

# Bible Echo



# AND SIGNS OF THE TIMES.

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

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## Bible Echo and Signs of the Times.

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### ONLY WAIT.

WHEN the spirit, worn and weary,  
'Neath its daily load of care,  
Finds the pathway long and dreary,  
And the burden hard to bear;  
Tired with hoping, faint with fearing,  
Sighs to reach the golden gate;  
Then, in accents soft and cheering,  
Patience whispers, "Only wait;  
For a brighter day is dawning,  
Joy awaits us in the morning—  
In the beauty of the morning—  
Only wait."

O sad hearts, whose soundless sorrow  
Dares not let a murmur fall,  
Only wait and trust the morrow;  
God's great love is over all.  
Only wait, O wounded spirit,  
By the cares of life weighed down;  
Thou shalt surely earth inherit—  
Bear the cross, and win the crown;  
For a brighter day is dawning,  
Joy awaits us in the morning—  
In the beauty of the morning—  
Only wait.

—Sel.

## General Articles.

### Conditions of Prevailing Prayer.

BY MRS. E. G. WHITE.

WHEN Jesus was upon earth, he taught his disciples how to pray. And the assurance he gave them that their petitions should be heard, is assurance also to us. One of the first things necessary in order to have our prayers answered, is to feel our need of help from God. We may come to him just as we are, helpless, destitute, needy, and he will not send us empty away. The riches of the universe belong to God; his are all temporal and spiritual treasures. He can supply all our needs out of his abundant fullness. We receive our breath from him; every blessing in nature that we enjoy is an expression of his love. We are likewise dependent upon him for spiritual blessings, for grace and wisdom and strength to do the will of God. And he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children.

Our great need is itself an argument, and pleads most eloquently in our behalf. But the Lord is to be sought unto to do for us those things that we desire. Oh how shamefully has Jesus been treated! He is inviting, urging us to come to him and receive the very help we need; yet too often his invitations are slighted, his proffered aid refused.

We are sinful by nature, and so are commanded to be zealous and repent. If we regard iniquity in our hearts, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions. We must do what we can on our part; but our own merit will never commend us to the favor of God. It is the worthiness of Jesus that will save us, his blood that will cleanse us.

Another element of prevailing prayer is faith. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Jesus said to his disciples, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Jesus said to the man who brought to him his son that was grievously afflicted with an evil spirit, "If thou canst believe, all things are possible to him that believeth." Christ commands and encourages the prayer of faith; do we take him at his word? If we ask doubting and distrusting, that prayer is not of faith; and "whatsoever is not of faith is sin."

"Ask, and ye shall receive." The assurance is broad and unlimited, and He is faithful who has promised. We sometimes fail in faith because Infinite Wisdom does not come to our terms. When for any reason we do not receive the very things we ask for at the time we ask, we are still to believe that the Lord hears, and that he will give us those things that are best for us. His own glory is a sufficient reason for sometimes withholding what we ask for, and answering our prayers in a manner that we did not expect. But we are to cling to the promise; for the time of answering will come, and we shall receive the blessings we need most.

We need to examine our hearts as a preparation for coming before God in prayer, that we may know what manner of spirit we are of. If we do not forgive those who have trespassed against us, our prayers for forgiveness will not be heard. "Forgive us our debts, as we forgive our debtors." When as sinners we approach the mercy-seat, we cannot express the sentiment of this petition without forgiveness in our hearts for all who have done us an injury. Upon this petition Jesus makes a comment: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

On another occasion Jesus enforced the duty of forgiveness still more earnestly. Peter asked, "How oft shall my brother sin against me, and I forgive him?" In reply, Jesus related a parable of a certain king who forgave his servant a debt of ten thousand talents, but who revoked the pardon, and commanded this servant to be delivered to the tormentors, because in his dealings with his fellow-servants he did not carry out the same righteous principles that had been manifested in dealing with him. After he had received so great mercy, he would not, in his turn, forgive a small debt of a hundred pence, but, on the contrary, treated his debtor with great severity. Our Lord concludes in these impressive words: "So likewise shall my heavenly Father do also unto you, if ye from your

hearts forgive not every one his brother their trespasses."

