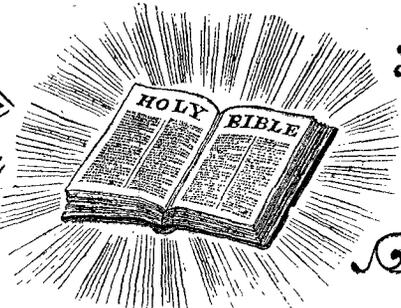


Bible Echo



AND SIGNS OF THE TIMES.

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

VOLUME 2.

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TESTIMONY.

THE panting sea's wide waters beating,
And winds and clouds in tempest meeting,
And stream and clod,
Since earth was formed, have been repeating,
There is a God!

Who lit the sun that gilds the morning?
Who sent the lark to greet its dawning?
Who formed the flower?
Who arched the bow the skies adorning
With light and shower?

Who cheers our path with wayside roses?
In danger whose arm interposes
To save in love?
Each star that shines in heaven discloses
A God above!

His autograph is writ in daisies,
With ecstasy we sing his praises
For gifts He's given;
Sweet song, in joyful chorus, raises
The heart to heaven!

The Book of books, the holy token
Of love to man, divinely spoken
From page to page,
Is heaven's own pledge which stands unbroken
From age to age.

Is testimony transitory
Given by the saints in song and story,
In truth and love,
And by the martyrs crowned in glory
In realms above?

The Christian heroes, learned sages,
And brave apostles of the ages,
Their witness bear,
With patriarchs, whose sacred pages
Show His word there!

—G. W. Bungay.

General Articles.

Protestantism and Catholicism Uniting.

BY MRS. E. G. WHITE.

ROMANISM is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to remain at peace with Rome would be disloyalty to God. But

how widely different are the sentiments now expressed.

The defenders of popery declare that she has been maligned; and the Protestant world is inclined to accept the statement. Many urge that it is unjust to judge the Romish Church of to-day by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that civilization has changed her sentiments.

Have these persons forgotten the claim of infallibility, for eight hundred years put forth by this haughty power? So far from relinquishing this claim, the church in the nineteenth century has affirmed it with greater positiveness than ever before. As Rome asserts that she has never erred, and never can err, how can she renounce the principles which governed her course in past ages?

Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground in our country upon every side. Look at the number of her churches and chapels. Look at her colleges and seminaries, so widely patronized by Protestants. These things should awaken the anxiety of all who prize the pure principles of the gospel.

Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.

In the days of Rome's supremacy there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims. There were massacres on a scale that will never be known to mortals. Dignitaries of the church studied, under Satan their master, to invent means to cause the greatest possible torture, and not end the life of their victim. The infernal process was repeated to the utmost limit of human endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release.

Such was the fate of Rome's opponents. For her adherents she had the discipline of the scourge, of famishing hunger, of bodily austerities in every conceivable, heart-sickening form. To secure the favor of Heaven, penitents violated the laws of God by violating the laws of nature. They were taught to sunder every tie which he has formed to bless and gladden man's earthly sojourn. The churchyard contains millions of victims who spent their lives in vain endeavors to subdue their natural affections, to repress, as offensive to God, every thought and feeling of sympathy with their fellow-creatures.

The Romish Church now presents a fair front to the world, covering with apologies her record of hor-

rible cruelties. She has clothed herself in Christ-like garments; but she is unchanged. Every principle of popery that existed in ages past exists to-day. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to embrace and honor is the same that ruled the world in the days of the Reformation, when men of God stood up at the peril of their lives to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty, and slew the saints of the Most High.

Popery is just what prophecy declared that she would be,—the apostasy of the latter times. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent. "We are not bound to keep faith and promises to heretics," she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?

It is not without reason that the claim has been put forth that Catholicism is now almost like Protestantism. There has been a change; but the change is in Protestants, not in Romanists. Catholicism indeed resembles the Protestantism that now exists; but it is far removed from Protestantism as it was in the days of Cranmer, Ridley, Knox, and other reformers.

As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry.

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's holy word, light from heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it.

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but men are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences, and they seek that which

is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, "science falsely so called;" they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift from his Maker, and employed in the service of truth and righteousness; but when they are idolized, and laid upon the shrine of Satan to be employed in the service of a false religion, then intelligence can accomplish greater harm than ignorance.

In the movement now in progress in America to secure for the institutions and usages of the church the support of the State, Protestants are following in the steps of papists. Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority.

The spirit of the papacy,—the spirit of conformity to worldly customs, the veneration for human traditions above the commands of God,—is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the papacy has done before them. Would the reader understand the agencies to be employed in the soon-coming contest? He has but to trace the record of the means which Rome employed for the same object in ages past. Would he know how papists and Protestants united will deal with those who reject their dogmas? Let him see the spirit which Rome manifested toward the Sabbath and its defenders.

The records of the past clearly reveal the enmity of Rome toward the true Sabbath, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday. For nearly forty years Sabbath reformers have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. There is the same claim of divine authority for Sunday-keeping, and the same lack of scriptural evidence, as in the days of papal supremacy. The assertion that God's judgments are visited upon men for their violation of the Sunday-Sabbath, will be repeated. Already it is beginning to be urged.

Marvelous in her shrewdness and cunning is the Romish Church. And the Christian world will learn what Romanism really is, when it is too late to escape the snare.

A good opinion of one's self is not usually numbered among the Christian virtues. And yet what the world and the church greatly need to-day is more men who have a good opinion of themselves—so good an opinion of themselves that they would scorn to cherish low aims, or to do a dishonorable action, or to consent to anything on which falls the shadow of a falsehood, or to do wrong to another in word or deed. Thrice miserable is he who has so low an opinion of himself that he does not think these things beneath him, and who consents still to justify that low opinion of himself

What Is Religion?

It is the growth of piety in the soul; the working of the love of God shed abroad in the heart; or, as the apostle says, "Seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him." Along what lines is this new man developed? "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance." Here is the line of development. And by "virtue" is meant those large qualities of mind and heart which go to make a hero; for that is the idea which lies at the root of this word—a hero in largeness of soul and greatness of endeavor, free from debasing faults and petty weaknesses, above all prejudice and narrowness of mind, but in the struggle of life bearing himself manfully, heroically, and at all points a victor in the name of the Lord. Such is the Pauline virtue, which knows how to be brought low and how to abound; how to be full and to be hungry, to have plenty and to be in want; through Christ, equal to all trials and emergencies. Such is the type of a full-orbed manhood, in which greatness and littleness, sufficiency and great deficiency, do not go hand in hand, but the weakness is gone, and only the strength remains.

To virtue, knowledge. This new man is a being of intelligence; and there is a wondrous union between these qualities, virtue and knowledge, and they mutually support each other. The practice of virtue surely leads to knowledge, and knowledge, in time, will broaden and refine the virtue. It is painful to think that so much of the knowledge for which the world is eager, is really of little account in its bearing upon human character. . . . But there is a knowledge of one's self, of the universe as a revelation of God to men, and of the way of life, which endures, which makes the wise man wiser and the strong man stronger, and lies at the foundation of that knowledge that the soul will acquire in the ages to come. And truth is one. Error is ever-changing, many-hued, manifold in form, and always shifting her ground. Truth, ever the same, drops her anchor in the soul, and there abides.

To knowledge, temperance. And by this is meant the largest and fullest self-control,—master of one's self and of the situation; no yielding to any weak indulgence, no hungering of the soul for that which is not bread; no wild, imperious lust or appetite allowed to forge its fetters and hold the man captive; but he is God's freeman, in a world of evil, but above it,—tempted and tried, but at all points a victor by virtue of his own self-restraint. This is something quite different from that special form of temperance which legislators are importuned to force upon man with bit and curb, and the strong arm of the law. The man is taught to rise above the temptation, and master it. The outward forms of evil are not annihilated to keep men from it; but the new man, with a self-poise never disturbed, and an understanding never dimmed, puts the evil from him and tramples it under foot.

The song of the old prophet was: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." That is, the flood shall not be dried up or turned back for your relief, but you shall be strengthened to bear up against it. Let the waves rise and the floods come and beat against you, as they did against the Master; your head shall be kept above the waters, and the fires which burn and crackle shall not kindle upon you nor your good works. "Fear not." Here is a victory, grand in its proportions, in which the man triumphs over these deadly foes which threaten him.

"I asked them whence their victory came;
They, with united breath,
Ascribed their conquest to the Lamb,
Their triumph to his death."

It is right along these lines, thus drawn by the apostle, that Christian life is to grow and be developed till "the fullness of the stature of a perfect man in Christ Jesus" is reached.—*Prof. E. S. Gallup.*

God's Word for All.

I RECENTLY listened to a sermon against the Sabbath, in which the speaker labored to show that the ten commandments were binding on no one but the Jews. "When I read the Bible," said he, "I always consider who is spoken to. When God gave the ten commandments, he spoke to the children of Israel, saying, 'I am the Lord thy God that brought thee out of the land of Egypt.'" Thus he claimed that as only Israelites were gathered at the base of the mount, and the words were addressed to them, no one else could be required to obey them.

What an easy matter it is for one who wishes to disobey God to find an excuse for so doing! Here is one, furnished by a minister, too, that is broad enough to cover all cases, and afford a shield for every sin: "God did not mean me. He spoke to some one else."

Let us follow this line of reasoning, and see where it would lead. If the ten commandments are not binding, then we (Gentiles) may steal, murder, commit adultery, swear falsely, etc., and be guiltless!

"Oh, no," says the objector, "Christ forbade those sins in the New Testament; read Matt. 19: 18, 19."

Very well; but was not Christ speaking to Jews in most of his discourses recorded in the New Testament? Besides, in the instance to which you refer, the commands are spoken simply to one young man. By your own rule, that would not make them binding on us.

"Oh! Paul, the great apostle to the Gentiles, teaches that we must not commit these sins. See Rom. 13: 9."

Yes; but have you considered to whom these words were addressed? Turn to the opening of the book of Romans: "Paul, a servant of Jesus Christ, . . . to all that be in Rome." Verses 1, 7. We do not live in Rome, hence by your rule this epistle has no claim whatever upon us. And let me remind you, also, that by the same rule we could reject almost the entire word of God. First and Second Corinthians were written to the church at Corinth. Ephesians was addressed to the church at Ephesus; Philippians, Colossians, and Thessalonians to those respective churches. The next four books of the New Testament were personal letters to individuals. The book of Hebrews was addressed to the same people to whom the commandments were spoken. James writes also to the twelve tribes. Peter writes to strangers scattered in certain countries in the East, John writes to a lady, and the book of the Revelation is addressed to the seven churches which are in Asia.

According to this theory, then, we may cast away a large part of God's word as being intended for some one else, and having no reference to us. Then either God would be a partial being, requiring some to be very strict, and allowing others to do as they pleased, or his dominion is limited to a small portion of the earth. But neither is true; "for there is no respect of persons with God" (Rom. 2: 11); "and his kingdom ruleth over all." Ps. 103: 19.

When God commits his word to one people, it is that they may transmit it to others. In Acts 7: 38, Stephen says: "This is he [Moses] that was in the church in the wilderness, with the angel which spake to him in the mount Sinai, and with our fathers; who received the lively oracles to give unto us." God's commands at Sinai were not simply for the benefit of those who stood around the mount, but they were to be taught to others. The same is true of the words of Christ. He says, "What I say unto you, I say unto all." Mark 13: 37. This is also true of the epistles of Paul. To Timothy he says, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2: 2.

When God speaks, let all the earth keep silence.

R. S. OWEN.

The State of the Church.

THE church of God is to-day courting the world. Its members are trying to bring it down to a level with the ungodly. The ball, the theater, nude and lewd art, social luxuries, with their loose moralities, are making inroads into the sacred inclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornate-ments. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom. Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, are a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail-loft," seems almost the miracle of history; but who that looks about him to-day can fail to see the fact?

Do not Methodists, in violation of God's word and their "Discipline," dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on "gold and pearls and costly array"? Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into a Methodist church in any of our chief cities, distinguish by their attire the communicants from theater and ball goers? Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion, and are often sneering skeptics, go through a cold, artistic, or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly per-ormance, spirituality is frozen to death.

Formerly, every Methodist attended class, and gave testimony of experimental religion. Now, the class-meeting is attended by the few, and in many churches abandoned. Seldom do the stewards, trustees, and leaders of the church attend class. Formerly, nearly every Methodist prayed, testified, or exhorted in prayer-meeting. Now, but very few are heard. Formerly, shouts and praises were heard; now, such demonstrations of holy enthusiasm and joy are regarded as fanaticism. Worldly socials, fairs, festivals, concerts, and such like have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

How true that the Methodist "Discipline" is a dead letter! Its rules forbid the wearing of gold, or pearls, or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness; yet the church herself goes into shows and frolics and festivals and fairs, which destroy the spiritual life of old as well as young. The extent to which this is now carried on, is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the Judgment-seat of Christ.

The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not the places of ease and affluence, but of privation and suffering. They gloried, not in their big salaries, fine parsonages, and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry, without faith, endurance, and holy power. Methodism formerly dealt with the great central truths. Now the pulpits deal largely in generalities and in popular lectures; the glorious doctrine of entire sanctification is rarely heard and seldom witnessed to in the pulpits.—*Bishop Foster.*

The Seventh-Part-of-Time Theory.

A LARGE number of those who observe the first day of the week as the "Christian Sabbath," tell us that "any one day of rest after six of labor," fully answers the demand of the Sabbath commandment. Is this theory true?

Sabbath day means simply rest day. Whose rest day is the Sabbath?—"The seventh day is the Sabbath of the Lord." How did it become his rest day?—"For in six days the Lord made heaven and earth, . . . and rested the seventh day." Ex. 20:10, 11. "And he rested on the seventh day from all his work." Gen. 2:2. Was any one of "the six working days" (Eze. 46:1) his rest day? Did he not bless and set apart a particular day?—"And God blessed the seventh day, and sanctified it." Why?—"Because that in it he had rested from all his work." Gen. 2:3. Will any one of the six days on which he worked, answer this description of the Lord's Sabbath?

It is objected that the commandment says merely the seventh day, and not the seventh day of the week. Of what else is it the seventh day? Is it not the seventh of the seven? and what are the seven days but the week? Are not the six days of God's labor and the seventh of his rest the origin of the week? Every well-informed person is aware of this fact. There is nothing in nature, and nothing else in revelation, to give rise to the week of seven days. And time was counted by weeks by Noah in the ark, and by "Laban the Syrian," Jacob's father-in-law. Gen. 8:10, 12; 29:27.

If the theory under examination is true, then each person who has ever lived has had full liberty to choose any day of the week as the Sabbath; and in doing so we are told "he would obey the letter and the spirit of the Sabbath law." But this put in practice would make confusion; and "God is not the author of confusion." Now suppose that when the Israelites were fed with manna in the desert, some had, in the exercise of their rights, chosen to keep the second, the third, the fourth, the fifth, or the sixth day as their Sabbath, and had gathered a double portion of the manna on the preceding day, what would have been their food on their chosen Sabbath?—Nothing but a loathsome, putrifying substance, full of worms. Ex. 16:19, 20. Supposing that on the failure of this experiment, they had decided to keep the first day of the week, and gather on Saturday enough manna to last over Sunday, what would have been the result?—"And there went out some of the people on the seventh day for to gather, and they found none." In his providence, God made it necessary for them to keep the particular seventh day which he had appointed, or to fast on every Sabbath of their own choosing. But by gathering a double portion on the sixth day, they had something fit to eat on the Sabbath. See Ex. 16:22-27. Did not God distinguish his rest day in the eyes of all Israel in the desert? It is safe to say that his providence and his word always agree.

Doubtless Nehemiah thought that the Sabbath was a definite day when he shut the gates of Jerusalem during its sacred hours. Those who thought otherwise had the privilege of lodging outside the city once or twice. Neh. 13:15-21. The disciples of Christ, who "rested the Sabbath day according to the commandment" after his crucifixion, kept the seventh day; for the next day was "the first day of the week," on which they resumed their labor. Luke 23:56; 24:1. And when Paul preached "every Sabbath," it was the day on which the Jews met in their synagogue. The rest of the week he was at work at his trade. Acts 18:1-4.

