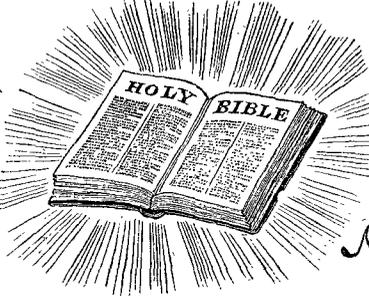


# Bible Echo



# AND SIGNS OF THE TIMES.

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

VOLUME I.

MELBOURNE, AUSTRALIA, AUGUST, 1886.

NUMBER 8.

## Bible Echo and Signs of the Times.

ISSUED MONTHLY

for the

AUSTRALIAN BRANCH  
of the

International Fract and Missionary Society.

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

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

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

### ON GALILEE.

Down the bright vale of Galilee  
A tempest swept, the night fell dark,  
And out upon the stormy sea  
In peril toiled a lonely bark.

And one on board, in welcome rest,  
Was sleeping sweetly as the child  
That's rocked upon its mother's breast,  
Unmoved by winds or billows wild.

The men beheld his weary form,  
And none could wish to break his rest;  
But darker, louder grew the storm,  
And harder was the vessel's press'd.

Stout hearts were there, and men of skill  
That long had sailed their native lake,  
But naught avails, the ship must fill;  
Oh, will the Master not awake?

Then rose above the breaking wave  
The cry of mingled faith and fear,  
“We sink, O Lord; wilt thou not save?  
Let not thy servants perish here!”

The wearied Jesus rose from sleep,  
He glanced into the storm and night;  
“Be still,” he said. And lo! the deep,  
Like his own face grew calm and bright.

What wondering joy abounded then—  
A placid sea, a welcome strand;  
Ah, favored boat! O happy men!  
To have such present help at hand.

Dear Lord, hast thou not servants still  
On earth who know thy love and power?  
Sustain our hearts, our bosoms fill  
With trust, against the trying hour.

But should the erring soul grow dark,  
And waves of passion o'er it sweep,  
Ah, do not leave the foundering bark,  
But save us from the yawning deep.

—*Scl.*

## General Articles.

### Science and Revelation.

BY MRS. E. G. WHITE.

“THE fool hath said in his heart, There is no God.” The mightiest intellects of earth cannot comprehend God. If he reveals himself at all to men, it is by veiling himself in mystery. His ways are past finding out. Men must be ever searching, ever learning; and yet there is an infinity beyond. Could they fully understand the purposes, wisdom, love, and character of God, they would not believe in him as an infinite being, and trust him with the interests of their souls. If they could fathom him, he would no longer stand supreme.

There are men who think they have made wonderful discoveries in science. They quote the opinions of learned men as though they considered them infallible, and teach the deductions of science as truths that cannot be controverted. And the word of God, which is given as a lamp to the feet of the world-weary traveler, is judged by this standard, and pronounced wanting. The scientific research in which these men have indulged has proved a snare to them. It has clouded their minds, and they have drifted into skepticism. They have a consciousness of power; and instead of looking to the Source of all wisdom, they triumph in the smattering of knowledge they may have gained. They have exalted their human wisdom in opposition to the wisdom of the great and mighty God, and have dared to enter into controversy with him. The word of inspiration pronounces these men “fools.”

God has permitted a flood of light to be poured upon the world in discoveries in science and art; but when professedly scientific men lecture and write upon these subjects from a merely human stand-point, they will assuredly come to wrong conclusions. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to investigate the relations of science and revelation. The Creator and his works are beyond their comprehension; and because they cannot explain these by natural laws, Bible history is considered unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step farther, and doubt the existence of God; and then, having let go their anchor, they are left to beat about upon the rocks of infidelity. Moses wrote under the guidance of the Spirit of God, and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements. The idea that many stumble over, that God did not create matter when he brought the world into existence, limits the power of the Holy One of Israel.

Many, when they find themselves incapable of measuring the Creator and his works by their own imperfect knowledge of science, doubt the existence of God and attribute infinite power to nature. These persons have lost the simplicity of faith, and are removed far from God in mind and spirit. There should be a settled faith in the divinity of God's holy word. The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of this unerring standard. When the Bible makes statements of facts in nature, science may be compared with the written word, and a correct understanding of both will always prove them to be in harmony. One does not contradict the other. All truth, whether in nature or revelation, agrees. Scientific research will open to the minds of the really wise vast fields of thought and information. They will see God in his works, and will praise him. He will be to them first and best, and the mind will be centered upon him. Skeptics, who read the Bible for the sake of caviling, through ignorance claim to find decided contradictions between science and revelation. But man's measurement of God will never be correct. The mind unenlightened by God's Spirit will ever be in darkness in regard to his power.

Spiritual things are spiritually discerned. Those who have no vital union with God are swayed one way and another; they put men's opinions in the front,

and God's word in the background. They grasp human assertions, that judgment against sin is contrary to God's benevolent character, and, while dwelling upon infinite benevolence, try to forget that there is such a thing as infinite justice.

When we have right views of the power, greatness, and majesty of God, and of the weakness of man, we shall despise the assumptions of wisdom made by earth's so-called great men, who have none of Heaven's nobility in their characters. There is nothing for which men should be praised or exalted. There is no reason why the opinions of the learned should be trusted, when they are disposed to measure divine things by their own perverted conceptions. Those who serve God are the only ones whose opinion and example it is safe to follow.

Men of science think that with their enlarged conceptions they can comprehend the wisdom of God, that which he has done or can do. The idea largely prevails that he is bounded and restricted by his own laws. Men either deny and ignore his existence, or think to explain everything, even the operations of his Spirit upon the human heart, by natural laws; and they no longer reverence his name or fear his power. While they think they are gaining everything, they are chasing bubbles, and losing precious opportunities to become acquainted with God. They do not believe in the supernatural, not realizing that the Author of nature's laws can work above those laws. They deny the claims of God, and neglect the interests of their own souls; but his existence, his character, his laws, are facts that the reasoning of men of the highest attainments cannot overthrow.

The pen of inspiration thus describes the power and majesty of God: “Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. . . . It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.”

Nature is a power, but the God of nature is unlimited in power. His works interpret his character. Those who judge him from his handiworks, and not from the suppositions of great men, will see his presence in everything. They behold his smile in the glad sunshine, and his love and care for man in the rich fields of autumn. Even the adornments of the earth, as seen in the grass of living green, the lovely flowers of every hue, and the lofty and varied trees of the forest, testify to the tender, fatherly care of our God, and to his desire to make his children happy.

The power of the great God will be exerted in behalf of those that fear him. Listen to the words of the prophet: “Hast thou not known? hast thou not heard, that the everlasting God the Lord, the Creator of the ends of the earth fainteth not, neither is weary? There is no searching of his understanding. He giveth

power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

In the word of God many queries are raised that the most profound scholars can never answer. Attention is called to these subjects to show us how many things there are, even among the common things of every-day life, that finite minds, with all their boasted wisdom, can never fully comprehend.

All the systems of philosophy devised by men have led to confusion and shame when God has not been recognized and honored. To lose faith in God is terrible. Prosperity cannot be a great blessing to nations or individuals, when once faith in his word is lost. Nothing is truly great but that which is eternal in its tendencies. Truth, justice, mercy, purity, and the love of God, are imperishable. When men possess these qualities, they are brought into close relationship to God, and are candidates for the highest exaltation to which the race can aspire. They will disregard human praise, and will be superior to disappointment, weariness, the strife of tongues, and contentions for supremacy.

He whose soul is imbued with the Spirit of God will learn the lesson of confiding trust. Taking the written word as his counselor and guide, he will find in science an aid to understand God, but he will not become exalted, till, in his blind self-conceit, he is a fool in his ideas of God.

#### Immortality—Belief of the Ancient Hebrews.

We find among the early Hebrews no trace whatever of the doctrine of the natural immortality of man, for the good reason, that they were more directly under the teaching of divine inspiration than any other people. They did have notions, more or less distinct, of a future life—not on the ground of the natural immortality of the soul, but through the redemption of the soul and body together. It was the object of their divinely ordained sacrificial system to foreshadow this great truth, that man needs to be redeemed from the death to which all are subject on account of sin. Their hope of living again, so far as they laid hold of it, was in a resurrection from the dead by Divine Power, and not, according to the heathen ideas, on account of the living nature of the human soul.

As they came under the demoralizing influences of the nations with which they had intercourse, they imbibed many of their false and superstitious notions concerning the dead. It was expressly to keep them from the corrupting power of these false notions, that they were segregated, and cut off as much as possible from intercommunication and association with them. They were forbidden to practice their rites, and, especially, under pain of death, to practice those delusions of the devil—necromancy, witchcraft, and the like—which so commonly prevailed throughout the Gentile world. And to the very last, though they became sadly corrupted in their latter days, they were kept more free from the ghostly superstitions of the heathen than any other people on the face of the earth.

They regarded the *sheol* into which all men, whatever their character, descended at death, as a region, or rather a state of silence, darkness, and utter unconsciousness, until God shall awaken them by his almighty power to live again. While, by the rites of their religion, and by divine communications through their prophets, they were taught to look beyond the present life, and by faith to lay hold of that mysterious, undefined, future good in reserve

for them, and yet to be more fully revealed; and while they believed that the wicked should tremble in view of a future judgment and of remediless destruction; yet their ideas of anything beyond this life, even in the case of the most advanced, were exceedingly vague, and the great mass appear to have been hardly at all influenced by them. The motives and sanctions of their divine law and system of religion were pre-eminently earthly and temporal. The rewards of virtue and obedience were health, abundant harvests, numerous progeny, length of days, and general prosperity; and the penalty of sin and disobedience was just the reverse of these—drought, famine, disease, pain, sorrow, and death. No doubt, there was involved in these promised blessings, and especially in the promise so oft repeated that the righteous should *prolong his days, possess the earth*, etc., a deeper meaning than at first appeared. Here was the germ of that gospel truth yet to be revealed through Christ, of everlasting life in the kingdom of God, yet to be established on this renewed earth; and in the threatening of evil, and of death itself, there were doubtless intimations of that *second death* which follows the future judgment of the wicked, and from which there is no possible recall. But these higher truths were not distinctly apprehended till they were brought fully to light in the gospel.

Warburton, in his "Divine Legation," says: "The doctrine of a future state of rewards and punishments is not to be found in, nor did it make a part of, the divine legation of Moses."

Bishop Lowth, in his Lectures, says that "no explicit mention of immortal spirits" is to be found in the Hebrew poets.

Dr. Harmer says: "Many of the Jews understood the life of the world to come in a literal sense;" that is, they believed in a literal resurrection from the dead, and in a real substantial life, and not in any such ghostly life of the spirit only, as was commonly imagined by the heathen.

It does, indeed, seem strange to those who are thoroughly possessed by the Platonic idea of the immortality of the soul as distinct from the body, and who try to find some support for it in the Bible, that the Jews, who of all others might be supposed to be well instructed in this "fundamental truth of religion," as it is called, should be so unsophisticated and innocent of any such idea. It puzzles them. It ought to lead them to inquire whether the idea—so far from being fundamental—ought to have any place whatever in any system of religion, as it certainly did not in that which was divinely given by Moses.

Professor Ernst Stahlin, in "The Foundation of our Faith," says: "Moses and Confucius did not expressly teach the immortality of the soul; nay, they seemed purposely to avoid entering upon the subject. They simply took it for granted." How does he know they took it for granted? He would better have said, As for Moses, he did not teach it simply because, as God's servant, he had no such doctrine to teach. It was Satan's doctrine, not God's truth; therefore he "*purposely avoided*" it. The author of "Ecce Homo," himself a believer in this heathen dogma, on pp. 35 and 36, says: "It is surprising that the early Jews, in whom the sense of God was so strong, and who were familiar with the conception of an eternal being, should yet have been behind, rather than before other nations, in suspecting the immortality of the soul. The Greek did not even in the earliest times believe death to be annihilation, though he thought it fatal to all joy and vigor; but the early Jews, the legislator himself, and most of the psalmists, *limit* their hopes and fears to the present life, and compare man to the 'beasts that perish.' . . . The suspicion of immortality appears in the later prophets—that suspicion which Christ himself was to develop into a glorious confidence." A glorious confi-

dence in *what*? Not in the immortality of the soul of man. That doctrine is not found in the later prophets, nor in the gospel of Christ; but in the Christian doctrine of the immortality of the whole man through a resurrection from the dead, by the almighty power of God, and by virtue of the death and resurrection of Christ the Saviour. It was not the ghostly immortality of disembodied spirits, but a living again of resurrected saints to possess this renewed earth and to hold it forever.

Dr. G. D. Boardman, in his "Creative Week," page 215, makes the following admission, though he seems reluctant to do it: "And yet—for I would be candid—I must add that not a single passage, from Genesis to Revelation, teaches, so far as I am aware, the doctrine of man's natural immortality. On the other hand, holy writ emphatically declares that God only hath immortality; that is to say, God alone is naturally, inherently, in his own essence and nature, immortal. He alone is the I AM, having this as his name forever, his memorial to all generations. If then man is immortal, it is because immortality has been bestowed on him. He is immortal, not because he was created so, but because he has become so, deriving his deathlessness from him who alone hath immortality;" and—he should have added—only by the regenerating power of the Holy Spirit and a new birth and a resurrection from the dead through the Saviour, as revealed in the gospel.

It was not till after the return of the Jews from their long captivity, where they imbibed many heathen notions, and after the close of the sacred canon, which had hitherto been the foundation of their religious faith, that they began to think of the soul as a separate essence, and to entertain the fables of the pagan world respecting its separate existence after death. Hence in the Apocrypha, and in the Mishna and Gemara of the Talmud, and in the writings of Josephus, who was a Pharisee and a Platonist, as the Pharisees generally were, we find here and there traces of such notions. But there is no uniformity nor consistency of teaching in these writings, nor in the later writings of their Rabbins. By careful scrutiny one may find, mixed with much that is true and in accord with the Old Testament doctrine, many passages, here and there, which favor the Grecian philosophy, as well as vague hints that he may construe either way as he may himself be inclined.

Dr. Pusey, in his "Analysis of the Book of Enoch," maintains that it is made up of contributions from several authors, and can be quoted on either side of this question, because it expresses both the belief of the Pharisees in the endless suffering of the wicked, and of the orthodox Jewish church in the everlasting life of the righteous only, and the destruction of the wicked.—*The Life Everlasting*, by Rev. J. H. Pettingell.

HAPPINESS—Most of the wrong-doing in the world comes from an uneasy craving for pleasure of some sort. The desire for revenge produces all kinds of malicious and hateful conduct; the yearning for gain suggests dishonesty, fraud, oppression, injustice; the appetite for sensual gratification leads to gluttony, intemperance and vice. A state of true happiness would render these cravings impossible; were the higher gratifications once thoroughly enjoyed, no room would be left for the lower. The great happiness of love annihilates revenge and malice; sympathetic pleasures extinguish selfish ones; pure and innocent recreations, cheerful society, and wholesome habits preclude the temptations to vicious courses. In a word, happiness, in its truest meaning and best forms, is the foe to wrong-doing, and in this sense it may be said that those who are happy are good.

BLESSED are the meek, for they shall inherit the earth.

### Signs of the End.

THE apostle Paul says that in the last days men shall grow worse and worse. (See 2 Tim. 3. Now when we speak of the advent of the Lord we are told that *that* sign is not being fulfilled, for the world is fast growing better. Is this so? What is the testimony of observing men on this subject?

Mr Moody said, in a recent sermon at the Tabernacle; "You say the world is growing better. What a thrill of horror the Parkman murder sent through society! Now a hundred Parkmans might be murdered in a week and it would produce no excitement."

Henry Ward Beecher speaks in the following scathing terms: "All the frame-work of society seems to be dissolving. On every side we find men false to the most important trusts. Even the judges on the bench are bought and sold like meat in the shambles. One must go into court with a long purse to obtain justice. The judiciary of New York stinks like Sodom and Gomorrah. Men say they hardly know a court in which to trust a case. It is no longer an honor to sit on the bench; for if the judge be an upright man, his character will be contaminated by the great majority of his associates."

The Philadelphia Times says: "Honesty has fled from the world, and sincerity has fallen asleep. Piety has hidden herself, and justice cannot find the way. The helper is not at home, and charity lies sick. Benevolence is under arrest, and faith is nearly extinguished. The virtues go a-begging, and truth has long since been buried. Credit is turned lazy, and conscience is pinned to the wall."

The North America says: "From the terrible evidences of human depravity which develop themselves from day to day, we begin to think that our cities are rapidly descending to the level of Sodom and Gomorrah."

Says the Scientific American: "It is admitted by all parties that crimes of the most outrageous and unprecedented character abound throughout the country and probably throughout the world, to a degree wholly unparalleled."

And every day Nihilistic, Socialistic, and Atheistic manifestations become more startling. Surely, if predicted increase of crime is to be taken as a sign of the advent near, we have already reached a state of things that warrants the immediate expectation of our Lord's personal appearing.—*Sel.*

### Disguises of Covetousness.

IN the instance of a person who has attained to competence, covetousness often seeks to escape detection under the name of contentment. He fancies that he is completely vindicated from the charge of cupidity, by saying, "I am quite content with what I have." But so also was that minion of wealth whom our Lord introduces with the solemn warning, "Take heed, and beware of covetousness." His contentment is only covetousness reposing self-complacently from its toils, resting on its well-filled bags, and saying, "Soul, take thine ease." Let an agent of charity approach him with outstretched and imploring hand, and, as if touched by Ithuriel's spear, he will forthwith start into his proper character, and demonstrate that his contentment depends on his keeping his property entire; at least, that he is not *content* to give.