"Whosoever hateth his brother is a murderer." We must cherish a kind, forbearing spirit. It is solemn mockery to engage in acts of religious worship with hearts full of envy, malice, and bitterness toward our fellow-men. The God who sees every action and understands every motive of the soul, a Being of infinite purity and exhaustless goodness, mercy, and truth, regards the prayers of such persons with abhorrence.

Persevering prayer has been made a condition of receiving. We must pray always if we would grow in faith and experience. We are to be instant in prayer,—to continue in prayer, and watch in the same with thanksgiving." Peter exhorts believers to be "sober, and watch unto prayer." Paul directs: "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." "But ye, beloved," says Jude, "praying in the Holy Ghost, keep yourselves in the love of God." Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life, and from our life purity and holiness flow back to God.

There is necessity of diligence in prayer; let nothing hinder you. You will obtain the blessing you desire if you faint not. Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden him; you cannot weary him. He who numbers the hairs of your head, who notices the fall of a sparrow, is not indifferent to the wants of his people. "The Lord is very pitiful, and of tender mercy." He is affected by our sorrows, and even by our utterance of them. Take everything to him that perplexes the mind. Nothing is too great for him to bear; for he holds up worlds; he rules over all the affairs of the universe. Nothing is too small for him to notice that in any way disturbs our peace. There is no chapter in our experience too dark for him to read; there is no perplexity too sore for him to unravel. No calamity can befall the least of his people, no anxiety harass the soul, no joy cheer, no sincere, contrite prayer escape the lips, of which our heavenly Father is unobservant, or in which he takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds."

There is an individual work for each one to do. The relations between God and each soul are as distinct and full as though there were not another soul upon earth to share the watchful care of our heavenly Father, not another soul for whom he gave his beloved Son. "Thou understandest my thought afar off," says the psalmist. "Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." "Thou tellest my wanderings. Put thou my tears in thy bottle; are they not in thy book?" Here we have a representation of the unsearchable greatness of God, while we cannot but be impressed with his intimate knowledge of all our ways, and with the great tenderness expressed for the objects of his creation.

Jesus has given us his name, above every name. "Whatsoever ye shall ask in my name," says Christ, "that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments." "I

have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." "At that day ye shall ask in my name; and I say not unto you that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God." We have a string of precious pearls in the promises, if we will but comply with the conditions. But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and ending of a prayer. It is to pray in the mind and Spirit of Jesus, while we work his works, believe his promises, and rely on his matchless grace.

God does not mean that any of us shall become hermits or monks, and retire from the world to devote ourselves to acts of worship. The life must be like Christ's life,—between the mountain and the multitude. He who does nothing but pray will soon cease to pray, or his prayers will become a formal routine. When men take themselves out of social life, away from the sphere of Christian duty and cross-bearing; when they cease to work earnestly for the Master, who worked earnestly for them, they lose the subject matter of prayer, and have no incentive to devotion. Their prayers become personal and selfish. They cannot pray in regard to the wants of humanity or the upbuilding of Christ's kingdom, pleading for strength wherewith to work.

Let us maintain the habit of close intercourse with God. Let us lay all parts of our lives open before him in gratitude for his long forbearance, penitence for sin, and earnest faith in the promises. The prayer of Jesus just before his crucifixion should be intensely interesting to us; let us read it, and enter into its spirit.

#### Keeping Clean.

We live in a defiling world, and however thorough may be the cleansing process wrought upon the heart and life at the time of the most genuine conversion, no one becomes absolutely spotless. Sin taints the air as coal-smoke discolors the atmosphere of a great city. The Christian who imagines that he can keep a clean character simply as the result of conversion, makes as absurd a mistake as if he neglected to wash his face or his linen because they had been washed a month ago. There must be constant washing off of spiritual defilements, as well as constant watching to keep away from the dirt. The apostle is driving at this duty when he tells us that we must "*cleanse ourselves* from all filthiness of the flesh and spirit."