One testimony more, and that is from the very persons who hold the theory in question. They tell us that any one day in seven is all that the commandment requires, and make this the basis of an argument for changing the Sabbath from one definite day of the week to another,—from the seventh, which they know was the day uniformly observed by the ancients, to the first day of the week. And this they keep, because it is the first day, the

day on which Christ rose from the dead. Therefore they actually hold that the Sabbath has been changed from one particular day of the seven to another. They desire all to observe a particular day of the week as the Sabbath, in spite of their indefinite-day theory; and many of them desire to compel its observance by penalties of civil law.

The reason why they put forth the one-day-in-seven theory, is because there is not the first particle of evidence in the Scriptures for the change. This many of them know, and some confess. The Lord will not thank them for their effort in his behalf, in apologizing for his changing the Sabbath without informing a soul of man of the change.

R. F. COTTRELL.

An Enlightened Conscience.

ONE of the best signs of a truly enlightened conscience is to be found in our carefully guarding the reputation of others. Growth in grace is shown by saying little of their supposed faults, and by mentioning, as far as is consistent with truth, their commendable qualities. The good to be derived from a proper cultivation of charity toward all men is three-fold; it benefits the erring person, giving him to see that there are those who have his welfare in view; it is also a benediction upon those who observe our charitable spirit, prompting them likewise to words and works of charity; and it always blesses the individual himself, leading him to practice self-control and self-renunciation in behalf of others.

Christian forbearance is a wonderful educator. The epistles are full of earnest teaching upon this subject. There is a divine reaction upon the soul that habitually cherishes this spirit. The only wonder is that it is not more generally practiced for its own sake. The sacred writings, however, do not urge this upon us as a mere sentiment. Rather, we are taught that charity is the genuine fruit of ripened Christian experience, and that it is always consistent with justice and truth.—*Watchman.*

Let Your Light so Shine.

"DURING a voyage to India," said an earnest minister, "I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast and I was a poor sailor. Suddenly the cry of 'man overboard!' made me spring to my feet.

"I heard a trampling overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man.

"What can I do? I asked myself, and instantly unhooked my lamp. I held it near the top of my cabin, and close to my bull's-eye window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry, 'It's all right; he's safe,' upon which I put my lamp in its place.

"The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by the timely light which shone upon him, that the knotted rope could be thrown so as to reach him.

"Christian workers, never despond or think there is nothing for you to do, even in dark and weary days. 'Looking unto Jesus,' lift up your light; let it 'so shine' 'that men may see,' and in the bright resurrection morning what joy to hear the 'Well done!' and to know that you have, unawares, 'saved some soul from death!'"

DR. GUTHRIE says: "Give me these links: First, sense of need; second, desire to get; third, belief that God has in store; fourth, belief that though he withholds for awhile, he loves to be asked; and, fifth, faith that asking will obtain. Give me these links, and the chain will reach from earth to heaven, bringing heaven all down to me, or bearing me up into heaven."

"IN PERFECT PEACE."

LIKE strains of music, soft and low,
That break upon a troubled sleep,
I hear the promise, old yet new,
God will his faithful children keep
"In perfect peace."

From out the thoughtless, wreck-strewn past,
From unknown years that silent wait,
Amid earth's wild regrets, there comes
The promise, with its precious freight,
"In perfect peace."

Above the clash of party strife,
The surge of life's unresting sea,
Through sobs of pain and songs of mirth,
Through hours of toil it floats to me—
"In perfect peace."

"In perfect peace!" O loving Christ,
Where falls earth's twilight gray and cold,
And flowers of earth shall droop and fade,
Keep thou thy children, as of old,
"In perfect peace."

And through the glad eternal years,
Beyond the blame and scorn of men,
The hearts that served thee here may know
The rest that passeth human ken,—
"Thy perfect peace." —Observer.

Shall Death Have Endless Victory?

DEATH, the enemy, is to-day a victor. He may be personified as "the king of terrors," persistently carrying on his fell work, regardless of age, position, or prospects. Shall this dread enemy of humanity be stayed in his course of destruction? Shall his domain be invaded and the captives released?

The voice of inspiration has pronounced his doom. Hear the testimonies of seers and Saviour, as with united voice they promise a coming deliverance. Has the enemy snatched a loved child from our embrace? The "weeping prophet" says: "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31:16, 17.

Are we mourning the loss of kindred dear to us? The evangelist of the Old Testament heralds the tidings: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isa. 25:8.

Has death its terrors to us as we near the time of decease? Listen to another voice of the olden time: "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." Hosea 13:14.

Confirming and continuing the gospel of victory, our Saviour states: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Defining his own relation to the work, he says, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.

Based upon such statements as the ones we have noted, we found our faith in the rescue of the sainted dead. We believe that they will be placed beyond the reach of the dread foe. And with Richard Baxter we are ready to say: "Hasten, O my Saviour, the time of thy return; delay not, lest the grave should boast of victory; and having learned rebellion of its guest, should plead prescription, and refuse to deliver thee up thy due. Oh, hasten that great resurrection day, when thy command shall go forth and none shall disobey; when the seed that thou sowest corruptible shall come forth incorruptible; and graves that received but rottenness and retained but dust shall return thee glorious stars and suns. Therefore dare I lay down my carcass in the dust, intrusting it not to a grave but to thee; and therefore my flesh shall rest in hope, till thou raise it to the possession of the everlasting rest."—Sel.

The Solid Rock.

A GENTLEMAN once wished to examine the operation of a deep coal mine. Coming to the mouth of the shaft, he noticed a rope by which he supposed the miners descended. Taking hold, he slowly let himself down. When at last he came to the end of the rope, he found, to his horror, that he had not reached the bottom of the mine, and realized that he had made a fatal mistake. He could not reascend, and to let go his hold was to fall, perhaps hundreds of feet, to the rocks below. All around was dark. He called wildly for help, but there came no response; at last, giving up to his fate, he relaxed his grasp and fell. He dropped about six inches, and stood safe on the rock bottom of the mine! That rope was long enough for the tall miners, and the shortest of them had learned to have faith, to let go without fear.

In the course of our Christian life, we often come to what seems a terrible extremity. We let go, thinking that we are falling into empty void, and we find that the solid rock is beneath our feet.

A little church for years clung to the Board of Home Missions for support. At last it was notified that it must let go and take care of itself; this seemed to be the church's death-warrant. But some of the members gathered together, and consecrated themselves and their substance to the Lord's service, and when the fatal day arrived, instead of falling into a bottomless pit, they dropped gently upon the rock of self-support.

A minister believed for a long time that he could preach more effectively, if, after thoroughly studying his subject, he could stand boldly before the people, ready to receive the immediate inspiration of the Holy Spirit. But this involved giving up his manuscript, and he feared that without it he would have a disgraceful fall. Suddenly his right hand was disabled so that he could not hold the pen. He was compelled to go to the pulpit without his written sermon. Instead of failing, he found that the Spirit gave him a power he had never known, to move the hearts of the people and lead them to Christ.

In his personal experience every faithful Christian finds that when his accustomed supports are taken away, God gives him something better and more enduring.—Northwestern Presbyterian.

The Minimum Christian.

THE minimum Christian! And who is he?—The Christian who is going to heaven at the cheapest and easiest rate possible; the Christian who purposes to get all out of the world that he can, and not meet the worldling's doom; the Christian who aims to have as little religion as he can without being destitute of it altogether. The minimum Christian generally goes to church in the morning, unless he is too tired with his week-day labors, and has lain in bed too late on Sabbath morning to get ready for the morning service; in that case he will attend in the afternoon or evening, unless it is likely to rain, or it is too warm or too cold, or he feels too sleepy, or he has the headache. He listens respectfully to the minister, and joins in prayer and praise. He applies the truth often to his neighbors, rarely to himself. If there is a lecture in the week, he goes, if quite convenient, but rarely attends the prayer-meeting, as the latter is apt to be uninteresting. He feels it his duty to be present on communion Sabbath, and has family prayer at least once a day, unless business presses upon him too urgently.

The minimum Christian is friendly to all good works; he wishes them well, but it is not in his power to do much for them. The Sabbath-school he looks upon as an admirable institution, especially for the young, the neglected, and the ignorant. It is not convenient, however, for him to take a class or attend very regularly. His business engagements are so pressing during the week that he needs Sabbath as a day of rest; nor does he think himself qualified to be a teacher. There are so many better qualified for this important duty that he must beg to be excused. He is in favor of the visitation of the poor; but he has no time to take part in these

labors of love. He thinks it a good thing for laymen to take part in the prayer-meetings of the church; but he has no gift for public prayers or for making addresses (unless the subject be business or politics), and he must leave it to others. He is friendly to home and foreign missions, and gives his "mite," but he thinks there are too many appeals; still he gives, or he will lose his reputation.

The minimum Christian is not clear on some points relating to Christian conduct. The circus and dancing, the theater and card-playing, give him considerable trouble. He cannot see the harm in this or that or the other popular amusement. He says there is nothing in the Bible directly against it. He does not see but that a man may be a Christian and go to the theater or to the ball-room. He knows several people who do go, and members of the church, too; and why should not he? In short, the minimum Christian knows he cannot serve God and mammon; he would if he could, and he will come just as near doing so as he can, for he thinks it not best to be "righteous overmuch." He will give to himself and the world all that he may, and to God and his cause as little as he can, and yet not lose his soul. He stands so close to the dividing line between the people of God and the people of the world that it is hard to say on which side of it he actually is.

Ah! my brother, are you making this attempt? Beware, lest you find at last, in trying to get to heaven with as little religion as possible, that you have missed it altogether; lest, without gaining the whole world, you have lost your own soul. Would it not be wiser and better and happier to make sure of heaven by being a *maximum* rather than a *minimum* Christian?—Rev. John W. Dulles.

Sin Should Be Called Sin.

Men pay their tribute to virtue by their careful evasion of the plain facts about their personal vices. Many a man who does not scruple at doing a wrong, will resent the suggestion that he has done that wrong under its ordinary name. A man will feel justified, for example, in saying that which is not true about a matter that he is deeply interested in concealing; but he will not admit that he is "a liar." No, indeed! Even if he takes money from his employers who have trusted him, he is not ready to say squarely that he is "a thief." Far from that! Even if he were to kill a man in a duel, when he had tried to do it, he would not think it fair if he were called "a murderer." Of course not! Indeed, there are very few persons who are willing to have their particular transgression called by its appropriate designation. But, however they may feel about it, it is not right for any of us to become partners in their crime, or apologizers for their criminality, by refusing to stigmatize their mode of sinning by its proper Saxon name.—S. S. Times.

Praying First.

DR. M. D. HOGE, of this city, says the Richmond *Religious Herald*, tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said, "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes, sir," replied the other, "I will do it." They went aside, and the former said, "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and when the prayer was over the man who had sought the interview said, "Now proceed with what you have to complain of in me." But the other replied, "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you, I have been serving the devil myself, and have need that you pray for me and forgive me the wrong I have done you."

Here and there in almost every community is a man or woman who might profit by this incident.—Sel.

Tests of True Conversion.

THE question which Wesley used to ask on hearing of the conversion of wealthy individuals; *viz.*, "Is his purse converted?" is generally a pretty good test of genuine conversion in this money-loving, covetous age. But there are individuals of a liberal turn of mind naturally, who were always ready to "go their share" with their comrades before conversion, and who would despise the thought of being meaner in the service of God than they were in the service of Satan. These, if money could purchase them a place in the kingdom of Heaven, would certainly enter in. It is easier for them to give money than to give up the pride of their hearts and "walk humbly with God." If missionaries are to be sent out to enlighten and save men, they are ready to aid with their means. If meeting-houses are to be built, they will do their part in preparing a place for others to worship in. And in this respect they put one in mind of Noah's carpenters. They helped build the ark, but did not get on board.

There are three grand points of obedience which the Lord requires: 1. To do justly; 2. To love mercy; 3. To walk humbly with God. Micah 6:8. These are good tests of true conversion. The first requires honesty in deal; the second, liberality; and the third, the humble devotion of the heart to God, and obedience to all the institutions of religion. Some are lacking in one of these, and some in another; but it takes the whole to make a Christian. If we lack one, we shall be found wanting when weighed in the balances.

Some will take part in social worship and the institutions of the gospel, while their crooked walk and deal with their neighbors is a stumbling-block to sinners. Some of the more noble will deal uprightly, and even be merciful to the poor, and are too public-spirited to be stingy anywhere; but humble worship and obedience of faith are too much for their pride. Happy are they who combine the three, who to honesty add liberality, and to liberality humility; who are just and merciful, and take no praise to themselves on that account, but acknowledge humbly before God that they are unprofitable servants, and by contrition and humble obedience to the gospel seek to be saved by grace. R. P. C.

Christ the Subject of the Bible.

THE subject of the Scriptures is Christ. All Scripture is about him and his coming. The voice of the Old Testament is, "He is coming;" that of the Gospels, "He has come;" of the epistles and Revelation, "He will come again." The Lord himself says: "Search the Scriptures, for they are they which testify of me." It is said that in the Swedish language there is no word which can be translated "search," so they have used another word, "ransack;" and this is what we ought to do,—ransack the Scriptures, for "they are they which testify of" Christ.

We should begin and continue all study with this thought in mind. As every picture has its "point of sight," so each book in the Bible has Christ as its center and its object. The disciples thought they knew the Scriptures; but they did not see Jesus in them; for the Lord rebuked them for their failure in this very particular, saying: "O fools, and slow of heart to believe all that the prophets have spoken." "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Here we have a Bible-reading conducted by the Master on the road to Emmaus, and this was his subject: "Christ in the Old Testament." Again he says: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me." These are the three great divisions of the Old Testament, and we can imagine the Great Teacher opening the eyes of his followers and declaring, "In the volume of the Book it is written of me." No wonder their hearts burned within them as he talked with them by the way.

The study of Christ in the Old Testament is exceedingly profitable. In Genesis he is described as the seed of the woman; in Exodus as the "pass-over lamb;" in Leviticus, the high priest; in Numbers, the smitten rock and the uplifted serpent, and in Deuteronomy, the person of Moses. All of these typify and set forth the person and work of the Lord Jesus Christ. The Psalms also are full of references to him. All the prophets, either in type or in prediction, "testified beforehand of his sufferings and the glory that should follow." The Gospels record his life, death, resurrection, and ascension; the Acts, the establishment of his church; the epistles, the development of his doctrines; and the Apocalypse, the revelation of his coming glory. The great work of the Holy Spirit is to testify of Christ. "He shall glorify me." "He shall receive of mine, and shall show it unto you." In fact, the whole Bible may be expressed by two words, Christ, Jesus; Christ in the Old Testament, Jesus in the New. There is a very beautiful hymn in our collection, which we like to hear the children sing, "Every Lesson Points to Thee:"—

"While we look within thy word,
Show thy face to us, O Lord;
In these pages may we see
Every lesson points to thee.

"Symbol, precept, Judgment, law,
Melting love and holy awe;
Teach us, Lord, what'er it be,
Every lesson points to thee."

—Rev. William Walton Clark.

Morality.

How prone even Christians are to separate morality from religion, in their ordinary speech concerning the character and conduct of their fellows. To say that a man is of good moral character, is commonly understood as meaning that he has never been in jail, and that the grand jury would have no ground for a bill of indictment against him. It is not supposed to include any reference to his recognition, or his performance, of his duty to God, but only to cover his relations to his fellows. Yet it is common, on the other hand, to speak of the ten commandments as "the moral law," although the first four of these commandments look Godward, rather than manward. When our Lord was asked, "Which is the great commandment in the law?"—in the moral law—he answered unhesitatingly that man's duty to love God supremely was "the first and great commandment." How, then, can a man be called a truly moral man while he makes no pretense of obeying the first and the greatest requirement of the moral law? It certainly is to a man's credit that he is not a liar, a thief, or a murderer; but that, in itself, does not make him a truly moral man.

THEY are great lives that fashion themselves in prayer. Their communion with God gives them somewhat of the dignity of their associations. All the belittling things of life are obscured and hidden under the august conceptions that engross the mind when it is holding fellowship with God. Outwardly, such a life is filled with the peace and warmth of the gospel, and it is fruitful in spiritual results that shall be counted among the treasures of Heaven.—*Leighton.*

I FEEL convinced that every man has given him of God much more than he has any idea of, and that he can help on the world's work more than he knows of. What we want is the single eye, that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go on till death.—*Norman Macleod.*

IN preaching the religion of Christ, we are not bidding mankind to come down, but upward.—*Rev. J. A. Bowler.*

The Blues.

