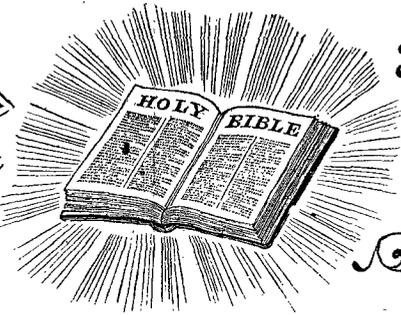


Bible Echo



AND SIGNS OF THE TIMES.

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

VOLUME 2.

MELBOURNE, AUSTRALIA, MARCH, 1887.

NUMBER 3.

Bible Echo and Signs of the Times.

ISSUED MONTHLY

for the

AUSTRALIAN BRANCH

of the

International Tract and Missionary Society.

Price per year, 3s. 6d., Post-paid.

Devoted to the promulgation of moral and social reforms, from a purely Bible standpoint.

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

NOT MY OWN.

"Ye are bought with a price; therefore glorify God in your body." 1 Cor. 6:20.

NOT my own, forever ransomed,
Purchased by the sinner's Friend;
Voice, and tongue, and mind; for Jesus
All their willing powers must spend.

All for Jesus, soul and body,
Life and love in him to find;
Giving still a faithful service,
Pure in heart, with willing mind.

All for Jesus, who, in pity,
Left the shining courts above,
That his hand might lead the wand'rer
Back into the fold of love.

All I owe my blessed Saviour;
His the conquest and the strife;
His the loving accents calling.
Promise of eternal life.

Not my own, but all for Jesus,
Lord, I lay me at thy feet;
Let thy Spirit, blessed Saviour,
Make the gift an off'ring meet.

—Robert Hare.

General Articles.

Temperance in the Family.

BY MRS. E. G. WHITE.

OUR accountability extends as far as our influence reaches, and that is constantly affecting others, either for good or for evil. In a pre-eminent degree is this true of parents. Fathers and mothers who gratify inclination and appetite at the expense of health, not only work against their own physical health and moral advancement, but leave to their children their perverted appetite and enfeebled moral power. Liquor drinkers and tobacco devotees transmit to their offspring their own insatiable craving, their irritable nerves, and their inflamed, corrupted blood. The licentious hand down as an inheritance to their children their own weakness and wickedness, with a host of vile and loathsome diseases the result of their transgressions.

The violation of God's law lies at the foundation of all the misery that flesh is heir to. It is intemperance, transgression of the laws of life and health, that has shortened the years of men, and made these few years full of sorrow and pain. In consequence of sinful habits, the world has become a vast lazarus-

house. And while Satan exults at the success of his devices, society is demoralized, the church is cursed, and God is dishonored.

The effect of stimulants and narcotics is to lessen physical strength; and whatever affects the body will affect the mind also. A stimulant may for a time arouse the energies and produce mental and physical activity; but when the exhilarating influence is gone, both mind and body will be in a worse condition than before. Intoxicating liquors and tobacco have proved a terrible curse to our race, not only weakening the body and confusing the mind, but debasing the morals. As reason is set aside, and loses the reins of control, the animal passions bear sway. And the more freely these poisons are used, the more sensual and brutish will become the nature and disposition of man.

The efforts of temperance workers are not sufficiently far-reaching to banish the curse of intemperance from society. The principles of true temperance extend to our tables, to the quality and quantity of the food that we eat. Parents who indulge appetite by eating to excess, even of wholesome food, place a needless tax upon the system. Such parents transmit their own perverted appetites to their offspring, who have far less moral power than had the parents, and they will be disposed to self-indulgence and gluttony. Habits once formed are hard to overcome; and many times, parents, instead of seeking to cure the evil which they have wrought, by their own example educate their children to indulge appetite regardless of reason. Many children die before reaching maturity; while many are ruined for time and for eternity by tempers and appetites inherited in consequence of the sinful indulgences of the parents.

It should be the constant effort of every mother to conform her habits to the will and law of God, that she may preserve her children from the health-and-life-destroying vices of the present day. Her thoughts and feelings have a powerful influence upon her child. If she allows her mind to dwell upon her own feelings, if she indulges in selfishness, if she is peevish and exacting, the disposition of her child will testify to the fact. Thus many have received, as a birthright, almost unconquerable tendencies to evil. Our great enemy understands this matter much better than do many parents. He will bring his temptations to bear upon the mother, knowing that through her he can affect the child. The mother's only hope is in God. She may go to him for strength and grace, and she will not seek in vain.

It is a deplorable fact that there is a wide-spread neglect of those precepts of the Bible which have a bearing upon life and health. Many make the subject a matter of jest. They claim that the Lord does not concern himself with such minor matters as our eating and drinking. But if the Lord had had no care for these things, he would not have revealed himself as he did to the wife of Manoah, giving her definite instructions respecting her habits of life, and twice enjoining upon her to beware lest she disregard them. Is not this sufficient evidence that the Lord is not indifferent in regard to these matters, and does not look upon them as unimportant?

About the time of Christ's first advent, the angel Gabriel was sent from the heavenly courts with a

message to Zacharias similar to that given to Manoah. The aged priest was told that his wife should bear a son, whose name should be called John. "And," said the angel, "thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost."

Thus according to the directions of the angel, this child of promise was to be brought up with strictly temperate habits. An important work of reform was to be committed to him, to prepare the way for Christ. Intemperance in every form existed among the people. Indulgence in wine and luxurious food was lessening physical strength, and debasing the morals to such an extent that the most revolting crimes did not appear sinful. The voice of John was to sound forth from the wilderness in stern rebuke of the sinful indulgences of the people, and his own abstemious habits were also to be a reproof of the excesses of his time.

Reform should begin with the mother; her responsibility is great. Mothers should without delay place themselves in right relations to their Creator, that by his assisting grace they may build around their children a bulwark against dissipation and intemperance. If they would but follow such a course, if the instructions which God has given were faithfully obeyed, intemperance would cease to exist, and they might see their children, like the youthful Daniel, reach a high standard in moral and intellectual attainments; they would be firm and decided for the right, and would become a blessing to society and an honor to their Creator.

Fashionable vices are debilitating and debasing the race. Had parents for years past studied the Scriptures more, and the magazines of fashion less, had they realized that their course might determine the destiny of hundreds, and perhaps of thousands, what a different state of society might now exist. We are responsible for the good we might have done, but failed to perform because by our own act we have placed ourselves in a condition of mental and physical inefficiency. The cause of reform is suffering for want of men and women of integrity and moral worth. They are needed to advocate by precept and example the principles of self-denial which will be a safeguard to our youth.

Can we look upon the unbelief, intemperance, and crime that seem to be deluging the earth, without feeling our souls stirred to the very depths? Infidelity is rearing its proud head. "The fool hath said in his heart, There is no God." The cry of fathers and mothers, and of nations that have forsaken God and been forsaken by him, will ere long rend the heavens. What can hinder the crime, what stay the woe, that is upon all nations? This evil might have been prevented, had previous generations been trained to obey, love, and reverence God. Let us now do what we can as individuals to bring about these changes. Explicit instructions have been given in the word of God. Let these principles be carried out by the mother, with the co-operation and support of the father, and let children be trained from infancy to habits of self-control. Let them be taught that it is not the object of life to indulge sensual appetite, but to honor God and do good to their fellow-men.

Fathers and mothers, labor earnestly and faithfully, relying on God for grace and wisdom. Be firm and yet mild. In all your commands aim to secure the highest good of your children, and then see that these commands are obeyed. Your energy and decision must be unwavering, yet ever in subjection to the Spirit of Christ. Then indeed may we hope to see "our sons as plants grown up in their youth, and our daughters as corner-stones, polished after the similitude of a palace."

Which Is the Gloomy Doctrine?

THE sleep of the dead is often designated as a gloomy doctrine, and many refuse to listen to the testimony of the Bible on this subject, choosing to remain "ignorant concerning them which are asleep" rather than to consider the stern realities of death and the grave. "Your doctrine," say they, "is chilling, repulsive, forbidding. The sleep of the dead! why, the very idea is enough to freeze one. But the immortality of the soul, and the reward of the saints at death, this, this is the very marrow and fatness of the gospel; this is indeed that blessed hope."

But stop, friends, a few moments. It may be that you are blinded by prejudice. Be not too hasty. If you are not willing to devote the needed time for weighing this subject in the balances of the Scriptures, will you not wait long enough to try the justice of this objection in the balances of reason?

You say that the doctrine is full of gloom, and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for long ages, instead of being received into glory. You think the idea full of gloom to the living, and dreadful to the dead. But you forget that, if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages, to the dead. The interval between their decease and their resurrection will be to them no time at all. The twinkling of an eye, in which the righteous will be changed to immortality, will be as long to them as the whole period during which righteous Abel has slept in death will be to him. And to him, as far as his own knowledge of the case is concerned, it will be precisely as though he entered heaven at the very moment he was slain.

You say that this helps the matter a little; but that, for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death, than the desert of Sahara will compare in beauty with the garden of Eden. Do not be too hasty, my friends. You may discover facts that will change this opinion. You find great consolation in the thought that the soul is immortal, and that men are rewarded as soon as they die. Answer me a few questions. How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God? Truth compels you to answer that a minority are all that can be said to do this. What becomes, then, of the great majority of men who have died out of Christ, and entered upon their reward?—Oh! they have gone into the furnace of fire, where there is wailing and gnashing of teeth. What is the condition, then, at this very moment, of the greater part of the dead, according to this cheering doctrine of yours? You have to answer, They are in unspeakable torment. You admit that this dreadful fact somewhat abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more. If the soul is immortal, as you affirm, how long are these impenitent men thus to suffer? You answer, again, and this time with a shudder, *They must suffer to all eternity.* Before we part, will you not own that yours is the gloomy doctrine? Is it not a relief to your mind to think that men are to be judged *before* they are rewarded or punished, and that till the day of Judgment men wait for their reward? And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous?—*J. N. Andrews.*

Why Return to the Sabbath?

THOUGHTLESS men claim that a return to the Sabbath is a return to Judaism. The central idea of the Sabbath is to remember God, not simply creation, in reverent, joyful love and worship. That, surely, is not "Jewish." It were just as consistent to say that it is "Jewish" to cease from idolatry, or to give honor to parents, as to keep the Sabbath. Judaism covered the Sabbath with a fungus growth of false ceremonials. Christ pruned that away, and left the Sabbath fitted for Christian use. Few things have aided the growth of unchristian rationalism since the Reformation more than the unscriptural rejecting of the Sabbath and clinging to the Sunday. Hence, a return to the Sabbath would check a strong tendency in the church to undue and destructive rationalism. It would bring God back into human life, through Sabbath-keeping, based on his law.

A return to the Sabbath would give a *broader view* of the whole Sabbath question. The assumption that "the work of redemption is greater than the work of creation," has become a sort of current coin in the discussion of the Sabbath question. There are several serious objections to it: 1. It is illogical. Both works are infinite. Man can measure neither of them; much less can he compare them and say which is the greater. 2. It is not a scriptural proposition. The writers of the Bible attempt no such comparison. 3. It narrows the whole question, unjustly. We repeat what is said above. The central idea of the Sabbath is to remember God in reverent love and worship, and not any one act or one department of his work. The Sabbath is God's memorial. As the memorial of a friend represents his entire life and character, and not a single phase of it, so the Sabbath tells of God, as creator, as preserver, as redeemer. This is by far a broader and more helpful view than the incomplete one which attempts to confine the Sabbath to creation, or the Sunday to the resurrection. Christianity needs the whole memorial statue, not one side of the face, or one hand only. Christ unveiled this memorial, and left the real Sabbath to his church.

Pagan prejudice against the "hated brood of Jews," threw God's memorial into the street, and placed the "venerable day of the sun" in its stead. Romanism legislated the "venerable" memorial of the sun, and sun-worship, into power. Protestantism accepted the legacy from Romanism, but sought to strengthen the foundation by putting the law of God therein. That law refuses to fit the place, hence the steady growth of non-Sabbatic holidayism and revelry. Sunday has not the grip of religious authority. Men who turn from it to the Sabbath, in the Spirit of love-born obedience, build firmly on the new foundation. Such men climb from the lowlands of indifference to the highlands of joyous obedience unto the law of God, written in their hearts. Such a foundation is very different from an inoperative civil law and a crumbling tradition.—*Light of Home.*

A Model Pulpit Candidate.

DEAR BROTHER: Your report in the morning paper, of the performance of yesterday's candidate for your pulpit, is doubtless your idea of what a minister ought to be for the present times. You say that attendants were "fortunate" in listening to him; but you do not indicate that saints were edified or sinners converted. You say he was "eloquent, musical, and poetic." Indeed, it must have been a first-class entertainment! It is evident that Paul would not fill your bill; for he was "rude in speech," and he plainly declared to the Corinthians that he "came not with excellency of speech nor of wisdom," and he "knew nothing among them but Christ and him crucified," although at Corinth he addressed far more cultured and refined audiences than yours.

Peter could not stand before you; for he was neither "poetic," "musical," nor "eloquent," and his sermons were not "entertainments." When he preached, sinners were "pricked in their hearts, and cried out" for mercy.

Christ himself, the Prince of preachers, by no means fills your ideal of a preacher for the times. He never dreamed of making the dispensation of gospel truth entertaining to the world. He was very plain and blunt and offensive. Not unfrequently,

"He talked of judgment, fire, and pain,
And sorrow of endless night;
He warned of a place you would not have
Mentioned to ears polite."

No such preachers can be "attractive" to worldlings, and draw rich pew-rents, so as to "make the thing pay."

You say he was "pleasing." Was it to impenitent men or to God? Paul says, "If I yet pleased men, I should not be the servant of Christ." A "charming" sermon never converted a soul. Do you want your preacher to remove the offense of the cross, and "study to please," like a play-actor?

You say he is "the most popular preacher in N——, and that he is on his vacation." Well, "popularity" is a very questionable commendation in a world that despised and cast out our Master. Did he predict "popularity" of his faithful followers? Read the tenth chapter of Matthew. Worldly wisdom also would dictate caution concerning men who are "starring it" through vacations. The art of ecclesiastical coquetting is not unknown in the pulpit, and in its practice men appear at their best. Their museum of attractions might not supply the demand for entertainment in your church a single year. There is abundant variety in the gospel, but outside of it men in the pulpit soon come to their wits' end.

You say he is "a whole-souled, witty gentleman, and that he is popular and social with everybody, regardless of creed, sect, or belief." Then one curse of the Lord rests upon him. Luke 6:26.

You say that your church will give him a call and make no mistake, and that if he comes, the people of N—— will lose a citizen not easily replaced.

Now, my brother, notice that you have not noted in this ideal and real candidate, a single one of the essential or more important gifts and graces of an apostolic gospel minister,—piety, knowledge of the word, ability and fidelity in ministering the word, the anointing of the Holy Spirit, etc. Why is this? Are not these desired by your people, or are they presumed to exist in all candidates?

If these notes are true pointers to his most prominent characteristics, he is better adapted to "a church of the world" than to a church of Jesus Christ.—*Rev. E. P. Marvin (Presbyterian).*

Irreverence.

It was a common saying of the Rev. Dr. Washburn that unbelief comes oftener from irreverent association than an intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truths, a habit of reckless criticism on religious things, is to take the name of God in vain as truly as the vulgar oath; and when I hear him who calls himself a Christian, or a gentleman, indulging a burlesque of this sort, I at once recognize some moral defect in him. Intellect without reverence is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of brains as of moral feeling. I would say it with emphasis to each Christian who hears me, Never indulge that habit, never allow sacred things to be jested at without rebuke; but keep them as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle that he never pronounced the name of God without an audible pause; and whatever you think, I recognize it as the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will palsy our piety.—*Christian at Work.*

The Two Laws Compared.

It is plainly evident that there are two laws brought to view in the Old Testament,—the moral and the ceremonial. That the reader may appreciate more fully the contrast between these two laws, we present the following tables of comparison between what is said of the moral law of God, the ten commandments, and what is said of the law of types. Please note the distinctions:—

- Moral:* Existed in Eden before the fall.
- Ceremonial:* Was given after the fall.
- Mor.:* Was broken in the first transgression.
- Cer.:* Was given in consequence of that transgression of the moral law.
- Mor.:* Relates only to moral duties. Ex. 20.
- Cer.:* Is wholly ceremonial. Heb. 9:10.
- Mor.:* Was spoken by God. Deut. 4:12.
- Cer.:* Was spoken by Moses. Deut. 1:1-6.
- Mor.:* Was written by God. Ex. 31:18.
- Cer.:* Was written by Moses. Deut. 31:9.
- Mor.:* Was engraved upon stone. Deut. 4:13.
- Cer.:* Was written in a book. Deut. 31:24.
- Mor.:* Was placed in the ark. Deut. 10:5.
- Cer.:* Was put in the side of the ark. Deut. 31:26.
- Mor.:* Was "right," "true," and "good." Neh. 9:13.
- Cer.:* Was "not good." Eze. 20:25.
- Mor.:* Was a law "which if a man do, he shall even live in" it. Eze. 20:11.
- Cer.:* Was a law whereby they should "not live." Eze. 20:25.

How could these possibly be the same law?

