious day; and all we know of its institution and moral obligation is derived from his word, the question becomes one of religious duty,—a question of conscience, relating primarily to human salvation, and but secondarily to man's physical and social welfare.

There can be no Sabbath institution unless some day is observed as a Sabbath. This is self-evident. Some particular day, recurring every week, must be used as a day of rest and religious observance in order to have such an institution. Since God is the author of the institution, he must, therefore, have appointed some day for its celebration. To leave all days of the seven to be observed as Sabbath, would have much the same effect as to have no Sabbath at all; the days of the week would stand upon an equality. The essence of the institution requires the appointment of a particular day of the seven as a day of rest and worship.

Did God appoint such a day? If so, what day was it? Has the original appointment continued till the present time? Or has God for some important reason changed it to another day? What day is now obligatory? These are questions of great moment. In religious truth, upon which our salvation hinges, we want to know God's will. Human authority is not sufficient. In this age, everything that can be shaken will be shaken. We want to anchor to those things which will stand the test of the closest examination. It is an investigating age. Everything is being criticised. Our souls demand *the truth*. Truth will bear examination; the more it is rubbed, the brighter it will shine. But it is not so with error. In the great Sabbath agitation of the present age, every point will receive the closest scrutiny by unbelievers. Christians should therefore *know* whereof they affirm. We want the divine warrant for religious institutions. Human authority is but as chaff to the wheat. What has the Lord said? should be our inquiry. "Thy word is a lamp to my feet, and a light to my path." "All Scripture is given by inspiration of God, . . . that the man of God may be perfect, thoroughly furnished unto all good works."

In future articles we propose to investigate the subject of the Sabbath with special reference to the question, What day should we observe as the Sabbath in this age of the world? The public mind is interested in it. Thousands of children coming to years of understanding, ask their parents why we observe the first day of the week, while the commandment requires the seventh? We want to help these parents to answer the question truly. Multitudes are perplexed on this point; and we hope to assist somewhat in answering it. We propose to examine the Scriptures, which should ever be of primal authority; also to consider the statements of history bearing upon it, and thus give the ground a brief but faithful examination. If the Bible will thoroughly furnish us "unto all good works," it will enable us to settle this question correctly. Where shall we look for light upon it, if not to God's revealed truth? "To the law and to the testimony;" if they will not afford us light, we may look in vain to man's authority. G. I. B.

A Curious Text of Scripture.

IN the last days glorious times shall come, for men generally shall have true love for one another; being benevolent, retiring, humble; not blasphemers, nor disobedient to parents, but grateful, holy, with large natural affection, covenant-keepers, not accusing falsely; being chaste, gentle, lovers of goodness, faithful to trust, not head-strong, but lowly-minded, loving God rather than pleasure; without formality, and having true piety in the soul. To such join yourselves." This singular passage is not found in the Apocrypha, nor Jewish Targums, nor in any of the versions, but it is the way 2 Tim. 3:1-5 would have to read if the common doctrine of the temporal millennium, or world's conversion, were true. Will the reader please turn and read the text?—*Gospel Sickle*.

Missionary.

THE SONG OF THE GOSPEL REAPERS.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. 9:38.

Come away to the fields, for the harvest is waiting;
The songs of the reapers are calling away.
Bright and fair in its beauty the ripe grain is bending;
Wait not for to-morrow, but haste ye to-day.

The field is the world, and the grain is the millions
Who tread the broad pathway to death and the grave.
To aid in the work of redemption thy mission,
These perishing souls from destruction to save.

The rich fields are white in the sunlight of heaven;
Then say not, There's naught that our hands find to do.
Hear the voice of the Saviour, in accents of sorrow,
"The harvest is great, but the laborers are few."

Spend not the blest moments in idle inaction.
Golden grains are now wasting—oh! gather them in;
Bear with anthems of joy to the feet of the Master,
Precious sheaves thou hast saved from the garner of sin.

Then away to the fields, for the harvest is waiting;
The daylight is fading, 'twill quickly be gone.
Man must work till God's angel shall thrust in his sickle,
And the "Lord of the harvest" shall gather us home.
—Mattie A. Boyce.

The Youthful Days of John and Charles Wesley.

SAMUEL WESLEY'S home, the Epworth rectory, was twice fired at night by the rabble. The second time it was entirely consumed, together with its furniture, and the books and manuscripts of the rector, the family barely escaping. Mrs. Wesley was in feeble health, and, unable to climb with the rest through the windows, she was thrice beaten back from the door by the flames. Committing herself to God, she at last waded through the fire to the street. It was found one child was missing. The father attempted several times to pass up the stairs to rescue him, but the consuming steps would not bear his weight. He returned in despair, and kneeling down upon the earth, resigned to God the soul of the child. Meanwhile, the latter waking from his sleep, and finding his bed and chamber on fire, flew to the window, beneath which two peasants placed themselves, one on the shoulders of the other, and saved him at the moment the roof fell in and crushed the chamber to the ground.

"Come, neighbors," exclaimed the father as he received his son, "let us kneel down and give thanks unto God; he has given me all of my eight children; let the house go, I am rich enough." The child was John Wesley. In after life, he had the emblem of a house in flames engraved on one of his portraits, with this motto, "Is not this a brand plucked out of the fire?" This providential escape, in his sixth year, gave him an early impression that God had a special work for him to perform. His mother, partaking of the same, felt herself called upon to specially consecrate him to God.

In the early life of Charles Wesley, he was also, at one time, apparently lost to the cause which he afterward espoused. While in school, Garrett Wesley, of Ireland, proposed to adopt him, and settle upon him his rich estate. This proposition seems to have received the approval of Charles Wesley's father, but it was finally declined by Charles himself, who, as his brother John remarked, thus made a fair escape from fortune. The refusal of such an offer as this, by a young man who had all his days suffered the inconveniences of poverty, cannot be explained from a worldly stand-point. His subsequent history, however, throws light upon the motives which actuated him, and reveals the fact that a useful life in the cause of God was considered more desirable by him than wealth and earthly greatness. By the time the Wesleys were abroad founding Methodism, the young man who was adopted by Garret Wesley, in Charles Wesley's stead, had entered Parliament. Under George II. he became Lord Mornington, and was the grandfather of the Marquis of Wellesley, the governor-general of India, and of the Duke of Wellington, the conqueror of Napoleon. Had Garret Wesley's

wish been accomplished, the hymns of Charles Wesley, as well as the name of the Duke of Wellington, might never have been known to the world. From the stand-point from which people viewed matters in those days, it would seem that of the two persons, Charles Wesley and the adopted son of Garret Wesley, the latter became the most distinguished and honored, but to us it seems otherwise. The name of Wesley is now recognized and honored in every Christian community, while that of the former is almost unknown.