WHAT are they, a disease, or merely an intensified spirit of discontent? Something that can be battled with and overcome, or an unconquerable malady, stealing away our comfort, and filling the mind with gloomy and unwholesome forebodings? Reference to the dictionary shows that the expression is abbreviated from "blue devils," which is but another name for melancholia or hypochondria. And to go still further, we discover that hypochondria is "a mental disorder, arising ordinarily from digestive derangement."

Now there are some very significant facts about this trouble called "the blues." In a great majority of cases it is a malady common to the easy, well-to-do part of the community, those who are not overburdened with cares, and who experience but little anxiety as to the matter of receiving and enjoying daily bread. Then, again, it attacks with great frequency and violence persons of no particular religious belief and tendencies. We do not mean to assert that either Christians or persons hampered with cares and privations are not often cast down and sorely depressed in view of adverse circumstances and perhaps bodily suffering; but what we do mean to say is, that the peculiar state of mind in which one is said to have "the blues" pertains chiefly to those who should be afflicted with nothing of the kind. How often the expression is heard from persons who, dwelling at ease, with nothing to really try them, would seem to be too highly favored to allow themselves to be downcast or morose, "Oh, I have the blues! I do hope I shall feel brighter to-morrow."

A Christian has no right to despond. One for whom God provides amply should be ashamed ever to carry about a gloomy countenance. If you feel blue, and wish you knew the potent charm which would dispel the shadows lowering about you, go and perform some service or other for your Master; and remember that the very best and surest panacea for discontent or depression is a visit to some one in real trouble. Ten to one, such a visit will send you to your home with a heart full of thankfulness to a merciful God, who has granted you exemption from real trial or real suffering. Too often, far too often, a fit of "the blues" means, in reality, a lack of appreciation of God's goodness, abuse of the laws of health, or a willful indulgence in needless despondency. Trust in God, guard well your health, think more of others than of yourself, and take up the sensible old refrain, "Away with melancholy." The blues are frequently brought on by overwork as well as by doing nothing, and a little recreation will not come amiss or do harm in that case.

"What is the matter?" asks a solicitous acquaintance upon meeting a richly-clad, well-fed friend whose lugubrious face would indicate a tortured mind or body. "Oh, I have the blues," is again the reply, "and with no apparent reason either; I have only just got into the dumps, and can't seem to rise above such feelings."

There are grand remedies for such complaints, did these imagined sufferers only know it,—infallible cures for every "blue" person, who, without actually having a complaint, yet imagines that troubles of a doleful nature are pressing him down. The next time you feel blue, dear friend, just step out and make a visit to some lane or alley—no matter where you live, there is one not far off—and call on some one, who, unable to walk a step, assures you with a patient smile that could strength to walk about only be recovered, earth would really seem to be without a trial; or go and see that poor disabled man who declares to you that could he only gain strength to earn bread for his family, nothing would ever really trouble him again. Remember that you are never so badly off that you cannot find those who are worse off. Look at your blessings and think of your mercies, and the blues will go to the winds. Keep a good conscience and a good digestion, and leave the rest to take care of itself.—*Christian at Work.*

If the power of God is within, it works out into the life and transforms it.

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.

IMPORTANT BIBLE LESSONS.

First Sabbath in February.—Bethlehem.

1. What great man was born in Bethlehem, and had his home there for many years?
2. Of what may we be quite sure, as we go up the hill to ward the gate of the city?
3. What things have happened in the country that may be seen from Bethlehem?
4. What took place on one of these fields more than a thousand years after the time of David? Luke 2:8, 9.
5. What did the angel say to the shepherds? Luke 2:10.
6. What did he tell them they might find in Bethlehem? Verse 11.
7. What suddenly appeared with the angel?
8. Repeat the words of praise uttered by this choir of angels.
9. What did the shepherds do when the angels had gone away? Verse 15.
10. What did they find in Bethlehem?
11. Why did Joseph and Mary stay in such a place as this? Verse 7.
12. What did the shepherds do when they had seen these things? Luke 2:20.
13. What did the shepherds tell? Verse 17.
14. How did this affect the people who heard it? Verse 18.
15. Where was the home of Joseph and Mary?
16. How did they come to be in Bethlehem?
17. In those days what did the Lord require the people to do with their oldest child?
18. How did Mary fulfill this requirement?
19. Why did not Mary offer a lamb?
20. When Jesus was brought into the temple, who knew him to be the Saviour of the world as soon as they saw him?

NOTES ON LESSON ONE.

Bethlehem was the birthplace, and for many years the home, of King David; and as we go up the hill leading to the gate of the town, we may be almost sure that we are treading on the very ground so often pressed by the feet of that wonderful man, who was a shepherd, a conqueror, a psalmist, and a king, excelling alike in all. As we walk through Bethlehem, we may look off across the country on whose plains the fair Ruth gleaned after the reapers of Boaz, among whose hills and rocky ravines David tended his flocks, and from whose wild gorges must have come those savage beasts that David slew with his single hand.

DaMore than a thousand years after the time of David, a company of shepherds in the fields near Bethlehem were keeping watch over their flocks by night, when a light brighter than the sun shone around them, and they saw an angel, who said, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." He also told them that in a certain place in Bethlehem they might find the infant Saviour lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Then the angels went away, and the shepherds, leaving their flocks, hastened to Bethlehem, and came to the place that had been pointed out by the heavenly messenger. There they found a humble man by the name of Joseph, with his young wife Mary, and by them, in a manger, an infant. This was all just as the angel had told them, and the little child was Christ the Lord.

The home of Joseph and Mary was far away, among the hills of Nazareth; but the Roman emperor had made a decree that all the world should be taxed, and since Joseph and Mary were of the family of David, they had come to Bethlehem, the city of David, to have their names enrolled.

Now in those days the Lord required people to present the oldest child to the priest, and to offer a

lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering. So when Jesus, as the child was called, was forty days old, Mary took him up to Jerusalem; but as she was not able to offer a lamb, she took two birds, for so the law allowed poor people to do. When Jesus was brought into the temple, Simeon and Anna, a prophet and prophetess of great age, knew, as soon as they saw him, that he was to be the Saviour of the world. So they praised God, and told the people that this child was the Redeemer that had been promised in the Holy Scriptures.

Second Sabbath in February.—Visit of the Wise Men.

1. What happened soon after Jesus was presented at the temple?
2. What did these men say? Matt. 2:2.
3. Who was reigning in Judea at this time?
4. What was his disposition?
5. What effect did the visit of the wise men have upon Herod and others in Jerusalem?
6. What way did Herod take to answer the wise men?
7. What answer did the priests and scribes give? Verse 5.
8. How could the priests and scribes tell where Christ was to be born?
9. What did Herod then do?
10. About what did he carefully question them?
11. When he sent them to Bethlehem, what did he charge them to do?
12. How were the wise men guided to the place where Christ was?
13. What did they do when they had come into the presence of Jesus? Matt. 2:11.
14. What warning did God give them in a dream?
15. What instruction did the Lord give Joseph?
16. What reason did the Lord give for asking Joseph to take such a long journey?
17. How far was it from Bethlehem to Egypt? *Ans.* Not less than 200 miles.
18. In what direction did they have to travel in going from Bethlehem to Egypt?
19. How did people travel in those days?
20. How did Joseph know when to return from Egypt?
21. When he returned, where did he go to dwell?
22. Where is Nazareth? *Ans.* About seventy miles north of Bethlehem.
23. How might you know where to place it if you were drawing a map? *Ans.* It is just a little farther south than the lower end of the Sea of Galilee, and not quite half way from the River Jordan to the Mediterranean Sea.

NOTES ON LESSON TWO.

Not long after Jesus was presented in the temple, there came wise men from the East to Jerusalem, saying, "Where is he that is born King of the Jews; for we have seen his star in the East, and are come to worship him." The cruel Herod was at this time reigning in Judea. He was so jealous of every one who could possibly become king in his room that, when he heard the errand of the wise men, "he was troubled, and all Jerusalem with him."

So when he had gathered all the chief priests and scribes together, he asked them where Christ should be born. They answered, "In Bethlehem of Judea; for thus it is written by the prophet." Then Herod, calling the wise men apart, talked with them privately, questioning them very carefully about the time when the star first appeared to them. Then he sent them to Bethlehem, saying, "Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also."

When the wise men started on their way to Bethlehem, the star which they had seen in the East appeared to them again, and went before them, till it stood over the place where Jesus was. After going in where Jesus lay, and presenting their gifts, they were about to return to their own country. God, however, warned them to not go back to Herod, and so they went home by another way. About the same time the parents of Jesus were warned of God to flee with the young child to Egypt to escape the wrath of Herod. There they remained till the death of Herod, after which, having been informed in a dream that Herod was dead, and that the Lord desired them to return to their native land, they took Jesus, and went to dwell in the city of Nazareth, in Galilee.

Third Sabbath in February.—Nazareth and the Passover.

1. Describe the surface of the Holy Land.
2. What was the southern part called? The middle part? The northern part?
3. Where are Jerusalem and Bethlehem?
4. Where is Nazareth?
5. How is it situated?
6. Which of the surrounding hills was highest?
7. What could be seen from the top of this hill?
8. What must have been an occasion to which the children would look forward with pleasure?
9. What would help to make the journey exciting?
10. How long did this feast commonly last?
11. Why did the people have to camp out during this time?
12. Which of these visits to Jerusalem is described in the Bible?
13. Where does the story begin? Luke 2:41.
14. How old was Jesus at the time of this passover?
15. Tell how Joseph and Mary lost him.
16. How did they come to go so far without finding that he was not in the company?
17. What trouble did they have in finding him?
18. What was he doing when they found him?
19. What did the people think of his questions and answers?
20. What did Mary say to him?
21. What reply did he make?
22. What did he afterward do? Verse 51.

NOTES ON LESSON THREE.

A large part of the Holy Land is rocky and hilly, some parts being even mountainous, with deep, rugged ravines and gorges that cannot easily be crossed. At the time we are writing about, the southern part of the country was called Judea; the middle part was called Samaria; and the northern part, Galilee. Jerusalem and Bethlehem were in Judea; but Nazareth was far to the north, among the hills of Galilee. It is situated on the lower slope of a hill, at the west end of a narrow plain about a mile long and one-fourth as wide. This beautiful valley is enclosed by a girdle of rounded hills, or low mountains, which shut out all the world besides. In this quiet, secluded place, our Lord spent his childhood and youth.

The hill just back of the village was higher than the others, rising more than four hundred feet above the plain. From the top of this hill, one can see many miles over rolling plains, wooded hills, and fertile valleys. Every year, Joseph and Mary went to Jerusalem to attend the passover. This yearly journey must have been an occasion to which the children would look forward with great pleasure; for nearly all the people went, and as company after company joined, the procession must have been many miles in length before it reached Jerusalem.

The feast usually lasted eight days, and during this time many of the people had to camp out; for no lodging place could be found within the city for such a vast multitude of people.

On one occasion, when Jesus was but twelve years of age, the company in which he went to the feast, returned from Jerusalem, and after going a whole day's journey, it was discovered that Jesus had been left behind. His parents sought him everywhere, and after three days found him in the temple, sitting in the midst of the doctors, asking them questions. His mother reproved him for thus wandering from her society, when he replied: "How is it that ye sought me? wist ye not that I must be about my Father's business?" These appeared strange words to the parents, considering that Jesus immediately returned to Nazareth with them, and was subject to them; yet the mother kept the saying well in mind.

Fourth Sabbath in February.—Review.

1. For what remarkable events is Bethlehem celebrated?
2. Describe the visit of the angels to the shepherds near Bethlehem?
3. What good news was there made known?
4. How did the shepherds find out the truth of what the angel had said?
5. How did the people feel when they heard the shepherds' story?
6. When Jesus was brought into the temple at Jerusalem, who knew him to be the Saviour?
7. What did the servants of God say about him?
8. Not long after this, who came from the East to Jerusalem?

9. What question did they ask?
10. Why had they come on such a long journey?
11. How was it found out where Jesus was to be born?
12. How were the wise men guided to the exact place where the infant Saviour was?
13. Describe their visit.
14. How did Herod try to destroy Jesus?
15. Why did he wish to kill him?
16. How was he prevented from taking the life of Jesus?
17. Describe the visit to Egypt.
18. Describe the return to Jerusalem.
19. How far is Egypt from Bethlehem?
20. In what direction does it lie?
21. Which way is Nazareth from Bethlehem?
22. How far distant is it?
23. Into what three parts was the Holy Land divided, or rather that part of it lying west of the Jordan?
24. In which of these provinces was Bethlehem?
25. In which was Nazareth?
26. For what purpose did all the people journey to Jerusalem every year?
27. How long did they remain at this feast?
28. What happened at the one held when Jesus was about twelve years of age?

Christ's Tarry at Jerusalem.

No act in the life of Christ was unimportant. The circumstance of his tarry in Jerusalem teaches us a lesson. Many had come a great distance to celebrate the passover, instituted that the Hebrews might keep in memory their wonderful deliverance from Egypt. This ordinance was designed to call their minds from their world-loving interests, and from their cares and anxieties in relation to temporal concerns, and to review the works of God, his miracles, his mercies and loving-kindness to them.

The observance of the passover possessed a mournful interest to the Son of God. He saw in the slain lamb a symbol of his own death. The people who celebrated this ordinance were instructed to associate the slaying of the lamb with the future death of the Son of God. The blood, marking the door-posts of their houses, was the symbol of the blood of Christ which was to be efficacious for the believing sinner, in cleansing him from sin, and sheltering him from the wrath of God which was to come upon the impenitent and unbelieving world, as the wrath of God fell upon the Egyptians. But none could be benefited by this special provision made by God for the salvation of man unless they should perform the work the Lord left them to do.

Jesus was acquainted with hearts. He knew that, as the crowd returned in company from Jerusalem, there would be much talking and visiting which would not be seasoned with humility and grace, and the Messiah and his mission would be nearly forgotten. It was his choice to return from Jerusalem with his parents alone; for in being retired, his father and mother would have more time for reflection, and for meditation upon the prophecies which referred to his future sufferings and death. He did not wish the painful events which they were to experience in his offering up his life for the sins of the world to be new and unexpected to them. He was separated from them in their return from Jerusalem. After the celebration of the passover, they sought him sorrowing three days. When he should be slain for the sins of the world, he would be separated from them, lost to them, for three days. But after that, he would reveal himself to them, and be found of them, and their faith rely upon him as the redeemer of the fallen race, the advocate with the Father in their behalf.

Jesus will not be found in the company of those who are careless of his presence, and who engage in conversation having no reference to their Redeemer, in whom they profess their hopes of eternal life are centered. He shuns the company of such, so also do the angels who do his commands. These heavenly messengers are not attracted to the crowd where minds are diverted from heavenly things. These pure and holy spirits cannot remain in the company where Jesus' presence is not desired and encouraged, and his absence not marked. For this reason, great mourning, grief, and discouragement exist. Through lack of meditation, watchfulness, and prayer, they have lost all that is valuable. The divine rays of light emanating from Jesus are not with them, cheering them with their loving, elevating

influence. They are enshrouded in gloom, because their careless, irreverent spirit has separated Jesus from their company, and driven the ministering angels from them.

Many who attend meetings of devotion, and have been instructed by the servants of God, and been greatly refreshed and blessed in seeking Jesus, have returned to their homes no better than they left them, because they did not feel the importance of praying and watching thereunto, as they returned to their homes. They frequently feel inclined to complain of others, because they realize their loss. Some murmur against God, and do not reproach themselves as being the cause of their own darkness and sufferings of mind. These should not reflect upon others. The fault is in themselves. They talked and jested, and visited away the heavenly Guest, and they have only themselves to blame. It is the privilege of all to retain Jesus with them. If they do this, their words must be select, seasoned with grace. The thoughts of their hearts must be disciplined to meditate upon heavenly and divine things.—Mrs. E. G. White, in *Great Controversy*, vol. 2.

Youth's Department.

YOUR FRIEND.

THE friend who holds a mirror to your face,
And hiding none, is not afraid to trace
Your faults, your smallest blemishes within;
Who friendly warns, reproves you if you sin—
Although it seems not so, he is your friend.
But he who, ever flattering, gives you praise,
But ne'er rebukes, nor censures, nor delays
To come with eagerness and grasp your hand,
And pardon you, ere pardon you demand—
He is your enemy, though he seem your friend.

Beginnings of Evil.

SAID Frank to his mother one day, "Our school is a dreadful place, mother. I don't believe there is a boy in the whole school who does not use bad words."

"Why, Frank," exclaimed the astonished mother, "not one? Where is my boy?"