- Mor.:* Was perfect. Ps. 19:7.
- Cer.:* Made nothing perfect. Heb. 7:19.
- Mor.:* Christ did not come to destroy. Matt. 5:17.
- Cer.:* He abolished. Eph. 2:15.
- Mor.:* Is to endure while heaven and earth stand. Matt. 5:18.
- Cer.:* Passed away when the seed came. Gal. 3:19.
- Of *Mor.* Christ said, "Whoever shall break the least one of its precepts shall be condemned." Matt. 5:19.
- Of *Cer.* the apostle said, "We gave no such commandment" that "ye should keep the law." Acts 15:24.
- Mor.:* Is "the law of liberty." Jas. 2:12.
- Cer.:* Is a "yoke of bondage." Gal. 5:1.
- Mor.:* The apostle delighted in. Rom. 7:22.
- Cer.:* Was a yoke that could not be borne. Acts 15:10.
- Mor.:* Is established by faith. Rom. 3:31.
- Cer.:* Was abolished by the cross. Eph. 2:15.

How could the same law be abolished, and not abolished, at the same time?

- Mor.:* Is "spiritual." Rom. 7:14.
- Cer.:* Is "carnal." Heb. 7:16.

Can the same law be both spiritual and carnal at the same time?—Yes; if white is black, and black is white.

- Mor.:* Is holy, just, and good. Rom. 7:12.
- Cer.:* Is called "the enmity," "that was against us, which was contrary to us." Col. 2:14.
- Mor.:* Contains the whole duty of man. Eccl. 12:13.
- Cer.:* "Stood only in meats and drinks, and divers washings, and carnal ordinances." Heb. 9:10.
- Mor.:* Was written by nature in the heart of the Gentiles. Rom. 2:14.
- Cer.:* Was a wall of partition between Jews and Gentiles. Eph. 2:14, 15.
- Mor.:* Was "the royal law." Jas. 2:8.
- Cer.:* Was the law of Moses. Acts 15:5.
- Mor.:* Jesus came to magnify and make honorable. Isa. 42:21.
- Cer.:* He disannulled. Heb. 7:18.
- Mor.:* Is to be kept with the faith of Jesus. Rev. 14:12.
- Cer.:* Is superseded by the faith of Christ. Gal. 3:19-25.
- Mor.:* Must be kept as a condition of eternal life. Matt. 19:16-19.
- Cer.:* Is not a standard of character. Rom. 2:25-27.
- Mor.:* Is the law by which the world will be judged. Jas. 2:12.
- Cer.:* Will judge no man. Col. 2:16.

This list might be greatly extended; but the above points of contrast are sufficient to show that many inspired writers have recognized and noted the distinction between the two laws, the moral and the ceremonial. The gospel, then, abrogated only the typical law.

The Grace of Silence; or When to Keep Still.

SILENCE is often a most commendable grace. There is a time to speak out, a time to be heard—when muzzled lips would betray cowardice and treason to the truth. At such times "speech is silver;" but there are other occasions when "silence is golden." Let me indicate, in this article, some occasions in which it is wise to keep still before our fellow-men.

1. It is our privilege, in the first place, to hold our tongues when we are assailed by inquisitiveness. Some people have a chronic itch of curiosity; their very eyes are interrogation points. Instead of minding their own business, they are "busy-bodies in other men's matters." Now such people ought not to be encouraged by being gratified. There are many things which we have a right to keep to ourselves, and with which "that great brute beast the public," as Cobbett called it, has no concern. My neighbor has no more right to peep into my pocket-book than he has to steal it; he may no more spy through my windows than break open my doors. Every man's house is his castle; and a self-respecting family will keep to themselves all those matters about which the outsiders have no right to intermeddle. There are sore spots in almost every household, that delicacy ought to conceal; a thousand domestic difficulties would never get wind, if people were wise enough to padlock their own tongues in regard to their own family infirmities.

Let us be careful not to have too many confidants. "A tale-bearer revealeth secrets; but he that is of a trusty spirit concealeth the matter." As for the crime of divulging what is entrusted to us in sacred confidence, it is a crime compounded of falsehood and treachery. Upon this whole subject, two sound rules ought to be observed; one is never to ask what *you* have no right to know; the other rule is never to tell what your neighbor has no right to know. Abraham Lincoln was famed for his shrewd, sagacious speeches; he deserves equal credit for his talent of holding his tongue.

2. A second occasion for Christian silence is when you are strongly tempted to disparage others. Remember that the tongue is a keen instrument; it cuts deep, and often draws blood; you may commit murder with it as truly as with a dirk or a pistol. Alas! how many limp along wounded, or else carry the ugly scars which cruel slander has inflicted! Malicious slander we may all detest; but a peculiar temptation to detraction often comes in this wise. We hear somebody greatly extolled; perhaps the praise seems to us extravagant. Envy—that hateful spirit which often wears the mask of justice—whispers to us, "That person is set up entirely too high; he or she ought to be taken down." So we bring out some deformities of character or some evil things that we happen to know about them. Grant that we do know that these things are true; why speak of them and thus fling a dead fly into a box of fragrant ointment? Why thrust a daub of detraction over a fair portrait of character? In the name of generosity, let us hold our peace. If we cannot sincerely join in the chorus of praise, let not our envious tongues croak their discord; if we cannot help to set another up, let us not help to pull him down. Silence is often as magnanimous as outspoken vindication. If we cannot conscientiously say anything good about other people, is it not generally better to say nothing at all? Throwing mud is always dirty work; if you do not defile the individual you aim at, you are pretty sure to soil your own fingers. If we would all remember how we have smarted ourselves, and suffered ourselves, from the razor-tongue of defamation, we would be more careful to bridle our own tongues. Of the man who keeps no such bridle the apostle James says that "his religion is vain."

3. If silence be golden under these before-mentioned conditions, then does it shine with a peculiar luster when it is maintained under *sharp provocation*. If our house takes fire, the first impulse is to run for a bucket of water. But if temper takes fire, the impulse, too often, is to throw on more fuel. Now

the best water-bucket for aroused temper is absolute silence. Just seal your lips tightly for ten minutes, and you will save yourself many a quarrel, many a heart-burn, many a mortification, and many a disgrace to your religious profession. Speech is often dynamite; it shatters friendships in a moment that are not repaired in a lifetime. Silence is cooling; it cools us off; and it is often a more eloquent vindication than words. One of the calmest men I ever knew, told me that he used to be violently passionate, but that he broke his temper by resolutely bridle his tongue until he cooled down.

What answer that can be given to irritating words, or even to a just provocation, is as effective as dignified silence? How eloquent are sealed lips! What sublimity there is in silence, when innocence reviled, reviles not again! Marvelously beautiful was the mute patience of our divine Lord when under all the insults and the buffetings of his brutal enemies, he opened not his holy lips. Those lips might have summoned legions of angels to his rescue. That tongue might have shot the lightnings of heaven into the cruel crowd of his murderers. "Answerest thou nothing?" exclaims the enraged high priest. "But Jesus held his peace." Other men have died for what they have said; but, as Dr. Bushnell beautifully remarked, "here was a personage who died for what he would not say, and was silent." Wonderful silence of conscious innocence; truly this was the Son of God! "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."—*Rev. T. L. Cuyler.*

Inspiration.

THEOLOGIANs have, first and last, written a great many essays and treatises on the subject of inspiration. And yet, as a matter of fact, there are no statements on this subject clearer and simpler than those which the Bible itself supplies. We prefer these statements to any others. "God," says Paul, "who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Here is inspiration on its divine side. God does the speaking through agencies of his own selection; and, if so, then man's province is to do the hearing and the believing.

"Holy men of God," says Peter, "spake as they were moved by the Holy Ghost." Here is inspiration on its human side. "Holy men of God," did the speaking, but they were moved by the Holy Spirit in what they said. "Which things also we speak," says Paul, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." These three passages contain an inspired statement of inspiration. They connect the authority of God with the truth of the things spoken. The Bible as a record, by this authority becomes the word of God. We receive it and believe it because God is the author.

Reason never acts more reasonably than when it believes God. His word is always good for all that it affirms. There is no sounder nor safer position for human thought than to receive this word. We must do so in order to feel its force, or get from it the comforts which it is suited to impart. He who cavils with this word is engaged in very poor business for his own comfort. He will not, while in this position, be sanctified or saved by it.—*Independent.*

Unbelief.

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.*

Courting Rome.

REV. JOHN MILLER, in the *Independent*, gives an account of an interview he had with Archbishop Corrigan, which is worthy of some attention. He tells how he sought an audience with the archbishop and was most graciously received; how he told the archbishop that the Catholic Church had been misrepresented by the reformers, and how Archbishop Corrigan had detained him after he came out, and what nice things were done and said. There must be something in these statements of special significance or they would not have been sent abroad. There is a method in it that is of ill omen. The manifest design is to soften down Protestant feeling against the Roman Catholic Church. The unsuspecting readers of the *Independent* will feel that if the high officials are such pleasant men, and talk so gently of Protestants, it cannot be that Rome is such an apostate from truth.

But facts are stubborn things. The character of Rome is written in blood for centuries. The way is stained all along with the blood of the saints of the most high God. Men of this generation do not know the half of her crimes. Of these she has never repented, for she glories in her unchangeableness. It is quite too late in the day to make believe that she is the tender and delicate lady that cannot see a lost one without feeling compassion for his soul, that she has no blood on her skirts, and that she would not persecute and destroy the children of God as before. It is time that those who love liberty and truth should open their eyes to the somewhat systematic and frequent efforts of Protestant periodicals to lessen the just hatred that exists of Romish superstition. The results are already seen in many churches, in the adoption of her rites and modes, not in full, but in a way that surely detracts from the spirituality of divine worship. The whole tendency of such writing and practice is to blind the eyes to the importance of maintaining Reformation principles.—*Christian Instructor*.

A Dark Picture.

MR. HENRY GEORGE, describing the growing demoralization of American cities, says: "In theory, the law protects to-day the lowest as completely as the highest; yet a man who has enough money can go into one of our great centers of population, and murder whomsoever he pleases, surrender himself to justice, with the chance as a hundred to one that he will suffer no greater penalty than a temporary imprisonment, and the loss of a sum proportioned partly to his own wealth and partly to the wealth and standing of the man he kills." His money will not, however, be paid to the family of his victim, nor to the State, but to the lawyers who are expert in securing delays, finding convenient witnesses, and corruptly procuring the disagreement of juries. Again, "If a man steals enough," says Mr. George, "he may be sure that his punishment will practically amount but to the loss of a part of the proceeds of his theft. And if he steals enough to get off with a fortune, he will be greeted by his acquaintances as a viking might have been greeted after a successful cruise. Even though he robbed those who trusted him; even though he robbed the widow and the fatherless, he has only to get enough, and he may safely flaunt his wealth in the eyes of day."

Mr. George in all this sees cumulative proof of the decay of civilization. The people are growing used to corruption, and ceasing to resent it. There is even now a public sentiment that doubts the existence of an honest man in office, and looks rather contemptuously upon one who claims to be such. The people themselves are therefore becoming corrupted. If such corruption becomes chronic, public spirit will be lost, and law brought into contempt. When the burden becomes unbearable, strong and unscrupulous men will make themselves the exponents of popular desires and passions, and become leaders in demonstrations of brute force and destruction. Thenceforward the descent to the modern form of barbarism that alternates between anarchy and

temporary imperial despotism, is swift. The new barbarians, who will destroy our modern civilization as the barbarians of old destroyed those of Greece and Rome, will not come from a distance. "Go through the squalid quarter of great cities," says Mr. George, "and you may see their gathering hordes."—*Sel.*

HIDDEN IN LIGHT.

WHEN first the sun dispels the cloudy night,
The glad hills catch the radiance from afar,
And smile for joy. We say, "How fair they are—
Tree, rock, and heather bloom so clear and bright!"
But when the sun draws near in westerling night,
Enfolding all in one transcendent blaze
Of sunset glow, we trace them not, but gaze
And wonder at the glorious, holy light.
Come nearer, Sun of Righteousness! that we
Whose swift short hours of day so swiftly run,
So overflowed with love and light may be,
So lost in glory of the nearing Sun,
That not our light, but thine, the world may see,
New praise to thee through our poor lives be won.
—*Francois Ridley Havergal.*

Identity and Perpetuity of the Moral Law.

It would hardly be thought necessary to make an effort to prove that the ten commandments are the moral law of God, embodying in brief all righteous principles, since this is a truth recognized by almost every denomination of Christians. But in these last days there are some who deny this, and assert that the "ten commandments are nowhere in the Bible ever separately called the law of God." Some of this class have spoken of "the ten commandments and the balance of the Levitical law," as if there were no distinction between them and the ceremonial law, called in Scripture, "the law of commandments contained in ordinances," and teaching that all pre-existing law was abolished by Christ, being "nailed to the cross." This is my apology for undertaking to prove that which is so generally acknowledged, that the ten commandments are the law of God, and are perpetually binding on all the human race.

God said to Moses, "Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written." Ex. 24:12. "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18. Thus the promise of God was fulfilled. What was written on the tables?—"And he wrote on the tables . . . the ten commandments." Deut. 10:4. Did God speak from the mount and write on the tables of stone anything in addition to the ten commandments?—"These words the Lord spake unto all your assembly in the mount, . . . with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22. More testimony from the Old Testament might be added to prove that God calls the ten commandments his law; and this is corroborated by Christ and his apostles, who not only recognized them as the law, but showed that they are to continue unchanged to the end.

Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill! For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:17-19. He speaks of the law and the commandments as the same. His hearers knew what he meant by these terms. There was no law in existence among them to which he referred but the ten commandments; for the ceremonial law—"the handwriting of ordinances"—he did take out of the way, "nailing it to his cross."

He speaks of the law and the prophets in connection. He did not come to destroy either. He came in fulfillment of the prophets, and affirms that one jot or one tittle shall not pass from the law till heaven

and earth pass; and further still, "till all be fulfilled." This includes all the prophets have said. Consequently, the present earth must give place to the new earth before a tittle of the law shall fail; and in that eternal state, the Sabbath of the law shall be observed by "all flesh." Isa. 66:22, 23. Now, this Sabbath is the bone of contention. But for it, no Christian would claim that the law with which God has connected it has been abolished or changed. Again, our Lord taught the keeping of these commandments as the way to eternal life. Said he, "If thou wilt enter into life, keep the commandments." He then tells what he means, by quoting in substance five of the ten. Matt. 19:17-19.

The apostles taught the same law. Says Paul, "Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. The law which says this, is the ten-commandment law, and no other. Of it he further says, "The law is holy, and the commandment holy, and just, and good." Verse 12. James says, "But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." See chap. 2:8-13. To an honest inquirer after the truth, this needs no comment. John also tells us that, "sin is the transgression of the law." And again: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 3:4; 2:4.

All these testimonies refer to one and the same law, the ten commandments. There was no other law in existence to which they could refer. Hence no further argument is necessary to convince one who really desires to know the truth. Such will accept of that which the word of God so clearly declares. Here are no doubtful inferences. It is what the blessed Bible says positively and emphatically. A voice from heaven said of Jesus, "Hear him."

His testimony in favor of the perpetuity and immutability of the law could not be more emphatic. Matt. 5:17-20. I close by repeating the divine mandate, "Hear him." R. F. COTTRELL.

The Common Heritage.

SOMEHOW men will not practically get away from the thought that our Father is a respecter of persons; that some are predestinated to strength, and some to weakness; some to receive great fullness of the Spirit, others to walk in leanness and barrenness all their days; some to be glad some to be gloomy—others to go through life with a graveyard face. That wonderful prayer of Paul for the Ephesians, contained in the third chapter, is looked upon by many as a grand, towering mountain-peak of glorious experience; but alas! to never be scaled by them in their "peculiar circumstances," and with their "peculiar disposition." Now, Paul evidently knew that there would be just such questioning, doubting children of the Lord all down the ages, who would be ever saying, "But not for me," so he just prayed: "That ye may be able to comprehend with all saints," etc. That "all saints" means all, everywhere and in every age. Everything that is comprehended in this prayer is the common heritage of all the saints who will make it theirs. It is to be had for the asking, the conditions being *entire abandonment*.

I have always been glad those two little words, "all saints," were not left out. If the prayer had been, "That ye may be able to comprehend what is the breadth, and length, and height, and depth," etc., I might have thought that such wonderful fullness, the highest type of Christian experience, was simply meant for that Ephesian church, and possibly a favored few, preachers, missionaries, and those called to a special work. But when it was so expressed that their privilege was seen to be only that of "all saints," then aspiration, and purpose, and faith grew bold, and all my being was on the stretch to obtain;

and faith said: "It is now and forever, under all circumstances of adversity or prosperity, my own heritage."

How poor we go; how pauper-like, waiting for things to be given us in the "sweet-by-and-by" that ought to be ours in possession, now and here. It is in our Father's will, for our portion of the inheritance this side of the river, that we be "filled with all the fullness of God."

This wondrous filling is the remedy for all the inside wrongs. A vessel filled with one thing has no room for anything else. A human heart filled with all the fullness of God, has not a particle of room in it for envy, ill-will, jealousy, hatred, self-seeking, anger, pride, love of the world, or anything else that is opposed to God. The trouble is, we get a little measure of the Spirit, and find there is not enough to fill and crowd out all else. And yet our Lord has made provision for it; he will not take the blame of spiritual damage in any one.