And another, not only most confidently acquits himself of all suspicion of selfishness, but even appropriates the credit of being benevolent, on the ground of his *natural sensibility*. A spectacle of suffering harrows up his soul; and therefore "he passes by on the other side." An object of destitution afflicts his too delicate sympathies; and, therefore, he closes his door against it, saying, "Depart in peace, be thou warmed and filled;" and leaves it in its destitution to perish. And thus, by belonging to the

school of Rousseau or of Sterne, he gives himself the credit of belonging to the school of Christ; by paying the tax of a sigh to wretchedness, he escapes the levy of a heavier tribute, and even purchases a character for the tenderest susceptibility. But sensibility is not benevolence; by wasting itself on trifles, it may render us slaves to selfishness, and unfit us for everything but *self-commiseration*.

Covetousness will sometimes indulge itself under the pretense of preparing to retire from the cares and turmoil of active life. The propriety of an early retirement from business must depend, of course, on circumstances. But how often does the covetousness which wears this mask retain her slave in her service even to hoary hairs, putting him off from time to time with delusive promises of approaching emancipation. Or else, he retires to spend, in slothful and selfish privacy, that which he had accumulated by years of parsimony. Or else, by mingling readily in scenes of gaiety and amusement, he shows that his worldly aversion related, not to the world of pleasure, but only to the world of business. Instead of fixing his abode where his pecuniary resources and Christian activity might have rendered him an extensive blessing, he consults only his own gratification, establishes himself at a distance, it may be, from "the place of the altar," and, in a regular round of habitual indulgence, lives and dies an unfaithful steward, a *sober* sensualist, a curse rather than a blessing.

Sometimes covetousness is heard enlarging complacently on the necessity, and even piety, of providing for children. And here, be it remembered, we are not considering what *parental duty* may dictate on this subject, but only what covetousness often does under its borrowed name. Many a parent gratifies his love for money, while pretending to love his children. The facility, too, with which he quotes certain passages of Scripture to defend the course he is pursuing, shows how acceptable to his numerous class an argument would be in favor of hoarding, since these few perverted sentences, which only seem to sanction it, are his favorite and most familiar texts. Of these, his chosen stronghold, perhaps, is the declaration of the apostle: "He that provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel." The sacred writer, in giving directions relative to the maintenance of widows, distinguishes between such as the church should relieve, and such as should be supported by their own relatives. And concerning the latter he makes the statement in question. Whence it follows, first, that the provision contemplated by the apostle is not a laying up beforehand for future contingencies, but a present supply of present necessities, a simple maintenance of needy relatives from day to day. And, secondly, that, instead of countenancing parents in the accumulation of great fortunes for their children, he is speaking of the maintenance which children, if able, should afford to their aged and destitute parents. With the subject of *providing for families*, therefore, the text in question has nothing to do. Rightly interpreted, we see that it enjoins, not *accumulating*, but *giving*. How humiliating is the only explanation which can be given of the general perversion of this scripture, and of the pertinacity with which that perversion is retained.

Let the Christian parent compare the merits of a useful education, and a qualification for business or a profession, with the merits of that state of so-called independence in which he is toiling to place his family; and let him call in the aid of Scripture and of prayer that he may conduct the comparison aright, and we will not fear for the result. Let him look around his neighborhood, and institute a comparison, if he can, between the apparent character and happiness of the six nearest individuals who have been left dependent, under God, on their own

exertions for respectability and support, and the six who have been left independent of personal exertion, indeed, but pitifully dependent on wealth alone for happiness, and let him say which state is preferable for virtue and enjoyment. Let him say what is to be thought of the consistency of a Christian parent who, with our Lord's representation of the danger of riches ringing in his ears, goes on scheming and laboring to leave his children rich in the element of destruction; toiling to place them in a condition in which, he admits, it is all but impossible that they should be saved. Let him ask himself whether such an one be not acting over again, on a smaller scale, the part of the tempter, when he brought the kingdoms of the world and the glory of them to the Saviour's feet? Let him remember, not only that he is to leave his children behind him in a world where wealth is thought to be everything, but that he is to meet them again in a world where it will be nothing—where it will be remembered only in relation to the purposes to which it has been applied.—*Mammon*, by Rev. John Harris.

### Advent Thoughts.

How will it startle and confound the wicked and the unbelieving to see one in the form of man sitting upon the throne of Judgment, armed with the power of the almighty God! to discover too late that He whom they have rejected and despised has power to pronounce the dreadful sentence of everlasting exclusion from the divine presence! And how will it fill the righteous with confidence and joy to see, for their Judge, him who loved them and gave himself for them; who, in the days of his flesh was in all points tempted like themselves; who in all their affliction, was afflicted, sympathizing with all their sorrows, putting their tears into his bottle, noting all their trials in his book, feeding them with his body, refreshing them with his blood, that going through the vale of misery they might use it for a well, till he should come to present them faultless before the throne, washed and purified, and clothed in the white robes, the fine linen of the saints.

And "when shall these things be?" and what the signs of the coming of the Son of man? When men are least prepared, putting off the evil day, scoffing most freely at those who deem it near, saying most confidently, "Peace and safety;" rejoicing in material progress, utterly regardless of spiritual decay.

"Even thus amid thy pride and luxury,  
O earth, shall that last coming burst on thee—  
That secret coming of the Son of man."

Have not God's judgments always taken men by surprise? Not because warning was not given, but because it was not taken. It was so in the days of Noah; it was so in the days of Lot. It will be so in the day when the Son of man shall be revealed. Suppose this day were the very advent day—would it find us ready?—ready as the wise virgins? ready as the good and faithful servant? ready as the diligent steward? Would it find us with our hearts habitually fixed on the thought of his coming—our affections set on the hope of his kingdom? Or would we that he delay his coming, because we are not prepared to meet him?—*The Churchman*.

An old colored lady in the South, in an experience meeting, is reported to have said: "Whenever I see going on a journey I always begin to pack my trunk a long way ahead, and I packs a little every day. Den I see sure dat when de whistle blow I'll be ready. An' just so I tries to do a little every day to get ready for de good world, so dat when Gabriel blows de big trumpet I may have my trunk ready to git right on de train."

THOSE who swim in sin will sink in sorrow.

### Power and Excellency of the Moral Law.

Its excellency is seen in the fact that the moral sense, the conscience, of every man approves it.

Among even those who, alas for them! impiously set themselves against God and his revelation, there is not one that can take any exception against this law. All have broken it, and all by nature dislike it as a law for themselves, and refuse to obey it; but all have a perception of its excellency. And that part of it especially which refers to our behavior to each other, has been adopted by all classes, and has received even from the ungodly the designation, "the golden rule." And every man wishes all others to regulate their conduct towards himself by this law, whether he is governed by it or not. And this universal demand, even from those who have violated it, is a universal testimony to its excellency.

Yes, all men love to see it exhibited and observed by others. For who is there so base as not to approve the self-denying philanthropy of a Howard, the untiring humanity of a Clarkson, and of many others whom it would be easy to mention? Yet all that was so admirable in them was conformity, in some good degree, to this law. How often men admire, without giving themselves the trouble to think what it is that imparts loveliness to the objects of their applause. You may perhaps see one who is fitted to adorn the choicest circles, leaving the elegant occupations and refined society of her graceful home, entering the abode of poverty and affliction, to administer with her own hands to the wants of the suffering, or by her soft and sweet-toned consolations soothing the mind of the miserable. You may observe her encountering all that delicacy shrinks from, a ministering angel to the wretched. You speak in glowing terms of her goodness, but do you recognize that such a one is only complying, and that but partially, with one branch of this beautiful law?

What we instantly hate, too, is a violation of this law. We see a sordid wretch, who, having gold in his coffer, loves to keep it there; a son of misery, aye, a daughter of sorrow humbly sues for a trifle from his abundance; but the vile lover of his yellow earth turns a deaf ear to the pleadings of distress; anguish may rise, and swell, and overwhelm the soul—he beholds it all unmoved; his heart is like the nether millstone. We vent our indignation—honest, praiseworthy indignation. But the conduct so justly stigmatized is precisely the opposite to that enjoined by God's law, and is expressly denounced by it. See how, when unbiased by personal considerations, we take part with the law, and approve it as "holy, and just, and good." Thus in the meed of admiration which we bestow on virtue, and in the frown of indignation with which we greet the contrary, does the moral sense of all men testify to the excellency of the law. Partial conformity to it presents us with partial excellency and partial happiness; while perfect conformity thereto, is perfect excellency and perfect happiness.

The excellency of the law is further shown in the fact that the Saviour, when intending to exhibit a perfect model of loveliness of character, made it his rule.

It has been already remarked, that the loveliest character we ever met with derived all that was really excellent from conformity to the law of God. There is no imaginable excellency that it does not comprehend. Take, then, the finished portrait of perfection which we have in the whole demeanor of Jesus of Nazareth. Whatever forbearance, magnanimity, benevolence, self-renunciation, he manifested, he never went a hair's breadth beyond the requirements of this law. Did he forget his own fatigue at Jacob's well? Did he wipe away the tears from the widowed cheek of her of Nain? Did he weep in sympathy with the

sorrow-stricken sisters of Lazarus? Did he go about doing good, laboring to reclaim the wanderer, to instruct the ignorant, to bless the wretched, and to raise all about him to virtue and happiness? Did he bury in oblivion his cruel wrongs, and pray for his very murderers? Did he forget his own anguish on the cross, when his weeping mother caught his eye, and when the accents of the dying thief fell upon his ear? In no one instance did he ever step beyond the circle law had drawn. In all he did, when in childhood and youth, he was subject to his parents; when in after life, he lived only for the good of all around him and for the glory of his Father, he only, as it was predicted of him, magnified the law and made it honorable, by complying with its demands. Study, then, the character of Jesus; gaze on the exquisite loveliness that was embodied in his demeanor; and as you admire, recognize therein neither more nor less than law perfectly observed;

"For in his life the law appears,  
Drawn out in living characters."

Here, then, we pause. We have recognized the fact that a law emanating from God cannot be other than precisely what it ought to be; for the character of the divine Being is a guarantee for this. We have considered the law in itself, and perceived its claims to be admired. We have also regarded it in its legitimate effects, its adaptation to make the observer of it perfectly happy, and so the entire universe. We have seen how instinctively men admire its requirements to be observed by others towards themselves; and have traced the perfect loveliness of character which distinguished Jesus of Nazareth to the fact that it was entirely formed on the model of the law, of which it was an attractive embodiment.

And now are we not entitled to affirm that the law which God has revealed for the conduct of his subjects, is as beautiful as those laws of nature to which we have previously adverted? Is there not as much adaptation in this to produce harmony and happiness in the world of mind, as in those to secure the order of the material universe? With how much higher delight, then, may we admire and extol this law of God than we praise those other laws which he hath stamped on matter, though they are perfect.

But barren admiration is not the point at which we may stop; there are obvious conclusions which we may not lose sight of. It must be admitted, for example, (1) That it was every way wise and benevolent and right for God to give such a law as this; perfectly right to call on all his creatures to love him supremely, and to love one another perfectly and uninterruptedly; necessarily right, for we cannot conceive that the opposite course would be at all right, viz., that he should not call on them to love him, and to love one another. To dispense with this, would be to dispense with what was essential to the happiness of all; and which therefore would not have been benevolent, but the very reverse even, unkind and cruel.

Then (2) It must be as proper to guard a law so necessary to the general welfare. By how much it was wise and good to give such a law, by just so much must it be wise and even benevolent, to insist on its being obeyed. For as well not enact law, as leave every one at full liberty to observe it or not, just as he chooses; in which case it would not be law at all. But the proper guard of law is penalty threatened to the transgressor, which cannot therefore be dispensed with; the universal welfare requires to be thus protected. It is wise and good, therefore, to threaten punishment to the man who shall set the law at naught, for the violation of law is the only thing that can introduce disorder and anarchy, which has accordingly to be prevented by all proper means.

But if it be right to threaten, it must be (3) right to fulfill the threatening. For it cannot

be right for the supreme Governor to speak, and not to keep his word. He must ever be the God of truth. And it would soon be known that though he threatened awfully, it was nothing but an idle word which might be disregarded with impunity; and then it is all one, as though there were no such law at all; and so the entire universe is given up of God, wholly abandoned to utter lawlessness! But by how much we shrink from this, by so much do we acknowledge that God must execute his threatenings. That due regard to the whole, which it were awful beyond conception to think of as not paid, demands that the law, which is essential to the peace and order and harmony and happiness of the universe, shall be guarded by the punishment of the transgressor.

Thus, then, punishment is imperative. It is not that God burns with resentment at the affront put upon him; not that he lays aside for a moment any of the goodness of his nature; not, as some choose wickedly to pervert things and say that, according to Scripture, he brought some of his creatures into existence in order to make them miserable; but his very regard to the universal happiness compels him to maintain his holy law inviolate. Nor can any reasonable person regret that the law of God, when violated, should bring suffering to the transgressor, any more than he can regret that fire should burn and water drown those who choose to brave them.

It is not wrath, it is not fury, it is not passion, which lifts the arm of justice against the violator of law, but wisdom and goodness, which is not that blind, indiscriminating, easy goodness which some choose to ascribe to God, and which would be a weakness exposing to contempt, rather than a virtue commanding our respect; but an enlarged and all-comprehensive regard to the interests of the whole, with which the well-being of the incorrigible transgressor (if it were possible, indeed, which in the nature of things it is not, for a determined despiser of such a law to be happy) could not be allowed to come into competition or bring into jeopardy. So that the very benevolence of God, his considerate regard to the welfare of the many, will nerve his arm to inflict the necessary punishment on the rebellious. Thus we have calmly reached this point,—the indispensableness of punishment when law is broken.—*H. H. Dobney, Baptist minister, of England.*

### Religion in the Constitution.

SOME years ago, the *Examiner and Chronicle*, the most influential, as well as the most widely circulated, of the Baptist journals of this country, under the title, "Short Method of Conversion," thus alluded to the movement for a religious amendment to the Constitution:—

"We have wondered at the magical effects ascribed to the sacraments according to High Church theology. But turning a nation from atheists to Christians by a few strokes of the pen, by a vote in Congress, and ratifying votes in three-fourths of the State Legislatures, is equally miraculous and incomprehensible.

"This agitation for a national religion, officially professed, has, for its logical outcome, persecution—that, and nothing more or less. It is a movement backward to the era of Constantine, as far below the spirituality of the New Testament as it is below the freedom of republican America."

THE venerable Dr. Duff once read the Sermon on the Mount to a number of Hindoo youths, and when he came to the passage, "I say unto you, love your enemies," etc., so deep and intense was the impression produced on one of them that he exclaimed, "Oh, how beautiful! This is the truth, this is the truth!"

### The Gospel Without the Law.

THERE is what is properly enough called preaching the gospel. There is a great deal of it in all Protestant countries. Yet for many years it seems to have been comparatively powerless to the conversion of sinners. The question is even asked, How long ere our churches will be extinct, unless the proportion of additions to losses turn in their favor, and that soon? And why, it is with reason asked, is there so general an indifference to religion, not to say contempt of it? Why so little of that real seriousness, which is at least part of the essence of a religious temper, which certainly marked the character of our forefathers, and which must always accompany the fear of God, and a just sense of eternal things?

Probably one great reason of all this is that the law of God and the truths that circle round it, are not fully and forcibly enough preached. We who are ministers do not present the law in all its demands. We do not, enough, make it seen and felt that God's law claims every one's entire and unqualified obedience and submission, even to the thoughts and intents of the heart. We do not carry back the demand to the first dawn of the hearer's reason and conscience, and lay that holy law along-side of all the dark past of his life, from the beginning till now. We do not strip sinners of the thousand and one refuges of lies to which they flee to justify or to excuse themselves for not having kept the law, or even to make it out that they have kept it sufficiently well. We do not, as we should, open the gates of the bottomless pit before their eyes, and make them read for themselves the inscription written in letters of flame, "This is the place of torment."

Again, we are apprehensive that we do not realize and set before men, as fully as we ought, the utter alienation of their hearts by nature from all that God requires. We believe the doctrine; that is, it is in our creed; and so, according to the rules of the world, the credit of believing the doctrine belongs to us. And sometimes perhaps we do deliver it, but its full force and significance we do not habitually feel and deliver.

Are not these the true reasons why our churches, instead of filling up with humble converts, are diminishing? Does not this account, in part at least, for the exceeding distance of men's minds and thoughts from God and eternity? Does not this, in a measure, account for the merely decent religious exterior of some, the open irreligion of others, the absorbing worldliness of the many, and the fraud and violence perpetually breaking out over all the land, like the eruptions of a volcano?

It is worse than of no avail to sing the song of redeeming love, unless the trumpet has first rung effectually the thunders of Sinai! Of what use to assure forgiveness to one who feels no particular need of forgiveness? What is a feast to a full man? What is wine to him that has "well drunk?" What is the best physician to the hale and hearty, to whom sickness and death are not only distant, but unrealized? What is civil pardon to the good citizen, who is at large and about his business as usual, and knows he has violated no law?

NOT only the gospel, but even the office of preaching it is made contemptible, by sinking the moral law out of sight. Restore the law to its place; make its terms the actual terror of men's hearts, and pentecostal seasons will return; converts will be multiplied; public conscience will become a reality; fashionable religion, along with fashionable vice, will hide its diminished head; public men will shun commercial and political fraud, as they would shun the fires of perdition; the work of preaching the gospel with all its self-denials, will be in honor, and the best talent as well as the purest piety will offer itself for the service.—*Oberlin Evangelist, 1854.*

### A Forgiving Spirit Essential to a Christian Life.

"**I**f ye do not from your hearts forgive every one their trespasses, neither will your heavenly Father forgive you your trespasses." An unforgiving spirit gives evidence that sins are unanceled. My readers, you must forgive every one their trespasses, or there is no forgiveness of sin for you. Do I hear some of you reply, "I can forgive but not forget?" When God, who is our pattern, forgives, he says: "I will remember thy sins no more forever;" and does he require any less forgetfulness of you toward your offending fellow-creature? Have you any right to claim to do in harmony with God while you are violating a known law by which he is governed? Nay, verily, as God's word is true, you are deceiving yourselves. Because some of your fellow-creatures have wronged you or your friends, you seek every occasion to manifest your resentment and spite. This is done, either by the neglect of that civility which is due to all, or by aggressive acts of petty malice, either secretly or openly manifested. Too many illustrations of this kind abound in the Christian world.