What is the Bible given to us for, except to teach us the nature of sin and how to avoid it, as well as the nature of holiness and how to attain it? What is conscience given to us for, except to detect sin in ourselves, and to warn us to put away its deadly defilements? We fear that in the popular preaching of the day there is not enough stress laid upon the damnable nature and danger of sin, and not enough prominence given to the office of conscience in the spiritual life. Loose preaching may lead to loose practice. "If ye never had a sick night and a pained soul for sin, ye have not yet lighted on Christ," said quaint old Rutherford. And again he exhorts, "Keep your garments clean, if ye would walk with the Lamb clothed in white." An intense abhorrence of sin, as committed against a holy God, is one of the clearest and most indispensable requisites of genuine godliness.

We must long for purity with a deep and fervent longing of heart. Grant that the difficulties in our way are very great, and the temptations to sin are very strong, we must strive towards purity as the climber strives for the mountain-top, and as the swimmer, though often beaten back by the surf, still struggles for the shore. This honest, fervent desire should be constantly crying out unto God, "Wash me thoroughly from my iniquity and cleanse me from my sin." This longing for purity and praying for it will not avail unless we are continually watch-

ing and continually washing. Therefore we should be over and over again betaking ourselves to that fountain which Jesus Christ has opened for us. We should also embrace Christ as a power, enshrining ourselves as much as possible in him, and growing purer by imitating his example. Has he not also richly promised us the help of his Holy Spirit? Sanctification is not a sudden, magical process, once for all, as some addle-pated theologians now-a-days teach; it is a continual work (stiff work, too) by which we are enabled more and more to die unto sin, more and more to live unto righteousness. Blessed are they who hunger and thirst after *rightness*; they shall be filled.—*T. L. Cuyler.*

#### THE YEAR'S LAST MOMENT.

THE crowd sweeps onward still;  
And we with it move on,  
Part of the ever-rushing multitude,  
Till the great goal be won,  
And for the last time sinks the ever-setting sun.

Another hour has struck,  
With solemn note, and slow;  
Another fragment of Time's cliff has rushed  
Into the vale below;  
Another of earth's streams this moment ceased to flow.

Another lamp of Time  
Has flickered into gloom,  
And left us lonelier in our lonely watch,  
Waiting the light to come:  
Not *into*, but *beyond*, the life-devouring tomb.

Another of Time's stars  
Has vanished from the eye;  
Ah! now the light of the immortal dawn  
Is coming up the sky,  
And quenching, one by one, these midnight gems on high.

Another headland turned,  
While bends the quivering mast;  
Another beacon of the lone, lone sea  
Our vessel has shot past.  
The shore, the shore is near! Is that the haven at last?

Another bridge of life  
Has now been crossed: few more  
Remain for us; another bridge of time  
We've reached, from it to explore  
The far-outspreading green of the not distant shore.

Another pillar fallen  
In Time's old temple! See  
How fragment upon fragment darkly lies;  
And hear how heavily  
The echoes wind along by the slow-swelling sea!

Another song has closed,  
A true but varied strain,  
And the deep-turret chime I hear afar  
Has echoed out, Amen,  
Swelling the long-drawn fall of the well-known refrain.

Oh, well for us to watch!  
Our night will soon be o'er;  
The day of mortal doom approaches fast,  
The Judge is at the door;  
Awake! arise, my soul, and sleep thy sleep no more!

—*Horatius Bonar, D. D.*

#### The Two Covenants.

##### IS THE DECALOGUE THE FIRST COVENANT?

IT may be asked how the ten commandments can be called "the covenant." We answer, That is just where the people are misled. They are never called "the" covenant, referring to the first or old covenant. That the ten commandments are called "a" covenant, we admit; but what kind of a covenant? and in what sense are they so called? Please read again Ex. 19:5: "Now therefore, if ye will obey my voice indeed, and keep *my covenant*," etc. Then God had something which he called *his* covenant, which antedated the covenant made with Israel. It was already in existence before any formal agreement whatever was made with that people. And this explains Deut. 4:13. Those who read that verse should be critical enough to observe that Moses does not call the ten commandments *the* covenant, nor *a* covenant, but *his* (God's) covenant. "And he declared unto you *his* covenant, which he commanded you to perform, even ten commandments." These, then, are what God referred to in Ex. 19:5, in the words *my covenant*; and these