God preserves the reputation of those, who, seeking to do his will and to honor him, relinquish all claims to worldly distinction and fame, even though their names may be for a time covered with reproach for Christ's sake. Those whom God has called to lead out in great reforms, have never been appreciated at the time in which they lived, but afterward generations rise up and call them blessed. In the life to come, also, they will shine with the brightness of the firmament forever and ever, while the favored ones of earth who have sought only worldly honor and distinction will be lost in darkness and death, and their names forgotten.

"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not; yea, I sought him but he could not be found."

S. N. H.

TRUE worth is in being—not seeming;
In doing each day that goes by
Some little good,—not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
Despite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure,—
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

Seasonable Thoughts.

THE blessings of the past, the mercy of the present, and the opportunities of the future, should stir our hearts in thankfulness to Him who was, and is, and is to come. He can bring peace and good will to men, at great cost and price. He is coming again without sin, the victorious King, to judge his enemies and reward his servants. Now is the accepted time of salvation, the day of peace wherein we can work and fulfill his will and the great purpose of sparing mercy.

Do I live the gospel? Am I a living epistle known and read of all men? Do I so love and live that men take knowledge of me? What have I done in years past for Jesus? What am I planning to do for the future? How much do I deny myself to spread the saving knowledge of peace on earth, good will to men, among the nations afar off?

Take a pen, sit down, calculate, write quickly how much thou owest, then what thou hast paid thy Lord. Subtract, and then ponder the question, Will a man rob God? Have we brought in all tithes, and honored God with our substance? Do we believe that whatsoever a man soweth that shall he also reap, and that the liberal soul shall be made fat, while the sparing hand shall find and reap a scant harvest in the end of the world?

The disciples had to begin at Jerusalem, where Jesus died, making it the center of gospel geography. To-day we rejoice in the success of missions. Who can question the secret power by which such wondrous results were accomplished; namely, "The presence of a living, sympathetic Christ." Contrast the past with the present condition of the world with respect to missions, it proves that practically all the

world is now open to the missionary. This plentiful harvest means increased responsibility to the laborers and to Christians everywhere. Past success should fill our souls with holy enthusiasm, and lead to faithful continuance in well doing.—J. P. Avery.

Notes from New Zealand.

WE furnish a few statements relative to the progress of the work in New Zealand. The Bible-class meetings in Auckland, held on Tuesday and Friday nights are fairly attended, and a deepening interest in the work is being manifested. Our Sabbath-school and afternoon service will, we hope, with the blessing of God, be productive of lasting good. We have yet much opposition to contend with while trying to observe God's law, yet notwithstanding this, we have marked, and encouraging evidences that the work is of God. We are led to believe that when the truth is brought more prominently forward in this city, hundreds will come out and identify themselves on the side of truth. In the mean time we pray the Lord of the harvest to send forth laborers into his vineyard.

The brethren of Kaeo, in the far North, write glorious news in connection with the work there. They have organized a system of tract distribution, which recommends itself to the brethren everywhere. A large order for publications bearing on "present truth" is just now to hand, also one for a club of the BIBLE ECHO. We have faith that the seed sown in this fertile spot will bear fruit an hundred fold, and that the period is not far distant, when the sower and the reaper shall rejoice together.

EDWARD HARE.

Auckland, N. Z.

THE last statement made in the epistle of James is this: "He which converteth the sinner from the error of his way shall save a soul from death." What more laudable work can a person engage in than that of trying to save a soul from death? By this declaration we are assured that man's efforts for his fellow-man may be blessed even to his eternal salvation. With such opportunities before us, and such positive assurances that success may crown our efforts, how is it possible to conceive of a stronger incentive to action? Christian reader, think of that unconverted neighbor or friend of yours; he is liable to eternal death! You can save him, or at least make an effort to do so. Will you do it? If so, act at once, while you have an opportunity, before it is forever too late.—Sel.

NEVER in the history of the world, were the facilities for the diffusion of intelligence so numerous and complete as at the present time. These facilities are open alike to the cause of evil and good, and it is a debatable question in which cause they are mostly employed. Christians should not allow the devil to monopolize the modern methods of disseminating knowledge; they should, if possible, hold the balance of power in this respect. The fact is, Satan is a usurper, a rebel. He is endeavoring to gain possession of that to which he is not entitled, and none should be backward about using legitimate means to defeat his purpose. Put in the sickle and gather the sheaves before they are gathered by the opposition.

LAZY PEOPLE.—Said a speaker recently: "Once, when I was going to give our minister a pretty long list of the sins of our people that he was asking after, I began with 'He's dreadfully lazy.' 'That's enough,' said he, 'all sorts of sins are in that one; that is the sign by which to know a full fledged sinner.'"

THE world obeys positive men. Other things being equal, the man who knows will be heard in preference to the man who believes. He who believes will be heard before he who doubts. A skeptical pulpit is a floating island. The popular faith can anchor nothing to it.

The Home Circle.

HELPFUL LITTLES.

I'm only a little stray sunbeam,
I can't do much, you know,
To brighten the world as I pass along,
But I'll do what I can as I go.
Perhaps some little corner
Would be darker without my light;
If that be true, it's my duty to try
To make that corner bright.

Such a wee, wee little birdie,
And my voice is not very strong;
No doubt, in a crowd of singers
You would scarcely hear my song;
For it's only a feeble effort
When I do my very best;
But if I can't sing to the wide world
I can sing for my home nest.

Just a little drop of water,
What good can one drop do?
But the blade of grass it fell on
Was refreshed, and greener grew.
Then little drops, you know, make up
The rivers and ocean wide.
Though only a drop, I, too, must help
To swell this wondrous tide.

Such a tiny wayside flower,
Most hidden among the grass,
Men go on hurriedly by me,
Nor notice me as they pass.
But then, if this spot is gladder
For my growing here, I know
It is just what God designed for me,
And so I'll continue to grow.

Just a little boy or girl
Doing the best they can.
She grows up to thoughtful womanhood,
And he to an earnest man.
But all along life's journey
Heart and hand find work to do,
For the "fields are white to harvest,
And the laborers are few." —Sel.

Dining in the Orient.

WE have been invited to take tea, or, in their phrase, to *dine*, with an Armenian family, who wish in this way to testify their joy at our arrival. In the Armenian family you will see the customs of this part of the Orient as they are, while among the Protestant Armenians some customs are more or less changed through missionary influence.