During the early days of my ministry, an individual, professing pre-eminent sanctity and bold in proclaiming the power of Jesus to personally save, was not on speaking terms with his sister, and when asked to go and try to effect a reconciliation, positively and spitefully refused. Reader, if you have any such spirit of unforgiveness lurking within, indulge not the thought that you are a saved soul. Go to your closet, and on your knees before God forgive every one their trespasses, then by faith claim Jesus as your Saviour. To claim him as a personal Saviour from sin without doing this, is to either deceive yourself, or to show to the world the hypocrisy of your heart.—*Wesleyan Methodist.*

### Dangers of Idleness.

A **M**AN who wastes his time and his strength in sloth offers himself to be a target for the devil, who is a wonderfully good rifleman, and will riddle the idler with his shots: in other words, idle men tempt the devil to tempt them. He who plays when he should work has an evil spirit to be his playmate; and he who neither works nor plays is a work-shop for Satan. If the devil catch a man idle, he will set him to work, find him tools, and before long pay him wages. Is not this where the drunkenness comes from which fills our towns and villages with misery? Idleness is the key of beggary, and the root of all evil. Fellows have two stomachs for eating and drinking when they have no stomach for work. We have God's word for it that "the drunkard and the glutton shall come to poverty;" and to show the connection between them, it is said in the same verse, "and drowsiness shall clothe a man with rags." I know it as well as I know that moss grows on old thatch, that drunken, loose habits grow out of lazy hours. I like leisure when I can get it, but that is quite another thing; that's cheese and the other is chalk. Idle folks never know what leisure means; they are always in a hurry and a mess, and by neglecting to work in the proper time, they always have a lot to do. Lolling about hour after hour, with nothing to do, is just making holes in the hedge to let the pigs through, and they will come through and no mistake, and the rooting they will do nobody knows but those who have to look after the garden. The Lord Jesus tells us himself that when men slept, the enemy sowed the tares; and that hits the nail on the head, for it is by the door of sluggishness that evil enters the heart more often, it seems to me, than by any other. Our old minister used to say, "A sluggard is fine raw material for the devil; he can make anything he

likes out of him, from a thief up to a murderer." I'm not the only one that condemns the idler, for once, when I was going to give our minister a pretty long list of the sins of one of our people that he was asking after, I began with "He's dreadfully lazy." "That's enough," said the old gentleman; "all sorts of sins are in that one; that's the sign by which to know a full-fledged sinner."—*John Plowman.*

### Chromo Christianity.

DEALERS in tea, coffee and crockery, coax customers with chromos. Newspapers have done the same, but the whole thing is getting into disfavor. An editorial in the *Baptist Weekly* says also that "Chromo Christianity is not a success. The work and worship of a church should constitute its most potent attractions." Entertainments, oyster suppers, fairs, shooting galleries, and theatricals, are no more signs of real life in a society than are the ghastly contortions of a corpse when galvanized into motion. There is significance in the sneer of the novelist, Howells, who tells of the town Equity, where religion had ceased as a spiritual experience, and the salvation of the soul came to be regarded as "too depressing a theme" for young folks to consider. As a result they tried to draw them in by other attractions than those of religion. But as chromo subscribers do not stick, so our contemporary says the results of these religious devices are disappointing. Men are not to be coddled and cajoled. Religion is worth all it costs. Eternal life and eternal death are tremendous realities. Sin is not to be cast out by sweetmeats, nor are revivals the result of tea-parties. The social element of a church is best developed in the line of its legitimate work. Warm prayer-meetings, earnest Sunday-school and mission work, hearty congregational rehearsals or song-services, and other church fellowships, will infuse a permanent and cohesive life that no temporary schemes can create. Sensible men will not be slow to detect the difference between the reality and the counterfeit, between the healthful activity of genuine life and the temporary devices of a faltering, failing cause.

### Something to Do.

THEY that eat must work. They are to be "doers of the word and not hearers only." Every truth taken into the life wants to be wrought out in loving service. Just now there is need of Christian fiber of the hard and sinewy type. Stalwarts are in demand in the churches—men, women, and children, who can "take a square meal" and do a day's work of ten hours, through heat or cold.

Whatever may be the ailments of the older members of the flock, the lambs should not be nursed into spiritual dyspepsia. Every pastor will need to study the "whats" and the "hows," as related to the activities of young converts. They are to be taught to creep, to walk, to run, to bear burdens, to endure toil and hardness as good soldiers of Jesus Christ. There is great danger of failure just here. If you inquire into the causes of inactivity of older members of the church, you will find them lying far back in their religious experience. They were quietly slipped into the church and given an easy seat. They have filled it ever since. Out of mistaken tenderness, we pastors sometimes want to make it easy for those coming into the church, and we put them in bed. They are still tucked under the covers, and we cannot start them now out of their warm nests. Let us never commit the error again. The discipline of work is scarcely less helpful than the discipline of grace. We learn to do by doing. Young converts should be kept moving on.—*Baptist Weekly.*

THE blood of Christ cleanseth from all sin.

## 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.

### IMPORTANT BIBLE LESSONS.

#### First Sabbath in August.—The Cleansing of the Earthly Sanctuary, and the Judgment, Identical.

1. What office did Christ fill when upon earth? Acts 3:20-23; Deut. 18:15-19.
2. What office did he assume after ascending to Heaven? Heb. 4:14, 15; 8:1, 2.
3. Where was the atonement work of the earthly high priest performed? Lev. 16:2, 17.
4. What was this work called? Lev. 16:30, 33.
5. Of what was that earthly work a type? Heb. 9:23, 24.
6. What was accomplished by the service of cleansing the earthly sanctuary? *Ans.* The sins that had been conveyed into the sanctuary through the blood of the victims were in a figure, blotted out, and removed from before God.
7. If that was a type or figure of the work of our High Priest, in what must his closing work consist? *Ans.* The real blotting out of the sins of his people, so that they may no more be remembered before God. Isa. 43:25.
8. What does such a work necessarily involve? *Ans.* An investigation of the cases of men in the Judgment.
9. When will the sins of the righteous be blotted out? Acts 3:19.
10. What follows the blotting out of sins? Acts 3:20, 21.
11. Then with what is the cleansing of the sanctuary identical? *Ans.* The investigative Judgment.
12. Where does the work of cleansing the sanctuary take place?
13. Then where must the investigative Judgment be held?
14. When did the work of cleansing the sanctuary begin? Dan. 8:14.
15. Then when did the Judgment work commence?
16. When Christ has finished his heavenly ministration and comes to earth, what then takes place? 1 Thess. 4:16, 17.
17. How suddenly will these be changed to immortality? 1 Cor. 15:51, 52.
18. Who will be brought up in the resurrection when the Lord comes? Luke 20:35, 36.
19. Will Christ bear sin when he comes the second time? Heb. 9:28.
20. What, then, may we logically conclude concerning the effect of the second advent upon all men?

#### NOTES ON LESSON ONE.

The work of the earthly high priests was a figure foreshadowing the work of Christ for the human race. Heb. 9:9-12. As the cleansing of the earthly sanctuary was the putting away of the sins of Israel, so the cleansing of the heavenly sanctuary by our High Priest, will be the putting away, or blotting out of the sins of his people. This must necessitate an examination of their cases, to see who is worthy to have his sins blotted out, and his name retained in the book of life. It therefore follows that the cleansing of the sanctuary, is the work of the Judgment. And as the blotting out of sins takes place before the Lord comes (Acts 3:19-21), the Judgment is shown to adjust the cases of the righteous, at least, before his second advent. Moreover, since when he comes, he bears no sin, we may justly conclude that his work in that direction is done, and that man's probation is forever closed.

#### Second Sabbath in August.—The First Angel's Message.

1. Does the Lord bring calamities upon men without first warning them? Amos 3:7.
2. How were the antediluvians warned of the coming flood? Gen. 6:7; 1 Pet. 3:19, 20; 2 Pet. 2:5.
3. Were the people of Sodom warned of that city's impending doom? Gen. 19:12, 13; 2 Pet. 2:7, 8.
4. Was any one sent to warn the Ninevites of God's design to overthrow that city? Jonah 3:1-4.
5. How were the Jews warned of their approaching captivity? Jer. 25:8-11.
6. Was the first advent of Christ proclaimed beforehand? Mark 1:1-3; John 1:6, 7, 15, 22, 23.
7. In the cases cited, what people received the warning? *Ans.* The very people who were to witness the events proclaimed.
8. Is it not, then, probable that those, who are about to

enter the period of the Judgment, will have a warning to that effect?

9. Is there a message of this nature in the prophecies? Rev. 14:6, 7.
10. How far is this message to extend?
11. What is the angel represented as preaching?
12. What part of the gospel was proclaimed by our Lord when he was on earth? Luke 4:16-21.
13. Did the prophecy from which Christ read on that occasion, give other points to be preached? Isa. 61:1, 2.
14. What did the Saviour say to his audience after closing the book? Luke 4:21.
15. Could he have made that statement, if he had read the next sentence of the prophecy? Isa. 61:2.
16. Did Paul preach the Judgment at hand in his day? Acts 24:25.
17. What part of the gospel is to be specially preached in fulfillment of the message of Rev. 14?
18. With what is the judgment work identical? *Ans.* The cleansing of the sanctuary.
19. Then when is that message due to the world?

#### NOTES ON LESSON TWO.

It will be seen in the cases cited in the lesson that, when God has sent warning of any calamity, it has invariably been to those who would witness the events foretold. The message of Rev. 14 announces that the hour of Judgment is come. The generation to whom that message is due, and to whom it is proclaimed, will witness the closing work of that message, and the coming of Christ which immediately follows. The Judgment work being identical with the cleansing of the sanctuary, and that work having commenced at the end of the 2,300 days, it follows that the judgment message of Rev. 14 is due to the world at that time.

#### Third Sabbath in August.—The Second Angel's Message.

1. What message follows the proclamation of the Judgment? Rev. 14:8.
2. Where did the first message go?
3. If the second one follows the first, when must that message begin, and how extensively must it be proclaimed?
4. Does this language apply to the ancient city of Babylon, and if not, why?
5. To what does the Revelator elsewhere give the name of Babylon? Rev. 17:1-5.
6. What does a woman in symbolic prophecy represent? Rev. 12.
7. In what condition did John see this mother of harlots? Rev. 17:6.
8. If this church is the *Mother* of others, who are her offspring?
9. What is said to be the cause of the fall of Babylon? Rev. 18:1-3.
10. When such a statement is made concerning the churches, can there be any of God's people in them? Verse 4.
11. Why are the honest and true called out of the churches? Verses 4, 5.
12. What will be the result of the plagues with which God will visit her? Verse 8.
13. What has taken place when these plagues fall? Verse 8, last part.
14. At what time in the history of the church is this state of things to be true of her? Rev. 14:6-8.

#### NOTES ON LESSON THREE.

It will be noticed that the angel announcing the fall of Babylon, delivers his message *after* the proclamation of the Judgment has begun; that it also follows that world-wide message, showing that its statement is to every nation, kindred, tongue, and people. It cannot, therefore, be a local message to any city of that name. Besides, when the message is due, ancient Babylon, with all its grandeur has long before passed away. In the 17th chapter of this book, a woman is said to wear the mysterious name, and that she is a persecuting power. The Church of Rome has fulfilled this. By reference to chapter twelve, a woman is there introduced to represent the true church, and flees into the wilderness to escape the long rein of persecution introduced by the red dragon—Pagan Rome.

This woman or church of the 17th chapter is called the mother of other establishments as corrupt as herself. In the 18th chapter, the cause of their corruption and fall is plainly stated, and a cry is made for God's people to come out of her, lest they should partake of the plagues with which she is to be visited. Without question, the churches of today are fallen from the simplicity of the gospel, as

witness the introduction of so many forms of pleasure in order to procure money. The world is courted by her ungodly members, and the standard of the church is lowered to favor the reception of unconverted people, who in turn bring in the pleasures of the world to afford the contentment that the gospel is designed to give. From the time when the judgment work commences at the end of the 2,300 days, or in 1844, this downward tendency was to be especially noticeable, and the second angel's message goes forth calling for God's people to separate from such things, because the time of the Judgment has arrived, and each must soon pass the solemn test of an examination at the bar of God. Truly a solemn time, and yet the mass will not heed the call.

#### Fourth Sabbath in August.—The Third Angel's Message.

1. What is the warning of the third angel? Rev. 14:9-12.
2. How extensive is this message?
3. What follows upon the work of the third message? Rev. 14:14.
4. What does the Saviour come to do? Verses 15, 16.
5. What is the harvest? Matt. 13:37-40.
6. With what does this message threaten those who worship the beast? Rev. 14:9, 10.
7. In what is the unmingled wine of God's wrath contained? Rev. 15:1.
8. Where are those found who do not worship the beast? Verses 2, 3.
9. Is Babylon to receive the plagues? Rev. 18:8.
10. Then according to the Third Angel's Message, what does Babylon worship? Rev. 14:9, 10.
11. What is the other class represented as doing? Verse 12.
12. Then what may we conclude will call God's people out of Babylon? *Ans.* The Third Angel's Message.
13. What then is the burden of this message? *Ans.* To separate God's people from the world by preaching to them the commandments of God, and the faith of Jesus.
14. What is meant by the commandments of God? Deut. 4:12, 13.
15. Do the ten commandments really make up the sum of what is known as God's commandments? Deut. 5:22.

#### NOTES ON LESSON FOUR.

The Third Angel's Message follows the two preceding ones. Wherever they go it must follow. When the work of this message is accomplished, then the Son of man appears seated on the white cloud to reap the harvest of the earth. This message is evidently designed as a separating one, to assist the people to come out from among the doings of apostate christendom. The commandments of God and the faith of Jesus, are the burden of the message, and will be the test of the saints' patience.

#### Three Ways of Doing.

SOME teachers stand aloof, and expect their pupils to come to them. In this, they look for an impossibility. One might just as well stand upon the brow of a tall perpendicular rock, and say to a child below "Come up here, and I will help you." The teachers' mind should be much better disciplined than that of his pupils. His mental processes are more direct, concise, and rapid; and when he presents a theme without regard to the mental habits of the learner, he requires him to grapple with a new subject, and a new mode of thought at the same time. Such a teacher has very little power to interest even grown-up people, much less to gain and keep the attention of children.

Another class of teachers come down to their pupils and stay there. Such teachers are much liked by children, because they amuse and entertain, without requiring any mental effort on the part of their delighted listeners. They seldom lead to higher modes of thought, or to more vigorous and continued action of the mind. The most they attempt is to carry their pupils along, without requiring them to advance mainly by their own efforts. They please children by playing with them, but do not teach them to work. Teaching, with them, is a mere pastime, at least for a season; but unless they change classes, they will at last be put to their wit's end to invent "new plays," or methods of amusement. In their extremity they

often resort to unhealthful stimulants, and as a result, their pupils become so mentally dyspeptic that it seems impossible for them to do good thinking on any subject.

There are some teachers, however, who come down to their pupils, or so nearly so as to become genial and easily understood, and then entice and encourage them forward and higher, never wearying them too much, yet seldom giving them a hand. They do not strive to attract others to themselves, but rather to the beauties of the way. The learner pursues the path of knowledge, not simply because that in it he can enjoy the delightful companionship of his teacher but because he sees it to be a good path,—one that may make him wiser and happier. The healthy exercise of the mind is its own reward, and soon the pupil begins to find pleasure in grasping new thoughts, in combining and comparing them, and thus reaching conclusions and judgments of his own. This kind of mental satisfaction never becomes stale, and will lead to an earnest appreciation of the knowledge gained. One so taught will come to have an inward impulse of his own that will urge him on in search of truth, long after his teacher has ceased to prompt him.—*S. S. Worker.*

**Paddling and Praying.**

SAID Thomas Jones, an old colored preacher: "When I was escaping from slavery, and found myself out on the ocean, I prayed God to help me, and he *did* help me. I found some boards and got on to them. Well, what did I do then? Did I stop praying, and think because I had got a few boards I could go alone now, and didn't need the Lord's help any more? No! I kept on praying, and held on to the boards. Well, what did I do then? Sit still, and expect the Lord to carry me safely through, and think I had nothing to do? No! I took a stick for a paddle, and went to paddling and praying. I did not sit still like those who have a name to live, and are dead; but I just went to paddling, and I did not forget to pray; and by paddling and praying I got through. So God expects us to pray and also paddle, and not to wait for him to do the work that he has set us to do."

There is sound philosophy in the old man's talk. Paddling is needful, as well as praying; and an ancient teacher once declared that "Faith without works is dead, being alone."—*Sel.*

ONE word to you, teachers! You who are so often absent from Sabbath-school. Have you a good excuse? Do you realize how much harm you are doing by staying away? Your class expect you there, and when you are not present, they are disappointed. It is no encouragement for them to study the lesson, when the teacher, whose place it is to instruct them, is so often missing.

The superintendent has to supply the class as best he can, and it too often happens that the one whom he selects to fill your place, not expecting to act as a teacher, has hardly looked at the lesson. The class are dissatisfied, and it is no wonder that they soon begin to stay away, too; and thus the school grows smaller, the interest wanes, opportunities for doing good are lost, and whose fault is it? Teacher, think of these things, and resolve to be punctual, and do your whole duty to the class intrusted to your care.

AVOID mere professionalism; it always involves a loss of power. When the warmth of personal sympathy dies out of the Sabbath-school teacher, and he becomes simply a portion of Sabbath-school machinery, the most valuable part of his influence is gone. No one cares for machine-made counsel; no one cares for machine-made comfort. Be a part of the world's machinery, as is your duty to be; but never let the manly or womanly die out beneath the mechanical. When you suffer that to happen, it is time for you to write the epitaph over the grave of your slain influence.

**Youths' Department.**

**THE GOLDEN MOMENT.**

THE golden sun shone brightly down the world,  
Soft shadows gathered on the twilight track;  
The day is gone; with all our sighs and tears  
We cannot call one little moment back.

Ah, soul, what loss is thine! awaken now!  
Let not the moments slip unheeded by;  
For just such moments make the golden hours  
That bring us nearer to eternity.