were already in existence when the covenant was made with Israel. It should be noticed further that the covenant of Deut. 4:13 is not a covenant *made*, but a covenant *commanded*; and surely any one can see the difference between an arrangement established upon the voluntary and mutual promises of two parties, and that which one party has power to enjoin with authority upon another party. But the covenant here mentioned, God did thus enjoin upon them without regard to any action on their part.

It is now easy to be seen why the ten commandments are called a covenant, and what kind of a covenant they were. They were simply the basis of that agreement recorded in Ex. 19:3-8; for the very first condition God proposed was, "If ye will keep *my covenant*." It is simply the use of the figure of metonymy, by which one thing is put for another with which it is closely related. We say a man sets a good table, when we do not mean the table at all, but only the food which the table contains. So the ten commandments are called God's covenant, because they are the condition on which his agreement with Israel rested, and upon which all his promises to men in every age are suspended. In this sense is Deut. 9:9 to be understood. In this sense, and this only, are the ten commandments ever called a covenant.

And this brings us to the secondary definition of the term covenant, which is "a writing containing the terms of agreement between parties." Thus the conditions upon which an agreement, or covenant, rests are, in a secondary sense, called also a covenant. This may be illustrated by the relation which all good citizens sustain to their respective governments. They are all in covenant relation with the government. The government says, "If you will obey the laws of this commonwealth, you shall be protected in your life, liberty, and property." The citizens respond, "We will obey." This is the mutual agreement, the covenant, virtually existing everywhere between the citizen and the government. But when we speak of the government alone, *its* covenant would be its laws which it *commands* its citizens to perform. These are the conditions of the agreement, and hence may be called the covenant of the government, because upon obedience to these are suspended all the blessings which it proposes to confer.

Such was the relation established between the Lord and his people. He had a law which the very circumstances of our existence bind us to keep; yet he graciously annexed a promise to the keeping of it.

Obey my law, and I will secure you in the possession of certain blessings above all people. The people accepted the offer. The matter then stood thus: The people said, We will keep God's law. God said, Then I will make you a kingdom of priests, a peculiar treasure unto myself. This was the agreement or covenant made between them. But so far as God was concerned, his law was his covenant, because it was the basis of the whole arrangement, and upon the keeping of that by the people, all the blessings were suspended which he proposed to confer.

1 Kings 8:21 may still present a difficulty to some minds. Does not Solomon here say that in the ark, where the ten commandments alone were, was the covenant which God made with the fathers of his people, when he brought them out of the land of Egypt? The key to the explanation of this passage lies in the antecedent of the word *wherein*. Solomon, speaking of the temple, says: "And I have set there a place for the ark, wherein is the covenant of the Lord." Does the word *wherein* mean in which ark, or in which place? Hebraists tell us that the grammatical construction refers it unquestionably to the place. For the word *wherein* we have the Hebrew, *asher sham*, literally "which there," and hence by a Hebraism, "where." "I have set there a place for the ark, *where*, that is, in which place, not in which ark, is the covenant of the Lord," etc. Was the covenant always in the place where the ark was? See Deut. 31:26: "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God." That this book of the law

is the same as the book of the covenant, see 2 Kings 22 : 8 and chapter 23 : 2. And the expression, "in the side of the ark," means in a coffer or receptacle expressly prepared for it, and placed by the side of the ark. See Prideaux, vol. I, p. 152. Wherever the ark was, there was this book of the covenant by its side. Hence Solomon could say, referring to the place where the ark was, that there, in that place, was also the covenant which the Lord made with that people when he led them out of Egypt.

Thus the strongest texts claimed to prove that the ten commandments constituted the old covenant, are found to contain not one shade of evidence in that direction. We have found in what sense the ten commandments are called a covenant: simply in the sense of being God's covenant, the basis of the agreement which he entered into with Israel. In the same sense the tables are called the tables of the covenant, and the ark, the ark of the covenant, because they contained this covenant; but none of these expressions refer to the covenant made with Israel by the mutual pledges which the Lord and that people made to each other, as recorded in Ex. 19.