"No, not one; even I sometimes say words that I know are wrong. It's catching, and you're surprised into it before you think. I wish you could help me do something about it."

She promised to help him first to set a watch over his own lips, and then she encouraged him to speak to the boys, and try to get up a sentiment in the school against the practice. She realized the importance of this, as every good mother must. And she was rewarded—in her own boy, at least; for he grew up to be a noble, pure, good man, and one who did a great deal toward helping others out of the wrong path into the right one.

Most boys do not consider the fearful tendency of this bad habit. Impurity of speech leads directly to impure ideas. The heart becomes like the chamber of imagery described by the prophet Ezekiel, "full of every unclean thing;" and by and by, when the boy has grown to be a man, how easy is the path to actual vice!

A great deal of wickedness is committed nowadays, but where did it have its beginning? The mighty river at its source is only a tiny spring; the raging, destructive fire was at first but a little spark; so wickedness which appalls us by its terrible character and magnitude, has its little beginning in the school-room, on the street, in the boy's heart.

Boys, beware of the beginning of this sin! Ask God for a clean heart; let your lips be pure and every action as white as the snow. Then you will help to purify society. Every pure, upright man and woman helps to build up a solid barrier against vice and crime. "Blessed are the pure in heart, for they shall see God."—*Forward.*

FAULTS in others do not look so large when our hearts are full of that love which "suffereth long and is kind."

Do You Think?

THERE are many people who never really think. They sometimes plan, contrive, and anticipate; but from one week's end to another they never spend an hour in earnest, careful *thought*. Many a man does his first honest, square *thinking* in the cell of a prison. He has rushed on, heedless and thoughtless, until at length he is stopped.

This thoughtlessness is one of the special evils of the age. Men live in haste. They rush and drive, and wreck their dearest interests for lack of thought. The *Sunday Hour* tells of a dying father who said to his son,

"Promise me one thing. It is my dying request. Will you grant it?"

The son, sobbing, gave his assent.

"I want you for six months after my death to go quietly and alone to my room for half an hour every day, and *think*."

"On what subject?" inquired the boy.

"That," replied his father, "I leave altogether to yourself—only think!"

He had been a disobedient son, but he felt he would try to make amends by keeping his promise; and when his father died, he did try to fulfill that last request.

At first his thoughts wandered to all sorts of subjects, till at length conscience began to work, and he was awakened to a sense of his wickedness and evil doings, and he set himself to amend his life and ways.

There is many a disobedient son, who, if he would only *think*, would change his life. But alas! how much it takes to set some people to thinking. When health and life are wasted, then they begin to think.—*The Little Christian.*

How it Begins.

"GIVE me a half-penny, and you may pitch one of these rings, and if it catches over a nail, I'll give you threepence."

That seemed fair enough; so the boy handed him a half-penny and took the ring. He stepped back to the stake, tossed the ring, and it caught on one of the nails.

"Will you take six rings to pitch again, or threepence?"

"Threepence," was the answer; and the money was put into his hand.

He stepped off, well satisfied with what he had done, and probably not having an idea that he had done wrong.

A gentleman standing near watched him, and now, before he had time to look about and rejoin his companions, laid his hand on his shoulder.

"My lad, this is your first lesson in gambling."

"Gambling, sir?"

"You staked your half-penny, and won six half-pence, did you not?"

"Yes, I did."

"You did not earn them, and they were not given to you; you won them just as gamblers win money. You have taken the first step in the path; that man has gone through it, and you can see the end. Now, I advise you to go and give his threepence back, and ask him for your half-penny, and then stand square with the world—an honest boy."

He had hung his head, but raised it very quickly, and with a bright, open look, said, "I'll do it." He ran back, and soon emerged from the ring, looking happier than ever. He touched his cap and bowed pleasantly as he ran away to join his companions. This was an honest boy, and doubtless made an honorable man.—*Morning Star.*

BELIEVE AND TRUST.

BELIEVE and trust, Through stars and suns,
Through all occasions and events,
His wise paternal purpose runs;
The darkness of His providence
Is star-lit with benign intents.

—*Atlantic.*

Bible Echo and Signs of the Times.

"What is truth?"

J. O. CORLISS, }
S. N. HASKELL, } MANAGING EDITORS.
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J. H. WAGGONER, }

Melbourne, Australia, February, 1887.

Circumcision and Baptism.

THE rite of circumcision was peculiar to the old dispensation, as baptism is to the new; but what relation, if any, do the two ordinances bear to each other? In the absence of direct testimony on the point, much speculation has been permitted in certain circles, resulting in the conclusion that baptism takes the place in the new covenant that circumcision held in the old. We cannot see the reason why such a conclusion is necessary. Circumcision was of such a character that it could be practiced only on male children, while the gospel ordinance makes no difference between male and female. Gal. 3: 28. Circumcision had reference only to the *birth* of the promised seed, while baptism points to Christ's burial and resurrection, without any reference to his birth. Compare Rom. 4: 11 and Col. 2: 12.

Abraham "received the sign of circumcision [as] a seal of the righteousness of the faith which he had." But on what did the faith of Abraham take hold? God had made him a promise that to him and to his seed should be given the land in which he was then a stranger. At that time the patriarch had no son, and considering the great age of himself and wife, there was no human probability that he ever would have one. Yet the faith of Abraham took hold of the promise, and in due time Isaac was born. But in order that Abraham might express his faith in the power of God to give him a son out of due time, he was required to circumcise every male in his household. By this act of cutting away a portion of the flesh, each one virtually said, I believe the promised seed will come, not in the natural way, but by the miraculous interposition of the power of God.

And so it was. When Abraham and Sarah were "well stricken in years," the Lord visited them, and a son was given. The promise of God contemplated more than merely a son of Abraham born after the flesh, otherwise Ishmael might have been counted for the seed. A child of the *flesh* could not answer the purpose, as the *seed* must be a child of *promise*. Rom. 9: 7, 8. And although Isaac was a child of promise, he was not the complete fulfillment of the covenant God made with Abraham. Through Isaac was to come the true seed through whom the promised inheritance was to be given. This is plainly set forth by the apostle in his letter to the Galatians. In chap. 3: 16, he says: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is CHRIST."

It is therefore very evident that the covenant God made with Abraham, which required the sign of circumcision as a seal of faith, was the promise of Christ as the seed of Abraham. All the additional rites of the ceremonial requirements given four hundred years or more afterward, could not destroy the force of that promise, or take the place of the sign relating to the birth of the promised Messiah. It is true that other rites were prescribed by the ceremonial law that followed; but none of them could take the place of circumcision, as none of them bore the same significance. Each ceremony had its distinctive significance, and must continue till the promised seed should come. This is made very plain by the apostle in Gal. 3: 19, when he asks, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." In other words, Abraham being the "father of the faithful," and the

one with whom the great covenant of promise was made, the ceremonial law, with its numerous rites, could not disannul that covenant, although it was added to it till the seed should come. It was necessary, then, notwithstanding new ceremonies were given by Moses to the children of Israel, for them to still practice circumcision. And for what purpose?—For the very same purpose that Abraham was required to perform that rite, namely, to show their faith that the promised seed would not be a child of the flesh, but one of promise. And by every male child being circumcised at a tender age, the father of such children renounced all hope of the Messiah being born of his natural seed.

Not so, however, with the maidens of the Hebrews. The prophecies relating to the coming of the Messiah had foretold that he would be born of a virgin (Isa. 7: 14); and as the expected time of his appearance drew near, many of this class had high hopes that they would be the one favored above all other women in giving birth to the long-looked-for Messiah. The rite of circumcision, then, was one peculiarly adapted to the circumstances, and could have no significance beyond the birth of the Messiah. Other rites of the ceremonial law related to later events in the life of Christ. The person in apostolic times who persisted in carrying out circumcision, virtually denied that the promised seed had come, and was therefore inconsistent when he renounced the other rites of the ceremonial law. For if one showed by his deeds that he did not believe Christ had really come, he certainly could not give up those ceremonies that related to some of the latest acts in the life of Christ; hence the apostle says that "every man that is circumcised" "is a debtor to do the whole law." Gal. 5: 2, 3.

In this sense, the law was a schoolmaster to lead the mind forward to Christ. But after Christ, the promised seed, had actually come, the training of the schoolmaster was no longer necessary. Gal. 3: 24, 25. Again, Paul says in chap. 6: 15 that "in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." That is, it now makes no difference whether a person has received circumcision in the flesh or not, so long as he has become a new creature by faith in Christ Jesus.

But faith in Christ embraces more than a simple belief in the birth of the Babe of Bethlehem. A faith that avails anything must include the death, burial, and resurrection of Christ. And as one cannot well accept these without acknowledging the birth of Christ, it follows that the former event is comprehended in these last. Now, in giving memorials by which the believer may show forth his faith in the Saviour of the race, it would seem very natural that those ceremonies should be the most fitting for the purpose for which they were designed.

In the celebration of the Lord's supper, the believer commemorates the *death* of Christ. Thus Paul says: "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11: 26. Baptism goes further. It is designed as the believer's first public act of faith, and he thereby shows to the world his belief in the power of God as manifested in bringing Christ from the grave. Had Christ never risen from the dead, the Christian could have no hope beyond this life. So thought the great apostle. In 1 Cor. 15: 17, 18, he expresses this: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

But since we do believe in the resurrection of Christ, we are required to show that belief by a prescribed act. The gospel commission (Mark 16: 16) declares that "he that believeth and is baptized shall be saved." But why is it necessary to submit to baptism after believing? It does not make our faith any stronger; but it does demonstrate that faith to others. In writing to the Colossians, the apostle makes this matter very clear.

He says that we are circumcised in Christ, by laying off the sins of the flesh, and then, "*buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*" Chap. 2: 10-12.

Here, then, is a statement of what baptism is for; it is not like circumcision, that pointed forward to the *birth* of Christ as a *son of promise*, but a memorial of the burial of Christ, and of the manifestation of the power of God in raising him from the dead. The significance of the first rite was lost as soon as one believed in the first advent of the Saviour; the second rite carries with it a new significance, because it refers to an entirely distinct thing, and is binding till the second appearing of the Lord from heaven.

The Restoration of the Jesuits.

THERE has been considerable discussion of late in American papers relative to the restoration of the Jesuits to all their former power and privileges. This movement is thought to have a significance of more than ordinary interest. And, considering some facts in connection with their history, and the relation the present pope sustained to them prior to his elevation, his late action seems to some strangely inconsistent, while others regard it as a bold stroke of policy that threatens the peace of Christendom.

It is well known that the Jesuits had grown so meddling, and treacherous withal, as to threaten the welfare of the Roman Church itself, until Clement XIV. issued a bull suppressing the order, and it was banished from every Romish kingdom in Europe as an insidious foe of society. The Jesuits have since bided their time, and in anticipation of being restored to their lost privileges, have quietly planned and worked to carry out their long-cherished object—that of destroying the work of the Reformation.

Notwithstanding the decrees of Pius IX. pronounced all papal decrees *infallible and irrevocable*, and that Leo. XIII. himself, before his elevation to the papal chair, heartily opposed the whole Jesuit Order, yet he has been prevailed upon to undo the "irrevocable" decree of Clement XIV., and restore the society to all its former power and privileges. And these "burglars of the universe," as Bishop Coxé is pleased to call them, have not been slow to take advantage of the situation, and commence operations on a scale commensurate with the object they have in view. Already an eligible site has been secured at the national capital of the United States, and a Jesuit college is to be established there. This will really be a seat of intrigue with the politics and politicians of that country, to manage elections in the interests of the court of Rome. In this way, though quietly performed, the Constitution of that country may be neutralized, and the nation practically given over to the interests of the Roman Church.

That this is really one object that that power has in view, and has had from the beginning, is clearly shown by the following words from a Catholic paper published at St. Louis, Missouri, under the supervision of Archbishop Kendrick:—

"When the Catholics shall here be in possession of a considerable majority, which will certainly be the case by and by, although the time may be long deferred, then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our church, and in what concerns this her history is open to all."

And this treacherous foe will not confine his operations to one country. Indeed, the very move that has now been inaugurated by Leo. XIII. has probably been anticipated for some years, and plans have been laid accordingly. At least this idea will be readily received from reading Catholic utterances of the last few years. As a sample of their boasting, we give an extract from *La Bandery Catolica* (*The Catholic Banner*), published at Barcelona, Spain, and bearing date of July 29, 1883. The article has reference to the

burning of a large number of Gospels, by order of the Government in Barcelona. After speaking of the works as enemies of their holy religion, the article goes on to say:—

"But Catholic Barcelona, the country of St. Eulalia and of Blessed Oriol, has had the very great pleasure of witnessing an *auto da fe* in the last part of this nineteenth century. On the 25th inst., the festival of the apostle James, in the custom-house yard of this city, one of the more glorious traditions of the Catholic religion was carried out by the burning of Protestant books, destined to pervert the tender hearts of our children.

"It is in vain that the sons of Satan lift up their voice and cry out against this most righteous act, which is but the beginning of a glorious era, of a new epoch, in which the brightness of the Sun of Righteousness, with his purest light, will dispel the darkness of ignorance and error. There is but a step between this event which we now record, and the setting up of the Holy Inquisition. What we now want is the good-will and united efforts of pure and true Catholics. It seems that the Government is disposed to carry out our desires, and it is only right that we should take advantage of this new turn of affairs, in order to reach as soon as possible the goal of our aspirations.

"Onward, then, good and sincere Catholics! The happy day of our social and religious regeneration is not far off. The *auto da fe*, with which we are now occupied, is a clear and evident proof of the certainty of our indications. The re-establishment of the Holy Tribunal of the inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past, and the number of those who will be called to suffer under it will exceed the number of the past. Our Catholic heart overflows with faith and enthusiasm, and the immense joy which we experience as we begin to reap the fruit of our present campaign exceeds all imagination. What a day of pleasure will that be for us when we see freemasons, Spiritualists, freethinkers, and anticlericals writhing in the flames of the Inquisition."

If those Protestants who are so anxious to form friendly alliances with Rome would only ponder the above utterances, and then take Catholics at their word when they testify that "Rome never changes," they would not be deceived into the belief that Rome will reciprocate their efforts to promote harmony, and tolerate their "heresies." Let Protestants take warning before it is too late to get out of the net that is being woven about them by Jesuit cunning and duplicity.

The Late General Conference.

THE readers of BIBLE ECHO have doubtless been expectantly watching for news concerning the twenty-fifth annual meeting of our General Conference, which has just been held at Battle Creek, Michigan. The meeting was called Nov. 18, and closed Dec. 6, after the transaction of a vast amount of business, making it the most important Conference ever held by Seventh-day Adventists. The history of our work lies within the present generation. It started in feebleness, so far as human effort is concerned; but the power of God was behind the third angel's message, and his providence has opened the way, and his Spirit sent conviction to hearts, until the work has assumed colossal proportions, and extends its arms almost around the globe.

There was present the largest representation of our people ever assembled in a General Conference. Twenty-six State Conferences and four foreign missions sent delegations. Besides these there were many visitors from all parts of the United States, swelling the number in attendance from other cities to about three hundred.

Elder B. L. Whitney, representing the Central European Mission, gave a synopsis of the work there. That Conference numbers three hundred members, and so far as ministerial and colporteur labor is concerned is self-supporting. From the well-equipped publishing

office at Basel, Switzerland, are issued at the present time, two journals in French, two in German, two in Italian, and one in Roumanian, and the work is steadily progressing. Notwithstanding the difficulties encountered through the aversion existing among the Europeans to anything new, they feel that they have no reason for discouragement, and are pressing their work to the utmost in their endeavors to walk in the opening providence of God. The great need in this field, as in all others, is experienced workers, who can go among the people of these various nationalities, and with the blessing of God present the truths of his word. Special efforts will be made to properly instruct such foreigners as give promise of being effective workers, and from the various denominational schools it is expected that many young men and women will be called, sooner or later, to go to these foreign fields. The working people of these central European countries are poor, and only those who fear God and love his truth will adopt a truth which is calculated to interfere very seriously with their prospects of gaining a livelihood. Many of our brethren in Switzerland are watchmakers, and it was stated as a fact from which to form an estimate of the wages received, that for painting by hand the face of a watch, they received but three half-pence. A good workman, by working fourteen hours per day, is able to paint from eight to twelve.