**Didn't Think.**

OPENING the door of a friend's house one day, I made my way through the entry to a small back court, where Ned, the only son, was crying bitterly.

"Ah, Ned, what is the matter?"  
"Mother won't let me go fishing. Harry and Tom are going to the harbor, and I want to go."

Here Ned kicked his toes angrily against the post, to the great danger of his new boots.

"Whose little dog is this?" I asked, as a brown spaniel came bounding up the garden walk.

"It is mine," cried Ned in an altered tone.  
"Didn't you know I had one?"

"No indeed. What a fine fellow! Where did you get him, Ned?"

"Father bought him for me. He is so knowing, and I teach him many things. See him find my knife;" and Ned, wiping away his tears, threw his knife into the clover. "There, Wag," he said; "now go and find my knife."

Wag plunged into the grass, and after a great deal of smelling and wagging, he came triumphantly forth, and brought the knife to his young master.

"Give it to him," said Ned, pointing to me; and Wag laid it at my feet.

"This is a knife worth having," said I; "four blades."

"'Tis a real good one," said Ned. "Father gave it to me on my birthday; and he gave me a splendid box of tools, too."

Ned looked up brightly, and forgot his crying.  
"Let me think," said I; "was it with this knife that you hurt your foot so badly?"

"Oh, no," cried Ned; "that was done with the ax; but I've got well now."

"I was afraid you would be laid up all the spring."

"Well, it was mother's nursing, the doctor says. Mother and father took great care of me. It was lonely staying in the house so; but mother used to leave her work and read to me, and father often stayed with me."

"I should think you had very kind parents, Ned."

The boy looked down on the floor, and a slight pout puckered his lips.

"I suppose there are none who have your interest and happiness so much at heart."

"But I want to go fishing," muttered Ned.

"And can't you trust them, Ned, and willingly agree to their wishes? You may not know the reason why they object to your going; but from all your experience of their kindness and wisdom, are you not sure that they would not cross your wishes without good reason for doing so? And, surrounded as you are by so many proofs of their love, will you sit there and murmur and cry, and fill your heart with angry and stubborn thoughts, because of one little denial of your wants? Is not this a poor and ungrateful return for their kindness? It is little enough that a child can do for a parent, and that little he ought to do most cheerfully. I suppose the best return a child can make a parent, is cheerful obedience. How small that seems! And would you grudge giving that, Ned?"

Ned looked sober. "Oh, sir," he said humbly, "I didn't think of all this—I didn't think of it."

"Didn't think" is at the bottom of a great deal of our ingratitude and murmuring against both our earthly parents, and our Father who is in Heaven.—*Selected.*

**The Boy That Will Lie.**

WHAT is a boy good for who will lie? Many boys at the best make considerable trouble by their ignorance, inexperience, and awkwardness; and it requires considerable patience to put up with their faults, and try to make anything of them. But when in addition to all his usual faults, a boy will *lie*, what is he good for? He breaks things, and he lies about it; he forgets things, and lies about it; he neglects things, and lies about it; you send him on an errand, and he lies about it; you give him work to do, and he lies about that. You never know where to find him, or what to do with him. You cannot know what to depend upon, nor where to trust him. He misleads you, deceives you, and disappoints you. If you hire him to work, you need to hire somebody else to watch him; so you have to hire two persons to do the work of one, and of course what you pay for watching comes out of the wages of the rascal who needs to be watched, or else is his employer's loss.

A boy who tells the truth, whose word can be depended upon, who owns up to his failures, is a treasure. If he fails to-day, he will do better to-morrow; if he makes mistakes, you can show him how to correct them; if he is thoughtless, you can admonish and caution him; and you can have the joy of seeing him improve from day to day, and grow wiser and stronger and better, so that even in his boyhood he can fill the place of a man, and be worth more than many a man who cannot be depended upon.

There are good things ahead for such a boy. He is wanted to take charge of business, to do honest work, to fill important positions, to watch rascals who cannot be trusted. He is wanted to fill places of responsibility, to manage great undertakings, to be a power in the community, and a blessing in his home.

My boy, God has given you a tongue, to speak the truth and to sing his praises, and you had better bite your tongue off than to use it to tell lies, for "All liars shall have their part in the lake that burneth with fire and brimstone, which is the second death."—*Little Christian.*

**Emma's Prayer.**

"OH, please mend the cup; please mend it. I didn't mean to break it," and poor little Emma, on her knees by the sofa, poured out her whole soul in this petition. Then she opened her eyes and looked around to see if her cup was mended.

No; there it lay all in fragments just where she had dropped it, and she prayed again:—

"O my Father, I didn't mean to break the cup, and you can mend it if you want to. Amen." And she looked around again, but it still lay there unattended.

Then the poor little girl prayed once more: "Oh, please mend it. If you don't, mamma will know I took the sugar after she told me not to. Please make it all whole. Amen." Again she looked, but it was broken as before, and she rose from her knees.

"There! I won't pray any more, never, never, never. You hateful old cup, stay broken if you want to!" And she gave it a spiteful kick.

"What ails my little girl?" said mamma, coming in from her walk. "Why, Emma, how came my sugar-cup here, and broken too? Did you take sugar while I was gone?"

"But I prayed about it," said Emma, sobbing. "I prayed three times. Why didn't God mend it? You said he would answer prayer."

"My dear child," said mamma, "we cannot escape the consequences of our wrong acts by asking God to help us cover them. That would be praying that he would help us deceive, and he cannot do wrong. 'Lead us not into temptation,' is a prayer that he delights to answer. Remember that the next time, dear."

Emma has grown to be a woman now, and she has always remembered the lesson of that day.—*Child's Paper.*

"Honor thy father and mother; which is the first commandment with promise."

## Bible Echo and Signs of the Times.

"What is truth?"

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

Melbourne, Australia, August, 1886.

### A Troubler in Israel.

"ART thou he that troubleth Israel?" was the question Ahab asked Elijah, when that prophet sought to turn the people from breaking God's commandments. From a paragraph that appeared in a late number of *The Southern Cross*, it seems that the king of Israel was not the only one who was destined to be troubled by an attempt to reform in the matter of keeping the commandments. But we will let that paper speak for itself, as it does in the following words:—

"There is literally no end of cranks and crazes. Some of our readers will be aware of the fact that in England, and particularly in America, there are a few crotchety souls who have discovered that the whole Christian world is at fault in observing the first day of the week as the Christian Sabbath, insisting that the seventh day, or Jewish Sabbath, ought to be observed. One of these eccentrics has found his way to Victoria, and by dint of much assertion, has induced some fifty otherwise sane shopkeepers in the city of Prahran to shut their shops from six o'clock on Friday evening to six o'clock on Saturday evening! Who, after this, will dare to say that the "Ages of Faith" have perished? We profess to know something of the Sabbath Question, but we confess to our utter ignorance of a single valid scriptural fact, principle or commandment that can be adduced in favor of this ridiculous contention, which is almost on a par with the now expiring Anglo-Israelite delusion. Among the new institutions imperatively required is one for the medical treatment of well-meaning but mischievous cranks. One should be immediately erected at Prahran."

There now; if that is not a refreshing paragraph for Christians to read! If it be true that out of the "abundance of the heart the mouth speaketh," the fountain from whence proceeded the above must be in bad condition, and could be improved by the true cleansing process of the gospel. The position assumed by the *Cross* in the religious world, entitles its readers to expect from it something besides slurs and ridicule when referring to the work of those who may differ from it in religious faith. But to say nothing of the denunciatory spirit of the paragraph, the positive statement it contains concerning the work done in Prahran must read strangely to the good people of that suburb, who are acquainted with the facts as they really exist. It must sound to them much like the story of the lad who was much given to exaggerating whatever he had seen or heard. Coming into the house one day he told his father that he had just seen in the street, five hundred dogs in company with their dog Tray. His father being pained at the extent of his fanciful story, began to reason with him, saying, "Now my son that cannot be; for there are not half so many dogs in the township." "Well then," said the boy, "There was a hundred of them, I know." "But," remonstrated the father, "just think what a large drove, one hundred dogs would make; they would nearly fill the street." The little fellow after pausing a moment, and hardly feeling that he could yield entirely, said; "Well, I know there were ten there anyway." "No," said the father, who had witnessed what the son wished to tell, "you have the number much too high, even now." Finding himself fairly caught for once, the youth finally said, half sullenly, "Well I know I saw our Tray and another dog out there, playing together, and I'm not going to take off another one."

So with the wonderful story of our enterprising cotemporary. Divested of all its exaggerations, its "fifty otherwise sane shopkeepers" are reduced to just four, and no more! But the strange part of the matter is, that the *Cross* should blunder so in its statement, when the alleged prodigy was within two miles of its place of publication, and might have been witnessed,

if in existence, by a few minutes ride in a railway carriage. Facts indicate, however, that no effort was made to learn whether the report was true or false. But this does not hurt us. We only wish the statement were really true, and that the fifty or more who actually did receive the truth preached in Prahran, were all shopkeepers. In that case, few shops in that suburb would now be doing business on the Lord's Sabbath, and a mightier influence, by far, would now be exerted in that vicinity in behalf of the down-trodden truths of the Bible.

But the intimation of our religious cotemporary that Prahran should at once erect an institution for the treatment of "well-meaning, but mischievous cranks," sounds like a whisper wafted down to the nineteenth century from the papal intolerance of the Dark Ages. If these "cranks" are so far departed from the ancient landmarks, as is thought by the writer of the item under consideration, it will surely be an easy matter for him, who boasts himself to "know something of the Sabbath Question," to reclaim these "fifty shopkeepers" from the error of their ways. And if the task proves so easy, he will have cheaply won the blessing of heaven to be bestowed on those who convert sinners from the error of their ways.

We predict however that the *Cross* will find it much easier to deal out epithets against the movement, than to overthrow it by legitimate deductions from the word of God. To call for some legalized institution in which to confine the teachers of the doctrine is but a reiteration of those sentiments which gave birth to the Roman inquisition. It would be better for the enlightenment of mankind to lay before the world Biblical reasons for the Christian faith, than to hail with derision every idea that one does not just endorse. It would, moreover, be an indication that he was in possession of a portion, at least, of that spirit professed by Christianity.

But we must make due allowance for the weaknesses of the flesh, to which, we are constrained to believe the conductors of the *Cross* are no exception. Comparing former utterances of that paper on the subject in hand, with the statement above, that it is entirely ignorant of a "single valid scriptural fact, principle, or commandment that can be adduced in favor of" the seventh day as the Sabbath, we are constrained to believe one of two things: Either the earlier positions taken have been forgotten; or the journal feels justified in now assuming the attitude of the barrister who was trying to adjust a difficulty between himself and a neighbor. Upon the supposition that his ox had been gored by his neighbor's bull, he decided that it would be just for the neighbor to give him another ox. "But," said the man to the lawyer "it is my ox that has been gored by your bull." "Oh well," replied the astute counsellor, that materially alters the case, and I will inquire into the affair when I have leisure, and report progress."

When it has been feared that the Sunday rest would be secularized through the influence of a somewhat strong pleasure-loving element, prize essays were published in that paper, advocating the sacredness of a day on no other ground than the original Sabbatic institution founded at creation, and incorporated in the fourth commandment of the decalogue. But now, when others, from the same method of reasoning, show that the original institution, and not another altogether different, should be observed, it claims to be totally ignorant of "a single valid scriptural fact, principle, or commandment that can be adduced in favor of" this institution. But how an argument can stand as proof in favor of the institution at one time, and a few months later have no bearing on the point, is an enigma we leave the *Cross* itself to solve. We will cite in this connection one of the expressions referred to. In its issue of Jan. 8, 1886, it says:—

"It is significant that the Divine Ordinance of the Sabbath lies eternally embedded in the very heart of the decalogue given amidst the thunders and lightnings and earthquakes of Sinai; the decalogue ordained of God in the hands of a mediator. No other laws were

given amidst such dreadful pomp, and enforced with such high and terrible sanctions as these, written by the finger of God on stone, and rewritten when, in his righteous anger, Moses cast them down and broke them. Who cannot see the Divine intention in making these precepts obligatory on all men unto the end of the world? One and all they must stand or fall together. Who has anyright to put forth his sacrilegious hand and erase this fourth commandment any more than the first or the seventh? Are they not all alike moral precepts binding as well on Gentile as on Jew, if he has been brought into the knowledge of them? Who would say that the first commandment is binding on all the world, but the fourth only on the Jews? What makes the difference between the first and the fourth? Are they not all given for the regulation of our conduct in relation to God and his worship?"

It is by this very same argument that some of the good people of Prahran have been induced to observe the seventh day as the proper one of rest. And yet our cotemporary now bitterly stigmatizes the seventh day with the appellation, "Jewish Sabbath." But then, the reader must remember that the standpoint from which the subject is now being viewed, is altogether different from that occupied six months ago, and he must therefore govern his clarity accordingly.

But seeing that such strong language was liable to call in question the authority for observing the first day of the week as a day of rest, the writer goes on to ask the question: "But why depart from the seventh day," and then offers a very singular answer by saying that, "the day is sacred, not because it is the seventh day, but because it is the Sabbath day." Precisely so. Sabbath means rest; and because the seventh day, and that alone, was the day of God's rest, he blessed and sanctified it. He has pronounced no blessing upon any other day, from that time to this. We therefore conclude in harmony with the writer of the above extracts that, without express Divine authority for the change of the day, the seventh still stands unaltered as one of God's commands, and may not be departed from.

We are sometimes greatly surprised to see on what slight grounds people will justify themselves in substituting the first day of the week, as a day of rest in the place of the seventh day enjoined by the commandment. Although admitting no express command from God or Christ for the change, they nevertheless set aside the day of the commandment, for one that God has never sanctified, and that the New Testament has nowhere mentioned as being sacred, or even hinted that Christians should observe.

We are well aware of the threadbare statement in support of their practice that Paul met with the friends at Troas on the first day to preach and break bread. But we have also noticed how carefully they conceal the fact that, while the apostle remained at Troas to do this, he appointed his companions, eight in number (Acts 20:4, 5), to go before him in a ship and sail to Assos, to which point he would travel on foot the next morning and there rejoin them in the journey to Jerusalem. Verses 13, 14. It must be apparent to any unbiased reader of that account that, had Paul considered that day sacred, he would have detained his companions and had them accompany him on foot the next day to take the ship at Assos.

Besides, the record of that apostle's labors shows that he regarded another day as the Sabbath. In Acts, the thirteenth chapter, is a description of his visit, with Barnabas, to Antioch. Verse 14 tells us what they did on the Sabbath; how they went into the synagogue. Then follows the report of a powerful discourse he delivered. The forty-second verse then relates that when "the Jews were gone out of the synagogue, the Gentiles [for it seems they regarded the Sabbath in common with the Jews] besought that these words might be preached to them the next Sabbath." This language shows that the Gentiles considered this the Sabbath, and Paul told them nothing to the contrary; but as is recorded in verse 44, he preached to almost the whole city on the day that inspiration says was the Sabbath day, notwithstanding it was the day on which the Jews worshipped.

In the sixteenth of Acts it is stated that the apostle remained in Philippi a number of days; yet there is no record of his preaching on any day but the Sabbath—the very day that the Bible had recognized as a holy day from the creation of the world. Verses 12, 13. And yet it cannot be said, that at Philippi there was no place for Paul to meet others for worship but in a synagogue which would be shut on all other days but the seventh day; for this was a Gentile city, and the meeting held was outside the city on the bank of the river, and not in any synagogue. There was nothing to debar his holding similar services there on the first day if he chose, which he certainly would had he considered it a sacred day. But of such a meeting the record is silent.

In chapter seventeen we learn that when the apostle reached Thessalonica, he taught the people there *three Sabbath days*; but not a word about services on the first day. Verses 1, 2. In these meetings a *great multitude* of Greeks believed the word, showing that they attended meetings on the same days as the Jews. Again in chapter eighteen we read that at Corinth Paul worked at his trade for a livelihood, but reasoned in the synagogue *every Sabbath*. At this place he remained one year and six months working and teaching among the people, which of itself would be seventy-eight Sabbaths. Verses 1-11.

What will our first day friends do with all these Sabbath-day examples of the great apostle? While they may be able to cite a single case only, of Paul's preaching on the first day, on the other hand we find him preaching *eighty-four Sabbaths*, without any mention whatever of such action on the intervening Sundays. More than this; while Paul preached on Sunday his brethren were performing secular duty by the apostle's appointment, something that cannot be found in connection with his Sabbath worship.

In attempting to teach apostolic faith on the subject of the Sabbath, we have not counted on everybody receiving it. The truth of God has not changed since the days of the apostles. As then, it is unpopular, and will continue to be so to the end. When stigmatized as "cranks" for teaching the Bible as it is, we shall not complain, but only rejoice that our efforts are being recognized, though criticised in an unfavorable light.

#### What Doth the Lord Require of Thee.

God requires the heart's supreme affection. If that is not given, God does not accept our labor, or the sacrifice we make. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." When the Jews entered into the promised land, they were to bring for a thank-offering a wave sheaf of the first-fruits. This was before they had put in the sickle to gather in the grain. Then when they had harvested their grain, the first loaf of bread made from the first threshed and ground corn was given to the Lord as an acknowledgment of his goodness to them. See Lev. 23. In all the temporal blessings that they received, God was acknowledged as the giver by them, when they gave to him a thank-offering of the first-fruits of the best they received.

But when the Jews backslid from God, how great a change came over them in this respect. It was self first, and God afterward. They would do for the Lord if it cost them nothing. They brought to the Lord the refuse, the blind, the lame, and that which they could spare as well as not. This was showing contempt to the Lord's ordinances and despising his name. It was not treating God with that respect they would show to their governors. They would not even shut the doors of the temple nor kindle a fire upon the altar without pay. This state of things is clearly described in the following words: "A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy

name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, the table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us; this hath been by your means; will he regard your persons? saith the Lord of hosts. Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." Mal. 1:6-10.

"Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." Mal. 1:13, 14.