This prayer of the apostle answered in a man, will lift him over on the possibility side of life, where he will believe and prove that he "can do all things through Christ strengthening him." What a grand cure this would be for that large class of Christians who are always talking about what they "can't do," and never see anything they can do! The one-talent people would have a time of talent resurrecting, and the messengers of the cross would be a supply equal to the demand.—*Mrs. M. L. Boyd, in Word, Work, and World.*

Orthodoxy not Faith.

ORTHODOXY in opinion is not faith. A debtor may have a perfectly just view of his debts, but his orthodox creed will not help the creditor. There must be an action corresponding to the creed. The devils believe and tremble. They have very correct views of God and his will, but they are nevertheless lost eternally. As there can be no true faith without active service, so, of course, there can be no assurance of faith. The Christian who lazily looks after nothing but his present earthly comfort will never look at fiery furnaces with composure. Nebuchadnezzar's threats will soon make him renounce his Christianity, or what he thought was Christianity. It is in the actual service of the Lord that the heart learns to trust in him, feels how sweet his divine attentions are, and can do all things through God strengthening it. Now, the service of the Lord is the use of the divine means of grace for others. His grace is working in our earth for his great purpose of salvation, and he chooses us to be his co-workers. The field is the human heart—our hearts and the hearts of others. As servants of God, we will take hold of this assigned work earnestly.

For ourselves, we will explore the Scriptures with devout research and keep ever near the throne of grace, and by constant communion with holy things become holier ourselves. For others, we will set the example of a righteous life, and be always ready to speak for God and his truth. It is in this way that our faith will grow into the proportions of overcoming power that will fear no Nebuchadnezzar or his fiery furnace. Without such service, we can express no such growth. Salvation is not from without and by magic. It is by a life that has faith as its motor.

These three young Hebrews were simply acting out their life of faith when they refused to bow to the king's idol. It was no act of obstinacy or rebellion against the king, or whimsical fanaticism, nor was it Israelitish patriotism. It was the natural operation of a godly life. They served the Lord. That was their soul's position. They lived in accordance with that service. And so when they were told to worship an idol, they had no need of hesitation or of time to consider. They say, "We are not careful to answer thee in this matter;" that is, "We have not to make a careful search into pros and cons and find out what we shall do. The thing is perfectly plain. Our whole lives direct us. We shall not worship thine idol, and the burning fiery furnace is no argument." That is the way a soul in the Lord's service will always reply to an

invitation to sin, even when a threat accompanies it. Sometimes the threat comes in the form of a loss of position whence comes bread for self and family, but the godly soul is not afraid; it sings right cheerfully:—

"Go, then, earthly fame and treasure;
Come, disaster, scorn, and pain;
In thy service pain is pleasure,
With thy favor loss is gain.
I have called thee Abba, Father;
I have stayed my heart on thee;
Storms may howl and clouds may gather;
All must work for good to me."

It is in this spirit of faithful service that the true Christian meets the fiery furnace. It has no terrors for him.

The reason why so many Christians yield is because they do not serve God. They wear Christ's name and serve self and the world. They have no courage because they have "no faith."—*Howard Crosby, D. D., on Dan. 3:17.*

The Pledge of Our Resurrection.

THE resurrection of the dead is a great mystery. We cannot fully understand its possibility when viewed only in the light of reason. But when we come to a study of the subject from the light of revelation, it is vastly different. Many things are not clear to reason which are nevertheless true. Revelation states the fact clearly that man shall rise again. It matters little to us how this shall be accomplished, as long as we believe it. That it will be done is as certain and plausible as any other fact stated in the Scriptures. These are matters of faith, and as such may baffle our minds; but to the infinite Creator this is no more difficult than to create a universe and hold it together by his own omnific power.

The Scriptures, however, declare Christ to be the pledge of the resurrection of all his children. He is "the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

When we are in doubt concerning this subject, we find the solution in Him who is the resurrection and the life. He it is who solves every mystery, who settles every doubt, and who lightens every avenue of human faith and reason. In him and by him we have hope; for he it is who overcame death and the grave and ever liveth to make intercession for us. He is the pledge, assurance, cause of hope of our resurrection; for he is abundantly able to open the grave of every mortal, and to speak to every sleeper in the words, "Come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—*Sel.*

A Silent God and a Sinning World.

"Our God shall come, and shall not keep silence." Ps. 50:3.

God is silent; man is saying, No God. This is the character of the age. God is graciously gathering, by the Holy Spirit, out of every nation, kindred and tongue—from high and low, rich and poor. But the characteristic feature of the age is apostasy working (2 Thess. 2:7), the devil ruling (Eph. 2:2; 1 John 5:19), war and bloodshed spreading everywhere; those who love the Lord Jesus despised, and sharing his rejection and scorn, hated and persecuted by the terrible usurper in ten thousand forms. Utterly vain are men's dreams of peace apart from the mind and revelation of God,—vain the Christian's hope, however beautiful, pious, and benevolent it may seem, if God has not held it out in his word as his true hope. Oh, for the simplicity of the child to receive the truth and to walk in the mind of God, to be filled with his Spirit, watch his dealings, and thus ever be aiming at his glory in the carrying out of his plans, and not carried away by our fancies!—*Sel.*

Family Prayer.

THERE is one mark of a household in which God is known and loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time, and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of the year. How, indeed, can it be otherwise, when each morning, and perhaps, each evening too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing, or less than nothing; yet to whom each is so infinitely dear that he has redeemed with his blood each and all of them?

How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride and untruthfulness and sloth, and the whole tribe of evil thoughts—and make way for his gracious presence in the hearts of old and young alike, who, as he brings us one by one nearer to the true end of our existence, so does he, and he alone, make us to be "of one mind in a house" here within the narrow presence of each home circle, and hereafter in that countless family of all nations and kindreds, and tongues, and peoples, which dwell with him, the universal Parent of all eternity.—*Canon Liddon.*

The Christian Warfare.

THE Christian life is described as a battle and a march,—a conflict with trials and temptations and a march to fresh fields. But every conflict with the powers of darkness may be a victory for us if we are living near to Jesus; for he has promised, "My grace is sufficient for thee." And "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

Every victory that we gain increases our strength and courage, and gives us assurance of victory in time to come. We press on, conquering through the blood of the Lamb, until finally we can endure hardness as good soldiers of the cross of Christ. We have peace with God, and realize that the "path of the just is as the shining light, that shineth more and more unto the perfect day."

If we lose a battle, we give the enemy great advantage; and he is by no means slow to make the most of every such advantage that he gains. But if we are overcome of temptation, let us not give way to discouragement and despair; for "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." His heart of pitying love yearns over the tempted, straying one. He knows our humiliation and anguish of soul when we realize that we have sinned, and brought dishonor on that sacred name by which we are called; and he is waiting to forgive, to receive the wanderer back to his favor. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." E. J. B.

CLOUDY days are many; bright days are few. We must catch each ray of sunlight as it comes. The clouds gather, and as they roll they hide the distant shores from our sight. The clouds that hide our future never lift. Blessed shadow! Who would wish to see one step along the way? An unseen hand will guide us safely to the other side, if we take firm hold and cast our cares on Him. It is better to trust than to see.

A PAINTER cannot finish his picture if he stands close to the canvas. Many a man whose affairs were in a snarl has gone to sea, and in a few weeks has seen how to get the tangle out. Stand back from your picture.

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 March.—John the Baptist.

1. Where was John the Baptist born? Luke 1 : 39, 40.
2. Which way from Jerusalem does this country lie?
3. Who were the parents of John the Baptist? Luke 1.
4. To what class of people did Zachariah belong? V. 5.
5. What was it the priests' duty to do?
6. When Zachariah was at one time serving in the temple, who appeared to him?
7. What did the angel tell him?
8. What did he then say about his own name, and his rank in heaven? Verse 19.
9. What did he say about his errand?
10. What did he say should happen to Zachariah?
11. What did he say the child's name should be? Verse 13.
12. What was to be his character?
13. What great work was he to do?
14. Why did those marvel who waited outside of the temple? Verse 21.
15. When Zachariah came out of the temple, what did the people observe?
16. How were the angel's words fulfilled? Verses 57-66.
17. What did John do when when he grew to be a man? Matt. 3 : 1-8.
18. As we go east and southeast from Jerusalem, to what kind of a country do we soon come?
19. How far does this desolate region extend?
20. What grows in this dreary place?
21. What is this desolate region called?
22. How did John get hearers in such a place?
23. Where did he lodge at night?
24. How was he dressed?
25. What was his food?

NOTES ON LESSON ONE.

John the Baptist was born in what was called the hill-country of Judea. This country lies south and southwest of Jerusalem, and, although hilly and quite broken, it was, in many parts at least, beautiful and productive. The plains were rich with grain, and the hill-sides were terraced, watered, and planted with vines, figs, olives, and pomegranates.

Somewhere in this country lived Zachariah and his wife Elizabeth. Zachariah was one of the priests, whose duty it was to serve a part of the time in the temple. The priests were divided into sets, called courses, and when one course had served a few days, another set took their place, and so on throughout the year.

At one time, when Zachariah was ministering in the temple, the angel Gabriel appeared to him, and told him he should have a son. Zachariah being old, and having never embraced a son, could not believe the "glad tidings" communicated by the angel. The angel then declared that Zachariah should be dumb till his son's birth, because he had disbelieved the promise conveyed to him.

The promised son was to be named John, and be great in the sight of the Lord, and be filled with the Holy Spirit from his birth. The angel's words all proved true; and when John grew to be a man, he went out to preach.

East and southeast of Jerusalem, there is a barren, rocky region that extends all the way to the Dead Sea. There is hardly a tree to be seen, and scarcely any bushes, except on the steep, rugged sides of the wild ravines, which are frightfully deep, and afford a passage for torrents and small streams. During the rainy season these streams are turbulent, and as we stand on the rocks above, we can look down, down, hundreds of feet, into the chasm below, and see the water roaring and dashing among the ragged rocks at the bottom. But these streams are not generally fed by springs, and when the dry season comes on, they grow smaller and smaller until most of them entirely disappear, leaving nothing but a gravelly torrent-bed where they once rushed on so furiously.

This wild region is called the Wilderness of Judea, and here John went to preach. There were

no houses, villages, or cities; but the people left the towns, and went out to hear him. At night he slept on the ground.

Second Sabbath in March.—Christ Baptized in the Jordan.

1. What does the Bible say about the attendance on John's preaching? Matt. 3.
2. How does the Jordan rank with other rivers of the Holy Land?
3. Where does it rise?
4. Which way does it run?
5. Through what bodies of water does it flow?
6. Where does it empty?
7. Describe the valley through which the Jordan flows.
8. How large is the river where it empties into the Dead Sea?
9. How long is the Dead Sea?
10. What peculiarity has this sea?
11. By what is it surrounded?
12. How high are these cliffs?
13. What is said of the climate of this rocky basin?
14. Why does not the Dead Sea rise higher, since such vast quantities of water are poured into it daily?
15. Where was John baptizing when Jesus came to him to be baptized?
16. What did John say to him?
17. What reply did Jesus make?
18. What happened as Jesus came up out of the water after his baptism?
19. What admonitions had John given the people, as he was teaching them?
20. What caution had he given the publicans (tax-gatherers)?
21. What had he said to the soldiers?
22. What had from the first been the chief theme of his preaching?
23. What evidence did the people now have that John's predictions were true?

NOTES ON LESSON TWO.

The Jordan is the largest river of the Holy Land. It rises in the mountains of Hermon and Lebanon, and, flowing south through Lake Merom and the Sea of Galilee, empties, finally, into the Dead Sea. Its general course is very straight; but it has so many short turns that its actual length, following the stream, is more than twice the distance in a direct line from its source to its mouth. It is a rapid stream, and for the greater part of its course, flows through a deep valley, that is in some places very narrow, and in others four or five miles wide. Where it empties into the Dead Sea, it is over one hundred feet wide, and usually about twelve feet deep. The Dead Sea is about forty-five miles long, and receives several other streams smaller than the Jordan; yet it has no outlet, and, indeed, it could not have, for it is thirteen hundred feet lower than the ocean. It is surrounded by barren, mountainous cliffs, rising from twelve hundred to two thousand feet or more above the water. The climate of this deep, rocky basin is so hot and dry that, although the Jordan and other streams pour millions of tons of water into the Dead Sea every day, it rises no higher; for the water evaporates as fast as it runs in. It was somewhere on the margin of this river, probably not many miles above its mouth, that John was baptizing when Jesus came from Nazareth to be baptized of him.

After the baptism of Christ, the heavens were seen to open, and the Spirit of God to descend in the form of a dove and rest upon him. At the same time a voice from heaven proclaimed, "This is my beloved Son, in whom I am well pleased." The chief theme of John's preaching had been the coming of Christ as the Saviour of the world. Now, indeed, Christ had really presented himself to be baptized; and all the great multitude who were there assembled heard the voice of God from heaven, and saw the emblem of the Holy Spirit descend in glorious light, and rest upon him.

Third Sabbath in March.—Christ in the Wilderness.

1. What befell our Lord soon after his baptism? Luke 4.
2. Why was it necessary that he should suffer the severest temptations that could befall mankind?
3. What does Luke say in introducing his account of this temptation?
4. How long was the Saviour tempted?
5. What privation had he to suffer?
6. Into what wilderness is he supposed to have been led?

7. When did Satan bring his strongest temptation to bear upon Jesus?
8. What did Satan say to him?
9. Why would not Jesus work a miracle to save himself?
10. In what way did Jesus answer Satan?
11. How did the devil tempt the Saviour to worship him?
12. What answer did Jesus make him?
13. How does Satan tempt us in a similar way?
14. What is the only safe course for us to take when we are so tempted?
15. When Satan finds that people are determined to trust in God for the comforts of life and all needful success, what does he try to make them believe?
16. How did he bring a similar temptation upon Jesus?
17. How did Jesus answer him?
18. Was it necessary for Christ to cast himself from the temple?
19. Would it have done any good?
20. Do you think it would have been right?
21. Then could he have expected God to protect him from harm?
22. Can we expect God to protect us, if we go into danger unnecessarily?
23. When Satan found that all his temptations were unsuccessful, what did he do?

NOTES ON LESSON THREE.

Soon after our Lord's baptism, he was tempted of Satan. It seems to have been necessary that he should suffer the severest temptations that could ever come upon mankind, in order to show that such temptations can be resisted.

What wilderness he was led into is not certainly known, but it is supposed to have been the one where John preached. In this wild and lonely place Jesus suffered, not because he needed the experience, but to teach us a lesson.

Just at the close of the forty days of fasting, when Jesus was faint and famishing, Satan brought his strongest temptation upon him. He said, "If thou be the Son of God, command this stone that it be made bread." But Jesus did not work a miracle to save himself; for that would be doing what man could not do, and so the example would be of little use to us. He answered Satan by repeating scripture, just as we may do when he tempts us. He said, "It is written, That man shall not live by bread alone, but by every word of God." This should teach us that the word of God is more precious than food, and that we should obey it even at the risk of life.

The devil then took the Saviour up into a high mountain, and showed him all the kingdoms of the world, and offered them all to Christ if he would but bow down and worship him. The reply was, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Just so Satan has always tempted people, and so he will tempt us, by trying to make us believe that, if we live the life of a humble Christian, obeying all the word of God, we cannot prosper in the things of this world. Our only safety lies in answering such temptations just as our Saviour did.

Then Satan proceeded with the Saviour just as he does with people now. When he finds that they are determined to trust in God for the comforts of life and all needful success, he tries to make them believe that God will protect them in taking risks that are unnecessary and even wrong. So "he brought him to Jerusalem, and set him on a pinnacle of the temple and said unto him, If thou be the Son of God, cast thyself down from hence; for it is written, He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus, answering, said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a season."

Fourth Sabbath in March.—Review.

1. Who were the parents of John the Baptist?
2. Where was their home?
3. Describe that country.
4. Tell how Gabriel talked with Zachariah in the temple.
5. How did Gabriel describe John's character?
6. What great work did the angel say John would do?
7. When John had grown to be a man, where did he preach?

8. Describe that desolate region.
9. What were John's habits of life?
10. How well was his preaching attended?
11. Where did he baptize those that believed in his preaching?
12. Describe this river?
13. Where does it empty?
14. Describe the Dead Sea?
15. What good instruction did John give the people?
16. What was his chief theme?
17. What did John say when Christ came to him to be baptized?
18. How did Jesus reply to him?
19. As Jesus came up out of the water, what sign was given to show that he was the Christ?
20. What words were spoken by a voice from heaven?
21. Where was Jesus led by the Spirit soon after his baptism?
22. For what purpose was he led into that wild region?
23. Why was it necessary for him to be tempted?
24. How long did he go without food?
25. How did Satan tempt him with regard to appetite?
26. How did he tempt him with regard to worldly possessions?
27. How did he tempt him to be rash?
28. In what way did Jesus answer Satan?
29. What lesson may we learn from this?
30. Why would not Jesus perform a miracle to relieve his own suffering?

The Primary Class.

Our first care in teaching children should be to avoid unnatural and artificial methods. It is impossible to draw straight lines or rules, and say, "There is the artificial; here is the natural." We must make the children a study, and thus be sure that our teaching is adapted to their wants—that it is really food to them.