We now return to that chapter, and resume the examination of the covenant then made. When the people agreed to obey God's voice (verses 5, 8), they had not heard his voice, and knew not what conditions it might impose. But on the third day after this, the Lord came down in fearful majesty, and with a voice that shook the solid earth from pole to pole declared the ten commandments. Here for the first time the people heard God's voice, which they were to obey. Then the Lord took Moses into a private interview with himself, and gave him some instruction which the people were to follow in civil and religious matters, under this arrangement. This instruction is found in the latter part of Ex. 20, and chapters 21, 22, and 23 entire, and is an epitome of the civil and ceremonial laws given to the Hebrews.

In chapter 24 is resumed the narrative of the steps taken in the formation of this covenant. Moses appeared before the people a second time, and rehearsed in their hearing all the words which the Lord had communicated to him. And here the people, after having heard for themselves God's voice, and being told all that he had said to Moses, had an opportunity to answer again whether they would enter into this arrangement or not. At their first answer, Ex. 19 : 8, they did not know what would be required of them; now they understood all the conditions, and what will they answer now?—Ex. 24 : 3 : "And all the people answered with one voice, and said, All the words which the Lord hath said, will we do."

It would seem that this was all-sufficient. But the Lord moved very carefully in the matter, so that the people might have no opportunity to plead in after-years that they did not know what they were doing in entering into this covenant with him. So he caused Moses to write out in a book all the words he had told him, that all points might be again carefully considered, and then to read it all over to the people. Verse 7 : "And he took the book of the covenant, and read in the audience of the people." Here they had opportunity for the third time to reconsider the matter, and change their decision if they so desired. And what was their answer this time?—"And they said, All that the Lord hath said will we do, and be obedient."

Moses then took blood which had been offered for the purpose (verses 5, 6), and sprinkled it on the people, and said, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." Verse 8. Here the covenant was closed up, sealed, and ratified by the shedding of blood.

Keep this scene in mind while we pass down fifteen hundred and fifty-five years to the days of Paul, and notice his remarks upon this event. Heb. 9 : 17-20 : "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves

and of goats, with water and scarlet wool and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you."

Paul here plainly states that the first covenant was dedicated with blood, the words testament and covenant meaning the same thing, being from the same original word. And to what scene does Paul refer?—To the very one recorded in Ex. 24 : 8, just described. Moses says, Behold the blood of the covenant; and Paul says that the covenant then and there ratified was the first or old covenant.

Now to settle the fact, once and forever, that this covenant was not the ten commandments, we have only to remark that neither Moses nor the people had the tables of stone containing the ten commandments in their hands at that time. This will appear from the further record of Ex. 24. In verse 12 we read : "And the Lord said unto 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, that thou mayst teach them." But before Moses was called up to receive this law of ten commandments which God had written, the first covenant had been made, closed up, finished, and ratified by the shedding of blood.

These facts throw a fortification around this point which it is not possible either to surmount or break down. The first covenant was dedicated with blood. But when that dedication took place, the tables of stone had not been put into the possession of the people; hence they were not dedicated with blood. Therefore, the ten commandments were not the old covenant.

#### The Atoning Saviour.

I HAVE been a Bible reader from my childhood, and I remember that very early I was surprised that so many evil things were written about the best men; that the portraits of some of them, though commanding as a whole, were drawn with exceedingly dark colors. There were even passages which it seemed to me, might as well have been omitted. It did not seem to me that they added either to the glory of God or to the real instruction or edification of humanity. When I asked my teachers why they were there, I was answered: It was to show the truthfulness and impartiality of the divine writers; if they had drawn these characters without shadows, the portraits would not have been true, and their narratives would have been eulogies rather than histories.