As we enter the house, our host or one of his family meets us at the door with, "Welcome! A thousand times welcome! A thousand times welcome!" and, after removing our shoes,—or overshoes, if we have on two pairs, as we will take care to do,—we are ushered into a room partly filled with members of the family and other guests, all of whom at once rise to their feet and offer us the "chief seats," which we may as well take, since a refusal to do so would only cause them to insist the more. No one takes his seat till we do, upon the low divan, a wide cushioned seat which extends around three sides of the room, our places being at the head, at the end opposite the door. Take care now not to sit as if the divan were a real sofa, sticking your feet out in front of you, for, though nobody will say anything, they will call you either a "green" or a rude fellow. So draw your feet upon the cushion under or behind you, and look about to receive and return the salutations which all are ready to give.

Beginning with the chief men, and so going down the seats on each side of the room, they touch their foreheads, saying, in Armenian, *Pa-ree ye-gar*, or, in Turkish, *Yosh quel-din*,—"Welcome,"—to which we, in turn touching our foreheads, must reply, "Glad to see you," in the same tongue. The female members of the family will soon enter, each one kissing our right hands and bidding us welcome, and we must make some suitable reply, which is different for different persons.

And now they begin to set the table, and as in Turkey most things go by opposites, so this

The first thing laid is the table-cloth, which is spread upon the floor, being large enough to extend into our laps when we sit about it. Perhaps you feel like smiling, but don't do it, for it would be both impolite and uncalled for. In fact this Oriental position of the cloth is more sensible than its position with us, where it sometimes only serves to hide a poor table, and leaves the crumbs to fall upon the floor beneath it, while this cloth gathers them all within itself. A small, four-legged stool is placed on the center of the cloth, and on this a large round copper table, tinned to make it white and neat. Broad thin loaves of bread are then placed all around upon its outer edge, and a spoon and fork for each guest, and dishes of salt and pepper, and in the center of the table a dish of *sood-loo*, which is rice cooked in milk and sweetened. Sweet things come first here. With this are small copper dishes of soured milk (called *madzoon* in Armenian, *yoghoort* in Turkish, and *leb-bin* in Arabic), and the table is ready for us *men* to sit down around it upon our heels, though probably, in deference to our known preference for sitting on chairs, they will place the table so near to us that we may retain our seats on the divan, and extend our feet beneath the table-cloth. The *sood-loo* being eaten, waffles, a sort of fried cake, are brought in, and perhaps *helva*, a preparation of flour, butter, and honey, or molasses, made from mulberries. This *helva* you will soon learn to like, especially a kind which is made in Aleppo from sesame seed and grape syrup, and brought to Harpoot in winter.

This over, a dish of some kind of soup, hot from the fire, and still hotter with pepper, is brought, we all, of course, eating from the same dish. Next succeeds a dish "fit to set before a king." A whole lamb stuffed with rice and baked makes his appearance, with some green parsley in his mouth, and we green ones are taught how to carve mutton, and to eat it too, in a cheap, simple, expeditious, and satisfactory way. The "satisfactory" applies to the eating,—for the mutton is really delicious,—and the other three adjectives to the carving. Our host, having previously washed his hands, and dispensing with such occidental luxuries as carving-knives and forks, soon resolves the intruder into his elements, bones, meat, and rice, giving to each of us a piece of meat, while we use our wooden spoons on the rice. Next come perhaps *dolemas*, and minced meat, or rice and meat made into balls, and boiled or fried, and with them cucumbers, quinces, or tomatoes.

Mutton, or fowl cooked in different ways perhaps succeeds, egg-plant, apples, quinces, onions, and garlic being added to all the meat, and sometime during the meal cheese is given. Then follows the *pilaw*, or a preparation of cracked or hulled wheat boiled, called *bulyoor*. Then follow fruits; after which we resume our seats, and a servant enters with a sort of wash-bowl and pitcher in hand and a towel upon his shoulder, and beginning with the chief person present, setting the bowl with a piece of soap in the center of its cover upon the floor, pours water upon his hands, and then gives him the towel to wipe them. They think our way of washing hands, by dipping them repeatedly in the same water, very uncivilized.

Hand-washing over, a cup of coffee is offered to each one, and we continue the conversation. All are eager to learn all they can about our country; and, while telling of its, to them, wonderful houses, roads, railroads, steamboats, printing-presses, schools, colleges, seminaries, and churches, and its benevolent institutions, we must not fail to impress upon them the fact that all these, together with all which makes our country different from Turkey, are the fruit of the open Bible in a tongue which the people can read and understand. Before leaving, we read a chapter, sing a hymn, and pray. When we rise to depart, all the company rise also, and say; "May you go in peace!" to which we

reply, "May you remain in peace!" and go home and to bed.—*Letters from Eden, by Rev. C. H. Wheeler.*

Did She Love Him?

A BOY fell from one of the high beams of a barn, and was carried to his mother, sadly crushed and broken. A skillful surgeon was called. He came, looked the boy over, and only gave him a soothing dose.

"You are doing nothing to cure him," said the mother. "Why don't you set his bones?"

It would be useless, madam. Your son has received fatal injury; we will not add to his sufferings by useless treatment of his fractures."

"Fatal!" cried the mother, indignantly; "To what purpose then is your skill? Set every bone in his body."

The surgeon obeyed. It was before the use of anesthetics, and when many mechanical surgical appliances now in use were unknown. The boy was tortured, but the mother looked on, aided and abetted in the torture, denied all her son's piteous pleadings, yet shed not a tear. She nursed him with almost superhuman patience and endurance through months of misery, during which he lay bound, and often reproached her that she did not let him die of his pain. He did not die, nor become a helpless cripple, but recovered the full use of his entire body. And that body had no common mind. He was a genius, a well-known American author, who lived seventy-eight years.

A thought awakened by these facts, however, not the man's history, is our subject.

We suffer; in our agony we wish we were dead, or had never been born. We cry to God for help, and think he does not hear us because our pain is not removed. Again, we behold the suffering of those we love better than ourselves, and our heart's wail for their anguish is more piteous than for our own. We say, "How can a God of love, a heavenly Father omnipotent, see it without interposing; nay, more, order it, and deny our pleadings?" Satan tempts us, "Can there be a God of love?" and we are in danger of saying in our heart—like the fool—"There is no God."

Is there a suggestion of help for all this in the history of those broken bones and that mother's relation to them? Has our heavenly Father taken the desperate cause of our fallen, disjointed humanity in hand, because he would have life, not death, our portion? Can Omnipotence, even, interpose? That mother could have interposed to save her son from suffering, yet did not. Did she love him? Answer, every mother who has stood beside a son's cross, with the sword "through thine own soul also." Does God love us though we suffer, though we cry and he is silent? Let his word answer:—

"God so loved the world that he gave his only begotten Son;" "The Lord is not willing that any should perish;" "Like as a father pitieth his children, so the Lord pitieth;" "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted."