They had lost sight of the special providence of God and the sacredness of his work. To sacrifice was a burden to them. They had no relish for it. Religion had become to them a round of ceremonies without life and power. The burden of God's cause did not rest upon them. And because of this, the labor of their hands was blasted. They had labored and brought in little. They failed in procuring what they wished to eat. They clothed themselves, but were not warm. They would at times earn much money, but it was like putting it in a bag with holes. It did not seem to spend well. When they looked for much, lo, it came to little. The Lord said all this was because he did blow upon it, and the reason why he blow upon it was because every man run to his own house, or made his own interests first, and left the work of the Lord a secondary matter. See Haggai 1:5-11; 2:16-18.

But if they would return to the Lord and seek first the kingdom of God and his righteousness, he promised from that day to bless them. Hag. 2:19. Our temporal blessings are spoken of as being in proportion to our honoring the Lord with our substance, and with the first-fruits of all our increase: "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10.

Promises are numerous touching this point, and when the heart is fully imbued with the Spirit of God, so that it is drawn out for others to the extent that our ease, comfort, means, and all, are laid upon God's altar, the Lord will bless the effort made.

Here lies the strength and success of the Christian. Lose this spirit and we might as well cease our efforts. A few weak prayers and certain rounds of duty are not sufficient to bring the power of God's Spirit into the heart. It is not a little sacrificing just now, and that the end of it. It is a sacrifice to-day, to-morrow, and so on to the end.

It is a life of sacrifice. It is to bear the cross daily.

"He that cometh after me and taketh not up his cross daily and followeth me cannot be my disciple."

It is to have the mind exercised, the heart drawn out for others, and not be weary in *well doing*. And there is not one-half the danger of becoming weary while actively engaged that there is in ceasing to be at work and brooding over the past. This is the enemy's ground. If we are to die on the field, let us die at our post. Let us be men and women to the very last.

This spirit of sacrifice is the Christian's forte. It is where he will receive power from on high. It is when sacrifices are made that cost something, that God meets men and gives a spirit that will reach hearts. It is when self is laid at the foot of the cross. It is when selfishness is rooted out of the heart that Christ will come in, and not before

Publicans and harlots bid as fair to reign in glory as do those that daily mingle with their judgment-bound fellow-men, with hearts as unfeeling as a stone for their spiritual welfare. Men and women are wanted who regard the cause of Christ of more value than their farms or their merchandise. If men and women can go to heathen lands to toil and suffer every deprivation for the cause of Christ, and when there, send their children to another country to be educated among friends nevermore to see them in this world, how must Heaven look upon those who will let a worldly influence prevent them entering the work of Christ?

"This life to toil is given,  
And he improves it best,  
Who seeks by patient labor  
To enter into rest."

The cause in which we have enlisted is everything, or it is nothing. If the *Third Angel's Message* of Rev. 14 be the truth of God, then our all is at stake. We should bend all our energies to act well our part for its advancement. Not by impulse, but to settle into the work, counting well the cost, coming to the conclusion that it will take all there is of us to act our part. If we have any idols, they are to be laid aside. If we have ways and schemes that conflict with the spirit of this work, bring them to the altar of present truth, and let them there be sacrificed, and the heart be broken before God.

Men of iron nerve whose hearts are as true as steel are called for to enter the work of God at the present time. It is because there has been some who have not considered their own interest, neither have counted their lives dear unto themselves for the advancement of this work, that God has blessed this cause and saved it from such extremes as would have proved its ruin. The pioneers in this and every good cause are an example in this respect. The lives of such men are familiar to all. It is such a spirit of sacrifice and devotion that will consider it a privilege to suffer deprivation, if need be, that God will own and bless. This is the spirit that brought Jesus from Heaven to suffer and die for a fallen race. And we want missionaries possessing the spirit of Christ, who will be true to God's cause in every emergency at whatever cost. We want men and women who will labor unselfishly in their neighbourhoods, and in the community where they live, and who will not let the sinner go until he gives his heart to God. They should have hearts that are tender, that will feel for the sinner, and that will not wait until urged and urged to bear responsibilities, but who will be drawn out for the afflicted, and will sympathize with them. This spirit has not wholly left the earth. It exists in the heart of every true child of God. It is when sacrifices that cost something are called for that the heart is tested. It may be to renounce friends that are near and dear for the truth's sake. A right eye or a right hand may cause us to offend; if so, we had better enter into life maimed than having two eyes or two hands to be cast into hell. But however costly the sacrifice, it cannot be compared with the sacrifice made for us; and our appreciation of that sacrifice is shown by the sacrifice we make for Christ. If it is full and complete, God accepts it; and it is consumed in his precious cause. S. N. H.

THE Anglican Church seems to be accelerating its speed Romeward. In a church paper recently appeared an advertisement which reads: "The Order of the Sacred Redeemer is prepared to supply pure and fragrant incense at 3s. 6d., 5s., 7s. 6., 10s., 16s., and 24s. per pound. Samples post free for 4d., 6d., 8d., and 1s. Address Rev. Superior, The Priory." A letter also appears from a correspondent proposing the formation of "a Society for Promoting the use of Incense in our Churches." *The Christian at Work.*

PERHAPS your Master knows what a capital plowman you are; and he never means to let you become a reaper because you do the plowing so well.—*Spurgeon.*

### The Sabbath Previous to the Giving of the Law.

THE giving of the law, according to Usher's chronology, was about twenty-five centuries after creation week. It is interesting to trace the Sabbath through this long, remote period. The only written history extant covering it, is the book of Genesis, with its fifty short chapters, written by Moses. The facts presented in it are invaluable. It gives us brief glimpses of the long-lived race previous to the flood, and of the rise of the most powerful nations of succeeding ages, and of the call of Abraham, with the experiences of his immediate descendants. It presents most valuable historical instruction relative to God's plan of dealing with his creatures, and the principles of his moral government. It is in no sense a book of laws, but only a very brief history of the earliest ages of antiquity.

As we have already seen, the book of Genesis commences with the origin of the weekly cycle, as brought to view in the account of creation, and the institution of the Sabbath, without which that cycle would never have existed. The division of time into days, months, and years, is easily traceable to nature. The revolution of the earth on its axis, the changes of the moon, and the circuit of the earth around the sun, originate these divisions of time. But no such origin can be found for the weekly cycle. Beyond all question, it owes its existence to the act of Jehovah in setting apart the seventh day at the creation of the world. Not even a plausible conjecture has ever been found for any other origin of it. It is a well-attested historical fact that the weekly cycle existed, and the seventh day was kept sacred, among nearly all of the most ancient nations of the earth besides the Jews.

There are decisive evidences which show that the Assyrians, Babylonians, Persians, Arabians, Greeks, and Romans, and even the Chinese, knew of the Sabbath, and at an early period regarded it as a sacred day. We may notice this point more fully hereafter, but will introduce brief evidence of it here.

John G. Butler, a Free-will Baptist author, in his "Natural and Revealed Theology," p. 396, says: "We learn, also, from the testimony of Philo, Hesiod, Josephus, Porphyry, and others, that the division of time into weeks, and the observance of the seventh day, were common to the nations of antiquity. They would not have adopted such a custom from the Jews. Whence, then, could it have derived but through tradition from its original institution in the garden of Eden?"

The *Asiatic Journal* says: "The prime minister of the empire affirms that the Sabbath was anciently observed by the Chinese, in conformity to the directions of the king."

The *Congregationalist* (Boston), Nov. 15, 1882, says: "Mr George Smith states in his 'Assyrian Discoveries' (1875), 'In the year 1869 I discovered, among other things, a curious religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked out as days on which no work should be undertaken.' . . . 'The calendar contains lists of work forbidden to be done on these days, which evidently correspond to the Sabbaths of the Jews.'"

Much more testimony on this point might be presented, but this is sufficient to show that the weekly cycle and the Sabbath were extensively known among these ancient nations. Brief references to the same things in the books of Genesis and Exodus demonstrate the existence of the week and the Sabbath previous to the giving of the law.

In the history of the deluge (Gen. 7, 8) there are several references to the weekly division of time. Chap. 7:4: "For yet seven days, and I will cause it to rain upon the earth." Also chap. 8:10, 12: "And he stayed yet other seven days," etc. Here are three different weekly periods brought to view in this short account of the flood. It could not have been accidental that this period of seven days should be chosen

three successive times. It points unmistakably to the fact that the weekly cycle was in constant use in that age of the world.

In the history of Jacob's marriage to the daughters of Laban, the week is also mentioned. Gen. 29:27, 28. "Fulfill the week of this one, and we will give thee the other also for the service which thou shalt serve with me yet other seven years. And Jacob did so, and fulfilled her week." (Revised version.) The Sabbath is inseparably connected with the weekly division of time; hence, if the week existed, the Sabbath must also have been known. We are forced to conclude, therefore, that those inhabitants of Chaldea were well acquainted with its sacred obligation. Notice the testimony, already referred to, of those tablets dug out of ancient ruins found in that country.

G. I. B.

### Objections to the Sabbath.

THERE are many objections urged against the seventh-day Sabbath, which can be easily answered; such as that it originated with Moses; is ceremonial in its nature; is indefinite in its wording; was abolished by Christ; was changed by Christ and his apostles; that we cannot tell what day it is; that time is gained or lost by going round the world in different directions; that at the poles it is six months day and six months night, etc., etc. Everything in this light we are ready to meet. But there is one objection—and as we wish to be perfectly frank with the reader, we squarely acknowledge that there is one objection—which we cannot answer. It is esteemed by many a very strong one. It has doubtless kept more people from the observance of the Sabbath than any other one thing, and will keep many more; and should the reader on this account refuse to accept the doctrine, while we should be very sorry, we could not help it. What is this unanswerable objection?—It is this—THE CROSS! In this rebellious world there is a cross in believing in God and obeying his law, especially in the keeping of his Sabbath. This will subject you, perchance, to some inconvenience, and bring upon you the opposition and ridicule of men. But while we cannot remove this cross, we do not say that there are no compensating circumstances. There are. Obedience will secure you peace of conscience, the favor of God, and at last Christ's glorious benediction, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." If you value these things more than the fleeting friendship of this world, the objection we speak of will not amount to much; otherwise it will. Be careful to look at things in the true light, and decide aright.

U. S.

### The Closing Work of the Gospel.

NEVER has there been, in the entire history of our world, a more deeply interesting, solemn, and important period of time than the present. Never was there a more important work committed to the hands of men, than the closing proclamation of the gospel, which is now going forth to the world. Other generations have lived, had their day of grace, and passed away to the grave one by one. But the time is at hand when probation for all the race will close at once; and the old, the middle-aged, the youth, and the children will at once pass the bounds of probation to their final destiny. The work of our Mediator at the throne in heaven, and that of the preaching of the last message of the gospel on earth, will end simultaneously. Then that which is written will become a solemn reality: "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." It is vain to talk of

probation after Christ leaves the throne of grace in heaven, and comes to reward "every man" according to his works. We are living in the closing age of the gospel of salvation to our lost fallen race. And the last message of the gospel, as promised in prophecy, is here. The final, separating test is between the worship and mark of the beast, and the worship of God, by the keeping of his commandments and the faith of Jesus. Rev. 19:8-12.

The last message of the gospel is now "present truth." The Lord has called out a few, giving them the light, that they may bear it to others; thus making them stewards of his manifold grace. A dispensation of the gospel is committed to us, than which no part of the work was ever more important. If our responsibility is at all commensurate with the solemn and important trust committed to our hands, well may we, while we rejoice with joy unspeakable, on account of God's goodness to us in giving us the light, yet, in view of our responsibility to give the light to others, "rejoice with trembling."

Let us all believe the truth which God has prepared for our time, act as though we believed it, and also that God has committed to us a trust which is not to be lightly esteemed. God has spoken to us by inspiration: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." Accordingly, his servants are going out by faith to sound the warning to the remotest parts of the earth. The message is extending over the world. Are we taking a personal interest in it? Are we walking out by faith to sustain the work, thus to share in the work of the servants of God who are gone out as pioneers into various, and some into foreign fields? Shall they be sustained in their work, and be furnished with means for the rapid dissemination of the truth? Here is an opening and an urgent demand for means to carry forward the work. Who would not earnestly desire to have a part in the work?

But it is not our means alone that God in his providence is calling for; it is that we should give ourselves to the work in all ways lying in our power. This is the most cross-bearing part of the work. It is easier to give the sovereigns, if we have them, than to consecrate ourselves to the work in every way possible. We cannot bear the fruit which we ought, without a vital connection with the Living Vine. Then let us do as did the Corinthian church, who first gave themselves to the Lord, and then to his servants by the will of God. May God help us each to do the work assigned in such a manner that he may finally say to us, Well done.

R. F. COTTRELL.

MARY JONES keeps the seventh-day Sabbath, Saturday, and on the authority of the Bible stubbornly refuses to believe that any other day will do. But Elder Wood very lucidly showed her that one-seventh part of the time, any one day in seven, was all that the law required. Meeting Mary a few days after this, he said:—

"So, Mary, I hear you are married."

"Yes sir."

"Married into Mr. Brown's family, I believe?"

"Yes, sir."

"Mr. Brown has a fine family of boys anyway, seven I think. Which one did you marry?"

"Oh, no one in particular, just one-seventh of them!" said the girl with a roguish twinkle.

"Ah! Oh—why—yes—I see, I see."

THE first day of the week, Sunday, is only mentioned eight times in the entire New Testament. It is never called the Sabbath, the Lord's day, a holy day, or a sacred day. It is never said that Jesus kept it, that the apostles kept it, or that any one should keep it. There is no law against working upon it, nor any blessing promised for resting upon it. Then why should we keep it? WHY?

## Missionary.

### FISHING NETS.

LAUNCH out into the deep,—  
The awful depths of a world's despair,  
Hearts that are breaking and eyes that weep;  
Sorrow and ruin and death are there.  
And the sea is wide; and the pitiless tide  
Bears on its bosom away—away,  
Beauty and youth in relentless ruth,  
To its dark abyss for aye—for aye.  
But the Master's voice comes over the sea,  
"Let down your nets for a draught" for me!  
He stands in the midst on our wreck-strewn strand,  
And sweet and royal is his command.  
His pleading call  
Is to each—to all;  
And wherever the royal call is heard,  
There hang the nets of the royal word!  
Trust to the nets and not to your skill,  
Trust to the royal Master's will!  
Let down your net each day, each hour,  
For the word of a King is a word of power,  
And the King's own voice comes over the sea,  
"Let down your nets for a draught" for me!  
—*Sunday Magazine.*

### Influence of Christian Simplicity.

In October, 1755, John and Charles Wesley sailed from London as missionaries to America. There was on board the same vessel a company of Moravians with their pastor. Under the influence of the Wesleys, the ship at once became a Bethel church and a seminary, or, as one writer expresses it, it was Epworth rectory and Susanna Wesley's discipline afloat on the Atlantic. Every hour had its appointed work of devotional exercises, reading, teaching the children, etc.; but the great event of the voyage was the illustration of genuine religion which the little band of Moravian passengers gave during a perilous storm.

John Wesley had observed, with deep interest, their humble piety and the absence of pride, anger, and revenge among them, and now in the terrific storm which occasioned a great outcry and alarm among the English, they quietly continued the service of song in which they were engaged, as though nothing unusual had occurred. "Were you not afraid?" he asked of one of them. "I thank God, No," was the reply. "But were not your women and children afraid?" "No, our women and children are not afraid to die." Wesley felt that he had not so learned Christ, and he retired to lay the lesson to heart.

On arriving in America, he thought to consult one of the Moravian pastors respecting the best plan of ministerial labor.

"My brother," said the Moravian, "I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?" Wesley was surprised, and knew not what to answer. Observing his embarrassment, the Moravian continued: "Do you know Jesus Christ?" "I know that he is the Saviour of the world," replied Wesley. "True," rejoined the other, "but do you know that he has saved you." "I hope he has died to save me." "Do you know for yourself?" "I do," responded Wesley, but he writes, "I fear they were mere words."

The Wesleys were disappointed in their main design in visiting America, but by this means they learned important lessons for the future. The charm of mystical writers which still hung about them was to be dispelled in the wilds of America. Unable to labor among the Indians, they turned their attention to the colonies, but although they labored earnestly and indefatigably, their ascetic habits and severe formalism rendered their efforts ineffectual. The forms of the church enforced with repetition and rigor soon wearied the people and they recoiled from the earnest but erring missionaries. The brothers both denied themselves not only the luxuries, but many of the ordinary conveniences of life. They slept on the ground rather than in beds, refused all food but bread and water, and John even went bare-footed, that he might encourage the poor boys of his school.

In less than two years they both returned to England. As John approached his native land he wrote in his diary as follows: "I went to America to convert the Indians, but O! who shall convert me? Who is he who will deliver me from this evil heart of unbelief. I have a fair summer religion, and can talk well; but let death look me in the face and my spirit is troubled." As he again placed his foot upon English soil, he related with profound contrition the record of his inward struggles. "I left my native country," says he, to teach the Georgian Indians the nature of Christianity; but what have I learned myself, meantime? Why, what I least of all suspected that I who went to America to convert others was never myself converted to God. I speak the words of truth and soberness, if haply, some of those who still dream may awake, and see that as I am so are they. "Are they read in philosophy, he continues," "in language, ancient and modern tongues? Are they versed in the science of divinity? So also am I. Are they plenteous in alms? Have they given their labor as well as their substance? Are they willing to suffer for their brethren? Behold I have thrown aside my friends, reputation, ease, country; I have taken my life in my hands, wandered in strange lands, given my body to be devoured by the deep, parched with the heat, and overcome by toil and weariness. But does all this, be it more or less, make me acceptable to God? If the word of God is true, all these things when ennobled by faith in Christ are holy, just, and good, but without it they are but dross.

John Wesley had learned in anguish the preparatory lessons for his useful career. His good works, his asceticism, his ritualism had failed him. From the Moravians he had learned much. His unavailing asceticism had been rebuked by their more cheerful, practical piety; his unsuccessful, because defective preaching, by their evangelical and useful labors. After their return to England, the Wesleys were both brought among this people, from whom Methodism received its vital elements. S. N. H.