I suppose the explanation was the best which could be given, but it was not satisfactory. I could not help saying to myself that had I written the life of Noah I would have omitted that so minutely described scene of his drunkenness and disgrace. Had I written the life of Judah, I should not have dwelt on his association with Tamar. Had I been writing a sketch of David, I should have passed more rapidly over the story of Bathsheba; and I would not have made so prominent the sins of Solomon. Then I was told that these incidents were related that the wonderful mercy of God might be exhibited, and that hope might be given to sinners in every age, when it was seen that, notwithstanding these vices and crimes, God pardoned and honored his servant still. That view gave me more comfort, but not perfect satisfaction.

I was reading one day, when it occurred to me that nearly all these dreadful things were recorded of the ancestors of Christ; that Noah was not the only man who had used strong drink, nor Judah, and David, and Solomon, the only men who had gone astray. They were, after all, picked men; while around and beneath them was a mass of the degraded and corrupt. Those were passed by, while the faults of these men, ancestors of Christ, were carefully recorded. Then there opened before me what seemed a new range of thought. The Romanists have been trying to get the human nature of Christ as far away from our humanity as possible, and hence have taught the immaculate conception of Mary.

Not so with the Scriptures. They show that on

his human side Jesus was the descendant of ancestors no better than other men; that among these ancestors were those who had been guilty of every vice and crime possible to humanity; that the blood which from the human side coursed through his veins had come down for centuries through the vilest of the vile. Yet in that humanity he had dwelt; his presence made and kept it pure and holy. And that humanity, thus representing the whole race, he has exalted to the highest heavens. Then came to my heart the consoling thought, What if I have hereditary tendencies? what if my nature has been derived from sinning ancestors? That Jesus who dwelt in a human frame eighteen hundred years ago can dwell in my humanity, and can make and keep it pure.

Then I thought of his wonderful condescension, and I read with new light that passage: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." This view has seemed to bring the Saviour nearer to me than ever before. He is the Son of man, and as such he not only knows our weaknesses, but as our great High Priest he is "touched with the feeling of our infirmities," and "was in all points tempted like as we are, yet without sin." How logically and how beautifully the exhortation follows: "Let us therefor come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

The depravity of the human heart, the inherited tendency to go wrong, is so fully shown, by both observation and experience, that it would seem as though there ought to be no difference of opinion as to the fact. I think all men everywhere have pretty fully believed that in other men the human heart is "deceitful above all things, and desperately wicked." There may be differences in speculation as to how that depravity comes, to what extent it reaches, and how it may be removed; but unless man is so depraved, he needs no Saviour. But if that depravity inheres in his very nature, he needs a divine Saviour who can create him anew.

To man thus sunk in guilt, the doctrine is preached of an atoning Saviour, who died in his stead, who magnified the law and made it honorable, and who made it possible for God to "be just, and the justifier of him which believeth in Jesus." These are to me the cardinal doctrines of the gospel.—a divine Saviour making an atonement for sinful man, and thereby restoring him to the divine favor. On these doctrines, and their collaterals, every young minister should gather such Scripture proofs and arguments and illustrations as shall make his gospel glad tidings to the sons of men.—*Yale Lectures on Preaching, by Bishop Simpson.*

#### Talleyrand's Death-Bed.

FOR nearly half a century the veteran diplomatist acted a prominent part in the affairs of Europe. As the prime minister, or ambassador, of the directory, the consulate, the empire, and the monarchy of Louis Philippe, he negotiated the important treaties which determined the boundaries of empires and the fate of kingdoms, and formed plans which made Napoleon an emperor, and the emperor an exile. Such a man's view of an eventful life of fourscore years furnishes instructive lessons to men who are wasting the energies of being on political ambition or worldly aggrandizement. Just before his death, a paper was found on his table on which he had written, by the light of his lamp, such lines as these:—

"Behold, eighty-three years passed away! What cares! What agitation! What anxieties! What ill-will! What sad complications! And all without results, except great fatigue of mind and body, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past!"