The good farmer observes the nature, not only of his seed, but also of his soil; and adapts the one to the other. That would be a strange man who should take in his hand a basket filled with a dozen varieties of seed,—corn, rye, melons, squashes, peas, and hay,—and going through his various fields,—the garden, the new land, the sandy soil and the rocky,—should scatter the seed promiscuously. And just as short-sighted is he who thinks the minds of children and adults are to be handled alike. In order to teach successfully, we need to study the child-mind until it becomes so familiar that we shall know how to adapt the seed to the soil.

A geologist never passes a cliff without noticing the formation; and a botanist will notice a peculiar flower as he rides along the road. A teacher of children should study with equal care the words and ways of every group of children seen by the fireside or along the street. We must study their modes of thinking and of expressing thought, and try to imitate them; we must go to the children, instead of expecting them to come to us.

Having obtained such an insight into child life, we shall find it quite easy to interest the little ones; for interest them we *must*, if we would teach them. And we must begin early, remembering the *first impressions are strongest*. Too many times the feeling exists, even if not expressed, that it matters little *what* the infant is taught—they are too small to remember much anyway, and the main thing is to *amuse* them. But here we make a sad mistake. They remember better than you think. The little minds are active; and if *we* do not claim their interest, something else will. The story is familiar, but it well illustrates the point: An abbot wanted to buy a field near his monastery. The owner would not sell it, but at last consented to lease it for the growth of one crop. The abbot planted it with acorns. With oaks growing on it, he was sure of the land as long as he and his fraternity might want it. Satan sometimes outwits good people in a similar way. He gets the first planting of the children's hearts, and he has them for life.

One who does not love the children and the work of teaching them, and who feels no glow of enthusiasm as he presents precious truths to the eager little minds, can never teach them successfully. In no branch of teaching is there so much encouragement as with the children. One has so much less of formality and conventionalism to contend with than among those who are older. The eager little things,

when once their timidity is overcome, are always ready to meet you more than half way; and the hearty response which any effort in their behalf is sure to call forth, is certainly reward enough for all our labor.

There is danger, with some of us, that we get beyond the simplicity of childhood. We seem to forget that we were ever children, and so fail to enter into the feelings and sympathies of the little ones as we otherwise might. A good old minister, patting a little boy on the head, said, "I was once a child like you." The little one looked up wonderingly at the tall form and silver hair, and said, "Why, that must have been more'n a year ago." So our memories of childhood should be so warm and vivid that, in one sense, it shall not seem to us "more than a year ago" since we were children. If we are ever tempted to feel that in coming to the simplicity of childhood we are "getting down," we shall do well to remember that in order to develop the noblest manhood and womanhood, according to the Bible standard, we must "become as little children."

EVA BELL GILES.

Youth's Department.

Writing It Down.

UNCLE JOHN would sometimes take a tiny notebook from his pocket and begin to write when the children were naughty and called each other names. Afterwards he would read aloud to them what he had written. They did not like to hear it, although they knew it was true, every word of it; "for somehow," as Bess declared, "it wouldn't have been so dreadful if it hadn't been written down."

By and by, whenever Uncle John began to write in the little book, they would run to him and say, "Please don't write it down, we'll not say any more naughty words."

The good man would smile as he put away the little book, and spoke to them lovingly of "the Lamb's book of life," where every thought and word and deed is written down.

As time passes, we forget that we have been so naughty; but it is all there against us, and when the book is opened, we shall find much written there that we would gladly erase.

Dear little friends, the pages of your life are lying clean and white before you, what shall be written there? Now is the time to begin a record of which you will never be ashamed. The last words uttered by John B. Gough were: "Young man, keep your record clean."—*Youth's Evangelist*.

"The Quickest Way."

Mr. Brown wanted a boy; and Charlie Jones wanted the place. When he came, he was told to put a screw in the gate-hinge.

"Oh, yes; I can do that!" and he seized a hammer, and gave the screw two or three hard whacks.

"Stop! stop! that is not the way."

"That is the quickest way."

"But the quickest way is not always the right way. I want no boy who puts in screws with a hammer."

There are a great many boys who drive screws with a hammer, and a great many places where they are not wanted for that reason. There are Charlies and Marys who learn their lessons the "quickest way" instead of the right way. And in everything, whether it is running an errand, sewing a seam, or, as they become older, doing more important things, they are not content with the slower but surer way of one patient turn after another. They skim over the lesson, and then try to make up brilliant answers in class; or double the thread and take one stitch where there should be three; or dash off before they half understand what it is about, or how what they say is going to sound. No boy or girl who drives screws with a hammer can ever succeed. The Mr. Browns will not want them nor trust them. If a thing requires patient turning, turn, don't drive.—*Morning Guide*.

The Power of Gentleness.

It is related that a belated stranger stayed all night at a farmer's house. He noticed that a slender little girl, by her gentle ways, had a great influence in the house. She seemed to be a bringer of peace and good-will to the rough ones in the household.

The farmer was going to town next morning, and agreed to take the stranger with him. The family came out to see them start. The farmer gathered up the reins, and with a jerk, said, "Dick, go 'long!" But Dick didn't "go 'long." The whip cracked about the pony's ear, and he shouted, "Dick, you rascal, get up!" It was of no avail. Then down came the whip with a heavy hand; but the stubborn beast only shook his head silently. A stout lad came out and seized the bridle, and pulled and yanked and kicked the rebellious pony; but not a step would he move.

At this crisis a sweet voice said, "Willie, don't do so." The voice was quickly recognized. And now the magic hand was laid on the neck of the seemingly incorrigible animal, and a simple, low word was spoken; instantly the rigid muscles relaxed, and the air of stubbornness vanished. "Poor Dick," said the sweet voice, and she stroked and patted his neck with the child-like hand. "Now go 'long; you naughty fellow," in a half-chiding, but in a tender voice, as she drew slightly on the bridle. The pony turned and rubbed his head against her arm for a moment, and started off at a cheerful trot, giving no further trouble that day.

The stranger remarked to the farmer, "What a wonderful power that hand possesses!" The reply was, "Oh, she's good! Everybody and everything loves her."—*S. S. Advocate*.

The Art of Listening.

WE learn more by listening than by talking, as a cistern fills up by what runs into it, and not by what runs out of it. Yet few good listeners can be found. To be a good listener does not mean that we should never speak. A cistern that never gives out is not only useless, but its contents grow foul. To be a good listener it is necessary to keep the mind on what is being said, and not let it wander all over the world. Some persons are continually saying what shows that they have not been listening at all.

Never talk, except to ask a question or show approbation, *when some one from whom you can learn anything is willing to talk*.

If you can't see what is meant, after the speaker has paused, politely ask for further explanation. And when the conversation is over, go to any book or dictionary that you may have at hand for more light.

Never, in the presence of others, correct persons older than you are. You may be wrong. You may hurt their feelings. If you think they are mistaken, ask them privately, if you know them well enough; and they will thank you.

When they cease speaking, if you have anything to say, proceed with it, and be sure not to carry it too far. The beauty of conversation is not to wear one thing out, but to have new subjects springing up all the time.

When the company breaks up, ask yourself these questions:—

What did I hear that was new to me, and who said it?

What did I find was wrong that I had thought was right, and what right that I had thought was wrong?

Listen in this way, and you will learn to the last day of your lives.

But those who understand the art of listening are not so numerous as those who can merely keep still.

And those who can keep still are not nearly so many as those who cannot.—*Christian Advocate*.

ARE you in earnest? Seize this very minute; What you can do, or dream you can, begin it. Boldness has genius, power, and magic in it; Only engage, and then the mind grows heated—Begin, and then the work will be completed.

Bible Echo and Signs of the Times.

"What is truth?"

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S. N. HASKELL, } MANAGING EDITORS.
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Melbourne, Australia, March, 1887.

The Sabbath Controversy.

It seems that some of our good neighbors have become troubled over the agitation of the Sabbath question in the colonies. A large number in various parts have been led to see that they were in error on this point of faith, and have adopted the seventh day—the day enjoined in the fourth commandment—as their day of rest and worship. This in turn has begotten a spirit of inquiry in the minds of many others, until first-day advocates are feeling that they must do something to defend their practice in observing that day. Accordingly, one signing himself H. E. Merriman steps forward to champion that cause in a series of three articles, which were recently published in the columns of the *Spectator*.

If bare assumption could be counted as logic, even though of the poorest quality, the gentleman would have made out a fair case; but, unfortunately for his cause, the facts are all overwhelmingly against his conclusions. Nay, more; in some instances the facts are directly opposed to his statements even, as we shall be able to show.

He starts out with the oft-exploded statement that on the week following the resurrection, Christ met with his disciples on the first day, and that at the feast of Pentecost, the first day was again signally marked by being the day of the outpouring of the Holy Spirit, and the time when three thousand souls were converted. It is strange that men who reject Catholicism because it indorses sentiments not found in the Bible, can defend a pet theory of their own that just as truly lacks foundation in the Bible as do the dogmas they affect to dislike. What authority has any man for saying that Christ met with his disciples *just one week* from the day of his resurrection?—Not the least in the world.

The only statement concerning a second meeting with his disciples, is found in John 20:26, which says: "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst." There is no possible way to make "after eight days" mean just *seven* days after a certain event. Be it remembered that the first meeting recorded, that of the resurrection day, was in the evening. After *seven* days would bring the same time of the following week; after *eight* days would put it one day later. To uphold their point, some say that it is well known that the eighth day forward always refers to a time just one week in advance; but such a statement is a perversion of the text. It does not read *eighth* day, but "*after eight days*." This is only one sample of the way the Scriptures are sometimes strained to uphold the change of the Sabbath to Sunday.

With reference to his second statement about Pentecost coming on the first day of the week. He has no proof whatever that it fell on that day. It was a movable feast, and sometimes came on one day, and sometimes on another, just as it happened. Some of the best authorities say that it came, in the year of our Lord's death, on Saturday. Thus H. B. Hackett, D. D., of Newton Theological Institution, says in his commentary on Acts: "It is generally supposed that this Pentecost, signaled by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday." Dr. Albert Barnes says that it is impossible to tell on what day it did occur; yet he says that if Christ kept the passover on Thursday, before he died on Friday, as many suppose, "then the day of Pentecost would occur on the Jewish

Sabbath, our Saturday." Jennings, in his "Jewish Antiquities," reasoning on the subject, says it "must fall on the Saturday, or the Jewish Sabbath." The well-known German commentator, Olshausen, says: "The fiftieth day fell, therefore, it appears, upon Saturday." Dean Alford, in his "New Testament for English Readers," says that the question of what day Pentecost fell on, is beset with difficulties; yet "it appears probable, however, that it was on the Sabbath." Dr. Adam Clarke does not offer a word on the subject, and this fact is of itself an argument; for since he never failed to note an inference which could possibly be drawn in favor of Sunday, he would not have passed Pentecost silently, had he seen an opportunity to force it into his service to uphold the claims of the first day of the week.

But even though it could be shown that Pentecost came that year on Sunday, it proves nothing, for or against the Sabbath. It is true that the day was signalized by a wonderful outpouring of the Spirit, so that three thousand were converted. But does that make it henceforward the Sabbath, or Lord's day? If the day on which the greatest number of converts were added to the church is to be considered, other days besides Pentecost have prior claims to the honor; for those who will read the fourth and fifth chapters of the Acts will see that the work recorded in the second chapter was but the first-fruits of the ingathering that was to follow. The next day or so after Pentecost, *five thousand* were converted (chap. 4:4), and a few days after that, "believers were the more added to the Lord, *multitudes* both of men and women." Chap. 5:14.

Mr. Merriman refers, as is usual with his party, to Acts 20:7, and with a characteristic flourish concludes that the first day had then become the usual season for public worship, and was "probably" known as the Lord's day. Why does he say it was *probably* known as the Lord's day? Is he not *certain* that it was so called? if so, why does he not give proof? But if he is not certain about it, why try to cover up his failure with a bare probability? It may be that he thinks a mere reference to Rev. 1:10 will satisfy the inquirer after truth upon this point. But in this, too, he will fail. Men are beginning to break away from the old tradition that whatever is handed out as Bible truth must be taken without examination; and in this case all who read the text referred to will see that it establishes no particular day as the Lord's day, but refers to it simply as an existing institution. The seventh day is God's Sabbath (Ex. 20:8-11; Isa. 58:13), and the Saviour said when on earth that he was Lord *also* of the Sabbath. In other words, he laid the same claim to that day as God had previously asserted.

But what of the observance of the first day of the week as inferred from the twentieth of Acts? Why tear the seventh verse from its connection, and because it states that Paul broke bread on the first day of the week, offer it as evidence that all the early Christians observed that day instead of the Sabbath? Let us read other parts of the chapter, and possibly they may reveal another groundless assertion of our first-day champion. Luke is the author of the book of Acts. In chapter 20:4, he says that there accompanied Paul into Asia, "Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus." The seven here mentioned, with Luke, made eight persons who were traveling companions with the great apostle. In this narrative Luke simply relates some of the incidents of the journey. He says that on the first day of the week the disciples came together to break bread, and Paul preached to them. He then tells about a certain young man falling from the window, who had dropped asleep under the apostle's preaching. But where was Luke and the remainder of the company during this time? Verse 13 answers: "And we [Luke and the seven others] went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot."

Troas, the place of Paul's meeting, was on the northern side of a promontory projecting into the Aegean Sea. The verse just quoted states that while Paul remained behind to hold the meeting with the church, he appointed that Luke and the others should sail around to Assos, a distance of nearly fifty miles; and when he was through with the meeting, he would walk across the country, a distance of little less than twenty miles, and overtake them at Assos. This is an interesting statement, because it sheds light on the question under consideration. Now, if Paul regarded that particular day as the Lord's day, how could he possibly violate his conscience by arranging to have all his traveling companions go on that long journey, when they could as well have remained and walked across the country with him after the meeting? They, as well as the apostle Paul, could surely have reached the vessel in time. And if it was the usual meeting day, it was a strange example for the great apostle to set before the church at Troas, to send off all his traveling companions on an unnecessary journey, when they ought to have been devoutly attending worship. All the facts in the case go to show that the occasion of Paul's remaining at Troas was a special one, and that he simply remained after the Sabbath to have a farewell meeting with the church on the first day. But that he in nowise regarded that day as sacred, or the presence of his companions essential, is fully shown by his sending them off before him on the journey.

Mr. Merriman makes an admission on 1 Cor. 16:2 that is fatal to his theory. After quoting the text, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," he says: "The Greek phrase, Upon the first day of the week (as given in the best MSS.) is literally, *on one of the Sabbaths*—that being, after a Hebrew idiom, equivalent to the day next after the Sabbath." Any candid person must admit that the use of the expression "the day next after the Sabbath," shows that the Sabbath was still in existence when the apostle wrote the words. And mark, whatever the church was to do, as commanded in the text, was not on the Sabbath, or Lord's day, but according to our first-day champion's own admission, the day *next after* the Sabbath, which would be the first day of the week.

But what were the church ordered to do on the first day? Were they to meet together for divine worship? There is no such intimation in the text. There is not even a command to come together. Paul wrote to the church, saying, "Let every one of you lay *by him* in store, as God hath prospered him." It is not necessary for a man to attend some place of worship in order to lay by him in store a certain amount of money. On the other hand, money carried to the church, and put on the plate, is not "laid by" the donor at all. In nine cases out of ten he would not know where it was an hour after it was laid on the plate. If one says the church lays it by, we reply, That is not what the text requires. That says: "Let every *one* of you lay *by him*," and not every one bring his money, and put it in the hands of a general treasurer.

But suppose one lays by him on the first day of the week a certain amount for the Lord's cause, according as God has prospered him. How is the amount to be determined, except each one so doing shall sit down and reckon up his losses and gains for the previous week? This, then, involves worldly thoughts and worldly labor; for in the case of the merchant, it would necessitate the balancing of his accounts to ascertain the profits of his sales—work not very much in harmony with the spirit of the Sabbath. But the text is an explicit command to do something that involves worldly labor, and this is another evidence that Paul knew nothing of the modern theory of the Sunday Lord's day.

To strengthen his deductions from the texts just examined, Mr. Merriman quotes Bishop Horsley as saying, "The alteration seems to have been made by the

authority of the apostles." We take the liberty to ask right here, Who gave the apostles any authority in the matter? Where is the text or commission to that effect? In the great gospel commission as recorded in Matt. 28:19, 20, the Saviour gives them authority only to teach "whatsoever I have commanded you." Did they, after the death of Christ, transcend their commission? If so, they were no better than those who to-day teach doctrines that the word of God will not warrant.

One thing is certain: Christ is the mediator of the new covenant, under which we are admitted into the grace of God. Heb. 9:15. When he died on the cross, that covenant of which he is the mediator was not only completed, but ratified and sealed by the spilling of his blood, and as soon as he died, it was in force. Heb. 9:16, 17. Now, did the Saviour seal with his blood that covenant, and then commission mortal man to make changes in it after his death? Paul says: "Brethren, I speak after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Gal. 3:15. If a man's covenant is so sacred as to forbid it being altered after confirmation, how much less can any change be made in the covenant of our Lord Jesus Christ.