Oh, well is it for us, with our broken bones, that we have a Father whose love, tender as a mother's, is wiser for us than are our doctors, or than we are for ourselves!—*Christian Weekly.*

At a microscopic exhibition in Boston lately, the sting of a honey bee was thrown upon the screen, the point of which was so sharp as to be hardly distinguishable. At the same time the finest of fine needles was shown under the same power of the microscope, and the end of the needle measured five inches across. Said the exhibitor, "God can make a fine point, but man cannot."

THE reason why borrowed books are so seldom returned to their owners is that it is much easier to retain the books than what is in them.—*Montaigne.*

Health and Temperance.

Plain and Pointed Logic.

I WISH to say that the clergymen of the Church of England are positively doing more against the temperance cause than Dissenters; and the same is true of their wives. I was invited to lunch with a clergyman, who is now bishop of Carlisle, and we had a discussion for two hours. A titled lady was present, and she helped him. I was alone, and had to bear the brunt of the battle in the Scriptural argument.

"The Bible permits the use of wine," said he.

"Very well," said I, "suppose it does?"

"The Bible sanctions the use of wine."

"Very well, suppose it does?"

"Our Saviour made wine."

"I know he did."

"Why, we thought you were prepared to deny this."

"I do not deny it. I can read."

"Wine is spoken of in the Bible as a blessing."

I replied, "There are two kinds of wine spoken of in the Bible."

"Prove it."

"I do not know that I can, but I will tell what it is; the wine that is spoken of as a 'blessing' is not the same that is a 'mock' and the wine that is to be drunk in the kingdom of Heaven cannot be that wine of the wrath of God. So that although I cannot prove it learnedly, I know it is so.

"Now, there are others who go farther than I can go, but you will please let me go just as far as I can understand it, and if I cannot go any further, don't find fault with me. I hold the Bible permits total abstinence; and I would rather search the Bible for permission to give up a lawful gratification for the sake of my weak-headed brother, who stumbles over my examples into sin, than to see how far I can follow my own propensities without committing sin, and bringing condemnation upon any one's soul."

Another gentleman who came to me for a long talk, said, "I have a conscientious objection to teetotalism, and it is this: Our Saviour made wine at the marriage of Cana, in Galilee."

"I know he did."

"He made it because they wanted it."

"So the Bible tells us."

"He made it out of water."

"Yes."

"Then he honored and sanctified the wine by performing a miracle to make it. Therefore," said he, "I should be guilty of ingratitude, and should be reproaching my Master, if I denied its use as a beverage."

"Sir," said I, "I can understand how you should feel so; but is there nothing else you put by, which your Saviour has honored?"

"No, I do not know that there is."

"Do you eat barley bread?"

"No," and then he began to laugh.

"And why not?"

"Because I don't like it."

"Very well, sir," said I, "our Saviour sanctified barley bread just as much as he ever did wine. He fed five thousand people with barley leaves, manufactured by a miracle. You put away barley from the low motive of not liking it. I ask you to put away wine from the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ. I wish to say that the man signed the pledge three days afterwards.—*John B. Gough.*

"I WISH I could join the Band of Hope," said a little boy about six years old, who stood shivering in the door-way of a hotel by his mother's side. "You are not old enough," replied his mother: "you can't understand it." "I guess I'm old enough to know better than to drink whisky," was the reply.

TEMPERANCE puts wood on the fire, meal in the tub, flour in the barrel, money in the purse, credit in trade contentment in the house, clothes on the back, and vigor in the body.—*Dr. Franklin.*

Tobacco vs. Sanctification.

A MINISTER was preaching the gospel one day among some Christian brethren, and urging upon them the importance of entire consecration to God. He told them that habitual wrong-doing of any kind was in direct conflict with all acceptable prayer for holiness of heart. "Brethren," he inquired, "how are you daily employed? Are you manufacturing, selling or using tobacco? Chewing, puffing or snuffing? Are you patronizing deadly drugs and drinks, and swelling the curse of intemperance? if so, I beg you to change your course. You live in known sin, and your prayers for sanctification are worse than vain, for they are an abomination at God's throne. Refrain from every wrong practice, yes, every suspicious practice; and then you may pray for sanctification consistently and with a better grace."

He had unusual freedom, and it was an hour of marked solemnity and tenderness. As he withdrew to the vestibule, a well-looking brother approached him under some strong excitement.

"You have struck the nail on the head once," he said, in trembling, tearful tones. "You have struck the nail on the head," he said again, in a louder voice, and sobbed like a broken-hearted child.

"Tell us, brother," said the minister, "what you mean."

After a while he replied:—

"I have been praying for sanctification five or six years. There has always been an Achan in my soul—always something in my way; and you are the first who ever told me what it is. It is my pipe. When I have been praying in my closet for the blessing, something has raised me suddenly from my knees, and I have run to the mantle-piece for my pipe! My pipe has been stronger than God! And when reading the Bible in my devotions, I have often cut short the exercises, and before I was aware, have run for my pipe. My pipe has been stronger than God?"

Then straightening up with the dignity of a man, wiping the tears from his eyes, raising his head, and looking upward, he exclaimed:

"The dearest idol I have known,
What'er that idol be,
Help me to tear it from thy throne,
And worship only thee."

And suiting the action to the word, he drew his meerschaum from his pocket, dashed it down indignantly upon the steps of the church, and, like the baptized eunuch, went on his way rejoicing.—*Ex.*

"Before God and man, before the church and the world, I impeach intemperance. I charge it with the murder of innumerable souls. I charge it as the cause of almost all the poverty, and almost all the crimes, and almost all the ignorance, and almost all irreligion that disgrace and afflict the land. I do in my conscience believe that these intoxicating stimulants have sunk more men and women into perdition than found a grave in the deluge which swept over the highest hill-tops, engulfing the world, of which but eight were saved. As compared with other vices, it may be said of this, 'Saul has slain his thousands, but David, his tens of thousands.'"

—*Dr. Chalmers.*

THE late Dr. Guthrie, of Scotland, was a strong temperance man. On one occasion he expressed his opinion of whisky in these words: "Whisky is good in its place. There is nothing like whisky in this world for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man put him in whisky; if you want to kill a living man, put whisky into him."

WE should ever remember that ivy will not climb a wall of polished granite; there must be some defects in the surface for it to fasten itself to. Just so slander will not cling to a character unless there are some flaws that have been caused by the individual. As a matter of self-protection, it behooves every one to build a faultless character.

A Boy's Logic.