### The Spread of the Truth in Italy.

In a private letter from Sister White, she writes of her labors, and those of her son W. C. White, in Italy. We take the liberty to publish a portion of it, knowing it will be of interest to all our readers:—

"We returned a few days since from a tour in Italy, and our homeward route was through Geneva and Lausanne. In the latter place, the efforts of Bro. Bourdeau in French, and brethren Ertzenberger and Conradi in German, have brought about twenty from the Methodist and Baptist churches to receive the truth. It requires far greater effort to interest people here in the truth than it does in America. There are "heaps" of teachers in this country, who, when the truth is introduced, band together, and labor to keep the people from hearing it. They will get together the best talent they can procure, and as many as ten of these will unite in holding a protracted meeting. After bringing the people together, they will warn them against us, and breathe out threatenings against the Seventh-day Adventists.

About the only way we can get hold of the people, is to hold Bible readings, and the interest commences with one, then two or three, and these after getting interested, call in others. In this way the interest is gradually worked up, slowly though it may be, yet in Lausanne great good has been accomplished besides inducing some to obey the truth. It has been a good school for some of our young laborers who thought they could go out single-handed and alone, and draw the people to them. We labored earnestly to correct some of the wrong impressions that had been entertained by some, regarding methods of labor, and are much gratified to see the improvement that has been made.

We held meetings in three different villages in the Waldensian Valleys with good interest. A brother who had been laboring in Naples, met us by appointment in Torre Pellice, and was much encouraged by the meetings. He said he had received much light, and would from that time labor in a different manner. The Italians are very excitable. Their method of labor is to bring every power to

bear suddenly, and in an excited manner to exclaim, "Is this so? What will you do? Will you obey? Say yes or no!" Some of these are really capable men and intelligent in the Scriptures, but do not know what it is to bring religion into their homes. We have tried to set before these the great love of Jesus, his meekness, his lowliness, his self-denial, and thus bring them into the workshop of God, where they may have the rough edges taken off, and be polished into precious stones for the temple of God.

Italian men have little regard for the women. In that country one may see a woman driving or leading a cow team, and a great strong man riding in the wagon. From this you may gather some idea of the degradation of Italian women. All the heaviest work is borne by them, which causes them to fade early, while the men retain their freshness and vigor. In winter, because they cannot afford a fire to warm their houses, these people remove into their stables. Every crack and crevice of these is stuffed with straw to keep out the cold, and there with cows, donkeys (if able to own them), sheep, goats, and hens, the natives of Torre Pellice and adjoining valleys spend their winters. Some of these people have intelligent countenances, and financially considered, are well off; but they know of no better way. They say that the heat from the cattle is as good as a stove. They only pity Americans when told that they do not live in stables during winter. They think that Americans must suffer much from the cold in consequence.

To help these people, our laborers must go to these stables in which they live, and share their hospitalities among the cattle. At such times, the past consists of black bread, made from smutty wheat ground up without cleansing, with a little milk, or a vile substitute for cheese. In these stables there will congregate from fifty to seventy-five persons, who seat themselves on the earth floor littered with leaves or musty straw which has been gathered for their family beds, and for the cattle. Here they sit and listen to the word of God, with ears, eyes, and mouth all open. The atmosphere of the stables is not very pleasant to an American, although the Italian laborers do not mind it much. After the people become interested, a hall is hired, and Elder A. C. Bourdeau speaks to them there.

Bro. Gynette, an Italian, does what he can to assist in the work. He attends meetings far up in the mountains, which are reached only by traversing narrow defiles, and precipitous paths on the edges of precipices. To one unacquainted with these paths, they are positively dangerous, especially when the fog, so common in those parts, settles down densely upon everything. Bro. Gynette goes night after night over these roads walking seven miles to reach the place of meeting, and returning the same night. W. C. W. accompanied him on one occasion to Angrogna, seven miles. M. K. White, A. C. Bourdeau and I rode in a carriage a part of the way; but when we could proceed no farther, turned our course homeward.

On our way we tarried at a small village to obtain information in regard to the place where so many thousands of Protestants perished at the hands of their Catholic persecutors, by being thrown from the precipice to the rocks below. A venerable Vandois informed us that the village was once very prosperous; but when Milan and Turin, after a long struggle, reluctantly bowed their necks to the Roman yoke and yielded their liberty of conscience, many in the adjacent country would not take the step, and were persecuted, and driven from their homes in consequence. At that time this village was partly depopulated. God provided a home for the persecuted refugees amid the clefts of the rocks in the neighboring mountains. As we drew near the hills, thirty miles west of Turin, there suddenly opened before us a narrow portal in the mountain side, which proved to be the entrance to the Waldensian Valleys.

This entrance to the mountains is guarded by a low hill thrown up in the form of earth works before an army. But even with this defence the Waldenses were not safe. The Catholic authorities scented their prey, and came upon them like blood-hounds, burn-

(Continued on page 125.)

## The Home Circle.

### WILLIE AND THE APPLE.

LITTLE Willie stood under an apple tree old,  
The fruit was all shining with purple and gold,  
Hanging temptingly low; how he longed for a bite,  
Though he knew if he took one it wouldn't be right.

Said he: "I don't see why my father should say,  
'Don't touch the old apple tree, Willie, to-day.'  
I shouldn't have thought, now they're hanging so low,  
When I asked for just one he would answer me, 'No.'

"He would never find out, if I took but just one,  
And they do look so good, shining out in the sun.  
There are hundreds and hundreds, and he wouldn't miss  
So paltry a little red apple as this."

He stretched forth his hand, but a low, mourning strain  
Came wandering dreamily over his brain;  
In his bosom a beautiful harp had long laid  
That the angel of conscience quite frequently played.

And he sang, "Little Willie, beware, oh, beware!  
Your father is gone but your Maker is there;  
How sad you would feel if the dear Lord should say:  
'This dear little boy stole an apple to-day!'"

Then Willie turned round, and, as still as a mouse,  
Crept slowly and carefully into the house;  
In his own little chamber he knelt down to pray  
That the Lord would forgive him, and please not to say,  
"Little Willie almost stole an apple to-day."

—Sel.

### How Frank and Will Escaped.

"HERE, Frank! I say, Frank Leslie, come here a minute!" shouted Jim Haley rather imperatively, as little Frank Leslie and his cousin, Will Carter, were running past the engine-house, Jim's usual lounging place, on their way home from school.

"That's Jim Haley calling you! Are you going to speak to him? Your father will scold you if you do—but Jim'll hit you if you don't," was Will's whispered remark to Frank.

"Well, what's wanted?" answered Frank, halting, but not exactly standing still. He was afraid of his father's reprimand, and equally afraid not to answer Jim.

This Jim Haley and his half a dozen intimate friends were the worst boys in the whole town; they were always avoided by any one who respected himself.

"Why, Pat O'Connor, here, says that that big dog of Tom Kelley's used to belong to your father. Is that the truth?" asked Jim, quite peaceably.

"Mr. Kelley's dog Carlo, do you mean? Yes, indeed, my father raised him from a pup; he had hardly got his eyes open when father brought him home." And in their eagerness to "talk dog," a topic beloved by every boy, Frank and Will quite unintentionally drew a little nearer to the forbidden group.

"How many times did he bite any of you?"

"Not once!" exclaimed Frank, with enthusiasm. "He's a tip-top watch-dog, but he never harms any one he knows. Mr. Kelley says he's never had a chicken or an apple stolen since he had Carlo."

"That's what I told Pat, and he bet me a dollar against a dime, that he was as cross to you two fellows as he is to us."

"It's no such thing!"

"Of course, I can take your word for it, but that will not settle our bet. Look here, let's settle it now. We fellows will go along as far as old Kelley's front gate, and then you call Carlo and prove to Pat that he isn't cross to you."

In cooler moments Frank would have declined the proposal; he knew that dinner would be ready in five minutes, and as punctuality to meals was rigidly enforced by Mr. Leslie, he could truthfully have excused himself from thus dallying on the way.

In a few moments, Frank, Will, and the group of half-grown loafers, stood in front of Mr. Kelley's gate; a whistle from Will was enough

to bring Carlo bounding to the side of his old master; he was unfeignedly glad to see them, and not only offered no resistance to their caresses, but had plenty of his own to bestow.

"Didn't I tell you so?" shouted Frank, with glee.

"It's all very well, out here in the street, but you know he would act very differently if he was in the garden," grumbled Pat.

"Indeed he wouldn't! Just come in the garden and see."

So into the garden they trooped. Will and Frank were so busy fondling Carlo that they did not notice four of the other boys slip away, one after another. The first thing that disturbed them was a yell and a scuffling of feet, as three or four of them took to their heels, and a sudden grip on their collars, which was not at all comfortable.

Three stalwart policemen surrounded what was left of the party, including Jim Haley, Pat O'Connor, and one of the worst of their congenial spirits, as well as Frank and Will.

"Caught in the act this time?" one of the policemen exclaimed. "I heard that you were planning a robbery here, and we've had our eyes on you all day. I think Judge Anderson will have a word for you, you young thieves!"

Frightened as they were, Frank and Will now saw that the other three boys had their hands and pockets full of Mr. Kelley's rarest plants, some torn up by the roots, others only broken and crushed.

"Please, Mr. Policeman, let Will and me go! We didn't touch the flowers, we are not thieves! We were only playing with dear old Carlo. Wasn't that all, Jim?" cried Frank.

There is not always "honor among thieves;" neither Jim nor Pat uttered a word of denial when the policeman said:—

"Oh! only playing with the dog, eh? Only keeping the dog quiet while your accomplices robbed the garden? To Judge Anderson you'll all go this minute, and if I don't miss my guess you'll have a nice ride in the Black Maria before long?"

No tears or persuasions availed the least, and in a few moments the boys were before the Judge. It happened to be a very dull day in the Police Court, so Judge Anderson listened at once to the policeman's story.

"Caught in the act, were they?" the Judge said. "I am not sorry to have a short interview with these young scamps, they've been the terror of the neighborhood long enough. As for you Jim Haley and Pat O'Connor, I have little mercy for you; you have been up before me two often, and I promise you a few weeks where you can't study any more poisonous dime novels. And you—why, bless my soul! policeman, you've surely made a mistake! Little Will Carter is in my daughter's Sunday-school class; and it is not a month since I myself saw our minister present Frank Leslie with a prize for being the best-behaved boy in our Sunday-school! What are they here for?"

"Sure, sir, there is no mistake; birds of a feather flock together, and I caught them all together," was the reply.

A few questions from the Judge elicited the whole story, even a confession from Jim that the two little boys were used by him as an innocent trap for Carlo, to keep the dog still while the others stole the plants.

"Knowing your previous reputation as well as I do, Frank and Will, I dismiss your case at once. But bear this in mind: you cannot touch pitch without being defiled, and a man (or boy) is apt to be judged by the company he keeps. I must say I am surprised that your fathers have not warned you to have nothing to do with such boys as Jim Haley—"

"Please Judge, he has! He has told us never to be seen with them," Frank cried; and Will added:—

"My father told me never to even speak to them; but we forgot. And then all of us little

fellows are afraid of those big boys; they lick us if we are not civil to them."

"Next time one of them troubles you, just let me know! But, after all, which is the worst, to disobey your father or to run the risk of a 'licking'? The latter hurts worst just now; but, boys, each disobedience, small as it may be, makes the next one come easier and easier, and no one knows where it may lead to. My colleague, Judge Brown, is a stranger to you; suppose he had been acting in my place to-day? Your story might not have been believed by him, and think what a disgraceful punishment your disobedience would have brought to you if you had been sent down with these rogues! Go home now, and hereafter choose your company a little more carefully. Your good character clears you now; see that it remains with you through life."—*F. E. Wadleigh, in S. S. Times.*

### Over-Sensitive Persons.

You are our friend. You are warm-hearted and generous, and have many other good qualities for which we love and praise you. Yet you have a fault, and a growing one, which, if you do not regard, will embitter your future life. You are over-sensitive to the opinions of every person in the little world in which you live and move. You place your happiness entirely too much in other people's keeping. A word of praise unduly lifts you up; and a word of censure casts you down. The slightest dart of criticism leaves a wound which is very slow to heal. It will be very hard for you to forgive an honest friend who thus dares to tell you this plain, unpardonable truth. You deny with warmth the charge—of course. But your very warmth of manner betrays you. It is hard for any man to know himself, and it is doubly hard for you. Glance backward on the past, and mark how often your over-sensitive spirit has been wounded. Only see how quickly and how often you have taken a slight when really no slight was ever intended. Pray, then, for two things: First, for grace of humility. Take care how you rate yourself higher than any one else in the whole world will rate you. If others fail to see your good qualities, so much the worse for them. They are blind, so pity their misfortune. Praise God for all your gifts, and use them wisely and constantly. Then pray that you may do your work in life as in the sight of God. Seek to please and honor him, and put away all selfish motives. Whether men smile or frown, go straight ahead, and you will have an approving conscience and at last a great reward.—*Sel.*

### Hints for Attendants in the Sick Room.

Do not get out of temper, but strive to make the sick-chamber the pleasantest and yet the quietest portion of the house.

Do not converse in whispers; invalids generally are suspicious, and will imagine all sorts of things if they hear but do not understand a conversation in the room.

Do not urge the invalid to eat and drink when he does not feel like it.

Allow no unpleasant smells to prevail in the room; prevent this by a thorough ventilation; let fresh air in freely and frequently.

Keep everything that is used by the patient perfectly clean.

Study all the peculiarities of your patient, and instead of opposing them by argument or otherwise, humor them, whenever by so doing you do not interfere with the physician's instructions.

Make all the food of the patient as attractive in appearance as in taste.

Do not allow flowers or plants to be kept in the room too long, and especially over night.

Proper nursing is an art, and should be studied as assiduously as any other.

(Continued from page 123.)

ing their buildings, and murdering their inmates. Here from an eminence, where stands a Vaudois temple we had a view that was grand and awe-inspiring. The mountains tower thousands of feet above the valley, and to their sides, rising terrace above terrace, may be seen the houses looking like nests clinging to the eternal rocks. Here, thought I, was the homes of the persecuted; here among God's mountains was their stronghold and fortress; here the word of God was honored and the Creator revered. And now the truth for these last days is being echoed here from valley to hilltop.

But we were soon obliged to leave this interesting place, and descend to the valley. The roads are nearly impassable for carriages, but we managed to traverse the zigzag course in safety. Upon meeting W. C. White again, he said that fifty attended the meeting in the stable, and all seemed deeply interested. He said that those who had Bibles searched them carefully to learn the truth for themselves. This is a good work, but performed under difficulties. God has precious souls in those mountains, however, and this is the only way we know of, at present, to reach them. If we only had the means to devote to the work there, that our brethren could bestow, the truth might be pushed forward vigorously among those people. What we will do we do not know. Letters come in from different parts begging for help. God is doing a great work in France, Prussia, and India.

Mrs. E. G. WHITE.

## Health and Temperance.

### The Cup of Devils.

MR. D. T. TAYLOR, a celebrated author of America, in writing of the manufacture of distilled drinks, sets their contents out to view, to the manifest disadvantage of the tippler, in the following:—

Now I have said that tobacco is put into the drinks. Near Chicago for twelve years was an immense brewery. The son of the brewer worked in it. He told Dr. Story that the largest bills his father had to pay were not for malt, nor hops, but for tobacco! He put the dirty weed into the beer. Nausea, narcosis, and paralysis, are among its two hundred and fifty pathological effects. A little opium will antidote the constipating effects of the tobacco. All these go into malt beer. And for fear the beer-guzzlers won't guzzle down enough, alum is put into this "stuff" to increase the thirst of the drinker. Alum is a dryer. The drinker is always dry. The alum makes him crave more beer, than whisky. Tobacco is found in the red wines and red brandies. It goes into the whisky also. Five hundred northern volunteers were witnesses to the taking of fifteen or twenty pounds of dog-leg tobacco out of the bottom of a whisky barrel at Savannah, Ga., the contents of which had just been drained off into the stomach both of rebel and Union soldiers. Our boys in blue had got drunk on the dirty fluid, and the sight of that mass of "devil's weed" was not a little disgusting.

Worse. An extensive wine-maker at Philadelphia told Rev. T. P. Hunt, of Wyoming, Pa., that in order to procure the nutty flavor for which "Maderia" was so much admired, he put a bag of cockroaches into the liquor and let them remain there till they are dissolved. He furthermore declared that this was a general custom with his fraternity. Now cockroaches are the special horror of most people. The excrement of this voracious bug has an unbearable odor. How delicious must be that "Maderia" of which its abominable juice forms a part! Cochineal also, a red powder used for dyeing, made of the dried bodies of an ugly, swollen insect, goes into the liquors to give them the right color. Will you have a glass of *bug* Maderia, O wine bibber?

Perhaps you prefer something stronger. Then, import Swedish brandy and quaff the juice of black ants. Thomas McMullen is the author of "A Handbook of Wines." It is a text-book and guide with all wine-makers. On page 323 he says, "Swedish Brandy is made of corn whisky and black ants."

One ant in the sirup cup spoils it all for me. Now take ten bushels, crush them, macerate them, squeeze the juice out, and put it into your pipe of brandy. Sweet, isn't it? "I drink nice foreign brandy," said a gentleman; "I don't use any of the spurious stuff." You drink the kind, perhaps, that passed through the Custom House at this port the past summer. Splendid "Antwerp" brandy, in case, was invoiced at two dollars and twenty five cents per case, which is eighteen and three-fourths cents a bottle! When it comes back from New York into a retailer's hand you will pay one dollar and fifty cents per bottle for it. Liquor men have fertile brains. The *Scientific American*, advertising to the fact that the poisonous potato-bug is used in some quarters as a substitute for the Spanish Fly, wants to know why this horrid insect can't be further utilized. I commend the suggestion to the whisky and wine makers. Gather them up by the ton (locusts and all) and convert them into daily drinks for the people. Old toppers will swallow down a barrel full to get at one pint of alcohol, just as a cow drinks a whole barrel of swill to reach one potato in the bottom!