Every change the Saviour contemplated having made in passing from the old to the new dispensation, he carefully attended to before his death. See him with his disciples on the night before his arrest and mock trial. How careful he was to teach them to celebrate his sufferings and death by the communion. That is a simple ordinance, and yet the Saviour would not leave it to be instituted by his disciples after his death. And why?—Because if not instituted till after his death, it could be no part of his covenant. That must be completed before he died, in order that the sprinkling of his blood might dedicate it to the use of his church.

If Christ designed to change the Sabbath, how strange that he never once said so, but kept the Sabbath as an example to us, and by his death sealed it as a part of the new covenant. Unless first-day advocates can point to the change of the Sabbath before the death of the Saviour, when the new covenant was completed, their efforts will all prove futile. No man, not even an apostle, can add to or take from the new covenant after it has been once sealed by the death of the testator.

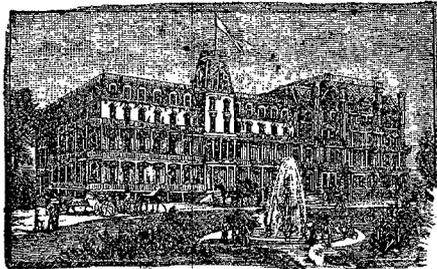
In another paper we will notice some of the pretended quotations of the early Fathers in support of the change of the Sabbath.

The Sanitarium at Battle Creek, Michigan, U. S. A.

It is a pleasure to us to say a few words respecting the Sanitarium, a health institution under the control of Seventh-day Adventists; and the subject may be of interest to the readers of the Echo. Very early in the history of our work it was recognized that a reform which was to call out a people who should be without spot, and blameless, prepared for the coming of Christ, must penetrate to the very root of the evils of the present age, and must include reform from a physical as well as a moral standpoint. It is a readily recognized fact that we cannot acceptably serve God while indulging in practices which tend to decrease our physical powers, and thus lessen our usefulness in his cause. As we read of the ministry of Christ upon earth, and note the healing touch of the divine hand, giving the boon of health to the suffering, and restoring to life those who had become victims of the arch-enemy of man, it seems doubly appropriate that the gospel of health should be connected with this last message of light and life, which is sounding to the world.

In 1866 the Health Reform Institute, now known as the Sanitarium, was organized. Like those of our other institutions at that early date, the buildings were not large, providing for the accommodation of but seventy patients. It has, however, kept pace with other departments of our work. The increased patronage rendered

the erection of a larger building necessary, and a subsequent addition places it as represented in the cut of the main building accompanying this article. The actual dimensions are as follows: Entire length, including extension in the rear, not shown in cut, 475 feet; height to top of new part (on the right), 84 feet; width of main part, 45 feet. The length of the promenade in halls and verandas is over one-half mile, and the entire floor space is more than two acres.



The main building will accommodate nearly two hundred and fifty persons, and about one hundred and fifty more can be accommodated in the cottages surrounding the institution. The large dining-room is capable of seating over three hundred guests, although the number of patients in attendance at one time has never yet quite reached that number. The patronage during the present year has ranged from two hundred to two hundred and seventy.

As would be eminently consistent in a health institution, much painstaking effort has been put forth in the endeavor to provide suitable ventilation for this large building. Ventilating fans send one hundred thousand cubic feet of fresh air per minute, throughout the occupied portions of the building, and each room is so arranged that it receives fifteen barrels of fresh air per minute.

The facilities of the institution for the care of the sick are acknowledged to be unrivaled by those of any similar establishment in the world. Effort is made not only to restore to health by the use of such measures as nature and art have provided, but to teach the principles of right living. Much dependence is placed upon proper diet, exercise, and various kinds of baths. The great principle of the methods employed is to place the sick under the most favorable circumstances, and let nature do the work. And the fact that since the institution was established, ten thousand persons have placed themselves under treatment, attests the appreciation which it has received at the hands of the public.

The stockholders of the Sanitarium held their regular annual meeting in connection with the General Conference, and the reports showed that the past year had been the most prosperous of its existence. It was shown by the report that the profits for the year had been over eight thousand pounds. The stockholders of the institution, however, receive nothing from these profits, the organization providing that they be applied on the payment of the debt incurred by improvements on the building and the treatment of the sick poor. During the past year, nearly one thousand pounds have been expended in charity treatment; and it is hoped that ere long the financial standing will be such that the entire profits can be devoted to charity treatment and the furtherance of the health work.

It was stated, and the fact may be of interest to the reader, that the institution consumes 1000 barrels of flour per year; 1000 bushels of potatoes; 700 barrels of apples; 500 dozen of eggs per week; and four barrels of milk per day. It is impossible to enter upon close detail in a brief sketch; but the foregoing figures will give the reader an approximate idea of the immensity of the institution.

Special efforts are made to maintain the religious interests in the institution. Prayers are held in the parlor every morning, and there is constant opportunity for personal work on the part of employes with those desirous of learning on subjects connected with our faith. Of the one hundred and fifty employes, nearly all are professed Christians, and the spiritual atmos-

phere of the institution is well calculated to impress those who come within its influence.

A live missionary society and Sabbath-school have been organized. The missionary society has ninety active members, who have raised for missionary work, during the year, about one hundred and forty pounds. They circulate three hundred copies of *Good Health*, a journal published by the Sanitarium, besides large numbers of religious publications.

The Sabbath-school numbers about one hundred and forty members. The school has taken an active interest in the foreign missions, and the past year sent fifty pounds to Australia, and about twenty pounds to other missions. The total contributions during the year were one hundred pounds. Fifty of those employed in the Sanitarium belong to the church at Battle Creek, the others belonging to churches in different parts of the country. These fifty members paid into the Battle Creek church the past year, as tithes, four hundred pounds.

Thus it will be seen that through the influence of this institution thousands are brought in connection with our work, and have an opportunity to learn the truth; and that the Sanitarium stands as the beacon light of the health movement, which is shedding its rays throughout the world. This movement has been, from the first, the right arm, as it were, of the third angel's message.

S. N. H.

The Truth in All Lands.

THE most important time in the whole history of mankind will be that period just prior to the second coming of our Lord Jesus Christ to this earth. God never designed in the creation of man such a state of things as has existed in this world for the past six thousand years; for God is not the author of sin, neither is he pleased with sorrow and suffering. If we take the Bible record, we find that Satan, once an angel of light, made war against God and was cast out of heaven, and he has since sought to destroy the work of God's hands. This earth, and men who dwell upon it, have received the curse of God in consequence of sin. All the tears that have been shed since man fell, and all the pain and anguish of spirit which have been felt have been the result of sin, first introduced by Satan. The time when the plan of salvation will close, and when God will gather to himself the righteous living and those sleeping in their graves who have served him faithfully on the earth, will be the most important of this world's history. It is evident from the study of prophecy, and from its fulfillment in the signs all around us, that we are just upon the verge of this momentous period. We have good evidence to believe that the last generation has been reached.

The truth of the second coming of Christ has gone forth from nation to nation, until there is scarcely a people upon the earth that has not heard the sound of the warning message, and witnesses have been raised up so that at the present time from every part of the world, people are calling for the preacher to visit their shores, and proclaim the special truths which are to bring out a people to keep the commandments of God and the faith of Jesus. The commandments of God constitute the rule of faith and practice which mankind must follow if they would be prepared to stand on Mount Zion. The faith of Jesus presents a remedy to save man from his lost condition, and hence the warning recorded in Rev. 14:9-12 is a message to the inhabitants of the earth to prepare for this grand event.

It is now nearly half a century since it was clearly understood that such a message was to go forth. It is not a new or independent gospel, but one taught by our Lord, and a part of the great plan of salvation which is to save fallen man. At the first advent, our Saviour announced that he would come again, and the apostle says that to those who look for him he will appear the second time, without sin unto salvation. That time is just before us, and the message is going to the world which is to prepare a people to hail him with joy,

The General Conference of Seventh-day Adventists lately held at Battle Creek, Michigan, revealed the fact that from almost every portion of the earth the cry has come, "Send us help." Publications have been sent by mail and otherwise, and in distant parts of the world believers have been raised up, who desire baptism and further instruction in the truth. Could the readers of the Echo have been present,—those who but a short time ago first learned of this truth,—their hearts would have been encouraged. They would have seen that the work performed in the colonies is only the same work that is going forward in every portion of the earth. We hardly know of a single portion of the globe that was not represented by correspondence, or by those who had visited those parts, and could vouch for the interest taken in this solemn truth. We may truthfully say that it is a world-wide message; and its author is He who has a care for his people, not simply in one country, but in every nation under heaven. There is no spot where the human foot has ever trod, inhabited by souls which must appear in the Judgment, but that will be reached by the warning message.

We can only praise God that we live in a time like this, when so glorious a truth, one that bears the divine marks of Jehovah, is speeding its way to every part of the earth. We can only pray that the time may soon come when the work will be accomplished, and when the Lord will appear in the clouds of heaven to take his people to himself. Then sin and sorrow will come to an end, and God will wipe away all tears from the faces of the saved and clothe his people with immortality. And may this be the prayer of every one who loves our Lord Jesus Christ.

S. N. H.

Did our Saviour Change the Sabbath before his Ascension?

In our last article on this subject, consideration was given to the instances where the four evangelists mention the Sabbath and first day of the week, the object of our research being to obtain a scriptural solution of the question propounded at the head of this article. The evidence adduced was conclusive that no such change was made by Christ.

We may well inquire at this point, Why should any person suppose the Son of God would desire to change the creation Sabbath? This day was a memorial of the Creator, given to man to keep as soon as he was made, perpetuated through all the patriarchal ages; placed in God's moral law of ten commandments by the Creator himself, proclaimed by his voice, and written by his finger in the imperishable tablets of stone, deposited in the ark, under the mercy-seat, the very center of that whole system of worship, in the most holy place of the sanctuary and temple, honored as God's day four thousand years,—why should Christ desire to change it for another day? Was there lack of sympathy and union between the Father and the Son? Jesus says, "I and my Father are one." John 10:30. He prayed that his disciples might be one as he and his Father were. John 17:11, 21. This oneness was not in personality, but in purpose, in union. They were perfectly united in all they did. Would the Son, then, set aside his Father's memorial, and set up another to take its place?

The prophet declares that the Messiah "will magnify the law and make it honorable." Isa. 42:21. The Sabbath was an important part of that law. Now would he make the law honorable by abolishing the Sabbath, which was a part of it, and changing it to another day? Such changes would disgrace rather than honor it. It would be a strange way to make a thing honorable by putting it out of existence.

When the Messiah came, he declared that he did not come to destroy the law. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least [or be of no esteem.—Whiting's Translation.] in the kingdom of

heaven." Matt. 5:17-19. Therefore every portion of the law, of which the Sabbath is a part, shall continue till the heavens pass away. This must include the Sabbath which that law enjoined. Thus our Saviour magnified the law, every part of it.

He declares he "kept his Father's commandments." John 15:10. Is not his example to be followed by all his disciples? He declares himself "the Lord of the Sabbath," and says it "was made for man." Mark 2:27, 28. The word "Lord" here must be used in the sense of protector, guardian, and not destroyer. Sarah called Abraham "lord" (1 Pet. 3:6); she certainly did not mean that he was her destroyer. We call Christ "our Lord;" we mean one who has authority over us, who cares for us, and looks after our welfare. This was what he intended to do for the Sabbath, according to this statement. Most assuredly, then, he did not abolish it, or set it aside, or change it for a secular day.

But would not Christ desire to change the Sabbath to the first day of the week that he might have a memorial set apart to commemorate his own work? Many claim this. We reply, The seventh-day Sabbath answered this very purpose. Who was the active agent in making this world, in calling into existence this creation?—The Son of God. He it was who "made the worlds." Heb. 1:2. "For by him were all things created, that are in heaven, and that are in earth." Col. 1:16. God "created all things by Jesus Christ." Eph. 3:9. "All things were made" by Christ, the Word. John 1:3. Therefore the seventh-day Sabbath, which was a memorial of the work of creation, Christ himself taking six days in which to perform this grand origination, commemorates the work of the Son as much as that of the Father. We thus see a force of beauty and propriety in the language of Jesus when calling himself the "Lord of the Sabbath." The miserable perversion of the institution by the Jewish traditions, from an institution of gratitude, mercy, and refreshment to a burdensome yoke, demands such action from one of the founders of the Sabbath.

One of the last instructions of our Lord to his disciples, about two days before his crucifixion, shows his interest in them and his solicitude for the Sabbath: "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. He was foretelling the terrible destruction of Jerusalem where eleven hundred thousand Jewish rejecters miserably perished, and giving his disciples directions how to escape it. He says, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21:20. Some little time previous to the final surrounding of Jerusalem by the Roman army under Vespasian and Titus, this sign was fulfilled. Cestius, another general, did compass Jerusalem with a Roman army, and according to Josephus ("Jewish Wars," book ii. chap. 19) might easily have taken it. "He retired without any reason in the world." Whereupon every Christian left the city, and fled away to Pella, sixty miles distant. When the Romans returned to invest the city, the disciples were in safety.

Christ foretold this event, and instructed them to pray that the time of this flight might not occur upon the Sabbath day or during the winter season. In the latter case it would have involved much suffering, as they were to go in the greatest haste. No other reason can be given why they were instructed to pray that their flight might not be on the Sabbath than the Lord's desire that they should not be compelled to break it in order to escape. For nearly forty years the disciples in Judea, as instructed by the Lord of the Sabbath, were to plead with God that their flight might not occur on the Sabbath. This proves, 1. That there was to be a Sabbath in the year A. D. 70, when Jerusalem was destroyed; 2. That this was certainly the Sabbath which was in existence when Christ spoke these words, viz., the seventh-day Sabbath; and it

would be most absurd to suppose that Christ spoke of any other day than the one they were then keeping; 3. That we have here the strongest indication of the Saviour's desire that his disciples should keep the ancient Sabbath after the Christian dispensation had commenced. If he wished them to keep it, is not his desire just as great that we should keep it? Could such an injunction be found in the words of Christ, that the disciples should thus regard Sunday, how eagerly would first-day observers claim it as evidence in their favor!

In view of these considerations, we again ask, Why should any one conclude that Christ had the remotest idea of setting up another Sabbath, and setting aside the ancient Sabbath of four thousand years' standing? No intimation of it is given in a word of his, or of his histories. That ancient Sabbath had answered all the wants of God's patriarchs, prophets, and holy men for all these ages. He had told the Jews if they would keep it sacred, their city should stand forever. Jer. 17:25. Christ himself had observed it all his life, as had all his disciples. What earthly reason can be assigned for its being changed? Do not Christians as well as Jews need to keep in mind the great work of creation? We must conclude, therefore, that no such change occurred.

G. I. B.

Signs of the Times.

So common has the expression "signs of the times" become, that men use it almost without thought, and let it pass as without meaning. But if it means anything, it means a great deal. A sign, in the sense here used, is that which foretells or gives evidence of coming events. A sign of the times is that which marks any particular time, as showing its relation to times past or future.

In order that we may have signs, there must be a prediction of future events, the approach of which is to be from time to time foretold or indicated by other events. But these other events must also be foretold, or they could not be signs. For instance, we might have the most startling phenomena in nature; but they would be without significance respecting what is before us unless it had been foretold that certain events were to occur, and that their approach should be marked by these abnormal exhibitions. But these signs, being thus foretold, become themselves predictions, and their accomplishment a fulfillment of prophecy.

The signs of the times, therefore, are simply those prophecies which are fulfilling in our own day, which show that the time has come, or is at hand, for the fulfillment of other predictions which stand in the same chain of events. Signs of the times are themselves prophecies of what is before us, and they are the seal which God sets to what has been declared in the past. They are the solemn voice of God to us, as if he were himself now walking through the land reiterating the declaration of his prophets of old, and proclaiming the truthfulness of his word to all the inhabitants thereof.

Therefore one well-defined, clearly-established sign of the times is an event of immense importance. It ought to arrest the attention of all mankind, and be with them the chief topic of interest. Neglect of this will be no less a subject of censure in this generation than it was with the Jews, whom Christ rebuked for not discerning the signs of their day. Nor will such neglect result less fatally now than then. And is there such a sign existing in our day? Every student of prophecy knows that there is not merely one, but a whole array of them, not ambiguous and indistinct, but clear, prominent, and startling. Yet the mass of mankind shut their eyes to these things; professed Christians ignore them; and all immediately set about the work of trying to account for and explain away any unusual occurrence, instead of considering what lessons of instruction they are to draw from it. They would fain persuade themselves that the moral darkness and gloom, which they are constrained to admit is everywhere spreading and deepening, is but the blackness of a transient cloud, which will soon give way to the clear

blaze of millennial glory. And thus they blind their eyes to the view as it really is, and wait for that sudden destruction which the apostle declared should come upon men just when they had yielded themselves to the fast embrace of fatal delusion.

The signs of these times are events which are laid down in the prophetic word as tokens of the near approach of the great consummation and the opening of eternal scenes. To forewarn mankind of the coming of this eventful day, the world was to exhibit remarkable phases and witness remarkable scenes. These may be classified under four general heads:—

1. Unusual occurrences and phases in the religious and moral world.
2. Remarkable advancement and discoveries in the scientific world.
3. Unprecedented activity and threatening movements in the political world.
4. Strange and startling phenomena in the natural world.