A LITTLE boy in Leicester was induced to sign the Band of Hope pledge. His father was a collector, and one day a publican called upon him for the purpose of paying his taxes. In the course of the conversation it came out that the little boy was a teetotaler.

"What!" said the publican with a sneer, "a mere boy like that a teetotaler?"

"Yes, sir," said the boy; "I am one."

"And you mean to say you have signed the pledge?"

"Yes, sir, I have; and I mean to keep it, too."

"Nonsense!" said the publican. "What an idea! Why you are *too young* to sign the pledge."

The little fellow came up to him, took him quietly by the arm and repeated his words: "You say, sir, I am too young to be a teetotaler?"

"Yes, I do."

"Well, now, sir, please listen," said he. "I will ask you a question; You are a publican, are you not, and sell beer?"

"Yes; I am a publican, and sell beer."

"Well then, suppose I came to your house for a pint of beer, would you send me about my business because I am so young?"

"O, no; that is quite a different thing."

"Very well, then," said the noble little fellow, with a look of triumph on his face; "if I am not too young to drink beer, I am not too young to give up beer."

The publican was defeated; he didn't want to argue with that boy again.—*Sel.*

Why We Advocate Temperance.

IN our views pertaining to the manufacture, sale, and use of spirituous, vinous, malt, or fermented liquors, we are prohibitionists, and the Bible is the basis of our principles. In the first commandment of the Decalogue, God says, "Thou shalt have no other gods before me." To worship or have in esteem any god in preference to the Creator of the universe is the greatest of sins in this particular. A prohibition of the greatest evil in any given class includes all lesser evils of the same class. Facts and observations familiar to all will demonstrate that intemperance (which in this connection we consider as meaning the use of intoxicating liquors) is a god that is worshipped by its devotees in preference to any other. True, there exist different degrees of devotion with different individuals; and persons devoted to his service vary in the completeness of the homage given, but instances are of very frequent occurrence where every faculty of the mind, every power of the body, every consideration of life is sacrificed to this great Moloch. Hence, we claim the first word of God's law as our starting point, and as defining the duty of man to his Maker in this particular.

A Public Nuisance.

THE smoking habit has become in many places an intolerable nuisance. If men will smoke, let them do it where it will not incommode others who have equal rights with themselves, and to whom tobacco smoke is offensive. Sometimes we are compelled to walk almost a square behind a brace of three or four persons who occupy the pavement from wall to curb, smoking cigars, the smoke coming fair in our face. The same thing occurs at railroad stations and in other public places.—*Methodist Recorder.*

A YOUNG lady recently entered a railway carriage in Paris, where there were three or four gentlemen, one of whom was lighting a cigar. Observing her, with the characteristic "politeness" of a Frenchman, he asked her if smoking would incommode her. She replied: "I do not know, sir; no gentleman has ever smoked in my presence."

Bible Student.

Signs of the Times.

1. What will precede Christ's second coming?

"And there shall be *signs* in the sun, and in the moon, and in the stars; and upon the earth *distress of nations*, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

2. Will the world be looking for the end when it is near?

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, *Peace and safety*; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thes. 5: 2, 3.

3. How will the day of the Lord come to God's people?

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." Verses 4, 5.

4. May it be known when the Lord's coming is near?

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24: 32, 33.

5. How may it be known that redemption draweth nigh?

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28.

6. What will indicate that the kingdom of God is nigh?

"So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 31.

Notice that when these signs begin to come to pass, the end is only drawing nigh; but when the signs have taken place then it is nigh.

7. Did the generation living in the days of Christ have those signs?

"Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12: 38-40.

8. What sign was to indicate the destruction of Jerusalem nigh?

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." Luke 21: 20, 21.

9. What strange appearance will the sun and moon assume before the Lord comes?

"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2: 31.

10. What will befall the stars, to make them a sign of the Lord's coming near?

"And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13: 25, 26.

11. In what peculiar way were they to fall to mark the time?

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 12, 13.

The signs here mentioned have been fulfilled in their order. The sun was mysteriously darkened over a considerable portion of the earth's surface on May 19, 1780. In his Unabridged Dictionary, Webster says the darkness of that day was so great, that

people could not see to read common print in the open air for several hours together. "The true cause of this remarkable phenomenon is not known."

—Article, *Dark Day*, in *Explanatory and Pronouncing Vocabulary*. The moon refused to shine the night succeeding the dark day, and it is called by historians the darkest night known since the "Almighty first gave birth to light." Falling meteors have been seen many times; but the great meteoric shower of Nov. 13, 1833, is the only case that will fulfill the prophecy. The meteors fell at this time, not as on other occasions—irregularly, and from all points of the heavens—but they emanated from one point alone, and were thrown upward and outward from that point, like unripe fruit falling from a tree when mightily shaken. Edwin Dunkin, F. R. A. S., of the Royal Observatory, Greenwich, in a work entitled *The Heavens and the Earth*, says of that occasion: "The spectacle must have been of the sublimest order. The apostle John might have had it before him when he indited the passage referring to the opening of the sixth seal:—'And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.'"

12. Is it necessary that these signs should be seen all over the world? *Ans.*—No. The star that guided the wise men of the East to the birthplace of Christ, was a sign of his first advent. That was seen only by those who would be benefitted by it themselves, and impart the knowledge to others. When the first sign was given, that was to mark the approach of the second advent, the most of Europe was plunged in darkness under the superstitions of the Roman Church. It would have passed unnoticed to them. The persecuted pilgrim Fathers of the Reformation had established themselves in a new world, where they could worship God in "spirit and in truth." To these humble, faithful ones, God revealed the first signs of his Son's return to earth.

When the sign of the falling stars occurred, it covered more territory, because at that time, the influence of the Reformation had become more widespread, and in places where spiritual darkness had reigned, the truth of God was being revered. It was therefore eminently fitting that this sign should be witnessed by all the true followers of Christ, that they might receive the warning of his near approach.

13. What generation was to behold the last of these signs?

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24: 32, 33.

14. Why will that day come on the world unawares?

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39.

15. What, then, is the duty of this generation?

"Watch therefore; for ye know not what hour your Lord doth come." "Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." Matt. 24: 42, 44.

The popular high-toned preaching of the present day, which deals so largely in science and literature, gets a severe knock-down occasionally from the secular press. Here is one from the *Brooklyn Eagle*:—

"The clergyman who substitutes literature for theology, Shakespeare and other poets for the Bible, Tyndall and Darwin for St. Paul, social science for the Sermon on the Mount, gives his congregation stones for bread, and shows clearly that he made the great mistake of his life when he took upon him the pastoral office and became professedly a preacher of the everlasting gospel."

Criticism on Matt. 16: 18.