Worse and worse. What would you say were I to sell you cider, vinegar, molasses, etc., in barrels soaked in dissolved barn-yard manure? Yet the liquor casks are advised to be thus treated. If you ask, "What for?" you get the answer from the books, "To sweeten them." "The Wine and Spirit Merchant's Companion," by J. Hartly, London, 1832, on page 44, says: "Boil fresh cow manure and soak the casks with it." A sweet business truly is this liquor traffic. Reader, how many glasses have you emptied into your stomach, drawn from these "sweetened" casks?

In boyhood I used to think that the mission of logwood was to dye garments, not human insides. But white wines and fresh-made spirits need to be colored. Logwood will do it. Professor Parkes, in his work on "Hygiene" says, "Logwood is the great coloring matter for wines." It is, mild astringent and rather harmless, but it would go in if needed were it oil of vitriol. A lady at Rouse's Point used as a vinegar barrel for several years a cask obtained of a liquor vender. On it was the lying brand, "Port Wine."

On knocking in the head she took out a ten quart pan full of logwood chips. They had rattled about within the cask for years. One of our most reliable citizens informs us that he has seen quarts of logwood chips and shavings in barrels once filled with wine, and now piled in the back yard of one of the best hotels in the town of Champlain. In one he saw nearly half a bushel! Our churches, our invalids, and our gentry had drank it all for nice, pure, "Port." The red "slops" never saw Oporto, perhaps never saw a grape. I can make of a few drugs just as good wine for less than twenty-five cents a gallon.

Now, which do you prefer? Western tobacco beer, or Southern tobacco whisky? Or will you have foreign black ant brandy, or foreign logwood wine; or United States cockroach wine? or it may be sulphuric acid or strychnine in a brandy cask soaked in fresh cow manure, would suit you better. "You pays your money and you takes your choice." But if we should put these abominations and infernal drugs into your chests of tea and coffee, your barrels of flour, and fish and sirup, vinegar, &c., what would you say? what do?

### Overeating.

It is the fashion of the day to ascribe all, or nearly all, the diseases of the body to an excessive use of alcohol. This is a prejudice view of the matter, and not a very rational one either. It is the result of a hasty or biased judgment. For one disease really due to "drink" there are probably two or three which are the direct effects of overfeeding. The organism readily falls into morbid habits of feeding; and important parts become thickened, enlarged and consolidated; or they degenerate, and their proper elements are replaced by fatty matter when food is ruthlessly forced upon them.

In some organisms there is an inherited tendency to special kinds of overfeeding, which only needs the opportunity and the material to carry on a process

destructive to the integrity of the organs, and, in the end, inimical to life itself. It does not often happen that any one organism is morbidly omnivorous; but there are few individuals who, if they could form a rigidly practical view of their own inner requirements, would not find it prudent to stint the supply of some special element of food with a view to organic health and efficiency.

It is not necessary to make ourselves slaves to any manner of living; nor is it desirable to devote too much thought to the subject; but the general maxim to live moderately and to restrain the appetite rather than gratify it, would be found conducive to health and happiness in the majority of instances, the harm likely to be done by underfeeding being as nothing compared with the mischief those work in their constitutions who feed too often and eat too much.—*J. Mortimer Granville, M. D., in "How to Make the Best of Life."*

### Tobacco and Scholarship.

ONE of the professors of the Polytechnic School of Paris inquired into the habits of the one hundred and sixty students there, and then made a comparison between their devotion to study and to smoke. He found that one hundred and two were smokers, and fifty-eight never used, or said they never used the noxious weed. He then found that in each grade of the school the students who did not smoke out-ranked those who did smoke, and that the scholarship of the smokers steadily deteriorated as the smoking continued.

On account of several trustworthy reports of such a nature, the minister of public instruction in France issued a circular to the directors of colleges and schools forbidding tobacco to students, as injurious to physical and intellectual development. The *Catholic Guardian* is authority for the statement that the youth of Catholic colleges are not allowed to use tobacco in any way; and to this fact is attributed much of their proficiency in mathematics and also the other branches which wear more particularly on the intellect than some others.—*Christian Union.*

### Interesting to Tea-Drinkers.

If you pour a few drops of strong tea on a piece of iron—a knife blade, for instance—the tannate of iron is formed, which is black. If you mix it with iron filings or pulverized iron, you may make it a fair article of ink. If you mix it with fresh human blood, it forms, with the iron of the blood, the tannate of iron. Now, when we remember that the liquids which enter the stomach are rapidly absorbed by the veins and absorbents of the stomach, and enter into the circulation, and are thrown out of the system by the skin, respiration, and the kidneys, it is probable that a drink so common as tea, and so abundantly used, will have some effect. Can it be possible that tannin introduced with so much warm liquor, producing perspiration, will have no effect upon the skin? Look at the tea-drinkers of Russia, the Chinese, and the old women of America, who have so long continued in the habit of drinking teas; are they not dark colored and leather-skinned? When young they were of fair complexion.—*Herald of Health.*

DR. J. B. HAWTHORNE says—"Whisky has made three millions of paupers within the last five years. Who takes care of them? The men who make them paupers? No. They turn them over to the State and to Christian charity. You who are honest and virtuous have the bill to pay."

J. B. GRINNEL, for whom the town of Grinnell, Iowa, was named, says: "In Grinnell there are no saloons and no one has been sent to jail, to the poor-house or the penitentiary for twenty-five years. We can stand a cyclone occasionally if you will keep whisky, away."

A QUACK says of his cough balsam: "Thousands have tried it, and will never use any other." Too true.

## Bible Student.

### The Commandment to Restore and Build Jerusalem.

To those who have no selfish interests to serve, and are acquainted with the historical facts upon this subject, there is no question as to what commandment is referred to, or the date of it. For the benefit of those unacquainted with the facts in the case, we will give some historical data which will assist them in further investigations. In establishing the chronology of Christ's first advent, all writers agree it can only be done by making this commandment the basis of their calculations. In short, there was no other date given by which men might know when to look for the first advent of the Saviour. When Christ entered upon his ministry, he announced, "the time is fulfilled." The only time to which he could possibly refer is that recorded in Dan. 9:25, which is given thus: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks; the street shall be built again, and the wall, even in troublous times." This statement is very definite, and bears a number of specifications which will be difficult to mistake in their application.

First, it is "the commandment," there being but one that will answer the specification mentioned.

Second, it is the commandment "to restore and to build Jerusalem." It will, therefore, embrace the building of the temple, the walls, and the city, and the restoration of its laws and worship.

Third, seven weeks, or forty-nine years of the time from the going forth of the commandment, was given to the building of the walls, and that was to be done in troublous times.

Fourth, the remaining sixty-two weeks (434 years) from the time the walls were built, or sixty-nine weeks (483 years,) from the going forth of the commandment to restore and build Jerusalem, extend to the Messiah.

"Messiah" signifies "anointed." John 1:41, margin. Christ was anointed with the Holy Ghost at his baptism. Acts 10:38; Luke 3:21, 22. The time of this event is given in the margin of the Bible (see Mark 1:9; Luke 3:), as A. D. 27. And at this time it is said he was about thirty years of age. By subtracting 27 A. D. from the sixty-nine weeks or 483 years, it would give the date of the going forth of the commandment to restore and to build Jerusalem. But it requires 457 full years before Christ, and an entire twenty-six years after Christ, to make 483 years. It follows, therefore that just as much time as was lost from the beginning of B. C. 457, before the commandment took effect, just so much time must be added to the beginning of A. D. 27. The commandment went into effect in the fall of B. C. 457, consequently, we would look for Christ to be baptized in the autumn of A. D. 27. That there was such a commandment issued in the seventh chapter of Ezra, none will deny.

The seeming discrepancy of Christ being thirty years old in A. D. 27, is explained by his birth taking place in the fourth year before the common account called "Anno Domini." See margin of Matt. 2:1. By thus allowing three full years more to the age of Christ in A. D. 27 would make him thirty years of age at that time, according to Luke's testimony. This also harmonizes with the testimony of the seven weeks, for the building of the walls from the seventh year of Artaxerxes. see Ezra 7.

On this point Prideaux, in his "Connexion" says: "In the fifteenth year of Darius Nothus, ended the first seven weeks of the seventy weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished in that last act of reformation, which is recorded in Neh. 13:23-31." just forty-nine years after it had been begun by Ezra, in the seventh year of Artaxerxes Longimanus,—Prideaux's, Vol 2, p. 206.

This is in perfect harmony with nearly all commentators on this point. The Jews themselves having been obliged to admit this, have in consequence,

pronounced a curse on any who would attempt to explain the book of Daniel. Notwithstanding all this there are some new lights of this nineteenth century who claim that there are three other decrees, and with all seeming candor will ask, "why may not the prophecy of Daniel contemplate one of these?" Some even claim that the real commandment was given to Nehemiah as late as B. C. 445.

Now if the reader will take his Bible and turn to Ezra 1:1-4, he will find that the first decree which was issued by Cyrus, pertained only to the house of God. But this was in 536 B. C., and would make the sixty-nine weeks, or 483 years, which were to reach to the Messiah, expire fifty-three years before the birth of Christ. The second decree which was given by Darius, in 519 B. C., is recorded in the sixth chapter of Ezra and was but a reinforcement of the first. The same objection also weighs here, that was found against the decree of Cyrus—it brings the expiration of the sixty-nine weeks much too early to fit the case. The third one is found in Nehemiah two, and was no decree at all. It was simply permission granted Nehemiah by the king to go to Jerusalem to assist his brethren in their work. The king gave him at his own request, letters to the governors beyond the river, also one to Asaph, the keeper of the king's forest, for timber, etc. If it be said that these letters formed a decree, then we reply that these were only for Nehemiah to carry to those who were already recognized as governors at Jerusalem, and as such, in charge of the work being prosecuted there. They formed no part of a separate commandment to restore and build Jerusalem. There was no new feature in the grant of Nehemiah, which had not before been given to Ezra. Moreover the work Nehemiah went to perform, was accomplished in fifty-two days, while the time given in prophecy for the building of the walls was forty-nine years.

In Ezra's prayer of thanksgiving for the decree (found in the seventh chapter), he says: "To give us a reviving, to set up the house of our God, and repair the desolations thereof, and to give us a wall in Judah and in Jerusalem." Ezra 9:8, 9. Inspiration acknowledges, in the following words, this decree, including the two previous ones by Cyrus and Darius to be the commandment to restore and build Jerusalem: "And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6:14.

It will be noticed that these three decrees are mentioned and spoken of as one, "according to the commandment of the God of Israel." This was thirteen years before Nehemiah obtained his permit, which of itself should be sufficient to end all controversy, as to what constituted the commandment, and the date of its going forth.

And this date (B. C. 457), as well as that of John's preaching, which establishes A. D. 27 as the year of Christ's baptism is confirmed by twenty-nine eclipses. It is a well known fact that astronomy will determine the date of any eclipse that has occurred for thousands of years in the past as accurately as it will measure the time when they should occur in the future, and this even to the minute and second. History records events connected with eclipses, and by its calculation astronomy establishes the date. The precise date of the battle of Arbela (when Alexander overthrew the Medes and Persians) is settled by one eclipse of the moon (Sept. 20, B. C. 331), which Plutarch describes as occurring eleven days previous to that time. The battle of Actium, the year of the destruction of Jerusalem, the battle of Pharsalia, and many other very important chronological dates, are thus definitely settled. See *Bliss's Sacred Chronology*, p. 37.

Ferguson says: "In chronology, both solar and lunar eclipses serve to determine exactly the time of any past event; for there are so many particulars observable in every eclipse, with respect to its quality, the place where it is visible (if of the sun), and the time of the day or night, that it is impossible that there can be two solar eclipses in the course of many ages which are alike in all circumstances." *Astronomy*, p. 285.

It is by this method that the date of the decree issued by Artaxerxes in the seventh year of his reign, and recorded in the seventh chapter of Ezra, is established. To disprove that date would be to disprove more than twenty eclipses found in Ptolemy's Canon, which is the universally acknowledged standard of historical dates.

### DATE OF CHRIST'S BAPTISM ESTABLISHED BY ASTRONOMY.

Luke gives at least six historical events occurring together, which establish the year in which John the Baptist began to preach. This was six months before Christ's baptism.

1. The fifteenth year of the reign of Tiberius Cæsar. 2. Pontius Pilate being governor of Judea. 3. Herod being tetrarch of Galilee. 4. His brother Philip tetrarch of Iturea and of the region of Trachonitis. 5. Lysanias the tetrarch of Abilene. 6. Annas and Caiaphas being the high priests. The word of the Lord came unto John the son Zacharias, etc. Luke 3:1, 2.

Tiberius was admitted by Augustus, "colleague of the empire, or partner in the government in the administration of the provinces," and in command of the armies two or three years before his death. Probably U. C. 765, which partnership was confirmed by the Roman Senate. *Bliss's Chronology*, p. 166.

At the death of Augustus Cæsar, a portion of the imperial army, called the Pannonian Legion, refused to acknowledge the authority of Tiberius as successor to Augustus till an eclipse of the moon which occurred at 5 o'clock A. M. Sept. 27, A. D. 14; thus establishing the fifteenth year of Tiberius' reign A. D. 26, twelve years later. Thus the date of Christ's baptism as fixed by history, is established by astronomy to be in A. D. 27.

We now have remaining but one week of the seventy of Daniel's prophecy, as sixty-nine of them reached to the anointing of the Messiah, which occurred at his baptism. Of that week we now wish to speak. The angel said to Daniel, "seventy weeks are determined upon thy people." Dan. 9:24. The Hebrew word for determined is *necktack* which signifies "cut off," that is, from the only period given in the vision, namely, the 2,300 days. It is also stated that, "in the midst of the week he shall cause the sacrifice and oblation to cease." Verse 27. During our Saviour's ministry, only four passovers occurred, according to the following passages in John's gospel: John 2:13; 5:1; 6:4; and 13:1. At the last mentioned passover, he was crucified. We have seen that he began his ministry in the fall of A. D. 27. The first passover would occur in the spring of A. D. 28, the second in A. D. 29, the third in the spring of A. D. 30, and at the following one he was crucified, in the spring of A. D. 31. This would be in the midst of the week, *viz.* three and one-half years after the beginning of his ministry.

Of the darkness at the time of his crucifixion, Hales in his *Chronology*, vol. 1, p. 69, 70, says: "Hence it appears that the darkness which overspread the whole land of Judea at the time of our Lord's crucifixion was preternatural from the sixth until the ninth hour, or from noon until 3 o'clock in the afternoon in its duration, and also in its time, about full moon, when the moon could not possibly eclipse the sun. The time it happened, and the fact itself are recorded in a curious and valuable passage of a respectable Roman consul, Aurelius Cassiodorus, Enator, about A. D. 514. In the consulate of Tiberius Cæsar. Aug. 2, and Aelius Sejanus (U. C. 784, A. D. 31), our Lord Jesus Christ suffered on the 8th of the Calends of April (March 25), when there happened such an eclipse of the sun as was never before or since. In this year and in this day agree also the Council of Cæsarea, A. D. 196 or 198; the *Alexandrian Chronicle*, Maximus Monachus, Nicephorus, Constantinus, Cedrenus and in this year, but on different days concur Eusebius, and Epiphanius, followed by Kepler, Bucher, Patinus and Petavius, some reckoning it on the tenth of the calends of April, others the 13th. There are thirteen credible witnesses locating the crucifixion of Christ in the spring of A. D. 31. Going forward three and one-half years brings us to the end of the seventy weeks. About this date, A. D. 34, was the martyrdom of Stephen, the conversion of

Saul: and Peter's vision showing him that he should preach to the Gentiles; all these events occurring within a short period.

We conclude this article with a statement from the *Advent Herald*, as quoted in *Thoughts on Daniel and the Revelation*, p. 210.

"The Bible gives the date for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date. From this period downward we have the undisputed canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences and thus the whole arch is spanned. It is by the canon of Ptolemy that the great prophetic period of these seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year B. C. 457, and the accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from B. C. 457, without first demonstrating the inaccuracy of Ptolemy's canon. To do this would be to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed, and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, what evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."

S. N. H.

**News Summary.**

**Secular.**

The grain and fruit crops of California are said to be exceedingly large this year.

Reports from Panama state that yellow fever is now taking off forty persons daily.

Thirty-two wholesale firms in San Francisco have agreed to adopt the Saturday half-holiday.

Italy still suffers from the ravages of cholera, especially at Bari, Brindisi, and Venice.

Dio Lewis, the celebrated vegetarian of America, died May 21. He left instructions to have his body cremated.

The Knights of Labor of Cleveland, Ohio, are petitioning Congress to impose a tax on all foreign immigrants.

A severe hurricane which lately swept over portions of Spain, damaged property in the vicinity of Madrid, to the amount of nearly £1,000,000.

It is now thought probable that a bill, sanctioning the separation of Northern from Southern Queensland, will successfully pass the present English Parliament.

The succession of dry seasons in South Australia, has produced an unusual depression in that Colony. The exodus from Adelaide in consequence, is very great, as many as 605 leaving there in one week.

Owing to excessive rains, a large portion of Derbyshire, England, was submerged in the latter part of May, and the town of Monmouth, was flooded, so that boats were used in the streets.

A Salvation Army meeting near Zurich, Switzerland, was attacked by a mob, May 9, and the building in which the meeting was being held, was demolished. Several persons were severely injured.

A Spanish revenue cutter seized three English trading boats near Gibraltar, May 29. The cutter was then fired upon from the rock, and was finally captured by an English armed launch.

An almost successful attempt to assassinate President Roca, of the Republic of Buenos Ayres, was made May 10. A heavy blow on the head rendered him insensible for a time. His assailant escaped.

In consequence of the eight-hour movement among the Trades Unions, Chicago clothing manufacturers have resolved on a general lockout which throws 30,000 persons out of employment.

A bill providing for an amendment of the United States Constitution, to create the office of second vice-president, has been reported to Congress by the House Committee on Electoral Count.