That the state of things here indicated does exist in all these divisions no one will deny who is ordinarily well-read in reference to passing events. Wherever we may look, there is no lack of occurrences calculated to excite wonder and elicit comment. Every literary vehicle is loaded with them; every mouth is full of them. The reason that all do not look upon them in the same light as the student of prophecy is, they are either ignorant of the fact that these things are pointed out in prophecy as tokens of the coming end, or are unwilling to admit the application of the prophetic declarations to them. The former, however, is largely the prevailing cause; for when a person will candidly compare the words of prophecy with the present state of the world in all its divisions, he cannot but see such a faithful correspondence between them as to be convinced that these are verily the things which the prophets have said should come to pass. No, the masses are not aware of what the prophets have spoken; and hence, although they are struck with wonder at the unusual occurrences and strange events of this time, they fail to see their significance and realize their importance. But it is not sufficient merely to have attention aroused and wonder excited; for men may wonder at the remarkable works of God, and view with astonishment the stately march of fulfilling prophecy, and, knowing not its significance, may, with all their wonder and astonishment, perish at last.

U. S.

Preaching the Bible.

VERY many people find fault with our method of preaching, because we read so many texts of Scripture in our discourses. Nothing but taking a sentence for a text, and talking far from it, telling anecdotes, etc., seems to them like preaching. This style of harangue, for it is not worthy to be called by the name of sermon, is more popular in America than in the old countries. The following is from an account of a discourse by Dr. Parker, of London:—

"The sermon was one of a series of Sunday evening discourses, in which he was expounding the book of Nehemiah. The expository style being so much more commonly used in Great Britain than by American preachers, this seemed a peculiarly favorable time to study it at its best. Especially were we glad to hear him in it, as Dr. Parker himself spoke with much enthusiasm of the necessity of feeding the people with 'great masses of Scripture,' and with some contempt of the opposite method of taking a mere pinch of Scripture words with which to flavor a very copious dilution of human speculation. Solid gospel meat seemed to him much better than the poor water-gruel some ministers offer, on whose surface a text may float which has no vital connection with it."

That is an excellent picture of the modern essay style which is called sermonizing—"a mere pinch of Scripture words with which to flavor a very copious dilution of human speculation." And frequently popular ministers will talk on some passing event, or some political movement, quoting a text of Scrip-

ture so that it may be called preaching, the text however, having no possible relation to the matter of discourse. When Paul preached, he "reasoned out of the Scriptures." Perhaps we have not done ourselves and our cause justice in styling our discourses "Bible lectures." They are generally expository sermons, and people should be led to look upon them in that light. There is something in a name, and we should recognize it. As long as we call an expository discourse a lecture, we are fastening on the minds of the people the idea that an essay with a "mere pinch of Scripture" to preface it is real preaching. Let us lead the people to respect, as a sermon, an argumentative discourse which brings out and enforces Bible truth.

J. H. W.

Missionary.

DAILY WORK.

In the name of God advancing,
Sow thy seed at morning light;
Cheerily the furrows turning,
Labor on with all thy might.
Look not to the far-off future,
Do the work which nearest lies;
Sow thou must before thou reapest,
Rest at last is labor's prize.

Standing still is dangerous ever,
Toil is meant for Christians now;
Let there be, when evening cometh,
Honest sweat upon thy brow;
And the Master shall come smiling,
At the setting of the sun,
Saying, as he pays thy wages,
"Good and faithful one, well done!"
—From the German.

Auckland, New Zealand.

At the time of our last report, we had just commenced tent-meetings in this city. For various reasons, the few services we had held up to that time had not been well attended. But the attendance has since increased, until the tent, which holds three hundred, has been quite well filled during the week, and Sunday nights from four to five hundred have been present.

Our views respecting the prophecies, coming of the Lord, millennium, Judgment, and the Sabbath of the Lord, are new to the most who have attended. Owing to the various conflicting theories held by many concerning these subjects, we have devoted more than the usual time to them. We have reason to believe that many are deeply interested and truly anxious to arrive at the truth. As one evidence of this, we point to the fact that during the month of January they purchased from the stand £12 worth of books and pamphlets treating on the various subjects we have taken up in our discourses. This we consider an encouraging omen.

We have many invitations to visit the people at their homes. They are much pleased with the Bible-readings we hold in private families. It is a new feature to them, but one which they appreciate highly. My wife has appointments for every day in the week except Sabbath. I think we could hold readings with scores of families if we had the workers. Father Hare's daughter Judith has lately joined us, with the intention of learning the work, and devoting her life to the promulgation of the message. We long to see many of our young people consecrating themselves to this closing or finishing work of the gospel.

Taking all things into account, we think we have reason to thank God and take courage. A few have taken their stand in favor of the Sabbath of Jehovah; but we confidently believe that a goodly number will do so ere we close the tent effort.

We are interested in the work in Australia, and pray the Lord to graciously bless the tent-meetings now in operation there. The cause is one everywhere. We are glad to know that we have the prayers of so many of God's people, and ask the continuation of the same. A. G. DANIELS.

Among the South-Sea Islands.

ONE of the members of the church in Oakland, California, Bro. John I. Tay, started out a few months ago to do missionary work among the islands of the South Pacific. He has established his headquarters at Papaete, a city of Tahiti, one of the Society Islands, and from that place he visits neighboring islands as opportunity presents.

From time to time we have had encouraging news of the success that has attended his efforts; but a private letter received by the last mail from America brings the best news of all. Bro. Tay had spent a month or two on Pitcairn Island, and as the result of his labors, all the inhabitants of the island, 110, including children, had commenced to keep the Sabbath of the Lord. Bro. Tay made a favorable impression on the captain of the man of war on which he made the voyage, and the captain introduced him to the head man of the island as a man whom the Lord had sent to them. As a consequence, he was warmly welcomed, and listened to without prejudice. The men all signed the covenant to keep the commandments of God and the faith of Jesus, and Bro. Tay writes for a minister to come down there and organize a church. We rejoice at the good work that is being done among these island peoples.

Pitcairn is a small, solitary island situated in about 25° south latitude and 130° west longitude. It was settled in 1790 by some British sailors, mutineers from the ship Bounty, and some Tahitian men and women. When the colony was discovered thirty-five years later, it consisted of sixty-six persons. They speak and read the English language, and have a church, a school, and comfortable cottages. In 1857 a colony from this island settled on Norfolk Island, which is about twelve hundred miles from Sydney, and is nominally under the Governor of New South Wales.

One Thing.

A MAN of divided aims, of diversified pursuits, seldom succeeds. It takes concentration of effort to bring about the most important results. The man of one book is the most thorough; the man of one pursuit is the most successful. David said, "One thing have I desired of the Lord," and Paul declared, "This one thing I do." Whatever else a man may or may not do, he cannot serve the Lord with a divided heart. To please him, he must have one aim, one purpose, continually in view. His heart must be fixed. While others are careful and troubled about many things, he must choose the good part, the one thing needful. He must be willing to part with all he has to purchase that one pearl of great price. A truly pious mind gathers up all its desires into one great wish; it pants after God, yea, the living God. This is what Christians need to make them consistent, to make them efficient, and to crown their efforts with success. Without this, no man can serve the Lord acceptably. "A double-minded man is unstable in all his ways." —Sel.

The Test of Love.

HEART in religion is the main thing. We can never be perfect in knowledge, but we may be perfect in love. We can never know God fully, but we may love him with all our heart. This God requires, and this he esteems above everything else. Out of this will naturally grow obedience. "If ye love me," says Christ, "keep my commandments." Obedience is both the fruit and evidence of our love. A loving heart and an obedient life are inseparable. The one cannot exist without the other. As soon as a man loves God, he has the spirit of consecration, the spirit of obedience, the spirit of service; and while love continues to dominate the heart, that spirit of service manifests itself in the life. How true it is, then, that "love is the fulfilling of the law." Heart-religion is the only kind of religion that is worth having. It is the pure in heart that shall see God.—Methodist Recorder.

The Home Circle.

PERFECT THROUGH SUFFERING.

GOD never would send you the darkness
If he felt you could bear the light;
But you would not cling to his guiding hand
If the way were always bright.
And you would not care to walk by faith
Could you always walk by sight.
'Tis true he has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear.
He knows how few would reach heaven at all
If pain did not guide them there.
So he sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to his feet;
For 'tis always so easy to wander
When our lives are glad and sweet.
Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low.
And well, if your lips do quiver,
God will love you better so.

—Sel.

Amy's Lesson.

"If there is anything in this world that I despise, it is selfishness," said Amy, looking up with a flash in her blue eyes, and a shake of her golden curls, as if she were challenging some one to oppose her. "The girl in this book is horrid, just horrid! She never makes a single sacrifice, she won't give up her own way for anybody, and all the time she seems to think that she is perfectly lovely. I dislike that sort of character; don't you, Uncle John?" appealing for sympathy to a gentleman who was reading his evening paper in a chair under the great oak tree in the garden.

Amy herself was cosily lying in a beautiful striped hammock, which was swung in the very cosiest corner of the veranda. Her golden head rested on a scarlet pillow, and a light wrap of Shetland wool lay in scarlet meshes over her fleecy white dress. She made a pretty picture, and was as easy and luxurious as possible, in attitude and occupation.

"Yes, dear," said Uncle John; "selfishness is very hateful. Few of us can endure it—in other people," he added after a pause.

"Now, Uncle John, that isn't fair." Amy's tone was a little petulant, and a frown came on the smooth forehead as she turned to her interesting book.

Presently Aunt Nanny came, rather feebly, out from the parlor. She had been ill, and her face was very pale. It did not enter Amy's mind that aunt would like to be pillowed in the hammock, not even when Uncle John, springing to his feet, gave his arm to the invalid, and, resigning his own chair, seated her in it, taking a less comfortable one himself.

"Amy! Amy, darling!" This time it was mamma who called.

"Well, mother!"

"I want you, dear, to go upon an errand. Come at once, Amy."

"Can't Johnny go, mamma?"

The little figure in the hammock did not move until an answer was returned, in quite decided tones,

"No, Amy; I want you."

"That's always the way. Just as I get to the very best part of a story, I always have to leave it. Nobody else is ever interrupted as I am."

"Poor Amy!" said Aunt Nanny. "She would be so sweet if she were not so very selfish. Is it not a pity?"

And Uncle John observed, "Yet she does not think herself selfish."

"She is not wholly selfish," said grandpa, who had observed the little scene. "She is always ready to share a treat with others, and she is very amiable so long as she is having a pleasant time, and is not disturbed in her own pursuits. That little outburst about the heroine of the story was

quite genuine. Amy only needs to see herself as others see her, to turn over a new leaf."

"I wish Amy might have an object lesson," said Aunt Nanny, who was now reposing in the hammock, to which she had been gently lifted by Uncle John. "John, dear, cannot we give the dear child the sort of picture lesson she needs?"

"You cannot, Nanny," said Uncle John; "but I will try my skill at playing the part of bear."

Next morning when Amy, book in hand, came to the veranda, she found Uncle John in possession of the hammock. He hardly looked up in reply to her "Good morning;" and when, after a few moments, Aunt Nanny appeared, he went on reading as if he did not see her.

"Uncle John, Aunt Nanny is here!" said Amy. "Oh! my dear, I'm glad you feel well enough to come out of doors," said he, hardly turning his head, while his wife sank wearily into the first chair.

Amy's eyes were widely opened. This was peculiar behavior, indeed!

"Why, Uncle," she exclaimed, "I should think you would let Aunt Nanny have the hammock. It's much the nicest place for an invalid!"

"Oh! is it? I didn't know. Well, I suppose she must have it," he said, rising, with a shrug of his shoulders, but assisting the lady in, nevertheless. "I don't know why I must always be the person to be disturbed," he said, with a grin and a yawn, as he strolled away.

"What can be the matter with Uncle John?" exclaimed Amy. "I am always so proud of him. He is so kind and good. He can't be well."

"Malaria," suggested brother Guy, gravely.

"For my part," said Aunt Nanny, "I can only observe that my husband never in his life acted in this way before; and it does look very strange."

"John!" said grandpa, coming round the corner of the house.

"Well?" replied the person addressed.

"If you are going to the village, will you call at Smith's for me and leave a message."

"H-m-m!" Replied Uncle John, doubtfully; "to call at Smith's will take me half a mile out of my way. Can't Rufus go?"

The manner was in exact imitation of Amy's usual tone when her mother proposed an errand for her.

Amy recognized it, and colored, but said nothing. "For that matter,"—began grandpa, severely, but Uncle John interrupted him.

"Oh! I'll go, of course." Then in a lower tone, audible to Amy, but not to grandpa, "I never do plan out a morning for myself, that everybody does not break in with half a dozen things that somebody else could do perfectly well. If I could only be let alone for once!"

"Uncle John!" exclaimed Amy, "I never talk so; I never make myself so disagreeable. There!"

"Pray, who said you did?" answered Uncle John, as if in great surprise. "There was no reference to Amy that I heard."

Amy was silent and thoughtful. The day wore on. At dinner, unexpected guests came, and it was necessary for some one to wait. It must be either Amy or Johnny. Johnny had been obliged to wait so often that to-day, particularly as he had an engagement with some of his friends, his mother thought it better that Amy should do so. Amy was, as usual, beginning, "I think it's really too bad, mamma; I always am obliged to—" when a quizzical look in Uncle John's eye stopped her.

A week later, in a twilight talk with mamma, one of the sweet confidential talks which girls and mothers sometimes have, Amy confessed that she was trying to overcome her fault.

"I see how hateful it looks in others," she said. "Truly, mamma, I never thought of it before; and I did not know that I was so much like that wretched girl in the story I read, until I saw Uncle John acting precisely as I had been doing. Now, mother dear, won't you give me a text to help me along?"

And her mother gave her this one: "For even Christ pleased not himself."—*Margaret Sangster, in Sunday School Times.*

Sweet Words.

"My dearest of mothers." I heard the words repeated in soft tones by my next-door neighbor at an island farm-house where we were sojourning. "My dearest of mothers." My friend was a widow, and her son, an affectionate, talented fellow, was engineering in Idaho. In one of his late letters he had said at the close, "And now, my dearest of mothers, good-bye." Did he guess, I wonder, how the little petting phrase would please the heart that loved him so? Did he think that she would say it over softly to herself as she sat alone in her room?

The home days were over. The babies with their sweet ways, their joy-giving and their trouble-making, had grown to noisy boys, then to self-asserting men; they were out in the world making their way; brains busy, thoughts absorbed, hearts full; yet here was one who remembered the mother, still in middle life, loving and needing love the same as when her boys were her very own in the dear child's home. He wrote her long letters, describing his adventurous, changeable life; the strange companions by whom he is surrounded, the wonderful scenery of the wild western world. It was all intensely enjoyed; but better than all were the love-words that showed the son's affectionate heart. I wonder if the "boys" know how dear they are to their mothers, and how little attentions, little gifts, tender words, flying visits, cheer and warm the hearts that have borne the test of years and sorrows.

Life is a little chilly to the mothers whose homes are things of the past. Even if they remain in the old home, the rooms seem very bare and silent after the children are gone. It is as if summer had flown, with its nests and bird songs, and autumn winds were blowing. Then the love of the sons and daughters is like sunshine of warm fires to the hearts that sadly miss them. Let us hope there are many sons who write, "My dearest of mothers."—*Congregationalist.*

Maximilian's Island Home.

THE Crown Prince Rudolph of Austria, in addition to many other pomps and vanities, has an island of his own—Lacroma, in the Adriatic, opposite Ragusa; and there in the midst of lovely scenery, surrounded by a transparent sea, he is convalescing after a recent indisposition. The isle, three days' steam from Trieste, is as beautiful as Monaco, and quite out of the world; for while the owner is in residence no one is allowed to land without a special permit. Lacroma formerly belonged to that most unfortunate of monarchs, Maximilian of Mexico, who was much attached to it, and wrote several little poems in praise of its charms. After his terrible end, the island was possessed by a succession of ordinary people, by one of whom it was sold to the Archduke Rudolph in 1878. The future emperor of Austria lives at Lacroma in the greatest simplicity.

When Maximilian bought the isle, the only available residence on it was an old monastery which had been going to ruin for half a century; and in this building the Crown Prince and Princess live their simple lives. There are but three good rooms in the house—the drawing-room, the ancient refectory, used as *salon de musique*, and the dining-room. The imperial bed-chambers are of very meager dimensions, while the long-titled dukes and duchesses of the suite have to be content with the cells of the vanished monks. The plain whitewashed walls match the rough, serviceable furniture. The monastery is said to have been built by the citizens of Ragusa as a thank-offering for the stoppage of a great fire. At the beginning of the present century it was partially destroyed by an earthquake, and has never been thoroughly restored. The scenery of the island is entirely romantic. Beneath a sky which is rarely clouded grows a luxuriant tropical vegetation—groves of orange and myrtle, of aloes and figs; a true "land where the citron blooms."—*London Life.*

"A MAN'S pride shall bring him low; but honor shall uphold the humble in spirit."

Modest Apparel.

"WHAT is to be understood by modest apparel, as mentioned in 1 Tim. 2:10?"

Modest apparel is such as from its singularity, or conspicuousness of style, color, etc., will not require a strain upon the natural modesty of the wearer to assume it, especially at the first wearing, or among plain and modest people.

Modest apparel is such as does not lead a stranger, judging from our attire, to suppose that we are wealthier than we really are; for it is not modest to try to pass for what we are not, either in station or in attainments.