Elder A. B. Oyen spoke in behalf of the Scandinavian Mission. His report was full of courage and cheer. They found the people in these countries not averse to new ideas, and interested in America. Hence there is not the prejudice to work against which is found in other European fields. Two Conferences have been organized in Denmark and Sweden, and another is being organized in Norway. In these Conferences there are about eight hundred who are keeping the commandments of God, many of whom are earnest workers, trying, by Bible-readings and canvassing, to direct the attention of others to the truths which they have learned. They publish at Christiania, Norway, a religious paper in Danish and one in Swedish, and also a health journal in each language.

Elder M. C. Wilcox, of England, gave a report of the work in that country. The mission established there has done good work, but the progress is necessarily slow. There are many encouraging features in the work, however, and a special effort will be made the coming year to gain a firmer foothold in this great nation, and establish the publishing house upon a more successful foundation. Many instances were related in which God had wrought for them, and by his Spirit impressed hearts. It was voted by the Conference that Elder E. W. Farnsworth and the writer go to that country the coming year, to assist, if possible, in getting the truth before more of the many millions there who must hear it before the work closes.

The meetings of the International Tract and Missionary Society were full of interest. This society is distinctively the pioneer of our ranks, sending publications, in quantities varying from a mere package to half a barrel, to all parts of the world, where the preacher has never been. Quantities have been sent to almost every inhabited part of the globe where the English, French, German, or Scandinavian language is spoken, to Africa, Asia, South America, Iceland, Greenland, and, in fact, to every country where readers can be found. The report of the society showed that during the past year a million and a quarter pages of tracts had been sent out. Letters were read from persons in different parts of the world, showing how the truth has found its way into hearts irrespective of nationality or location.

An instance was related in which a French religious paper, containing a notice of the baptism of a number of converts to our faith in Italy, found its way to the Argentine Republic, South America. Among the

readers was one person who had heard something of our work, and this led to their sending to the office in Europe for some of our publications. As the result of reading merely, six have begun to keep the commandments, and appeal for laborers, promising to support a minister if one can be sent them. A letter was received from South Africa, containing fifty pounds to pay the expenses of a minister to that country, where are about twenty Sabbath-keepers desirous of baptism. Two ministers and their wives, accompanied by a colporteur and canvassers, were recommended by the Conference to go to this field, and we hope ere long to see a large company of honest souls in Africa take their stand for God's truth.

A communication was read from Bro. Tay, of California, who is working his way from one island to another in the South Pacific, selling and distributing our publications and holding Bible-readings. The entire fruits of this labor will be seen only in the day of God. He has, however, made some converts, and we hope to see all through these islands, persons who are sharers with us in the blessed hope of the glorious appearing of Jesus Christ. God has a people everywhere, and the truth must go to them.

Letters were read from British Guiana, South America, appealing for ministerial labor to organize into a church the forty-five who have begun keeping the Sabbath in that country, and to otherwise extend the work there and in the West India Islands. Two laborers were sent to this field.

There was also a report concerning nineteen individuals in British Honduras, who have embraced the truth through papers and books sent them, and the labors of a sister who spent only a few weeks with them. They are greatly desirous of more light, and there is a general interest on the part of the people to hear more on our positions. A minister will be sent them the coming season to baptize and organize.

Thus each year there are new fields to enter, and the work moves forward.

The Publishing Association was able to make an excellent report. This is the association managing the central publishing house, located in Battle Creek, the oldest and largest of any of our publishing houses. The book sales during the year amounted to £14,881. The entire business done during the year was about £253,663, on which the profits for the year were £2,369. The amount of reading matter sent out from the office would seem almost fabulous.

Missionaries were sent this year to many new fields, and we were made to realize perhaps more than ever before the extent of our work. Two laborers and their wives were sent to Australia, and have doubtless started ere this paper is issued. The brethren feel a lively interest in the Australian field, and are willing to do their best to send help, but the harvest truly is great and the laborers are few. Three other workers, besides those already spoken of as being sent to England, were recommended to go to Europe. Then there is Africa, South America, and Central America, which have received their share of attention this year.

Reports were made regarding the persecution of our brethren in the southern portion of this country, because of their refusal to recognize the "Sunday of pope and pagan" by abstaining from work on a day which God has designated as one of the "six working days." One brother present as a delegate spoke from personal experience of imprisonment in jail, in company with black-legs and criminals who were guilty of violating God's holy law, while his only offense was adherence to that law. This trial of their patience only strengthens their faith, and brings them nearer to God. The wrath of the dragon, because of those who keep the commandments of God, is becoming more and more manifest all over the earth, as he knows that his time is short. But God has a care for his people, and

those who trust in him will not be left to fight the battle alone.

While we have so many evidences that God has his hand in the work, we need not be disheartened at difficulties which may arise and seem to threaten the cause. These difficulties will disappear when we as a people live up to the light we have, and walk by faith in the path of duty.

We can only speak very briefly of the proceedings of this important Conference. Those who see the *Review and Herald* will be able to learn more details of the meeting than could possibly be crowded into one article. It was indeed encouraging to meet the brethren from different parts of the world, and hear how God has blessed the efforts put forth to spread his truth; and we think all returned to their various fields of labor with their faith and courage strengthened, and with greater determination than ever before to seek God's favor and help. It was voted to hold the next annual meeting of the Conference with our brethren in California. We hope at that time to see representatives from Australia and New Zealand, of those who have recently embraced the truth.

S. N. H.

Did Our Saviour Change the Sabbath before His Ascension?

ACCORDING to promise made in our last article, we will now proceed to a consideration of the instances in which the four evangelists mention the Sabbath. Matt. 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Sunday-keepers claim that six years before this was written, the Sabbath was changed, and the first day of the week made the Sabbath. But Matthew states that the day before the first day was the Sabbath, and that the first day of the week did not come till the end of the Sabbath. Did the Spirit of God, speaking through this Christian historian, tell the truth? If so, the day before the first day of the week, viz., the seventh day, was still the Sabbath. Surely, nothing is said by this evangelist implying any change.

Mark gives this statement: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16:1, 2, 9. These words, written some ten years after the events recorded, state that the Sabbath was past before the first day of the week commenced. First-day writers tell us that Mark, with the other disciples, had been keeping the first day of the week as the Sabbath for ten years when he wrote this language. Can we believe such a statement? Would he apply the term Sabbath to a day which he did not regard as such, and refrain from calling the one Sabbath which he did observe? This would be most surprising; yea, utterly unreasonable. We must conclude that Mark still acknowledged the ancient Sabbath as identical with the one he observed.

St. Luke speaks of these days as follows: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and saw how his body was laid. And they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23:54-56; 24:1.

Over twenty years after the supposed change of the

Sabbath, this historian, perfectly conversant with the facts of gospel history (Luke 1:3), makes these statements: 1. The day previous to the first day of the week was the Sabbath; 2. It was the "Sabbath day according to the commandment;" 3. The holy women, the affectionate companions of Christ, still kept it as such; 4. They did things on the first day of the week that they would not do on the Sabbath; i. e., came to do the laborious work of embalming a dead body, thus showing conclusively that they had learned as yet of no sacredness attached to Sunday.

From these plain facts we must conclude, first, that Luke had not been keeping Sunday as the Sabbath during the twenty years since Christ's crucifixion, or he would have given it that title, and not called the day before it such. Secondly, if the day before the first day of the week was the "Sabbath day according to the commandment," as inspiration says, then most certainly the commandment does not at the same time require or authorize us to keep Sunday. The same command does not require us to keep two different days. "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God," consequently Sunday is not the Sabbath according to the commandment. Thirdly, this commandment does have an authoritative existence this side of the cross of Christ; for it still required these women to rest on the seventh day. It had not expired when Christ was crucified, nor had it been "nailed to the cross;" for an abolished commandment can require nothing. If it existed one day this side of the cross, it still exists; for no one claims it was abolished unless done at the cross. Therefore the law requiring the observance of the seventh-day Sabbath still exists. Nothing whatever in this connection indicates any change of the Sabbath.

St. John speaks as follows: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:1, 19. These words were written by the "beloved disciple" over sixty years after the resurrection of our Lord, after nearly all the other disciples personally acquainted with our Saviour, had passed away. If he had been keeping Sunday as the only true Sabbath, or giving it any divine honor during this time, who can believe he would not have indicated it in some way? But he does not; he simply calls it by its usual secular title,—the one by which it had been known for four thousand years. He attaches no sacredness to it whatever. He does not call it the Sabbath or the Lord's day, and gives no command for its observance, not a hint of any superiority above the working days, neither do any of these writers.

There are certain claims put forth by first-day writers concerning this last-mentioned instance, which we will notice in due time. We know of no first-day advocate who claims to find any evidence of Sunday sacredness, or of a change of the Sabbath, in any of these six instances where the first day of the week is mentioned, except the one last quoted. If the Sabbath was changed, is this not surprising? If it was ever changed by divine authority, here is the point where all admit the change must have been wrought; yet none of the Christian historians who give any record of the events where this change is supposed to have occurred, even mention such a change, or give a single hint of it. They wrote at different periods for about two-thirds of a century, and gave an account of all the events in Christ's life and all his teachings which the Holy Spirit thought necessary for the proper instruction of the generations to come, but failed entirely to mention or notice any change of the Sabbath. On the contrary, they state positively, over and over, that

that day was still the Sabbath which had been since God instituted it.

In our next we will consider still another phase of this important question. G. I. B.

WHEN the passions arise, a look toward God, who is present with us, easily deadens them. Any other resistance would irritate rather than appease them.—*Madam Guyon.*

Missionary.

HARVEST.

NOTHING to do?
Idling the beautiful hours thro'
While swift and noiseless the wheel of Time
Whirls round thro' the cold of the sunny clime!
While the harvest waits with its golden store,
For the reapers are few and the sheaves are more
Than e'er before?
Then turn and see!

Look over the beautiful golden sea;
See how it stretches away—away!
And all should be doing ere close of the day;
The sheaves bend low 'neath their golden weight,
Go thou with the reapers ere it is late
For the precious freight!

Go forth and try!
Do not thou stand idly by!
Go to the fields, and it may be
Others, seeing, may follow thee;
Gather quickly, ere set of sun,
And the Master will say to thee, "Well done!"
When thy sheaves are won.

—J. K. Ludlum.

Knox Leaves England.

It was only by the entreaty of friends that John Knox was induced to leave England, even after Parliament had repealed all laws in favor of the Reformation. The day had passed after which all persons holding to that faith were liable to the pains decreed against heretics, and still he continued to preach. His enemies, who had previously failed in their attack upon him, now had the law and the support of royalty on their side, and it became evident to his friends, and himself as well, that should he remain in the kingdom, his life would be sacrificed. No sooner, however, did he reach a foreign shore, from which his mind turned to his fellow preachers, whom he had left immured in dungeons, and the people lately under his charge, scattered as sheep without a shepherd, than he began to reproach himself for the course he had taken, and his desire to return was almost irresistible. In writing to his mother-in-law he thus expresses himself:—

"The spiritual life of such as sometimes boldly professed Christ, is to my heart more dear than all the glory, riches, and honor in earth; and the falling back of such men as I daily hear do fall back to that idol again, is to me more dolorous than I trust corporal death shall be, whenever it shall come at God's appointment. Some will ask then, Why did I flee? Assuredly I cannot tell. But of one thing I am sure, the fear of death was not the chief cause. . . . But my fleeing is no matter; by God's grace I may come to battle before the conflict be ended. And haste the time, O Lord! at thy good pleasure, that once again my tongue may praise thy holy name before the congregation, if it were in the very hour of death. . . . I would not bow my knee before that most abominable idol for all the torments that earthly tyrants can devise, God so assisting me, as his Holy Spirit presently moveth me to write unfeignedly. And albeit that I have in the beginning of this battle appeared to play the faint-hearted and feeble soldier, yet my prayer is that I may be restored to the battle again." Farther on he says, "For a few sermons by me to be made within England, my heart at this hour could be content to suffer more than nature were able to sustain."

During this season of retirement he had time to review his past life, and carefully consider the manner in which he had discharged the sacred trust committed to him as a minister of Jesus Christ; and it appears from his writings at this time that however

others may have regarded him, he himself found much reason for self-condemnation. In speaking of his labors, which had been almost incessant, he says: "I satisfy, peradventure, many men in the small labors I take; but I satisfy not myself; I have done somewhat, but not according to my duty." He reproaches himself for not having been more diligent in visiting the "ignorant and distressed, and administering to them the instruction and comfort which they craved;" for not having been sufficiently plain in admonishing offenders, etc. "Besides these," he continues, "I was assaulted, yea, infected with more gross sins; that is, my wicked nature desired the favors, the estimation, and the praise of men."

He did not, however, in this hour of adversity and solitary meditations, cease to labor for the cause he so much loved. Not able to instruct the people orally, he seized the pen as a means of communication with them. In this way he warned his brethren in England against defection from the religion which they had professed, appealing in the most impressive and eloquent manner to their consciences, their hopes and fears; adjuring them by all that was sacred, and all that was dear to them, as men, as parents, and as Christians, not to turn back from their good profession, and plunge themselves and their prosperity into the gulf of ignorance and idolatry.

S. N. H.

Melbourne Tract and Missionary Society.

THE fourth quarterly meeting of this society was held Sunday, Jan. 2, 1887. The meeting opened with prayer by Elder Corliss. The President spoke of the small beginning made by the society a year ago, and of the prosperity that has attended the work; how important it is that our interest increase with our nearness to the end, and that as time grows shorter we make corresponding efforts to get the truth before the people.

Minutes of the last quarterly meeting read and accepted. A Committee on Nominations was appointed, consisting of Brn. W. Arnold, J. W. Ebdale, and J. H. Stockton; Brn. J. O. Corliss, J. H. Stockton, and Walter Miller were appointed a Committee on Resolutions.

The report of labor for the quarter was then read, as follows: No. of members, 45; reports returned, 40; pages of reading matter loaned and given away, 20,472; No. of periodicals distributed, 23,089; missionary visits made, 100; letters written, 55; subscribers obtained for our periodicals, 29. This report was compared with that of the previous quarter, showing a marked increase.

The report of the ship missionary, Bro. John Bell, jr., was read, showing that he had visited 175 ships, and placed on board 3,150 papers. He also gave some very interesting incidents connected with his work. One man who was an infidel, through Bible-readings became deeply interested in the Bible, and was brought to acknowledge its divine origin. Quite a number of interesting cases were reported by other members of the society.

The Committee on Nominations recommended the re-election of the old board of officers, with the exception of the vice-president. As business has called him from the colony for an indefinite length of time, it was recommended that Bro. H. Scott take his place. The report of the committee was accepted, and the officers elected as recommended.

The Committee on Resolutions reported as follows:—

WHEREAS, in the providence of God we have been brought to the light of present truth, and this has been shown to be the last message to be given to the world before Christ comes, an event which we believe to be very near; and—

WHEREAS, We recognize in the tract and missionary society a means in the direct providence of God for carrying on his work for the last days; therefore—

1. Resolved, That we are grateful to God for his approval of this branch of labor as shown by the blessing that has attended our efforts in the past. And be it further—

2. Resolved, That we deem it a privilege to be connected with the cause of God; and we pledge ourselves to labor more faithfully in the missionary work than we have in the past, and to report our labor to the society.

WHEREAS, We believe that the press is an invaluable means of bringing the truth before many who could not otherwise be reached; therefore—

3. Resolved, That we pledge ourselves to a more hearty support of BIBLE ECHO as our missionary paper, and to materially enlarge our club for the ensuing year.

WHEREAS, We recognize in the health publications a means of great good,—one which will in many instances win for us favor with the people, and enable us to get the truth into the hands of those who will accept; therefore—

4. Resolved, That we use *Good Health* and the *Health Journal* more extensively than we have in the past, by getting subscribers and selling single copies.

WHEREAS, We regard the ship work as a very important branch of labor; therefore—

5. Resolved, That we pledge our prayers and hearty support to those engaged in it.

6. Resolved, That we set apart Wednesday of each week as a day of special prayer that the blessing of God may attend the ministerial labor and give power to the word spoken, and also that prosperity may attend the efforts of the tract and missionary societies; that the gospel of the kingdom may be extended to earth's remotest bounds, to prepare a people for the coming of the Lord.

The resolutions were taken up separately, and passed by a unanimous vote.

In accordance with the third resolution, it was moved that it is the mind of the society that a club of six hundred copies of the ECHO be taken next year. The motion was carried, and three hundred copies were subscribed by the members present, and a committee of two appointed to bring the matter before the absent members, and get their assistance.

Fifty-two libraries are being furnished with the ECHO by members of the society.