THE best writers of the Church of Rome acknowledge this text, "I say unto thee, Thou art Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it," to be the principal text for the infallibility of the Roman Catholic Church. It is, however, an admitted fact that the word rendered "Peter" and the word rendered "rock" are not the same in the original. The former is *Petros* while the latter is *Petra*.

Respecting these two words, Granville Sharp, an eminent writer and scholar says: "The Greek word *Petros* does not mean a 'rock'; although it has a relative meaning to the word *Petra*, a 'rock'; for it signifies only a 'little piece of a rock,' or 'a stone which has been dug out of a rock,' whereby the dignity of the real foundation intended by our Lord, which he explained by the prophetic figure of *Petra* a 'rock', must necessarily be understood to bear a proportionable superiority of dignity and importance above the preceding word *Petros*; as *Petra* a 'rock' is comparatively superior to a mere stone; or particle from the rock; because a rock is the regular figurative expression in the Holy Scriptures for a divine protector. 'Jehovah is my Rock' 2 Sam. 22: 2; Ps. 18: 2. 'And who is a rock, save our God?' 2 Sam. 22: 32."

From the *Delineation of Roman Catholicism*, by Charles Elliot, D.D., we find the following on the above text of Scripture: "The construction of the original plainly distinguishes between Peter and the rock. If it were written *Epi toutoo tro Petro* 'Upon this Peter', there would be some ground to think that Peter and the word rock were the same. But it is not so. The words of Christ are *Su ei Petros kai epi tautee tee Petra*, 'Thou art Peter (a stone) and upon this *Petra* [a rock]' which thou hast confessed etc. *Petra* being in the masculine gender and *Petra* in the feminine. The Latin Vulgate speaks the same language, *Te es Petrus et super hanc Petram*. 'Thou art Peter and upon this rock.' The one being masculine and the other feminine. That the word Peter signifies a stone, we have our Saviour's testimony: 'Thou shalt be called Cephass which is by interpretation a stone.' John 1: 42. The confession of Peter, or the doctrines of Christ seems plainly to be the rock mentioned in the text. This view is supported by several texts of Scripture. Petersays, 'Behold I lay in Sion a chief cornerstone, 'a rock' (1 Pet. 2: 8) elect, precious; and he that believeth on him shall not be confounded.' Here we have first, Christ; secondly, his church, or believers in him; and thirdly they shall not be confounded, or the gates of hell shall not prevail, etc. The most eminent Fathers take the rock to be Peter's faith or profession. Even some of the former popes have taken the view that the confession of Peter was the rock. Origen says, 'That every disciple of Christ is the rock in virtue of his agreement with Peter in that holy confession.' Again, 'Persist in the true faith and establish and fix your life upon the rock of the church, that is upon the confession of blessed Peter, the prince of the apostles.' Felix 3, epist 2; John 8, epist. 76."

The Greek is now so commonly understood that it is unnecessary to add testimonials on this subject. It has been by the suppression of the Scriptures, that lieth the strength of the Roman Catholic system. "The entrance of thy words giveth light." A suppression of it bringeth darkness. It is not enough to have it in our houses; but if we would read and study its sacred pages it would expose a thousand dogmas which have been handed down to us through the Roman Church. The simplest and easiest construction we can give the Scriptures is the best method by which to find the sacred truth of God.

S. N. H.

SUPPOSE the pastor, every few Sabbaths, should fail to appear in his pulpit at the hour of service, with no substitute and no notification of his absence, leaving the elders to hold some kind of a meeting or send the people away—how long could such a pastor retain his place? Teachers who stay away from their classes and make no provision for them, can work out the meaning of this paragraph.—*Westminster Teacher*.

The Value of the Old Testament.

THE following is from the pen of Prof. S. Burnham, D. D., of Hamilton (New York), Theological Seminary, and appeared in the *Old Testament Student* of December, 1885. Such words seem refreshing, indeed, in an age when so many pronounce the Old Testament obsolete and useless, consequently done away. As we read them we are forcibly reminded of the frequent saying of an old-time and honored friend, that, "The New Testament was hidden in the Old, and the Old Testament is revealed in the New:—

"The New Testament teaching is simply the complement of that of the Old. The New Testament has, in no sense, superseded or abrogated the Old; nor is its teaching a different teaching from that of the Old, if by "different" it is meant to imply any degree of opposition. God and man in the Old Testament are not other than they are in the New. The God of the Old Testament, is in his character, and in his essential relation to man, just what God is declared to be in the New Testament. There is not one way of salvation, one law of life, one code of ethics, in the Old Testament, and another, or a different, in the New. God is not doing one work in the world according to one set of principles, as he is represented to us in the Old Testament, and another according to new and different principles, as seen in the New. The work is in both cases essentially the same. The form of it may change indeed; but even thus, the new form is only the result and development of the old form. God's purpose for man is ever the same; his essential relations to him always unchanged; the principles on which he deals with him for good, or for ill, eternally fixed, for they lie in his own immutable nature. It must be, therefore, that the New Testament doctrine owes both substance and form to the same essentials that underlie and shape the teachings of the Old Testament. Revelation is a unity."

Bible History Confirmed.

MR. GEORGE RAWLINSON, in his latest work, "Egypt and Babylon," gives the following striking illustration of the manner in which many of the events related in the Old Testament are being most unmistakably corroborated by modern discoveries:—

"The construction of 'store-cities' has received recent illustration of the most remarkable kind. The explorers employed by the Egypt Exploration Fund have uncovered at Tel-el-Maskoutah, near Tel-el-Kebir, an ancient city, which the inscriptions found on the spot show to have been built, in part at any rate, by Rameses II., and which is of so peculiar a construction as to suggest at once to those engaged in the work the idea that it was a 'store-city.' The town is altogether a square, inclosed by a brick wall twenty-two feet thick, and measuring six hundred and fifty feet long on each side. The area contained within the wall is estimated at about ten acres. Nearly the whole of this space is occupied by solidly built square chambers, divided one from the other by brick walls, from eight to ten feet thick, which were unpierced by window or door, or opening of any kind. About ten feet from the bottom, the walls show a row of recesses for beams, in some of which decayed wood still remains, indicating that the buildings were two storied, having a lower room which could only be entered by means of a trap-door, used probably as a store-house or magazine, and an upper one in which the keeper of the store may have had his abode. Thus far the discovery is simply that of a 'store-city,' partly built by Rameses II.; but it further appears, from several short inscriptions, that the name of the city was Pa Tum, or Pithom; and there is thus no reasonable doubt that one of the two cities built by the Israelites has been laid bare, and answers completely to the description given of it."

"Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

The Bible our Religion.