Modest apparel is such as is not calculated to suggest licentious thoughts in the beholder; or to beget doubts as to the chastity of the wearer. It is a fact that modern fashions violate these conditions; and it is a fact that it is almost impossible on the part of lewd women to keep sufficiently extreme in fashion to be any help to them in advertising their nefarious vocation. And all apparel that from its character is at all calculated to obliterate the line of distinction between chastity and unchastity is not modest apparel. "The loyal ought not to wear the uniform of the disloyal." Christians ought to be as peculiar for their modest dress as worldlings are for ornamenting their persons. Divine taste asserts that modest apparel adorns "the meek and quiet in spirit."—*Free Methodist.*

A Queer Genoese Fashion.

WE soon pass an immense house which was once a palace, but is now used for other purposes. Looking up, we see that one of the great windows in the second story is open, and a lady is sitting at it. She is dressed in very bright, though somewhat old-fashioned attire. Flowers and vines cluster inside the window, and there is a hanging cage with a bird. As we stop and look at her, the lady does not move, and in a few minutes we perceive that the window, the lady, the open shutters, the sash, the flowers, and the cage are all painted on the wall in a space where you would naturally expect to find a window. This used to be a favorite way of decorating houses in Italy, and in Genoa we shall frequently see these painted windows—some closed and some partly open, some with one person looking out, some with two, and some with none. The lady at this window has sat and looked out on the street for hundreds of years. Under her window, into the great entrance of the palace, used to pass nobles and princes. Now there are shops in the lower part of the palace, and you can have your shoes mended by a cobbler in the court-yard.—*From "Personally Conducted," by Frank R. Stockton.*

Better be Sure than Sorry.

"BETTER be sure than sorry," said a garden-worker, when his employer expressed a doubt whether it was necessary to cover a certain vegetable to protect it from the frost. "Better be sure than sorry!"

A man who is not sure is very likely to be sorry. He who takes things on trust will be quite likely to be cheated and disappointed at last. The business man who treads in uncertain paths, who is not sure of his course, is very likely to be sorry he has taken it.

Keep on the safe side. Be sure rather than sorry. Do not give yourself the benefit of every doubt. Be lenient to other's faults, but strict regarding your own. If there be an act which in your own mind is doubtful or questionable in its character, take the course of wisdom and prudence. It would be a terrible thing to be mistaken in the final day; it is better to be sure here than to be sorry at the judgment-seat of Christ.—*Exchange.*

If you cannot pray over a thing, and cannot ask God to bless you in it, don't do that thing. A secret that you would keep from God, is a secret that you should keep from your own heart.

Health and Temperance.

Born Drunk.

THE infant son of a well-known citizen of Westfield, N. J., though but just large enough to walk and talk, appears and acts like an intoxicated person. A local physician, in conversation with a *World* reporter, gave a history of the case. It seems that the parents were very exemplary young people, and began their married life without a cloud to dim their future. No one in the town had better habits than the young husband, but some months after his marriage he lapsed a little from the path of strict temperance.

One winter evening the man went from his home ostensibly "to watch with a sick member of the village lodge." He really visited Sam Goschalk's tavern. The trusting wife discovered at 9 o'clock that her husband had forgotten to purchase meat for breakfast, and she went to the market. A stormy wind was blowing, and the snow was falling; but as she passed the hotel the sound of a man's voice in song came to her ears. She listened but a moment. There was no mistaking her husband's voice, and, scarcely knowing what she did, she looked in at the bar-room window and saw her husband there in a state of beastly intoxication.

Some time after this little episode, a son was born to the parents—a fine, healthy infant, bright and comely. Several months later, when the child began to walk and talk, they took him to a physician. The little one could not walk without staggering in a most unseemly and ludicrous manner, and could not lisp baby words without a strange hiccough and hesitation. The doctor averring that if he had seen such symptoms in an adult he should have pronounced them due to intoxication and nothing else, with little difficulty obtained an account of the unfortunate maternal impression that provoked the peculiar malady with which the child is afflicted. No line of medical treatment could be of use in such a case, and reluctantly the physician gave up the infant boy to endure his strangely miserable life.

"There is nothing like catalepsy about the case," the doctor explained. "There is no healthier child in town. As near as I can explain, the child has muscles and nerves in that condition of action which its father showed when the mother's impression of his intoxication was received. There are no fits or convulsions, though a tremor is always present. In spite of this fact there is no mental weakness. There is no co-ordination in the movements of the lower limbs, and the hands are almost as bad off. His gait is heavy and insecure, a regular drunken reel or stagger. As to his speech, it is not only incoherent and rambling, but he has all the phenomena of exhilaration or excitement characteristic of the earlier stages of intoxication. His ideas seem to flow rapidly, and all of the senses are wonderfully acute; but there are the muscular tremblings and the actual shambling gait of the drunkard."

"Is recovery to be hoped for?" the reporter asked. "No," the doctor answered; "it is a hopeless case, impossible to cure. That boy, if he lives, will have the continued appearance of drunkenness, and it cannot be helped. He is drunk, naturally drunk, and though he may become a great scholar, he will never outgrow this malady."

The parents of the unfortunate child are very sensitive about his condition, and do not permit visits from strangers. It has, however, been arranged that the parents shall take him before a specialist in nervous diseases that there may be a localization of the malady if possible. It is a very rare case, and among its features is the odd fact that alcohol in any form and in any quantity acts on the child like a poison.—*New York World.*

HEALTH-GETTING is a process of development, like the growth of a tree, or the raising of a crop of grain. We must sow the seeds to-day, in right habits of life and a correct regimen; and weeks, months, or years hence, we shall reap the harvest.

Objections to Using Tobacco.

THE following objections are respectfully referred to "lovers of the weed." Read and profit thereby:—

1. *It is filthy.* It befouls the mouth, clothes, air, floor, and street. What decent young man would like to marry a woman addicted to smoking or chewing?

2. *It is expensive.* Many a church member pays more for tobacco than for his religion. Five cents per day and the interest in twenty-five years amount to over £200.

3. *It is injurious.* Evil to body and mind. Nature at first repudiates it. It causes debility, depression, paralysis, cancers, and insanity. It injures the five senses.

4. *It is slavish.* How despotic the habit! a match for alcohol and opium. "Sir," said one to a friend, "do you use tobacco?" "No, sir," was the reply; "tobacco uses me."

5. *It leads to drink.* Almost every tippler uses tobacco. Dr. Rush says: "It generates an artificial thirst." The Indian said: "I wish for three things—all the rum, all the tobacco, and more rum."

6. *It is selfish.* It pollutes my air and befouls my walk. How offensive some men are in stores, offices, and depots! How many fathers forbid their sons to follow their example!

7. *It is useless;* except to kill moths, ticks, potato-worms, and vermin. Like arsenic, it is a poison. Like rum, it does more harm than good.—*Plain Talk.*

Suggestive.

THE liquor trade of the United States of America swallows up £180,000,000, and destroys 100,000 lives annually.

The contributions of all the Protestant churches and societies in the world for the conversion of the heathen have never yet amounted to *two millions* in a year! In New York City it is said that £140,000 are expended annually in theater-going and other kindred amusements; that £25,000,000 are expended annually upon silks, satins, laces, and other imported "fancy" dress goods, not including kid gloves, the value of which alone, imported into New York every year, is ten times as much as the amount given by all the societies in America to foreign missions.—*Mrs. O. U. Whitford.*

COLONEL BAIN in a recent temperance address said: "I believe there is a process of evolution where man by the use of liquor descends below the level of the brute. Sixteen months ago, in Louisville, Ky., at midnight, a grandson of Henry Clay, the image of his illustrious ancestor, was shot in a bar room; at the same hour, in the same city, a grandson of John J. Crittenden was in jail. A block further away at the same time a great-grandson of Patrick Henry was in the station-house for drunkenness. I have my doubts as to evolution, but am convinced that the use of liquor is productive of what may be called devolution."—*Sel.*

THE Roman soldiers, who built such wonderful roads and carried a weight of armor and luggage that would crush the average farm hand, lived on coarse brown bread. They were temperate in diet, regular and constant in exercise. The Spanish peasant works every day and dances half the night, yet eats only his black bread, onions, and watermelon. The Smyrna porter eats only a little fruit and some olives. He eats no beef, pork, or mutton; yet he walks off with his load of eight hundred pounds. The coolie, fed on rice, is more active and can endure more than the negro fed on fat meat. The heavy work of the world is not done by men who eat the greatest quantity. The fastest or longest-winded horse is not the biggest eater. Moderation in diet seems to be the prerequisite for endurance.—*Alameda Encinal.*

Bible Student.

HOW GREAT TRUTHS ARE LEARNED.

GREAT truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Bought in the market at the current price,
Bred in the smile, the jest, perchance the bowl,
It tells no tales of daring or of worth,
Nor pierces e'en the surface of a soul.

Great truths are greatly won, not found by chance,
Nor wafted on the breath of summer dream,
But grasped in the great struggle of the soul,
Hard-buffeting with adverse wind and stream;—

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Nor 'mid the blaze of regal diadems;

But in the day of conflict, fear, and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the prisoned truth-seed to the light.

Wrung from the troubled spirit in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest, from the well-plowed fields,
And the soul feels it has not wept in vain.

—Donar.

Synopsis of the Present Truth.—No. 3.

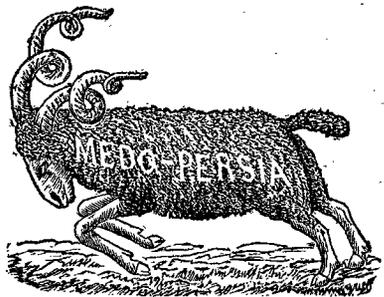
THUS fell Babylon, and with it the Babylonish empire, B. C. 538, having continued from the reign of Nabonassar who founded it, B. C. 747, two hundred and nine years.

"After thee," said the prophet to Nebuchadnezzar, "shall arise another kingdom inferior to thee;" and we have now reached it. We are brought down in the great image to the breast and arms of silver (Dan. 2:32, 39); and in the series of the four great beasts, by which the same governments of earth as were signified by the four divisions of the metallic image were again shown to Daniel (chap. 7:5, 17,) we have reached the second, and have before us—the bear.



But as if the Lord would impress the truth upon the hearts of men with line upon line, precept upon precept, the great events of the world's history from this point onward are by yet another series of symbols brought again before us.

In the third year of the reign of Belshazzar, Daniel had another vision, in which he saw a Ram, He-goat, and Little Horn. Dan. 8.



This ram with his two horns was declared plainly by Gabriel to the prophet to be the kings of Media and Persia (verse 20); and as this kingdom is now under consideration, we will notice a few of his distinguishing features and the fitness of their application. His two horns were high, says the prophetic description, and the higher came up last. This has been already alluded to, and we need only say further that the two horns, like the two arms of the image, denoted the two divisions of which the empire consisted, namely, the Medes and Per-

sians; that it was against the Medes that war was at first waged by Neriglissar, whereupon Darius, king of the Medes, called Cyrus to his assistance as an ally, who immediately responded by coming to his aid at the head of an army of thirty thousand Persians. And during the whole war, until the complete subversion of the Babylonish empire, the regal power was in reality vested solely in Darius, while Cyrus was only commander-in-chief of the combined armies. Accordingly, upon the taking of Babylon, he placed his uncle Darius upon the throne; and hence we read in Daniel that Darius the Median took the kingdom, although Cyrus had performed all the work of its subjugation. But shortly after this event he married the daughter of Darius, and with her received the kingdom of Media in reversion after her father's death. He died about two years after the taking of Babylon; and Cyrus, having succeeded his father a short time before in the kingdom of Persia, now added Media also to his other dominions, and became absolute monarch of the whole. "The higher came up last."

Daniel saw the ram pushing westward, northward, and southward. This may well refer to the operations of Cyrus from his first coming out of Persia to the taking of Babylon, while he lay abroad in the field pushing his conquests in all those directions, till he had at length subdued, says Prideaux, "all the East from the Ægean Sea to the river Indus, and thereby erected the greatest empire that had ever been in Asia to that time." The ram was not seen pushing eastward; for as Persia lay to the east, its conquests were chiefly toward the west; as it is said of the bear, he raised himself up on one side, that is, extended his dominion chiefly in one direction. The three ribs which the bear had in its mouth, are interpreted to mean the three kingdoms of Babylon, Lydia, and Egypt, which the Persians conquered and grievously oppressed. The bear may well represent the nature of the Persian kingdom; for, says Paxton, "the Syrian bear in strength and ferocity scarcely yields to the lion; and ancient historians stigmatize the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations;" but the ram with two horns was its well-known national emblem. It was usual for the Persian kings to wear a diadem made like a ram's head, of gold. Cyrus, from the time that he took on him the whole government, on the death of Darius, B. C. 536, reigned seven years. In his first year he issued his royal decree for the rebuilding of the temple at Jerusalem, and the return of the Jews to their own land. From the taking of Jerusalem by Nebuchadnezzar, B. C. 606, to this year (536) had been just seventy years, the length of the captivity which God had threatened to his people; and as they terminated, he remembered mercy in the midst of judgment, and put a period to their bondage by moving upon the heart of the king of Persia to grant them a restoration to their own land.

Cyrus was succeeded by his son Cambyses, who reigned seven years and five months. He is called in Scripture Ahasuerus.

After the death of Cambyses, one of the Magi called Smerdis usurped the kingdom, feigning himself to be Smerdis the brother of Cambyses, who had been slain. But the fraud was discovered, and he was slain after a reign of only seven months. He is called Artaxerxes in Ezra 4:7.

Darius, a Persian noble, called Darius Hystaspes, then took the kingdom and reigned thirty-six years. From him the succession of Persian kings and the length of their reign is as follows:—

1. Xerxes, who reigned twenty-one years. He is mentioned in Dan. 11:2 as one who should stir up all against the realm of Grecia. He went against Greece with an army of five millions.

2. Artaxerxes Longimanus, who reigned forty-one years. His reign commenced B. C. 464. His seventh year would therefore be B. C. 457; and in this very year Ezra received his commission for the restoration of Jerusalem. Ezra 7. This is an important fact, as will appear hereafter in the examination of the seventy weeks and twenty-three hundred days. Dan. 8:14; 9:24.

3. Darius Nothus, nineteen years, to B. C. 404.
4. Artaxerxes Mnemon, forty-six years, to B. C. 358.

5. Ochus, twenty-one years, to B. C. 335.

6. Arses, two years, to B. C. 337.

7. Darius Codomannus, who was the last of the Persian kings, and reigned four years, to the fatal battle of Arbela, B. C. 331. The character given of this prince, says Prideaux, is "that he was for his stature and make of his body the goodliest person in the whole Persian empire, and of the greatest personal valor of any in it, and of a disposition mild and generous; but having the good fortune of Alexander to encounter with, he could not stand against it. And he had been scarce warm on the throne before he found this enemy preparing to dismount him from it." This rough goat that now comes from the west upon the face of the whole earth will claim attention in our next. U. S.

The Second Coming of Christ.

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

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also." John 14:2, 3.

2. In what manner will he come?

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

3. Will his coming be visible?

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

4. Who comes with him?

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

5. What is the first thing that takes place when he comes?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:15-17.

6. How are they caught up?

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

7. Will the ending of probation precede the coming of the Lord?

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

8. When Christ comes with the angels to gather the saints, what effect will it have on the wicked?

2 Thess. 1:7-9; Jer. 25:33.

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

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." Zeph. 1:2, 3. See also verses 14-18; Isa. 24:1, 3.

10. What will be the physical condition of the earth?

"I beheld the earth, and lo, it was without form, and void. . . . I beheld, and lo, there was no man. . . . I beheld, and, lo, the fruitful place was a wilderness." Jer. 4:23, 27.

11. Where did Christ go when he ascended, and where is he now?

"This same Jesus which is taken up from you into heaven, shall so come in like manner." "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Acts 1:11; Heb. 12:2.

12. What did Christ say he would do for his people where he was going?

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." John 14:2.

13. Then where is the hope of the Christian laid up?
 "For the hope which is laid up for you *in heaven*." Col. 1: 5.

14. To what did Abraham look forward as a part of the promise that God had made to him?
 "For he looked for a *city which hath foundations, whose builder and maker is God*." Heb. 11: 10.

15. Where did the apostle Paul say this city was in his day, and is it to come down from heaven?
 "But Jerusalem which *is above* is free, which is the mother of us all." Gal. 4: 26. "And I John saw the holy city, new Jerusalem, *coming down from God out of heaven*." And I heard a great voice out of heaven saying, Behold, the tabernacle of God is *with men*." Rev. 21: 2, 3.

16. If this city and the mansions that Christ is preparing for his people are in heaven, will he not take them there when he comes?
 "And if I go and *prepare a place* for you, I will come again, and receive you unto myself; that where I am, *there ye may be also*." John 14: 3.

17. Did he promise that they should accompany him at some future time?
 "Whither I go, thou canst not follow me now; but thou shalt *follow me afterwards*." John 13: 36.

18. Where in prophetic vision did John see the throne of God and the sea of glass?
 "After this I looked, and, behold, a door was opened in heaven. . . . And immediately I was in the spirit: and, behold, a throne was set in *heaven*, and one sat on the throne. And *before the throne there was a sea of glass* like unto crystal." Rev. 4: 1, 2, 6.