Some of the children in North Fitzroy and Prahran have been engaged in the missionary work during the past quarter, and have given out more than a thousand periodicals. They are thus helping on the message, and also receiving a training that will fit them for an important place in the work in the future.

On motion, the meeting adjourned.

J. E. FRASER, Sec. M. C. ISRAEL, Pres.

New Zealand.

WE have been in New Zealand about two months, and so far as we know, have visited every Sabbath-keeper in the colony. All who took their stand for the truth at Kaeo when Elder Haskell was there are still firm, and others have been added to their number. During our visit there, fifteen were baptized and taken into the church, which now numbers thirty. These, with four who have not been immersed, make the number of Sabbath-keepers we found on our arrival here. Among those who were baptized was one Maori, a native of this island. It was gratifying to all to see this woman walking in the light of the third angel's message.

The attendance of those not of our faith, though small at first, increased until the house was filled, and more seats had to be provided to accommodate the people. We trust some good was accomplished in this direction.

The brethren were anxious to learn all they could about our views, how the brethren in America conduct church services and Sabbath-schools, how they carry on the tract and missionary work, reckon their tithes, etc.; and we endeavored to give the different branches of our cause due consideration. Father Hare was ordained elder of the church, and his son William, deacon. A committee of three was elected to take the supervision of the work during the present year.

The brethren of New Zealand very much desire that the work here shall be self-supporting. They have already paid tithes to the amount of £40. Nearly every member promised to henceforth pay an honest tithe to the Lord's work. They also pledged

£100 to be paid during the present year, and used as the committee deem best.

As the season for holding tent-meetings was upon us, we were obliged to make our visit short, and return to Auckland. One brother decided to spend the summer with us to aid in caring for the tent, and to canvass for our denominational works. We also expect one or two young ladies to join us, and learn the Bible work as it is conducted in America. We hope that a city mission will be established in Auckland at the close of the tent season. Our tent is up, and our first service was held Dec. 29. We have had a meeting every night since; but the attendance has not been all we desired. Probably it would have been better to wait until after the holidays. Now that they are passed, we look for a better attendance. Those who attend are friendly, and seem to be very much interested. Thus far our book sales amount to 18s. We shall do all we can for the circulation of the BIBLE ECHO. Our work is great, and we very much need the help of God. To this end we beg an interest in the prayers of his people.

Auckland, Jan. 4, 1887. A. G. DANIELS.

Ballarat Tract and Missionary Society.

THE first quarterly meeting of this society was held in Manchester Unity Hall, Jan. 9, 1887. Elder M. C. Israel in the chair. After the opening exercises, the report of labor for the past quarter was called for; but as the society is young, and not fully acquainted with all the methods of tract-society labor, only a few were prepared to report. The following is a summary as far as received:—

No. of members, 19; reports returned, 6; missionary visits made, 50; letters written, 9; pages of reading matter loaned, 6000; pages given away, 192; pages sold, 378; Bible-readings held, 30; periodicals distributed, 248; subscribers obtained for ECHO, 3; copies of ECHO taken in clubs for Missionary work, 50. Two tract distributors have been placed where they are doing good service, and a gentleman (Mr. Booth) has made two more and presented them to the society. These will be put in public places, and kept supplied with literature on present truth. The society is also supplying the libraries and public baths with periodicals.

FINANCIAL REPORT.

<i>Receipts.</i>			
On Membership	...	£3 16 0	
„ Book Sales	...	1 6 0	
„ Periodicals, etc.	...	1 3 2	
„ Donations	...	0 9 6	
			£6 14 8
<i>Disbursements.</i>			
Paid Publishing House on account	...	£3 5 10	3 5 10
			£3 8 10
<i>Liabilities.</i>			
Owe Publishing House	...	£6 2 7½	£6 2 7½
<i>Resources.</i>			
Stock on hand	...	£4 19 11	
Cash Balance	...	3 8 10	
			£8 8 9
			Net Resources, £2 6 1½

The ECHO club has been increased to 75 for the coming year. Although so few reports were returned, the members are more earnest and interested than they were at first, and we are all becoming more accustomed to the work. And what is best of all, the truth shines more bright and clear as we continue to search God's word.

MRS. L. C. GREGORY, Sec.

TRUTHS which men disrelish, they soon persuade themselves to reject. The thought of strict, personal responsibility, which the idea of a God involves, is very disagreeable to a carnal and corrupt heart, and men by various processes persuade themselves to believe that there is no God, and thus relieve themselves of the uneasiness which a sense of responsibility and of future retribution involves. Unbelief is a sad evidence of a bad heart.—*Methodist Recorder.*

The Home Circle.

TOO LATE.

WHAT silences we keep, year after year,
With those who are most near to us and dear;
We live beside each other day by day,
And speak of myriad things, but seldom say
The full, sweet word that lies just in our reach,
Beneath the commonplace of common speech.

Then, out of sight and out of reach they go—
These close, familiar friends, who loved us so;
And, sitting in the shadow they have left,
Alone with loneliness, and sore bereft,
We think with vain regret of some fond word,
That once we might have said and they have heard.

For weak and poor the love that we expressed
Now seems beside the vast, sweet unexpressed,
And slight the deeds we did, to those undone,
And small the service spent, to treasure won,
And undeserved the praise, for word and deed
That should have overflowed the simple need.

This is the cruel cross of life, to be
Full-visions only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence is but empty space.
What recollected services can then
Give consolation for the *might have been*?

—Nora Perry, in *Independent*.

Wooling His Wife.

ALTHOUGH Farmer Tucker had long dreamed of a visit to Chautauqua, when he found himself at that Mecca of devout excursionists, the brawny man was tempted to doubt his own identity. The holiday surroundings were wholly unlike anything to which he was accustomed in his prosy New England home; the rich, crowded programme offered was in striking contrast to the dull monotony of farm life. When this son of toil first entered the auditorium, and saw the rustic amphitheater crowded with thousands of people listening breathlessly to the full, sweet tone of the grand organ, his cramped, selfish heart was strangely touched and expanded. For an instant the wish crept in that he had asked Jane if she would not like to come too. But there was not much time for his own thoughts; for, as the music ceased, a white-haired gentleman arose, and announced the name of an orator who is well known from Maine to California.

"Well, now, it beats all to think I'm going to hear the man I've wanted to hear for more'n twenty years," Farmer Tucker whispered to himself. The lecturer commenced his brief address with one of his inimitable descriptions.

The story was of a man who applied for a divorce, and was advised by his eminent lawyer to try the effect of making love to his wife as he had done before marrying her, instead of resorting to the measure he had proposed. It included, also, an account of a later visit, when the happy husband withdrew his application, and, fairly dancing with glee, assured the lawyer that his experiment had worked like a charm; that "Sally had become as amiable and affectionate a wife as a man could ask to have." His representation of the scene drew forth long applause, but Samuel Tucker's interest was of too serious a nature to permit him to join in the laughter. As if unconscious for a moment of the multitude about him, he said in an undertone, "I'd be willing to take my oath that wouldn't work with Jane. All I have to say is, that man's wife is different from mine; I'd as soon think of feeding syrup to a mummy as to begin sparking again with her."

At length he quieted his conscience with the determination to prove that his estimate of his wife was correct. "When I go home," he said to himself, "I'll just show the woman some little attentions, and I'll see they won't have any more effect on her than they would on the old horse. Jane's bound to be sullen and obstinate, and I suppose I may as well make up my mind to it."

On reaching home the resolution was not easily carried out. When Mr. Tucker planned some gallantry toward his wife, the very thought made him

feel so unnatural and foolish that postponement resulted; but Sunday offered an opportunity that he improved.

The farm was nearly a mile from church; yet Samuel Tucker had for years been in the habit of driving home alone, leaving his wife to attend the Sunday-school, and then walk home as best she could, through mud or dust. Great was Mrs. Tucker's astonishment therefore on the Sunday after her husband's return, to find him waiting for her at the close of the Bible-service. The faintest suspicion that he had driven back to church for her did not cross the good woman's mind; she supposed he had business with some of the brethren, and hesitated whether to walk on as usual or to suggest waiting for him, when the farmer called out, "It's just as cheap to ride as to walk." Silently the woman took her seat in the buggy, and silently they drove home, much to the husband's satisfaction; for it seemed to him a proof of her dull, inappreciative nature. "She didn't act pleased, but was only dazed like, as I knew she would be," he muttered, as he went about his midday "chores."

At the same time Mr. Tucker was conscious of having performed a most praiseworthy act, and felt so comfortable that he resolved to repeat the experiment. So, on the following Sunday, Jane found her husband again waiting, and, as she mounted the high buggy, ventured to utter a half audible, "Thank you," and to ask Samuel if he had been waiting long, to which Mr. Tucker replied that he had just reached the church, and didn't know but that he might find that she had started a foot. This reply seemed to Jane a positive assurance that her husband had really returned for the sole purpose of taking her home, and her chilled heart glowed with a warmth unknown for years. She longed to tell him how much she appreciated his trouble, but imagined that it would sound "so foolish" that she kept her pleasure to herself.

The third Sunday was rainy, and, as she washed the breakfast dishes, Mrs. Tucker kept thinking, "I wonder if Samuel means to come for me this noon. It would be such a help in the rain. I've half a mind to ask him!" This resolution was soon stifled with the reasoning which had stifled many similar resolves in the past ten years: "No, I won't ask favors; if he don't think enough of me to come, why he needn't." Although proudly unwilling to seek any attentions, Jane longed for some demonstration of her husband's love and care. She had walked home in the rain too often to greatly dread such exposure. But a week before the wife had tasted the joy of being considered, and longed for further proof of her husband's affection.

Mrs. Tucker's heart leaped for joy when at noon she saw the old mare's head from the lecture-room window. Indeed, her hungering heart became quite unmanageable, and, entering the carriage door, she sobbed out,

"I'm sure it's very good of you, Samuel, to come for me this rainy day." And then the tears flowed so fast that further words were impossible.

Completely taken by surprise, Mr. Tucker exclaimed, "I declare, I hadn't no idea you'd care so much about it."

"I wouldn't mind the walk," responded the wife; "but—Samuel—I'm so happy to have you—come."

The strong man was brushing away a tear from his own cheek; now his tenderer, better nature was mastering the hard, selfish spirit which had long possessed him, and, with coughing and choking, he said, "Jane, I see I've made an awful botch of our married life; if you've a mind to forgive me, I'll see if I can't treat you from day to day as a woman ought to be treated."

This confession was too much for the weeping wife, and she answered, quickly,

"You're not a bit more to blame than I am; I've been proud and obstinate; but I tell you what it is, we will begin all over again."

The ice was now thoroughly broken, and that afternoon Farmer Tucker and his wife had a long talk over the past and future. And in the evening, when they were about to start for the prayer-meeting to be held in the neighboring school-house, the

renewed husband stooped and kissed his wife, saying,

"Jane, I've been thinking that married life ain't so different from farming or any other occupation. Now, I ain't such a fool as to think a field will keep a-yielding if I only enrich it once and plant it once. I have to go over the same ground every season; and here I supposed you were a-going to do as you always did when we were a-courting, without my doing my part at all."

"If I hadn't changed any, may be you would always have been as tender as you used to be," pleaded his wife.

"Perhaps so and perhaps not; but I don't mean to leave you to try any such plan. I tell you what it is, Jane, I feel as if we hadn't really ever been married till to-day. It most seems as though we ought to take a wedding tour."

"I'm afraid we'll have to wait until next summer for that," was the smiling response.

"I suppose we shall, but we'll take it then, certain; and I'll tell you where we'll go, wife—that's to Chautauqua."—*Sel.*

Little Things.

"He that is faithful in that which is least, is faithful also in much."

Yes, indeed! for life is made up of little things, like the little drops of water that make the mighty ocean, and he or she who is faithful in the little home duties and in the daily work, will be faithful in the bigger things of life; for it is easier to be self-sacrificing and brave on some particular occasion, when one's feeling or enthusiasm is stirred by the thought of doing something great, than it is daily to be patient and self-denying, cheerfully doing what only God's eye can see costs an effort. Yet how dear to the heart of the Master is this faithfulness in little things, which reveals the character.

We all long, at times, to do something *great*; but in the *little* things, where we think it doesn't matter much, and there is no outward compulsion, we are apt to be self-indulgent and please ourselves, forgetting that it is "the foxes, the little foxes, that spoil the vines," so that the fruit is lost.

God will teach us through our little duties to be obedient, humble, loving, and submissive to him. Faithfulness may be preparation for greater service; but it certainly now wins the Master's smile of approval, and, finally, his welcome home will be spoken: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Who can tell what is little and what is great? When the rich men were casting their gifts into the treasury, the Lord said of the widow's two mites: "Of a truth, I say unto you, that this poor widow hath cast in more than they all."

It is the motive that gives dignity and worth to action, and the heart performance of life's little duties is of great value in the sight of the Lord.

Away, then, with the thought that your life is narrow, and in your small sphere you can do no great work. A very little thing may turn the scale, and make or mar a life; for sometimes great events hinge on very small things.

The ready smile, cheery word, generous act, quick appreciation of another's trials, and a warm interest and sympathy in their sorrows and joys, is of no little value. You thus develop for good your own character, honor God, and help others.

A young girl, beset with many temptations, said of one who led her closer to the Saviour, "Not what she *said*, but what she *looked*, showed me Jesus." A look is a very little thing, but it made a deep and lasting impression. "Even so the tongue is a little member;" but "behold, how great a matter a little fire kindleth." The tongue may be "an unruly evil, full of deadly poison," wounding bitterly, or it "may speak a word in season to him that is weary,"—the word which "fitly spoken is like apples of gold in pictures of silver." Therefore *dream* not of great things, but, in intercourse with others, through looks, words, and acts, *do* a great work and live a noble life.—*Hester Bates, in Christian at Work.*

The Blessing of Labor.

ONE of the greatest safeguards against evil is plenty to do. When men sin against the law of their country, where do the police detectives go to find them? Not amid the dust of factories, not among those who have on their "overalls;" but among those who stand with their hands in their pockets around the doors of saloons and restaurants and taverns. Active employment is one of the greatest sureties for a pure and upright life. There are but very few men with character stalwart enough to endure continuous idleness.

I see a pool of water in the country, and I say, "Thou slimy, fetid thing, what does all this mean?" "Oh," says the pool of water, "I am just stopping here." I say to the pool of water, "Didn't I see you dance in the shower?" "Oh, yes," says the water, "I came down from God shining like an angel." I say to that water, "Didn't you drop like a beautiful gem into a casket of other gems as you tumbled over the rock?" "Oh, yes," says the water, "I sang all the way down from the cliffs to the meadow." I say again, "Didn't I see you playing with those shuttles and turning that grist-mill?" "Oh, yes," says the water, "I used to earn my living." I say again, "Then what makes you look so sick? Why are you covered with this green scum? Why is your breath so vile?" "Oh," says the water, "I have nothing to do. I am disgusted with shuttles and wheels. I am going to spend my whole lifetime here, and while yonder stream sings on its way down the mountain-side, here I am left to fester and die, accursed of God because I have nothing to do."

Sin is an old pilot that bears down on vessels whose sails are flapping idly in the wind. The arrow of sin has hard work to puncture the leather of an old working-apron. Be encouraged by the fact that your shops, your rising walls, your anvils, are fortresses in which you may hide, and from which you may fight against the temptations of your life. Morning, noon, and night, thank God for plenty to do.—*Talmage*.

Father Knows.

A GENTLEMAN was one day opening a box of goods. His little son was standing near, and as his father took the packages from the box, he laid them upon the arm of the boy. A young friend and playmate of the merchant's son was standing by looking on. As parcel after parcel was laid on the arm of the boy, his friend began to fear his load was becoming too heavy, and said,

"Johnny, don't you think you've got as much as you can bear?"

"Never mind," answered Johnny, in a happy tone; "father knows how much I can carry."

Brave, trusting little fellow. He did not grow restless or impatient under the burden. There was no danger, he felt, that his father would lay too heavy a load on him. His father knew his strength, or rather the weakness of that little arm, and would not overtask it. More than all, his father loved him, and therefore would not harm him. It is such a spirit of loving trust in him that God desires all his children to possess.—*Sel.*

Two Kinds of Girls.

ONE is the kind that appears best abroad—the girls that are good at parties, rides, visits, balls, etc., and whose chief delight is in such things. The other is the kind that appears best at home—the kind that is useful and cheerful in the dining-room, sick-room, and all the precincts of home. They differ widely in character. One is often a torment at home, the other a blessing; one is a moth, consuming everything about her; the other is a sunbeam, inspiring light and gladness all around her pathway. To which of these classes do you belong?—*Home Visitor*.