LET us remember that the Bible, the Bible alone is our religion. I confess plainly that I cannot find any rest for the sole of my foot but upon this rock only. I see plainly there are popes against popes, Councils against Councils, some Fathers against others, the same Fathers against themselves, and a consent of the Fathers of one age against the consent of the Fathers of another age. Traditive interpretations of the Scriptures are pretended, but there are few or none to be found. No tradition but only of Scripture can derive itself from the fountain, but may be plainly proved to have been brought in, in such an age after Christ, or that in such an age it was not in. In a word there is no sufficient certainty but of Scripture only, for any considering man to build upon. This therefore, and this only, I have reason to believe, this will I profess, according to this I will live. Propose me any thing out of this book and require whether I believe it or no; seem it never so incomprehensible to human reason, and I will subscribe to it with my hand and heart, as knowing no demonstration can be stronger than this,—God has said so, therefore it is true. In other things I will take no man's liberty of judgment from him, neither shall any man take mine from me. I will think no man worse, nor the worse Christian; I will love no man the less for his differing in opinion from me. And what measure I meet to others I expect from them again. I am fully assured that God does not, and therefore that man ought not to require of any man, more than this—to believe the Scriptures to be the word of God, to endeavor to find the true sense of it, and to live according to it.—*Chillingworth, Chap. 6.*

News and Notes.

The Mormons expect to complete their great temple in Salt Lake City in about two years. It will cost £600,000.

Much dissatisfaction is felt in the English House of Commons over the alleged extravagance of the royal family.

Late floods and freshets in the southern part of the United States have damaged that country to the extent of £4,000,000.

The production of gold and silver in the United States in 1885 showed an increase of each over the preceding year of nearly 1,000,000 dollars.

The province of Nova Scotia wishes to secede from the Canadian Dominion, and has passed a resolution in its House of Assembly, favoring the movement.

A temperance hotel has been opened on the top of Ben Nevis—the highest mountain in Scotland. It would be difficult for total abstinence to rise higher in that section.

Thomas Campbell, for some years Secretary of Cardinal Manning's League of the Cross, has renounced Romanism for Christianity. He has written a work, exposing the system.

In consequence of the Greek Government refusing to disarm at the request of the European powers, a manifesto has been issued, declaring all Greek ports blockaded, and a combined European squadron has accordingly sailed for those waters.

On the night of April 18, Honolulu was visited by one of the most destructive fires that ever occurred in that city. The entire Chinese portion of the town, covering an area of sixty acres, was destroyed. The loss is estimated to be £300,000.

The Saturday half-holiday movement is assuming large proportions in America. A large meeting in its favor was recently held in New York, and an influential committee was appointed to urge the much advocated measure.

Late advices state that a disease resembling malignant diphtheria has broken out in a New York township, and is proving fatal to all who are attacked by it. The victims die in a few hours after the appearance of the first symptoms of the disease.

Reports from Newfoundland say that great destitution prevails in that section. One hundred families in the city of St. Johns are actually on the verge of starvation, and 1,600 people are being supplied with life's necessities, either by the Government or public subscriptions.

Stormy times are predicted in South Australia over the Chinese labor question. The contractors for the Pine Creek railway obtained permission from the Government to employ Chinese on the work, at which the Working Men's Political Association has become very indignant. Resolutions have been passed condemning the action of the Government in permitting the importation of cheap labor from China, and there is at present every prospect of serious trouble over the matter.

The annual interest on Russia's national debt is more than £100,000,000. For the last ten years, with the exception of the present year, the annual increase of the national debt has been £4,000,000; yet £1,000,000 are annually expended to maintain the royal household. Russian royalty is rather an expensive luxury.

In a recent public lecture, Mrs. Leavitt stated that £5,000,000 were spent in the Colonies last year for drink. Of this amount, Melbourne and its suburbs contributed £2,000,000. The speaker also stated that the Colonies took the lead of both England and America in the drink traffic.

Ireland, it is said, consumed last year 5,069,028 gallons of spirits, and nearly 79,000,000 gallons of malt liquor, the cost of both being almost eleven millions sterling. It would seem from this that teetotalism is a thing little known in the Emerald Isle. The worst enemy to their national advancement may be nearer home than across the Channel.

A series of disastrous gales have prevailed lately along the Atlantic coast of America, causing the loss of a considerable number of vessels. Among the ill fated ones were the German steamer *Europa*, which was driven ashore on Long Island, and the English steam-ship, *Gulf of Alaska*, which foundered on the New Jersey coast. The entire crew of the latter, thirty-five in number, were lost.

According to an article in the *Intercolonial Christian Messenger*, French officers have been persecuting Protestants in the Loyalty Islands, for no other reason than, their refusal to attend the State church. The punishment they have been subjected to has been cruel in the extreme, they having been savagely beaten and kicked, and left with their hands and feet tied, and without food for many hours together.

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Bible Echo and Signs of the Times.

Melbourne, Australia, June, 1886.

BRO. D. SHEPPARD has opened meetings in Cheltenham with every prospect of success. He has full meetings, and the most attentive hearers.

REPORTS from our workers in the various sections are very cheering. Elder M. C. Israel writes from Balarat that his meetings there are well attended, and the interest of a very encouraging nature. He hopes to see a good company of witnesses for the truth established there.

OUR colporters are finding interested readers for our publications in every direction. They report themselves of good courage, and full of hope that a good harvest will soon be reaped from the seed being thus quietly sown. We thank God and take courage at the bright prospect before the work in this field.

THE work in Prahran still moves forward. The Sunday night meetings in the town hall are large, and the Bible-reading meetings through the week are full of interest. The Melbourne church now numbers ninety-five members, and enough others expect to unite with the church soon to swell its roll of membership to more than one hundred.

Two articles, especially, in this number of the paper, are worthy of a careful reading. The first is entitled "The Divine Purpose in Relation to this World;" the second is "The Sabbath a Living Issue." Both of these articles are the first of a series which are intended to cover the entire subjects on which they treat. We would, therefore, recommend those who have friends whom they wish to read on these particular ones, to procure a good supply of the papers, commencing with this number, and post them to those who will read. Let the work of spreading the truth be pushed vigorously forward during the winter months.

THE first number of a new French quarterly of thirty-two pages, *Educateur Missionnaire et Journal de L'Ecole du Sabbat*, issued from the S. D. A. Publishing House at Basle, Suisse, has been received. It has a neat appearance, and is filled with interesting matter pertaining to those branches of the work, in the interest of which it is published. We rejoice that the missionary and Sabbath-school work among the French brethren has assumed that proportion to demand such a publication. We welcome the advent of this addition to the already long list of our periodicals, as a valuable auxiliary to the spread of the truth, and also as an evidence of rapid progress toward the consummation of the work of God in the earth.