Contrast with this the exclamation of "Paul the aged" as he was about closing his earthly career: "I have fought a good fight, have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

## FAME AND DUTY.

"WHAT shall I do, lest life in silence pass?"  
 "And if it do,  
 And never prompt the bray of noisy brass,  
 What need'st thou rue?  
 Remember, aye the ocean-deeps are mute;  
 The shallows roar;  
 Worth is the ocean—fame is but the bruit  
 Along the shore."

"What shall I do to be forever known?"  
 "Thy duty ever."  
 "This did full many who yet sleep unknown."  
 "Oh! never, never!  
 Think'st thou perchance that they remain unknown  
 Whom thou know'st not?  
 By angel trumpets in heaven their praise is blown—  
 Divine their lot."

"What shall I do to gain an endless life?"  
 "Discharge aright  
 The simple dues with which each day is rife,  
 Yea, with thy might.  
 Ere perfect scheme of action thou devise,  
 Will life be fled,  
 While he who ever acts as conscience cries,  
 Shall live, though dead."

—Schiller.

## The Future of Our Earth.

(Continued.)

It has been shown that our earth is to be restored to its Eden beauty and become the home of the saints. The promises of God on this point were very dear to Abraham. Paul says he "embraced them." According to these promises, Abraham knew that the time would come when Satan, sin, and sinners would be banished from the earth. He knew that the earth would be moulded over; that its face would be renewed, and that it would then appear in all the beauty and loveliness that it did at the close of creation. And more, he knew it would then be his home, and not only his, but the home of all the saved, from righteous Abel to those who are living when Jesus comes.

With all this before him, it is not at all strange that he embraced the promises. The only wonder is that we, to whom these promises apply as well as to Abraham, can be so indifferent to them. That the promises to Abraham respecting the earth are equally applicable to all the followers of Christ, is clearly stated in Gal. 3:29: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Whoever is a true follower of Christ is a child of Abraham, and an heir of the earth in its renewed state. Because of these promises, Paul says: "We might have a strong consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil."

From the considerations presented in the previous articles on this subject, it is with interest that we turn our attention to the *time* and *manner* of the fulfillment of these promises. When, and how will they be carried into effect? It is certain that they will not be fulfilled until after the close of probation. We have already shown that all who will be saved are to receive their reward at the same time. To confirm this we quote the following: "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." Rev. 22:11. This certainly marks the close of Christ's mediatorial work; it marks the point where the destiny of the human race is sealed. The next event to transpire is stated thus: "And behold I come quickly; and my reward is with me, to give every man according as his work shall be." Hence we see that the reward of the saints is not bestowed until the coming of Christ, which immediately succeeds the close of the gospel work. As the inheritance of this earth by the saints is a part of the reward to be bestowed by the Saviour, it follows that the fulfillment of these promises does not take place until after the close of probation and the second advent.

All this will appear still more evident as we notice the events that transpire in connection with the return of Christ to this earth. At his coming, the right-

eous dead are called from their graves and made immortal. "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." 1 Thess. 4:16. At the same time the people of God who are alive are changed to immortality. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. Then are fulfilled the promises of Christ to his disciples, that they should at some future time go with him to heaven, the dwelling place of the Father. In John 13:36 we read: "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Jesus here plainly promises that at some time his followers shall accompany him to the place where he was then to go. In Heb. 8:1 Paul tells us Jesus went to the Father. In John 14:1-3 the Saviour not only confirms this, but declares that he will come again and receive his people unto himself and take them to those mansions above. For further proof that the saints are to go to heaven, we refer to the statements of the apostle John in Rev. 15:2: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." This company, after they are redeemed, are to "stand on the sea of glass." When it is remembered that the sea of glass is immediately before the throne of God in heaven (Rev. 4:1-6), none can deny that at the second coming of Christ all who have overcome, and washed their robes in the blood of the Lamb, will be taken to heaven.

This would leave the devil and his followers in possession of this earth, if no other event transpired in connection with the return of Christ. But by reference to other portions of Scripture we find that Christ's coming has a terrible effect on the wicked. In Rev. 6:15-17 they are said to be filled with terror at the presence of Christ, and they call for the rocks and mountains to fall on them, and hide them "from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Speaking of this event and this class, Paul says: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8. Thus we see that at the second advent the wicked are destroyed.