Health and Temperance.

Tobacco.

THE following is an extract from a recent speech by Mrs. Mary A. Woodbridge, a leading temperance worker of America. What is true of that country is also true of Australia. It would be well if boys, young and old, could realize the danger that lurks in the filthy weed, tobacco:—

"We therefore believe there must be a speedy change in the habits of our people, or change in our form of government is inevitable. Trace a single habit, upon which we often look with complacency, to its effect upon the Republic! A leading oculist stated before a science congress, that by request of the school board of Boston, he had examined the eyes of twelve thousand of the boys and eighteen thousand of the girls of the public schools; that he found four per cent. of the boys color-blind, while but ten girls were thus afflicted. The boys could tell black from white, but they could not tell blue from green or the various shades of the different colors, and this he believed to be the result of bad habits; for said he, 'I find the average boy in this city with a cigarette in his mouth, dipped in NICOTINE! a single drop of which in its purity would kill a small animal in three minutes, and always more or less affects the optic nerve.' Notwithstanding the learning of the oculist and the culture of that great audience, they were not willing to receive it, and the oculist asked liberty, there and then, to bring his science test to bear. These were men, not boys; women, not girls; and not four per cent., but ten per cent. of these men were color-blind, but not a woman; which the oculist was confident 'was the increased effect of the increased use of tobacco.'

"A little woman well known in scientific circles, said to the professor the following day when sitting in a recitation room of Harvard University: 'Your words spoken yesterday to the congress were used by the Lord as conviction of duty to my soul. My friends have urged me to take the platform in advocacy of reform, but I have said, I have given the Lord my pen, surely he does not ask my voice; but last night, as I tossed uneasily upon my pillow, I was enabled to say, "Behold thy handmaid." Not that I cared if every man in America who uses tobacco were to become stone blind; for my eyes did not so much as lift to the level of a man. I only saw the boys of thirteen with the cigarette in mouth, and knew they would soon reach out for stronger narcotics, and then to alcoholic stimulants, until there would be truth in the words written by the prince to his mother from this side of the water, "I find the average boy of sixteen in the American cities tipping the glass of ale with the grace and nonchalance of a German just transported to these shores."' 'Do you know, madam,' said the oculist in reply, 'that when boys reach the "tipping-with-grace" condition, they are unequal to continuity of thought, to close, critical study, to the solving of problems which under our improving methods of education are brought before our youth?'"

Some of the Causes of Dandruff.

PROMINENT among the "causes" are gross food, particularly the flesh of swine, with the lard, personal uncleanness, more especially relating to the care of the head, sudden changes in the temperature, too much brain labor, greasing or oiling the hair, too much head clothing, keeping the head too warm, without sufficient ventilation, often attended by scalp diseases, irritation, or inflammatory tendencies. This dandruff is easily "removed"—as it is albuminous, dissolved by alkalies—by washing the scalp in saleratus water, by which it is speedily dissolved. It is not necessary to have it very strong, a teaspoonful to a half-pint of water.—*Dr. Hanaford, in Western Plowman*.

"WINE is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

Bathing in Warm Water.

CLEANLINESS is not only essential to good health, but it is a mark of good breeding. The laborer, by the clinging of dust to his perspiring person, becomes a fit subject for the bath-tub very frequently. Too frequent bathing is weakening. It may not be advisable to take a bath morning and evening, as some medical journals advise, but a good washing frequently enough to keep the person clean. Warm baths will often prevent the most virulent diseases. A person who may be in fear of having received infection of any kind should take a warm bath, suffer perspiration to ensue, and then rub dry.

Dress warmly to avoid taking cold. If the system has imbibed any infectious matter, it will be removed by resorting to this process, if done before the infection has had time to spread over the system; and even if some time has elapsed, the drenching perspiration that may be induced by hot water will be very certain to remove it.

In case of congestion, bilious colic, inflammation, etc., there is no remedy more certain to give relief. In case of obstinate constipation also, wonderful cures have been wrought. For sore throat and inflammation of the lungs, a hot compress is one of the most potent remedies.—*Sanitary World*.

Ten Follies.

TO THINK that the more a man eats the fatter and stronger he will become. To believe that the more hours children study at school the faster they learn. To conclude that, if exercise is good for the health, the more violent and exhausting it is the more good is done. To imagine that every hour taken from sleep is an hour gained. To act on the presumption that the smallest room in the house is large enough to sleep in. To argue that whatever remedy causes one to feel immediately better is good for the system, without regard to more ulterior effects. To commit an act which is felt in itself to be prejudicial, hoping that, somehow or other, it may be done in your case with impunity. To advise another to take a remedy which you have tried yourself, without making special inquiry as to whether all the conditions are alike. To eat without an appetite, or to continue to eat after it has been satisfied, merely to gratify the taste. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep and a weary waking in the morning. *Sel.*

Milk from City Cows a Cause of Consumption.

THE Council of Health of Paris, after a careful investigation of the matter, has requested the authorities to expel all dairy cows from the city of Paris. They claim to have found that the five thousand cows in the French capital are very many of them suffering with consumption, and that human beings frequently contract the disease from this source. Examination of the milk of many of the cows showed it to contain a great number of Koch's vacilli. It is claimed that one cause of the great increase of consumption among cows is the practice of in-and-in breeding. A similar investigation might be made with profit in many of our large cities.

IN 1669 Plymouth colony passed a law prohibiting the smoking of tobacco on the Lord's day within two miles of the meeting-house, under penalty of a fine of twelve pence for every offense, and the law was executed. But a latter-day civilization introduces cuspidores as permanent tenants of the pew. Is this an evidence of progress?

A QUIET old Dutch physician who flourished nearly two centuries ago, had great faith in the mechanical cure of disease. It was a favorite saying of his that more patients would be cured by climbing a bitterwood tree than by drinking a disgusting decoction of its leaves.

Bible Student.

Synopsis of the Present Truth.—No. 2.



THE year 599 B. C. is marked by the birth of Cyrus, the famous founder of the Persian monarchy. His mother was Mandana, daughter of Astyages, king of the Medes; and his father was Cambyses, king of Persia. A year before the birth of Cyrus, a son was added to the royal family of Media. This was Cyaxeres, called in the book of Daniel "Darius the Median." He was brother to Mandana, the mother of Cyrus, and consequently bore the relation of uncle to Cyrus himself.

When Neriglissar came to the throne of Babylon, a violent war sprung up between him and the Medes, whereupon Cyaxeres, who had just then ascended the throne of Media, called Cyrus out of Persia to his aid. In the first pitched battle the Assyrian army was routed, and Neriglissar slain. He was succeeded in the kingdom of Babylon by Laborsoarchod, nine months, and then by Belshazzar, who was the last of the Babylonian, Assyrian, or Chaldean kings, as already noticed.

The war continued with uninterrupted success on the part of the Medes and Persians, under the command of Cyrus, who was generalissimo of both armies, until in the beginning of the sixteenth year of Belshazzar, Babylon was the only city that held out against him in all the East, and he sat down before that in a regular siege. To attempt the conquest of such a city was no ordinary undertaking. Babylon was sixty miles in circumference, perfectly square, the length of each side being fifteen miles. Its walls were impregnable, being eighty-seven feet thick and three hundred and fifty feet high. The number of troops within for its defense was very great, and the city was stored with all sorts of provisions for at least twenty years. Thus furnished, the Babylonians scoffed at Cyrus from their lofty walls, and derided every effort he made against them. But he had been called by name, and appointed to his work by the Lord of hosts, over two hundred and sixty years before (Isa. 41), and therefore, as an instrument of Providence, though he knew it not, he moved on in his great undertaking. The predictions concerning the taking of Babylon, the people who should accomplish it, and the particular circumstances that should attend it, may be found by those who take pleasure in noting the exact accomplishment of God's word, by a reference to the following passages: Isa. 13:17-22; 21:2; 47; Jer. 50; 51.

Though an apparent digression, the reader will be interested to spend a moment considering by what means destruction came so suddenly upon them ere they were aware (Isa. 47:11; Jer. 50:24), while the king and the whole city were giving themselves to feasting, drunkenness, and revelry, in the most apparent security. Dan. 5. The river Euphrates, upon the banks of which Babylon was situ-

ated, ran directly through the city. The banks being low, in order to secure the city from inundation (as the river overflowed every year when the snows melted upon the mountains of Armenia, as the Nile overflows Egypt), high walls of brick and bitumen, of the same thickness as the outer walls, were built on each side of it along its entire course through the city. While these were building (their foundations being laid as low as the bottom of the river), the whole river was turned from its channel into an artificial lake, forty miles square, prepared to the west of Babylon to receive it during this time. This being found convenient for the receiving of the surplus waters every year, to be from thence let out to water the country as needed, through the year, it was preserved till the time of Cyrus. In the walls above mentioned, against every street that crossed the river, on either side, were gates of brass, and from them steps leading down to the water.

With these facts before us, we are prepared to understand the stratagem by which Cyrus, after a siege of nearly two years, made himself master of the place. He first dug a trench broad and deep around the city, and having ascertained that upon a certain day approaching, an annual festival was to be kept, in which the whole night was usually spent in revelry and dissipation, he resolved to take advantage of the disorder that would then prevail, and execute his scheme. He therefore stationed a body of men at the point where the river came out of the city on the lower side, and another at the upper side where it entered, with orders that when they should find the water of the river so reduced as to make it fordable, they should rush into its channel, and thus enter the city. He then sent up a body of men with orders at a given time to break down the embankment at the head of the canal leading to the lake above mentioned, and thus turn the river that way, while at the same time he opened the trench which he had dug around the city, and turned the water of the river into that also. Thus its channel through the city was rendered comparatively dry, and the soldiers entered in as ordered. But having secured this object, what was now to be done? for the walls on each side of the river were closed with huge gates of brass, and there was no earthly power then available that could scale those walls or force those brazen gates. But Providence had removed all difficulty here; for in the confusion of that night of impious feasting, these gates were all *left open*. It was doubtless in reference to this that the Lord had spoken by the prophet, I will "open before him [Cyrus] the two-leaved gates; and the gates shall not be shut." "I will break in pieces the gates of brass, and cut in sunder the bars of iron." Isa. 45:1, 2. Thus the army of Cyrus found free entrance into the very heart of the proud city of their enemy.

From this scene turn to the palace of the king. "Belshazzar the king," says Daniel, who was there to witness it, "made a great feast to a thousand of his lords." Chap. 5. And when he had brought forth the vessels of gold and silver, which had been taken by his grandfather, Nebuchadnezzar, from the temple of the great God at Jerusalem, and was drinking wine from them with his princes, wives, and concubines, and praising their gods of gold and silver, suddenly there flashed out upon the wall the appearance of a part of a man's hand, tracing mysterious characters of fearful import. Then did the king's countenance change, the joints of his loins were loosed, and his knees smote together under the keener smitings of his conscience. The astrologers were called in haste to interpret the writing. Failing in this, as they before had failed on the dream of Nebuchadnezzar, Daniel is called in to explain the mystery. Then the hand vanished; and the writing that was written had this interpretation: "MENE; God hath numbered thy kingdom and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided and given to the Medes and Persians." And while the recording angel was writing out this sentence before the eyes of the guilty king, the legions of the Medes and Persians were pouring in through the two-leaved gates of the river

walls, to its execution. They met at the palace, as previously concerted, and upon the guard's opening the gates to ascertain the cause of the uproar with out, they rushed in and slew the king. "That night was Belshazzar the king of the Chaldeans slain," says the simple and comprehensive record of the Scriptures, "and Darius the Median took the kingdom." We fear that not to Belshazzar alone is the sentence applicable, "Thou art weighed in the balances, and art found wanting." How many of us, dear reader, should we be weighed in those scales by which God estimates the moral worth of mankind, would be found wanting? U. S.

Alexander Campbell on the Sabbath and the Law.

THERE is a large denomination of Christians called the Disciples who look to Alexander Campbell as their founder and father in the faith. We wish to call their attention, as well as that of others, to what this able man has said on the subject of the Sabbath and the perpetuity of the ten commandments. Here are his words:—

"The seventh day was observed from Abraham's time, nay, from the creation. The Jews identified their own history with the institution of the Sabbath day. They loved and venerated it as a patriarchal usage."—*Evidences of Christianity*, p. 302.

Again: "It was not the seventh part of time, but the seventh day, which was claimed by the Lord in the first instance."—*Id.*, p. 303.

"No license is given [by the gospel] to offense—the moral law is unrepealed—a day of Judgment is still appointed."—*Christian System*, p. 43.

After giving the decalogue as mutilated by the Catholics, Mr. Campbell says:—

"Are these *the ten commandments of God*, as all Roman Catholic children are taught? The single fact that the four archbishops of Ireland, and the Roman Catholic college of Maynooth, should have impiously dared to strike one commandment from the ten which God wrote on two tables with his own finger, and should have changed and divided the tenth into two, speaks volumes in proof of my allegations against the Romanist rule of faith. . . . It is a poor apology for this expurgation of the decalogue that it is not so done in the Douay Bible; for when these catechisms were introduced, and even yet, in most Catholic countries, not one layman in a thousand ever reads that Bible; the catechism intended for universal consumption contained all his knowledge of God's law. What myriads, then, through this fraud, must have lived and died in the belief that the second commandment was no part of God's law! It is clearly proved that the pastors of the church have struck out one of God's ten words, which, not only in the Old Testament, but in all the revelation, are most emphatically regarded as the synopsis of all religion and morality. They have also made a ninth commandment out of the tenth, and their ninth, in that independent position, becomes identical with the seventh commandment, and makes God use a tautology in the only instrument in the universe that he wrote with his own hand!"—*Debates with Bishop Purcell*, pp. 214, 215.

Alphabetical Writing.

THE decalogue, containing the moral law of the ten commandments, is the very foundation and center of the Holy Scriptures. And this moral law, engraved on tables of stone by the finger of God, was the first written document on earth. The great Creator set the first copy. Written language is of divine origin, and was revealed for the express purpose of communicating the will of God to men. Not only were the law and the books of Moses the first ever written, but they were the first ever printed with types. The Bible was not only the first book printed, but it is the cheapest book in existence. It was the importance of Bible truth that stimulated science and caused the invention of the art of printing! Anderson says:—

"The first book ever printed on movable metal types was the Bible, in A. D. 1455."—*Anderson's Annals*, p. 31.

Speaking of the Scriptures, Dr. Adam Clarke says: "They contain the most ancient writings in the world, the decalogue, or ten commandments, a part of the book of Exodus being probably the first regular production in alphabetical characters ever seen by man."—*Clavis Biblica*, p. 16.

Says Emily D. Pearson, in "Gutenberg and the Art of Printing:"—

"Do we not find evidence that alphabetical writing was divinely revealed, in the tables of stone written by the finger of God, and given to Moses on the mount? In those ten commandments, so anciently bestowed, all the Hebrew letters, with one exception, are found,—every guttural, labial, lingual and dental, is disclosed."—*Page 297*.

Verily, so divine an art as alphabetical writing, as the learned Shackford intimates, must have come directly from God himself.—*Sel.*

The First and the Second Advent.

WHAT a difference between the first and the second coming of our Lord! When he shall come the second time, it will be to be glorified and admired; but when he came the first time, it was to be despised and rejected of men. He comes a second time to reign with unexampled splendor; but the first time he came to die in circumstances of shame and sorrow. Lift up your eyes, ye sons of light, and anticipate the change, which will be as great for you as for your Lord; for now ye are hidden, even as he was hidden, and misunderstood even as he was misunderstood when he walked among the sons of men. "We know that, when he shall appear, we shall be like him; for we shall see him as he is." His manifestation will be our manifestation, and in the day in which he is revealed in glory, then shall his saints be glorified with him.—*Sel.*

Rome and Heathenism.

A GREAT Roman Catholic festival is held every year at Bandhara, a place eight miles from Bombay, and full of old Portuguese churches. The festival is always held on Sunday, and is an abominable display of worldliness. A striking feature of it is that heathen who have been disappointed by their own gods are encouraged to renew their vows before the images displayed by the priests. The *Bombay Guardian* reports a curious instance of such homage at this year's festival: "A Hindoo woman had made a vow to 'Our Lady,' that if she obtained what she asked for she would roll seven times around the church. So she lay down, full length, and was rolled over and over by two women. She was a stout woman, rain was falling, the ground was soft, the mud accumulated. Five times had the *pradakshana* of the temple or church been accomplished, when a priest came forward and announced to the poor creature that the 'Blessed Virgin' was satisfied, and would accept of the five tours as though they were seven." In what respect can such a performance be considered an improvement on the penances of heathendom?—*Religious Intelligencer*.