Song Service.

THE custom of advertising a "service of song" to precede religious services is very strongly opposed by a correspondent of *The Christian Weekly*. It seems that he went to the Pirie Street Chapel in Adelaide to hear the gospel preached, and was obliged to first listen to, what was to him, a torturing prelude to the real service, namely, the performance of the choir.

As singing is a part of the worship of God, we see no reason why it should be made so distasteful to the worshippers. We are told by the apostle to "sing with the spirit and with the understanding also." While endeavoring to carry out the latter part of the injunction of the inspired writer, care should be taken that the former is not omitted from the service. It is possible to make this mistake when we try to connect operatic music with the simple worship of God. With such a performance it is not to be wondered at that the correspondent alluded to believed that "more than half the people did not know what was being sung."

The worship of God, whether it be by praying, exhorting or singing, should be made intelligible to all present, or else the service becomes an inert and lifeless transaction, and the time employed in it were better used in another direction. The simplest forms of worship are most in harmony with God's word, and will give better satisfaction if the wants of all classes are duly considered.

The Spirit of the Law.

THE following is the substance of a part of a letter written by one friend to another. It is a very good answer to that silly objection to God's law that, when we keep the spirit of the law, it is not necessary to observe the letter of it:—

You say you have the spirit of the law, and that is enough. But how the spirit of a command that teaches us to observe the seventh day of the week in commemoration of God's creative work, can lead one to keep the first day for altogether another purpose, I am not able to understand. Can you not see that such a spirit entirely destroys the letter, the only instrument by which one can possibly learn his duty in relation to the law? I fear you have a spirit that I would not like to receive.

But what about the spirit of the other nine commandments? May we appropriate our neighbor's property to our own use, and then say we keep the spirit of the command "Thou shalt not steal?" It may be that one might ease his conscience regarding that matter by saying, "Oh I have not broken the spirit of the law, though such an act is, I know, contrary to the letter of it." In the name of reason, what would be the spirit of the prohibition against stealing, if not the carrying out of the letter of the command?

Take any other of the commandments. Look at the one that forbids lying; must we not keep the letter of that to fulfill the spirit of it? Examine the one that forbids idolatry; how can one live the spirit of that without adhering to the letter? The same with them all. Then tell me how one can keep the spirit of the fourth commandment of the decalogue without obeying the letter of it. Is not that a part of the whole, of the one great law? Hear what the Saviour said in Matt. 5:17-20. "Think not that I am come to destroy the law. . . . For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Read all that scripture carefully, and then look at Rom. 3:31. See what the great apostle there says, "Do we then make void the law through faith? God forbid; yea, we establish the law."

I take it that the apostle here means the whole ten commandments, not nine of them; neither the spirit of them without the letter; but the entire moral law as it was known to him, before modern teachers had tried to destroy the force of the fourth commandment. I do really feel pity for one who boasts of a spirit that makes void God's law. I should indeed be sorry to own such a spirit. There is only one safe way for the professing Christian; and that is, to follow the Bible, although it may make him unpopular. May the Lord give us grace to humbly obey him in everything.

W. E.

A Light Is Approaching.

IT is not the light of a friendly star, neither the gentle rays of the silvery moon, nor the more brilliant rays of the sun in his splendor. It is the lurid glare of the devouring fire—the awful luster of the everlasting burnings. Isa. 33:14.

How fearful the destruction of villages and cities by the all-devouring element. How awful the convulsions of a trembling earth swallowing up man and beast, opening and shutting in fearful commotion. Terrible was the raging of the watery element in which the ancient world did perish. But more terrible—a world on fire!

"Sinners in Zion are afraid. Fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" The sky is ablaze with lightnings. Fearful thunders shake the air. The earth trembles. The foundations of the mountains are on fire. The hot lava pours forth like mighty cataracts. Yonder sinks into the fiery stream a great and populous city. Its costly towers tumble into ruins. The mirth and pleasure have ceased. The vain conversation is hushed in silence. Hear the frantic shrieks of despair from thousands of unhappy creatures who obeyed not the gospel of our Lord. Their wailing and weeping is more faint. Now they are silent.

The lake of fire rushes on. Now it is on my right and left. Behind me the way is closed up, and before me is nothing but darkness. Whither shall I flee? Now my fine farm and costly dwellings are to be devoured. I labored hard to satisfy my soul below, and obtain what my heart desired. I was successful. Alas, my success proves my greatest failure. I intended also to have a treasure in Heaven—treasure in Heaven!—oh! I have no treasure in Heaven. I intended to do something for the Lord in the future, but now it is too late, too late!

Here is my poor family. What shall I do for them? I did not take time to pray with them, or read to them. I was not very anxious to take them to the meeting or Sabbath-school. I have lost my interest in the kingdom, and they never had any. Oh! I remember—once my heart was touched with love divine. The warning was faithfully given. What a kind invitation I had to come to Jesus! I sought him. I found sweetness in his precious truth. The hope of immortality looked good to me. Alas! the world, the world came between me and my Saviour. I neglected such great salvation. Mercy lingers no longer. The faithful messenger warns me no more. The summer is past, the harvest is ended. Oh! What shall I do? I remember my past sins—I see them one by one. What a miserable wretch I am! How I have sinned against God, and my fellow-men, and my family—oh! my poor family!

I see yonder a glorified company. The mighty power of God shields them against these awful burnings. There is that poor brother whom I never thought much of. Yet I remember his earnest prayers. I remember how foolishly he would often divide the last he had with those who were more needy than himself. Often he would give to what he called the cause of God. I see angels and saints, an innumerable company. Where are they going, I wonder? Perhaps to the heavenly city. Yes, they are going to live with Jesus forever. Eternal life—precious gift of God! Can I not have eternal life? Must I perish here?—perish without hope, in dark despair? Not one glimmering ray of hope? Not one?

Oh! that terrible voice: "Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels." Cursed be the day that I was born. Cursed be my folly and sin. I must die. I must lose honor, glory, and immortality—eternal life.

Is this a dream? Oh no! Fearful realities, foretold by the never-erring word of prophecy, soon to be realized by thousands of poor deceived professors, who shall say: Lord, Lord, open unto us. But the Lord says; "Depart from me, ye that work iniquity."

Dear reader, let us well consider the end of the race, and work out our own salvation with fear and trembling. Be not satisfied until God's Spirit bears witness with your spirit that you are his child, until the dear Lord shall smile to you through your penitent tears; Seek daily a new consecration to God and his work. Daily hold sweet communion with Jesus. Lay up your treasure above, and soon you will reap a rich reward.

J. G. MATTHESON.