19. Who did he behold on the sea of glass?
 "And I saw as it were a sea of glass mingled with fire; and *them that had gotten the victory over the beast*, and over his image, and over his mark, and over the number of his name, stand on the sea of glass." Rev. 15: 2.

20. Was this after the coming of the Lord to reap the harvest of the earth, and the destruction of the wicked?
 "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." "And He that sat on the cloud thrust in his sickle on the earth, and the earth was reaped." "And the angel thrust in his sickle into the earth, and gathered the *vine of the earth*, and cast it into the great winepress of the wrath of God." Rev. 14: 14, 16, 19.

21. What evidence have we that all of the redeemed host were around the throne of God?
 "After this I beheld, and, lo, a great multitude, which no man could number . . . stood before the throne and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7: 9, 10.

22. How long do they remain in heaven, and the wicked remain dead?
 "And I saw thrones, and they sat upon them, and judgment was given unto them; . . . and they lived and reigned with Christ a *thousand years*. But the rest of the dead lived not again *until the thousand years were finished*." Rev. 20: 4, 5.

23. What other evidence do we have that the saints take a part in the judgment of the wicked?
 "Do ye not know that the *saints shall judge the world*? . . . Know ye not that we shall judge angels [wicked angels] how much more things that pertain to *this life*?" 1 Cor. 6: 2, 3.

24. Where is Satan during the thousand years?
 "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a *thousand years*, and cast him into the *bottomless pit*." Rev. 20: 1-3.

25. Where is the bottomless pit?
 "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the *bottomless pit*." Rev. 9: 1, 2. The Greek word means a *waste, void place*, which is the real condition of the earth during the thousand years. See Jer. 4: 23; Isa. 24: 1-3.

26. Will the city, Christ, and the saints come to the earth at the end of the thousand years?
 "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Zech. 14: 4; Rev. 20: 9.

27. If being shut up on the earth in its uninhabited condition is the binding of Satan, what must the "loosing" of him be?
 "But the rest of the dead lived not again until the thousand years were finished. . . . And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, God and Magog, to gather them together to battle." Rev. 20: 7, 8. The resurrection of the wicked.

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

29. What shows that the righteous and the wicked will each behold the other's reward?
 "When the wicked are cut off, thou shalt see it." "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Ps. 37: 34; Luke 13: 28. See also Ps. 91: 8; 112: 6-10.

30. What will be the final end of the wicked after their punishment?
 "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be *stubble*; and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither *root nor branch*." "And ye shall tread down the wicked; for they shall be *ashes* under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 1, 3. See also Isa. 47: 14; Obadiah 16.

31. After this what will be the condition of the earth and of all living creatures?
 "For the earth shall be *filled with the knowledge of the glory of the Lord*, as the waters cover the sea." "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Hab. 2: 14; Rev. 5: 13.

32. How long will the righteous inherit the earth?
 "But the saints of the Most High shall take the kingdom, and possess the kingdom *forever, even forever and ever*." Dan. 7: 8; Ps. 37: 29. M. C. ISRAEL.

News Summary.

Secular.

Sixty persons met a terrible death by a recent railroad accident between Boston and Montreal.

The Czar is again insisting that the Prince of Mingrelia shall be elected to the vacant Bulgarian throne.

Reports from Texas, U. S. A., say that there are 30,000 persons in that State destitute of food and clothing.

There was a disastrous railroad collision near Cleveland, Ohio, not long since, by which 25 or 30 men lost their lives.

The British imperial revenue from the liquor traffic last year was over £1,160,000 less than for the previous year.

The freehold of a plot of ground in Cheapside, London, covering an area of 396 superficial feet, was recently sold for £14,050.

It is reported that the Czar has refused to give an assurance of Russian neutrality in the event of war between France and Germany.

Temperance principles are reported to be spreading rapidly among English railway men. Their temperance society now numbers more than 10,000 members.

A century ago, Lake Tchekakly in Siberia covered an area of 350 square miles; now it consists of three small ponds, the largest covering not more than five or six square miles.

A London philanthropist has secured about seven square miles of well-wooded land in Canada, which he will use as an industrial farm, where two hundred London boys can be placed every year.

Russian geographers assert that numerous lakes in Siberia are rapidly drying up, and that villages now stand on spots that one hundred years ago were covered by extensive sheets of water.

A Russian engineer claims to have discovered a process by which petroleum may be reduced to the form of crystals, and after being easily and safely transported, may be reconverted into liquid form.

Great Britain has annexed the island of Socotra in the Indian Ocean. It is at the opening of the Gulf of Aden, in the direct line between the Red Sea and India, and will be a valuable strategic point.

It is said that the Government buildings in the capital of New Zealand constitute the largest wooden structure in the world. The block is four stories high, and occupies an area of nearly two acres.

The Bishop of London, who has given the temperance movement his powerful advocacy, said in a recent speech that there are now millions of temperance men and women where there were only ten a few years ago.

Six persons arrested for attempting to shoot the Rev. Shirley Baker, prime minister and general adviser to King George of the island of Tonga, have been tried by the king, and sentenced to death. Mr. Baker and family have removed to Auckland.

The strong-room, or safe, to be erected on the premises of the National Bank of Scotland, Edinburgh, will be the largest ever manufactured. It will be 50 feet long by 12 broad and 10 feet high, weighing 100 tons; and 1,250 tons of gold bullion valued at £110,000,000, may be stored in it.

On the 14th of January, a car and dummy on the San Francisco tramway and cable roads, while in motion, and filled with passengers, was blown up by dynamite by striking conductors and gripmen. The passengers were blown about 15 feet into the air; but no one was seriously hurt.

During the past year there has been a great development of the gold-mining industry in British Guiana, South America. The climate is said to be very unhealthy; but about 3000 persons, mostly colored, are prospecting in the interior. The gold export has increased from £3,200 in 1885 to £400,000 in 1886.

Last year the Children's Aid Society of New York fed, clothed, and trained 10,000 children in its industrial schools, sheltered and fed nearly 12,000 waifs in its various lodging-houses, and found homes for 2,876 children. In all, 80,000 children have been rescued from want by this society, not more than 3 to 5 per cent. of whom have turned out badly. Through the influence of this and other societies, the commitments for vagrancy and crime have been sensibly decreased.

Religious.

The Waldensian Synod has cordially accepted a plan of union between the Waldensians and the Free Church of Italy.

The Catholic Protector of New York City draws over £20 per year from the city treasury for each child in the institution.

At the last "Trinity Ordination" in England, five Hebrew Christians were ordained to the ministry of the Church of England.

During the ten years ending with 1885, the membership of the dissenting churches of England increased from 1,417,890 to 1,649,804.

During the past year, about £10,000 was contributed to the Church Missionary Society of England by native Christians in their mission fields.

The Government of Kwangsi, a province of China, protects its Christian subjects, and does not permit them to be excluded from the literary examinations.

Roman Catholic emblems have been introduced into St. Paul's Cathedral and Westminster Abbey, a fact which is deeply regretted by evangelical churchmen of London.

At a Roman Catholic mission in Liverpool it was stated that in 1885 there were 13,676 persons connected with that church in the city prisons, while there were only 7,648 Protestants.

The *Christian at Work*, in its issue of Nov. 25, 1886, speaks a little truth on the Sabbath question when it says that the fourth commandment is not a "proper basis for the Christian Sabbath,"—Sunday.

The king of Uganda, Central Africa, continues his persecutions of native Christians, having butchered several and burned thirty-two. The Christians still remain faithful, and many have joined their ranks.

A Young Men's Hebrew Association, for social, moral, and physical improvement, was recently started in Brooklyn, New York. The plan had the encouragement of five hundred of the most prominent Hebrews of the city.

The minority opposed to church music in the United Presbyterian Church of America propose to "make music" in church councils until the majority put the organ away, if one may judge by their course at a recent convention.

A proposition has been made to establish, in connection with the Syrian Protestant College at Beirut, a School of Biblical Archaeology, with a thoroughly-furnished Oriental library, archaeological and natural-history museums, and other facilities for the most complete study of the Bible in Bible lands.

The new Marquis of Ailesbury, who by the death of his father becomes the owner, not only of a large estate, but also of eleven livings in the Church of England, is described as a notorious frequenter of concert saloons and the betting rings,—a cross between a professional pugilist and a betting tout.

A saloon-keeper in Kansas addresses the following notice "to the public in general": "I, Mons. Ed. Faber, wish that all frequenters of my line of business (particular friends as well) will distinctly and emphatically understand that I will do NO business on Sunday, and this shall be the last in regard to it." The *New York Independent* publishes this notice, and comments on the "evident incongruity when a saloon-keeper poses as a Christian man;" but really we can see no reason why the advocates of the Sunday movement should refuse to welcome their new ally.

Bible Echo and Signs of the Times

Melbourne, Australia, March, 1887.

A SERIES of tent meetings has begun in East St. Kilda, with a good prospect of success. We hope to be able to report, next month, a large addition from these meetings to the ranks of those who are looking for the speedy return of the Lord from heaven.

THE series of Sabbath-school lessons on the life of Christ, now running through the ECHO, is of inestimable value to every Bible student, and all the helps relating to this subject—those which really shed light upon it—should be procured to assist in the study of the lessons. One of the best books on the life of Christ, in fact the best one outside of the Bible itself that we have ever seen, is a work by Mrs. E. G. White, consisting of two volumes of nearly four hundred pages each. These books are for sale at this office; and we will furnish them, post-paid, to any part of the colonies at 4s. 9d. each.

THE last American mail brought to our table the first two numbers of *The Signs of the Times* for 1887. Like some good people, this journal improves its appearance with prosperity. The entire new dress it has donned at the commencement of its thirteenth volume, adds to the freshness of the paper, a quality it always possessed to an eminent degree. We notice that its columns have been slightly increased in length and diminished in width, which gives it a very shapely form. We are glad to see such omens of prosperity in our sister journal, as it indicates that the work in which we are both engaged is producing its fruit among the nations, and will soon ripen into immortality.

WE have received from our central publishing house at Battle Creek, Michigan, U. S. A., a pamphlet entitled, "Critical Notes upon Important Texts of Scripture Relating to the Sabbath and Law," by D. M. Canright. Twenty-eight texts are treated, each on a separate page, and printed on one side of the leaf only, so that, if desired, one can cut them from the pamphlet, and fasten each in his Bible opposite the text to which it relates. The points are then always ready for use. With these at hand, those who are studying the truth are constantly furnished with weapons by which to overthrow the sophistries of opponents. The work cannot fail to be useful. It has only to be seen to be appreciated. We will order for those who desire them. Price one shilling.

THERE seems to be a growing social unrest among the nations of earth. Socialist outbreaks are becoming more frequent of late in various parts of the old world, causing some uneasiness to those who love law and order. In England, Germany, and France, demonstrations have taken place simultaneously with others in America, showing that the organization is not only international, but is developing considerable strength and influence. The world is filling up with a class who readily accept the theory of these subverters of good government, simply because it presents an excuse for preying upon the liberties of those who, by industry and economy, have earned a competency. In order to secure for their own benefit what they have no right to, because they are too depraved and reckless to honestly earn it, they claim an even distribution of property. It is a pleasing theory to many, and is sure to find a large number of adherents, who are prepared to engage in almost any desperate enterprise, if they can only realize the object of their day-dreams. We do not look for any improvement in this matter as long as selfishness and brute force is the rule rather than the exception. We have certainly fallen upon strange times, and who has wisdom to see to the end of them? It is time for the King of righteousness to take his throne and commence his reign.

THE following sensible words relative to church finances we clip from the New York *Independent*. Although the application in this case is to Congregational churches, they could just as forcibly apply to all other church organizations, and especially to those individuals who profess to be looking for the soon coming of the Saviour, and desire that the message shall be hurriedly given to the inhabitants of the earth. Let the paragraph be well pondered by every lover of truth:—

"We are persuaded that the money test is a true test of the church's spirituality. Hath not God said: 'Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room to receive it?' Under the New Testament dispensation, that promise must be even more true than under the old. Suppose the Christian people of the Congregational churches were giving ten per cent. of their incomes to the cause of Christ at home and abroad. It would amount to £4,000,000 per annum. That would mean three times as many churches, three times as many ministers, three times as many missionaries for the home and foreign fields; and, with the consecration which such an offering would imply, ten times as many converts to Christ. Ten years of accumulating consecration on this line of giving would enable the church to complete the testimony of Jesus to every creature under heaven, and usher in the day of the Lord's glory. Will the churches rise to the occasion?"

SOME years ago there existed in New York City an infidel society that rejoiced in the imposing name of "The First Congregational Society of Humanity." But like some other organizations with a high-sounding inscription, this enterprise broke down for lack of funds. Just what the original object of the society was we were never informed; but of late one of its wealthy members died, and left it £2,000, and the fraternity has been revived. Its avowed object now, as stated by the leader of the company, is to "raise a structure that will replace all the fables and traditions now accepted by the churches as the basis of the old religion."

When we consider that the churches of to-day have come into existence by reforming some of the traditions of the Catholic Church, it would not be strange if they should still be found to have some traditions that need reforming; but it strikes us that some things are necessary to effect the needed change that are not possessed by this, or any other infidel club. First and foremost of these is a love for that good old book—the Bible. On no other basis can true reform be inaugurated. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If they will move on this line another great defect will be remedied, namely, a lack of funds to carry on operations. With a love for what the Bible teaches, men will not hug all their means till death loosens their grasp on it; but they will be anxious to invest a portion of it in an enterprise that will give some returns while they live. Then if called away from earthly scenes, they can go with the satisfaction of knowing that they have not lived for self alone; but have been a blessing to those around them.

It may be considered almost folly to venture a statement now regarding the aspect of affairs in the East, as the very next turn of the great kaleidoscope is sure to bring to view an entirely different combination of the several characters that figure on the European stage. Not long since, the cablegrams indicated that war must soon break out between at least two of the prominent powers. Lately they have shown, so far as words go, a more pacific state of affairs; but from facts that exist, it is evident that all parties concerned are only waiting for the opportune moment to commence the inevitable struggle. In the meantime there is much diplomatic wire-pulling on all sides to cover up the real designs the different nations have

toward each other. France, while officially denying any intention of attacking Germany, makes loud demands upon the Legislature for the purpose of strengthening her military forces. On the other hand, Germany declares she will never attack France, yet stores army provisions on a scale hitherto unknown, and calls out her reserves for rifle practice.

A few months ago, Bismarck apparently favored Russia's designs upon Bulgaria, regardless of Austria's interests. Now, however, since it is understood that France and Russia have formed an anti-German alliance, Germany and Austria have combined in precautionary movements to prevent a surprise by either France or Russia, or both in concert. All this means that when one power strikes the first blow, it will be the signal for all Europe to rush into the fray. Even Belgium and Switzerland, so long independent States, and guaranteed so by the mutual consent of all Europe, feel that they can no longer be neutral, and are arming for the great conflict so confidently expected.

When the cloud bursts, as it is sure to sometime, it must certainly deluge all Europe, and perhaps other countries. It does not follow that these dire results are to be immediately precipitated. On the other hand, it is more than probable that the fires of jealousy and even hatred now entertained will be allowed to smoulder for a time, until the truth for the last days shall have done its work. God's purpose in this direction will not be stayed; but after the gathering call has sounded its notes of warning to the full in that country, the restraining hand will then be withdrawn from these belligerent powers, and the work of desolation predicted of them in God's word will be accomplished. Present indications are that the part they are to act in the closing drama will soon be fulfilled.

A Noticeable Fact.

THERE is a remarkable fact which I have often noticed among our brethren, and which may be seen in almost any church of our people. It is this: There is one class who always promptly attend every service, nearly, in their churches at home,—the prayer-meeting, the Sabbath-school, the missionary meeting, the business meeting, etc. They take time to go to the quarterly meeting, and they manage some way to always have some part in every benevolent enterprise. Now, one would have supposed that such a course would ruin these brethren financially, and wear them out physically; but somehow it does not turn out that way.

There is another class who take quite a different course. They can find time to attend only part of the meetings. Perhaps they attend the Sabbath-school, and as a general rule the Sabbath meeting; but they are always very tired prayer-meeting night, and exceedingly busy at the time of a business meeting. They find little time for missionary work, and as to going off to quarterly meeting, that is out of the question with them; it costs too much, the meeting is too far away, and they have not the time to spare, or, if they have, they are not well enough to go. This class very seldom give much to the cause. We would suppose that they would lay up money, and get far ahead, financially, of the other class of brethren. But somehow it does not turn out that way. So far as I can see, they do not get along one penny better, nor do they live any longer, nor have any better health; and, in fact, many of them do not get along as well. They have all their stinginess, and saving, and hard work, and watching for themselves,—they have all this in vain. The other brethren enjoy giving, but these never enjoy it; the other brethren have the pleasure of all these meetings and general assemblies, which these never have; the other brethren have time to visit, to read our publications, to go among their neighbors, to mingle with their brethren, and to enjoy the truth, while these deny themselves of all these blessings, in order to save financially, as they think; but some way it does not seem to succeed. Brethren and sisters, think about this a little, and consider whether there is not a better way, and whether it is not true, after all, that whom God blesses, they are blessed.

D. M. CANRIGHT.