It seems that the Pennsylvania coal supply is inexhaustible. Professor Lesley, of the Geological Survey, estimates the amount of coal still in those basins at 30,000,000,000 tons. Two-thirds of the coal removed is bituminous, and one third anthracite.

The United States Government is at last satisfied that it cannot compete with the Chinese in raising tea. A farm devoted to the culture of that luxury has been given up because it is found that the Celestials can produce the article much cheaper than the Americans.

The main building of the great New Orleans Exposition was sold May 17, at sheriff's sale. It is said to be the largest building in the world, covering an area of over twenty-eight acres, and containing 10,000,000 feet of lumber. Its original cost was £100,000, but sold for only £18,000.

Several parts of Austria have lately suffered from extensive conflagrations. The town of Friedland, in Moravia, was almost entirely destroyed, and the towns of Dobrowlany, Bojaniec, and Chyrow were completely annihilated. At the latter place a man was apprehended in the act of firing a building.

The *Cronstadt Gazette* says that no fewer than twenty-six vessels of various types have been begun, completed, or equipped within the last year for the Baltic and Black Sea fleets of Russia, or for the Siberian flotilla. Many of these are formidable iron-clads, and some are torpedo boats of the most approved patterns.

Cyclones seem to be the order of the day in America. Late advices from there show that various portions of the country have been visited by these much dreaded storms, resulting in great loss of life and property. At Kansas City alone, twenty-four are reported killed, and many wounded.

An enterprising yankee has invented something new in the telephone line, by which messages can be instantaneously sent and recorded at the other end of the line by a type writer. The advantage of this instrument is that all messages are preserved, whether the receiver is absent or not. The rival telephone has been successfully tried between Philadelphia and Reading, a distance of sixty miles.

One of the largest firms of edge-tool makers in England, Messrs. Ward & Payne, of Sheffield, recently announced their intention to reduce the wages of their employes, stating that they were obliged to do so in order to successfully compete with German manufacturers. The workmen refused to submit to the proposition, upon which the firm threatened to employ German laborers in their stead, the matter has caused much excitement in Sheffield.

Herr Most, the anarchist has been sentenced to one year's imprisonment, and fined £100 for inciting the late Chicago riot. Upon reaching the prison, and being deprived of his beard, his face revealed a hideous deformity, the left side of his lower jaw being caved in and most of his chin gone. If his fine is not forthcoming at the end, of the twelve-month he will have the privilege of swinging the blacksmith's hammer 500 days longer. So may it be done to all dynamiters.

The Home Rule Question begins to assume alarming phases. While its advocates are untiring in their efforts to carry the measure, its opponents are doing all they can to prevent it. It is now rumored that London Orangemen are forming an organization for the purpose of resisting by force the attempt to carry out Home Rule in Ireland. Small arms have been provided, and arrangements made for cannon and horses. It is expected that this army will act in conjunction with the Orange army of Ulster, which comprises two army corps. Some distinguished noblemen and members of Parliament are said to be enrolled in the London contingent.

**Religious.**

Only one-eighth of the inhabitants of Wales are members of the church of England.

A rumor is afloat that Gladstone is about to become a Catholic.

More than £1,000,000 is still annually spent in pilgrimages to Mecca and Medina.

Thirty-one women now fill the pulpits of as many Universalist churches.

It is said that the conversion of Jews to Christianity, of late, has been exceeded, by no period since the first century.

The Mormon Church has declared a boycott on all Gentiles in Utah. Any Mormon who patronizes a Gentile will be disfellowshipped.

Archbishop Taschereau, of Montreal, has issued an order forbidding Catholics to join the Knights of Labor. His action has caused much excitement among the laboring classes.

Mr. J. F. Morton, a London merchant, offers to defray the entire expense of sending four missionaries to south-western China, by the new opening through Burmah, and to support them there three years.

There are 33,800 Baptist churches in the world, with a total membership of 3,059,635. Twenty-eight thousand five hundred and ninety-nine of these churches are located in the United States, with a membership of 2,507,753.

The *Baptist Flag* says: "Half of all the doctrines taught in America to-day, even by Protestants, are Roman Catholic doctrines." A good candid confession, and withal, a statement which we would not attempt to refute.

The Waldensians, the oldest Protestant body in the world, have now only fifty-nine churches, with 15,000 communicants; yet they sustain thirty-six missions, a seminary, a college, a female high school, a grammar school, three hospitals, an orphanage, a trades' school, 250 primary schools, and publish several periodicals. If all Protestant denominations were proportionately active, there would be a much brighter prospect of a speedy millenium than exists at present.

At a recent meeting of Methodist ministers in San Francisco, one of their number, Dr. Buchanan, said: "We Methodists are just closing our year of jubilee. We have rejoiced greatly in our millions of members and our wealth. We have been greatly elated with our selfish material gains. But are the foundations so sure as we supposed? Is it so sure that the scarlet thread of pride and selfishness may not be weaving itself noiselessly into our very being? that an enemy may not be sowing tares in our church's life? Who knows?"

**Publishers' Department.**

**OUR AGENTS.**

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

- Victoria:**  
 Balaclava—Alfred Goulter, News Agent and Stationer.  
 Ballarat—J. C. Gamble, News Agent and Stationer, 61 Bridge Street.  
 Benalla—James Yeats Grey.  
 Carlton—H. J. McWhitney, Bookseller and Stationer, 241 Lygon St.  
 W. J. Webb, Bookseller and Stationer, 15 Madeline and 60 Lygon Sts.  
 Collingwood—Bright & Co., News Agents and Stationers, 170 Smith Street.  
 Clunes—H. L. Jones, Bookseller and Stationer  
 Creswick—R. W. Kneel, News Agent.  
 Footscray—J. C. C. Shield, News Agent, and E. O. G. Slad., News Agent.  
 Fitzroy—Geo. Cornell, News Agent and Stationer, Smith St., W. H. Banks, News Agent, 335 Brunswick Street, and H. Beauchamp, Brunswick Street.  
 Hawthorn—Willie Kellett, News Agent and Stationer, Burwood Rd.  
 Hotham—E. Lyon, News Agent, 49 Errol and 217 Queensbury Sts.  
 Kew—Henry Kellett, News Agent and Stationer, Main Road.  
 Melbourne—Gordon & Gotoh, General News Agents, 85 Collins St. W.  
 North Brighton—F. Blackham, News Agent.  
 Prahran—Rowe & Wilson, Book and Music Warehouse, 21 High St. and John N. Cumming, Bookseller and Stationer, 88 Chapel St.  
 Richmond—Hyman & King, News Agents and Stationers, 151 Bridge Road, and J. A. Alexander, News Agent and Stationer, 101 Swan St.  
 South Melbourne—H. L. Jones, News Agent, 112 Clarendon Street.  
 St. Kilda—E. A. Jackson, News Agent, 287 High Street.  
 Williamstown—J. H. Craig, Bookseller and Stationer.

- New Zealand:**  
 Auckland—Edward Hare, Turner St., off Upper Queen St.  
 Christchurch—D. W. Holmes, Railroad Book Stall.  
 Dunedin—Richard T. Wheeler, News Agent, Stafford St.  
 Gisborne—Robert Houlton, Thos. Adams, Stationer, Glulstone Rd.  
 Lyttelton—George Scott, Railway Station.  
 Wellington—John Watts, Bookseller and Stationer, Willie St.  
 \*General agent for the ECHO and all publications advertised in its columns. Correspondence solicited.  
 †General agent for ECHO.

**ACTIVE AGENTS WANTED.**

—for the—  
 AUSTRALIAN COLONIES AND NEW ZEALAND,  
 —for—

FAST SELLING SUBSCRIPTION BOOKS.  
 We have the general agency of Australasia, for some of the most valuable and fast-selling books ever published.

HOME HAND BOOK OF DOMESTIC HYGIENE AND RATIONAL MEDICINE.  
 Is by an author of long and varied experience, and one who enjoys an international reputation. The work accurately describes the symptoms of all diseases so common to man, and provides a common-sense remedy for them. It is written in such plain, simple language as to be well adapted to the needs of every family. The price of the book will be saved the first six months in the decrease of doctor's bills. Thousands are now in successful use among the common people. Every family ought to possess one.

PLAN FACTS FOR OLD AND YOUNG.  
 More than 60,000 copies of this work have been sold. The book is commended by leading journalists, clergymen, physicians, and others. Every father and mother should read it that they may intelligently train their offspring. A valuable production, the scope of which is not covered by any other single publication. 512 pages.

LADIES' GUIDE.  
 The title of this book indicates its contents. It fills a want long recognized by intelligent women in all parts of the land. The great mysteries of life,—the Anatomy and Physiology of Reproduction, and the several phases of woman's life, are treated under their proper headings. Many valuable medicinal recipes and prescriptions are also therein placed at the disposal of the reader. An eminent lady physician pronounces it the "Best Book Ever Written in the Interests of Humanity."

MAN THE MASTERTRECE,  
 or  
 PLAIN TRUTHS PLAINLY TOLD, ABOUT BOYHOOD, YOUTH & MANHOOD.

This is a work of 596 pages, and is the author's latest and best production. As intimated in its title it deals with man from his childhood up through his varied experiences, and manifold temptations, to perfect manhood, and points out the treatment that the physical man should receive to cultivate purity of thought and action, and to develop the highest and noblest type of manhood. It contains a paper manikin, and thirty colored plates. Every young man should read it.

All the above works are from the pen of J. H. Kellogg, M. D. Member of American Public Health Association, The Association for the Advancement of Science, etc.  
 Now is the time to secure territory for these popular works. Liberal discounts to agents. Write for terms and territory to  
 ECHO PUBLISHING HOUSE,  
 Rae and Scotchmer Streets,  
 North Fitzroy, Victoria.

## Bible Echo and Signs of the Times.

Melbourne, Australia, August, 1886.

THE series of meetings being held in the Alfred Hall, Ballarat, gives promise of a large ingathering of souls. The place is well filled from night to night, and the best of attention given to the word spoken. Already thirty-two have decided to keep all of God's commandments, and many more are on the point of decision.

WE have just received a special line of Oxford Bibles ordered direct from London. We are now prepared to furnish almost any grade, and style of binding, at prices that cannot fail to give satisfaction. Any one wishing for a really fine and substantial Bible at a minimum cost, will do well to call at Echo Publishing House, Rae and Scotchmer Streets, North Fitzroy, and examine this excellent stock of goods.

Does the Bible mean just what it says? or must it be fixed over to express what it means? A little child once said, "If Jesus didn't mean what he said, why didn't he say what he meant?" Just so. When it says the seventh day is the Sabbath, does that mean the first day? Then why didn't it just say so? When Jesus said "the Sabbath was made for man" (Mark 2:27), did he mean only the Jews? Then why didn't he say so? If the Lord wished us to keep holy the first day of the week, why didn't he say so? Who will tell?

THE first annual reunion of the Melbourne Seventh-day Adventist Sabbath-school, was held in Assembly Hall, Collins Street, Sunday evening, July 4. The exercises consisted of recitations, sacred songs, questions and answers by the school, on the subject of the Saints' Inheritance, and the class offerings by the little ones. The children, especially, acquitted themselves creditably in the parts assigned them. Remarks were made by the superintendent and others, in which profound gratitude was expressed for the prosperity which had attended the year's efforts, the school having increased during the time from its original number ten, to nearly one hundred. A very large audience were present, all of whom seemed to appreciate the evening's entertainment.

NOAH, one man alone, condemned the world by his warning. Heb. 11:7. John the Baptist, one man, by his preaching prepared the way for the first advent. How much more extensive is the proclamation of the second advent! There are about 30,000 Seventh-day Adventists engaged in this work. They have two colleges, one academy, eight printing establishments, twenty periodicals in the leading languages of the world, a list of over two hundred publications, three hundred ministers, several foreign missions, many home and city missions, besides many other agencies for proclaiming the advent message. For over forty years this work has been going forward, until now almost everybody knows more or less about it. Surely the warning has already been long enough and wide enough to condemn the world, if nothing more were done. Candid people should weigh these facts and see what they mean.

THE question is sometimes asked: "If the doctrines taught by Seventh-day Adventists are true, why have not learned men found them out before?" In the days of the Reformation under Luther, that movement was opposed by the same line of reasoning. Hear the famous Roman Catholic, Dr. Eck, when contending against Martin Luther:—

"I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose, alone, so many illustrious fathers, and pretends to know more than the sovereign pontiff, the councils, the doctors, and the universities! It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs until the advent of the reverend father!"—*D'Aubigné's Hist. Ref.*, vol. ii. p. 59.

Do Protestants admit any force to the words of Eck? No indeed; on the other hand, all agree that they were puerile, and proved nothing to the point. And yet, strange to say, some who would condemn the sentiment of the Catholic doctor, when used against the Reformation, will rest on the very same when viewing the truth as contrasted with existing error. Is not this Catholicism in some degree?

### Quarterly Meetings.

#### MELBOURNE CHURCH.

THE second quarterly meeting of the Melbourne Church of Seventh-day Adventists was held at Assembly Hall, Collins Street, Sabbath, July 3, 1886. The membership consists of ninety-five. All, except a few who were detained by sickness, were present, and each gave an encouraging testimony as to their progress in spiritual things. Just six months has elapsed since the organization, when twenty-nine members were enrolled. We feel thankful to the Lord for the number that has been added, as well as for the rich spiritual blessing bestowed upon us, and for the prosperity that has attended the work thus far.

#### TRACT AND MISSIONARY SOCIETY.

The members of the Melbourne Branch of the International Tract and Missionary Society met at Assembly Hall on the evening of July 5. This Society was organized February 7, 1886, and now has a membership of thirty-seven. Thirty of these handed in reports of labor performed during the quarter, which being summarized is as follows:—Families visited 232; letters written, 30; pages of reading matter loaned and distributed 24,382. Periodicals distributed; *viz.*, BIBLE ECHO, *Signs of the Times*, *Good Health*, *Journal of Health and Temperance*, etc., 1,789. Subscribers obtained for periodicals, 46. The Ship Missionary of the International Tract Society, John Bell, Jr., reported having visited 162 ships during the quarter, and having placed on them 3,240 religious and temperance periodicals, besides other reading matter. A number of very interesting letters were read from persons to whom the ECHO, and other publications, had been sent by mail, showing that a deep interest is manifested in the work of the Third Angel's Message, whenever it comes to the consideration of persons of thought and candor; and thankfulness is expressed to those who have sent the papers and publications.

Quite a number of free public libraries have been supplied with a file of the ECHO, and several with bound books, pamphlets, and other periodicals. Several persons in Geelong have become deeply interested through reading these in the public libraries of that place. We will at some future time give a list of the libraries where these publications may be found.

We pray that the work of this society may be largely extended, and that thousands of persons may have their attention called to the fact that the second coming of the Lord is near, and "hasteth greatly;" and having their attention called to it they may prepare to hail his coming with joy.

JANE FRASER,  
Secretary.

M. C. ISRAEL,  
President.

### The Signs of the Times.

Do they indicate a speedy dawn of peace and security to the world, as is being taught from so many popular pulpits of to-day? From the statements from different sources regarding the condition of society, it would still seem to be an open question in the minds of thoughtful men. The annual report of the Inspector-General of Penal Establishments for Victoria, has lately been presented to Parliament. In its review of that report, the *Age* says that it "is not pleasant reading for the well-wisher of his species, for it reminds him how very far off he still is from the solution of the great problem how to stamp out crime by the reformation of the class that lives by it." The long story told in few words is that crime increases rapidly, and the Inspec-

tor-General suggests a method by which it may be curtailed. And one of the alarming features of the case is that the increasing depravity is being extended to those of "superior education." The proportion of this class committed to prison during the last year is reported to have increased "far too heavily."

And this country is not alone in suffering from a surplus of diseased society. The following from a late number of the *Interior*, a prominent religious journal published in Chicago, indicates the apprehensions of some of the more thoughtful ones in that country relative to the nature of the times just before them:—

"Whither are we drifting?" This anxious inquiry is heard on all sides. Unless there is a round to and a change of direction, it is not difficult to say we are drifting upon the hardest times ever seen in this country. With a majority of Congress determined to degrade the currency, and labor organizations determined to drive capital out of manufactures, we have all the conditions for a prostration of confidence and a general stagnation of industry."

If we turn our eyes toward England and the Continent of Europe the prospect is no more cheering. Political dissension over the Home Rule question is unsettling matters in England, and causing much anxiety to statesmen concerning the future. Russia is taking advantage of the unsettled state of affairs in the West to quietly acquire territory that will assist her to early realize the conditions of the will of Peter the Great, and thus become the mistress of India, then of Constantinople, and finally of Europe. Who cannot see that unless the tide of affairs in that country can be turned in another direction, that trouble of a most serious nature is imminent? Alas! The hope of the world's millennium is but a flattering dream never to be realized this side of the great consummation, to be brought about by the coming of the Son of man.

### The Two Covenants.

A CORRESPONDENT writes that if the ten commandments were the basis of the old covenant, he cannot see why they were not an integral part thereof, and why the abolition of that covenant did not consequently take away the ten commandments also.

This conclusion might follow if the ten commandments never had any independent existence aside from that covenant. But they did have such an existence. They were binding on the world long ages before the first covenant was thought of; they rested on a different basis; they would have continued if that covenant never had been made. And when God, in making his agreement with Israel, made obedience to his law on their part the condition of the blessings he proposed to bestow on them, he did not in any wise remove his law from the position it had previously held; he did not cause it to be his covenant independent of all secondary arrangements he had made or might make with men; nor did he then reduce it to the dimensions of that covenant, and confine it to that, so that its existence was dependent on the perpetuity of that; but he arranged simply that if the world would obey his law they should receive great blessings; if they did not obey, but broke the covenant, they would lose the blessings, and that special arrangement with them would end; but the law as an independent rule of life would continue to be binding, just the same.

So when the new covenant was made, the same condition of blessings to be conferred, namely, obedience to God's requirements, is made its basis, as it was the basis of the old; and God was not under the necessity of enacting a new law, but took the same law, and wrote it in the hearts of his people. Jer. 31:33.

U. S.