WHEN truth, long hidden, first begins to shine out, some object, and ask, "Why has this not been found out before? Is it to be supposed that so many learned and good men would fail to see it if true?" Rev. Lyman Abbott gives the following very clear explanation of the difficulty: "There are many instances in which Biblical commentators appear to have derived their ideas respecting the Scriptures from previous scholars in the same field; the same thought is traceable from ancient Father to the latest Sunday-school commentary. And sometimes, just as counterfeit bills pass unquestioned because they are well worn, erroneous interpretations pass current in the Christian church without ever being subjected to a careful scrutiny; because each new student takes it for granted that the student who has preceded him has done this investigation, and he only needs to report the result."

News Summary.

Secular.

The maize crop of the United States for the year 1886 is estimated at 1,650,000,000 bushels.

Cuba is alive with banditti; and prominent men are daily kidnapped and held for ransom.

More than a million of the inhabitants of Corea perished in the recent cholera scourge in that country.

It is officially stated that in London there are twenty-two paupers to every thousand of the population.

There is said to be great distress among even skilled workmen in London, owing to want of employment.

Buenos Ayres has just been suffering from a severe drought. It is said that 20,000,000 sheep have perished from thirst.

In 1840 only seven occupations were open to women in the United States; now there are more than three hundred.

A register of every horse and mule in France is kept by the Government for reference in case of war, when the Government may need to call for horses.

The smallest oscillating engine in the world is the handiwork of a manufacturer in Baltimore, U. S. A. It is so small that it is completely covered by a child's thimble.

A commodious hall is to be erected at Bridgewater, England, in memory of George Williams, the originator of the Young Men's Christian Association, who was converted in that place nearly fifty years ago.

A Philadelphia firm are about to construct for the United States Government a dynamite-gun cruiser which will be capable of making twenty knots an hour, and firing a two-hundred-pound dynamite shell every two minutes.

It is now proposed to make use of electricity in cremating dead bodies. The corpse is so placed that it has the same position as the carbon filament in an electric lamp, and when the current is turned on, it is instantly consumed.

The National Land Office of the United States reports that the sale of public lands for the past few years has averaged 20,000,000 acres a year, and that there are about 200,000,000 acres remaining in the possession of the nation.

The great Bible-publishing establishment in Halle, Germany, which was founded early in the present century, is about to issue the thousandth edition of its octavo Bible, of which 2,112,790 copies have now been published.

A British steamer has been fitted up with a huge refrigerator enabling her to carry a cargo of 1,200 tons of fresh meat, and is to be used to carry on a direct trade in fresh beef and mutton between the United States and London.

The enforcement of the Sunday laws in La Crosse, Wisconsin, on the 7th of November, caused quite an excitement. Telegraph and telephone companies were required to suspend operations, and even milk and baker wagons were stopped.

The *Dantzig Zeitung* (Berlin) says that trade is paralyzed, and work is failing everywhere; the authorities of the State dock-yards discharge men weekly, and in the arms factories there are many hundreds idle. The result is great distress among the unemployed.

A new tricycle cab has passed the usual police inspection and been duly licensed for hire in the streets of London. It is said that the new vehicle is comfortable and roomy and that all that is needed to insure its success is an assurance that it is by no means dangerous.

A watchmaker says that the multitude of telegraph, telephone, and electric wires in large cities, has much to do with the variation and stopping of watches that hitherto had been good timekeepers, and that manufacturers are trying to invent means to provide against this magnetizing of watches.

Major Povel, of the United States Geological Survey, states that earthquakes in America are by no means the rare things they are supposed to be. In both the United States and Canada they occur on an average once every twelve days throughout the whole area, and once a month on the Atlantic slope.

Religious.

Cardinal Jacobini, Papal Secretary of State, following the pope's instructions, has sent circulars to all the papal nuncios abroad directing their attention to the principal political and ecclesiastical questions of the day, and urging them to cultivate good relations with the different governments, with a view to improving the situation of the church throughout the world.

Anglican missionaries in the diocese of Maritzburg, South Africa, claim that the great sin of the Kaffirs is idleness. What work is done falls on the shoulders of the women, and they do not work three months out of the twelve. When the people are not off to a beer-drinking, they are stretched out in the sun, idling away their time. And it seems they do not like to go to church any better than they like to work. Sometimes the missionary has to wait for his congregation more than an hour, even after a messenger has been sent for them.

The leaders of the Methodist denomination are discussing a proposition to hold a convention of Methodists from all parts of the world in 1891.

A movement is on foot among the Mormons to sell out their possessions in Utah, and move to Mexico. The United States will not be unwilling to part with such troublesome citizens.

It is said that 40,000 copies of the New Testament have been circulated among the Jews in Hungary. Russian Jews also are reading with pleasure an excellent Hebrew translation of the New Testament.

Professor Delitzsch, of Leipsig, is leading a movement in nine German universities, having for its object mission work among the Jews. A German newspaper states that never in the history of Germany were conversions from Judaism so numerous as now.

One of the most horrible of the many fanatical religious sects that have cursed the world has recently been discovered in Russia. Their chief doctrine is that it is a sin to let men suffer bodily pain, and to prevent it, sick people belonging to the organization are strangled.

What a "liberal"-hearted Christian Cardinal Gibbons is! In a letter to the *Independent*, he says: "In all this broad land there is no one who longs for truly Christian union more than I do; no one who would labor more earnestly to bring about so happy a result." But then he says that the requisites for Christian union can be found only in the Catholic Church as it was when Luther went out from it, and as it is to-day. The pope is also a believer in "Christian union."

At the annual meeting of the British Evangelical Alliance at Rude, in the Isle of Wight, in September, 1886, Rev. J. A. Wylie, LL. D., speaking of what he terms "the scheme of the subjugation of Great Britain to the Vatican," said: "There remains but one other statement, and it is, perhaps, the most distressing and humiliating of all. This vast propaganda is fed by our own money. The sum total of grants from Great Britain now given for Popish uses year by year, is £1,200,000. That £1,200,000 we give for our own undoing."

At an Episcopalian convention held in Chicago, U. S. A., not long ago, an attempt was made to change the name of that body from Protestant Episcopal to American Catholic. There were 134 votes in favor of the change, and only 94 against it; but as a two-thirds vote was necessary to the passage of the resolution, the change will not be made at present. The *Mirror* (Catholic) thinks it scandalous that the Episcopalians should desire to appropriate the name "Catholic;" but can any one tell why they should be called "Protestant" when they have ceased to protest?

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Bible Echo and Signs of the Times.

Melbourne, Australia, February, 1887.

THE editor of the ECHO commenced a series of tent-meetings in Geelong on the evening of Jan. 9, and is still continuing them with a fair interest. Bro. Israel also started a series of tent-meetings in Daylesford, Sunday, Jan. 16. We confidently expect to hear good reports from that field. We hope the brethren and sisters throughout the colonies will specially remember these meetings at the throne of grace.

LATE letters and papers from America bring tidings of the work accomplished in the session of the General Conference of Seventh-day Adventists recently held in that country. It seems almost incredible that a work started in apparent feebleness only a few years ago should so soon assume the proportions and scope that are shown by the reports at hand. In the editorial columns of this issue will be found a condensed statement of these from the pen of S. N. H., which cannot fail to be of interest to all lovers of present truth. It is pleasant also to know that the work in Australia received recognition by that body, and that the wants of this field were duly considered. All the laborers in this part of the great field will doubtless extend a hearty welcome to those who have been assigned to posts of responsibility among them.

AN objector writes to say with reference to the seventh day that as Christ was Lord of the Sabbath, he had a right to change it to the first day, and it is therefore highly probable that he did so change it when here on the earth. A remarkable statement indeed. But where is it recorded that such was one of the rights of the Saviour's lordship? If the fact that he was Lord of the Sabbath gave him the privilege of abolishing or changing God's rest, may it not be also presumed that the husband, being the head of the wife, even as Christ is the head of the church (Eph. 5:23), and being also called the *lord* of his wife (1 Pet. 3:6), has the privilege of putting her away, or changing her for another, at his will? The word of God, on the other hand, enjoins that the husband shall bestow honor upon his wife (1 Pet. 3:7), and shall love her, even as Christ loved the church, and gave himself for it. Eph. 5:25. Then it is more probable that when the Saviour said he was Lord of the Sabbath, he meant to refute the charge of the Jews that he had broken it, by saying that he *loved* and *honored* the Sabbath day.

THE Mormons have been making very strong efforts at proselyting of late among the natives of North Island, New Zealand. One of the Maori "kings," Tawhiao, is said to be a practical polygamist, and his example has led many of that people to embrace the doctrines of the Mormon elders. Their success has been so marked that grave fears are entertained on the part of some that the natives of King County will be induced to turn that territory over to the Mormons for their new Zion in case the United States shall drive them out of Utah. This consideration has, it is declared, been seriously discussed in a conclave of officials at Salt Lake City, and to counteract such a possibility it is proposed to have a proclamation issued by the Government of New Zealand that will make the natives amenable to the ordinary marriage laws. It is to be hoped, in behalf of decency and good religion, that the people of that colony will not suffer the Salt Lake polygamists to get possession of any part of their fair country, and thus receive the foul blot that has so long cursed one of the finest territories of the United States.

THE unusually early outbreak of typhoid fever, and the many fatal cases already reported, have given cause for alarm in some quarters, and many are inquiring as to the best preventive of the disease. The best authorities are agreed that the malady is largely the result of bad food, tainted water, or impure air. It is at least noticeable that the disease is more common where any of these conditions exist, and one of the safeguards against such a scourge would seem to be the removal of the cause. When the air becomes infected through a bad system of drainage, as in Melbourne and its suburbs, or through decaying vegetation, or from any other cause arising from imperfect legislation, the best that can be done is to use disinfectants thoroughly, and patiently wait for a change for the better. But in the matter of diet, each family is at liberty to regulate that according to their liking. A diet composed of large quantities of tainted or fly-blown meat,—and this is liable to be the condition of any flesh food after a few hours' exposure in hot weather,—cannot be the most healthful. For if the blood that courses through our veins, and regulates the state of our health, is supplied by the food we eat, it follows that it will partake of the nature of the material from which it is made. One of the preventives of disease of any kind lies in our ability to keep our blood in good condition. Let those who would preserve a normal state of health through the time that deadly diseases abound, abstain from diseased food of all kinds, and they will then be likely to pass through the season of prevailing sickness without much danger.

In a late sermon, Mr. Talmage spoke on the future abode of the saints, and in referring to the city of the New Jerusalem made the following strong points in favor of the materiality of the world to come:—

"There is no such city," says the undevout astronomer. "I have stood in high towers with a mighty telescope, and swept the heavens, and I have seen spots on the sun and caverns on the moon; but no towers have ever risen on my vision, no palaces, no temples, no shining streets, no massive wall. There is no such city." Even very good people tell me that heaven is not a material organism, but a grand spiritual fact, and that the Bible descriptions of it are in all cases to be taken figuratively. In reply to this, I bring what Christ said, and he ought to know: "I go to prepare"—not a theory, not a principle, not a sentiment—but "I go to prepare a place for you." The resurrected body implies this. If my foot is to be re-formed from the dust, it must have something to tread on. If my hand is to be re-constructed, it must have something to handle. If my eye, having gone out in death, is to be re-kindled, I must have something to gaze on. Your adverse theory seems to imply that the resurrected body is to be hung on nothing, or to walk in air, or to float amid the intangibles. You may say, If there be material organism, then a soul in heaven will be cramped and hindered in its enjoyment. But I answer: Did not Adam and Eve have plenty of room in the garden of Eden? Although only a few miles would have described the circumference of that place, they had ample room. And do you not suppose that God, in the immensities, can build a place large enough to give a whole race room, even though there be material organism?"

There is no mistaking the drift of sentiment held by this popular preacher, as expressed in the above extract. And whoever will give the subject a moment's thought cannot help seeing that his conclusion is logically drawn.

WHEN public speakers refer to the diabolical work of the Roman Church in putting to death those not of their own faith, their statements are sometimes denounced as lies by zealous, but ignorant Catholics. Let those who doubt the tyrannical spirit of that hierarchy read the following from one of their own journals, *L'Esperance Catholique*, published at Barcelona, Spain, and dated July 29, 1883:—

"We judge our esteemed subscribers will read with great pleasure the statistics respecting those who suffered under the Holy Tribunal from the year 1481 to 1808, when this so venerable an institution was abolished. As our readers will see, it refers to Spain only; we are unable to give the numbers of those who

suffered in other countries. We have believed it right also to publish the names of those holy men under whose hands so many sinners suffered, that good Catholics may venerate their memory. By Torquemada: Men and woman burnt alive, 10,230; burnt in effigy, 6,840; condemned to other punishments, 97,371. By Diego Deza: Men and women burnt alive, 2,592; burnt in effigy, 829; condemned to other punishments, 32,952. By Cardinal Jimenez de Cisneros: Men and women burnt alive, 3,564; burnt in effigy, 2,232; condemned to other punishments, 48,059. By Adrian de Florencia: Men and women burnt alive, 1,620; burnt in effigy, 560; condemned to other punishments, 21,835. This inquisitor established the holy office in America, and in 1522, as a reward for the same, he was elected vicar of Jesus Christ on earth; but so did he love his former ministry that he did not transfer it to another until the second year of his pontificate. He burnt during this time 324 persons, and condemned to various punishments short of death 4,081. Total number of men and women burnt alive under the ministry of 45 holy inquisitor-generals, 35,534; total number burnt in effigy, 18,637; total number condemned to other punishments, 293,533; general total, 347,704."

Let the reader remember that these figures stand only for those who suffered in Spain, and that for a limited time. Give such a malignant power the opportunity, and it would do again what it delighted in doing during the Dark Ages—wade in Protestant blood. It is time, too, for the friends of religious liberty to bestir themselves when that establishment deems itself powerful enough to openly boast of such vile work in their public journals.

Daylesford.

THIS is a very pretty little place, having a population of nearly four thousand. The principal industries are agriculture and mining. It bears greater evidence of thrift than other places where mining is the main industry. There are a good number of churches and schools, showing that the people appreciate religion and education. There are two tri-weekly papers, the *Herald* and the *Advocate*, that are published on alternate days, giving the people a paper every day. They have both given favorable notices of our meetings. We pitched the new forty-foot tent on the 13th, and commenced meetings Sunday afternoon, Jan. 16. The tent was filled at both meetings on Sunday, and there have been one-hundred and fifty present at each of the last three services, and the best of attention has been given.

We are of good courage, and hope that there will be a good number here that will accept the message, and be prepared for the soon coming of the Lord.

Jan. 19.

M. C. ISRAEL.

A Strong Chapter on the Sabbath.

THE fifty-sixth chapter of Isaiah furnishes very strong points on the Sabbath question. 1. God does require the Gentiles to keep the Sabbath day, for this it expressly states. 2. It shows that the Sabbath is to be kept by God's people, and restored just before the Lord's coming. I surely think that we have not made as much use of this chapter as we should have done; at least I have not, nor have I seen many references to it by others. A close examination will show that this is a prophecy concerning the last days. It is placed when God's salvation is near. Heb. 9:28; 1 Pet. 1:5, show that this is at the second advent. Isa. 56:9 refers to the supper of the great God, also spoken of in Zeph. 1:7; Rev. 19. Then it points to the blind watchmen who neglected to warn concerning the coming calamity. It tells of their greediness for gain, and of their drinking with the drunkards, the same as in Matt. 24:49. They are crying peace the same as in 1 Thess. 5:3. Then the Lord appeals to the son of the stranger to keep his Sabbath. The stranger is the Gentile. Eph. 2:11-19. It speaks of the sacrifices which they were to offer. 1 Pet. 2:5 contains the same statement, applying it to the Christian. Again, the Lord says he is to gather others to him besides the Jews. This is parallel with the language of Christ in John 10:16, where Jesus refers to the sheep of another fold who should be gathered into that fold, meaning the Gentiles. There are many other points in the chapter which show conclusively that this refers to the gospel age; and the Lord distinctly appeals to these Gentiles to keep the Sabbath day. D. M. CANRIGHT.