Of the extent and severity of God's judgments on the earth at this time, we have ample testimony. The prophet Isaiah says: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Isa. 24:1, 3, 5, 6. This testimony shows that at the presence of the Lord the earth will be "utterly emptied." How?—The wicked will be destroyed and the righteous translated. Jeremiah also speaks very plainly on this point: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4:23-27.

According to this, the coming of Christ depopulates the earth. He says: "I beheld, and, lo, there was no man, and all the birds of the heavens were fled." "The whole land shall be desolate." "I beheld the earth, and, lo, it was without form and void, and the heavens, and they had no light." It seems the destruction will be so complete that the earth will appear very much as it did at the first day of creation, before God gave it form, light, beauty, etc.

It is thus that Satan is cast into the bottomless pit and bound for one thousand years. If the reader will turn to the nineteenth chapter of Revelation, and read from the eleventh verse, it will be seen that the coming of Christ as "King of kings and Lord of lords" is brought to view. We have already seen that at this time he takes all his saints to heaven and destroys all the wicked nations. The destruction of the wicked is graphically portrayed in the closing verses of this chapter. The subject is continued in the next chapter, the first verses of which speak of the binding of Satan. In the fourth verse the saints are brought to view in heaven, sitting with Christ on thrones of judgment. This is in fulfillment of his promise, as recorded in Matt. 19:28. The binding of Satan, then, appears to be accomplished by removing from his presence and power every human being. The object for which he is bound is that he should "deceive the nations no more till the thousand years should be fulfilled."

Next month, the Lord willing, we shall conclude this subject by an examination of those texts which explain the time and nature of the millennium, and the establishment of the saints on the renewed earth.

A. G. DANIELLS.

(Concluded next month.)

## God Speaks to Us.

"Therefore also now, with the Lord, turn ye to me with all your heart, and with fasting, and with weeping, and with mourning." Joel 2:12.

It makes no difference to what page we may open the sacred volume, we will there find God speaking to us. It may be in words of warning, reproof, entreaty, or by the example of others. In all there is manifested a love that cannot be appreciated by the finite mind of man. We may go farther, and say that it is not comprehended by the angels. It may seem strange that Christians, with God speaking to them every day if they will let him, get in that condition which calls forth the words of our text. They cannot be living as God would have them. Privileges must have been and are being slighted, which alone can fit them to abide the day of his wrath. There may have been a formal rendering of garments, but that heart work which God requires has been neglected. It is only the pure in heart who will see God. No amount of ritualistic service will win for any one an entrance in through the gates of the heavenly city. If the people were living as near to God as it is their privilege, if their whole heart, mind, and strength were centered on things above, we would not find the above words in the Bible.

"God is gracious and merciful, slow to anger, and of great kindness," and notwithstanding the cold indifference of the people, still his heart of love yearns for his wayward ones. He is not willing that any should perish, but calls on them to turn unto him. The door of mercy is still open, and all who manifest a godly sorrow, will not have it closed against them. It is exceedingly dangerous for God's people to presume on his mercy and love. He has said, "I will not always chide, neither will I keep my anger forever." Yes, solemn though the thought may be, the time will come, and that shortly, when our High Priest will lay off his priestly robes and cease his intercession for the human race. Then no mercy will be mingled with God's dealings with man. Rev. 14:10. None will be able to abide that day, only those who have made a covenant with God by sacrifice. Ps. 50:5. There must be a sacrificing of worldly pleasure and ambition, and a turning unto God with the whole heart.

There is something more than ordinary in the circumstances that call forth the words of our text. What is it that causes God to so earnestly entreat

his people to turn unto him? The question is answered by the words of the first verse of the chapter: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Its deeper significance is now apparent. The pleading words are addressed to those who are living when the day of the Lord is nigh at hand; that "day of darkness and gloominess," when "all faces gather blackness." Verses 2, 6. Probation is rapidly drawing to a close, and God is anxious to have his people perfect characters which will stand the searching test of the Judgment. He is about to utter his voice before his army, and send Jesus to execute his word (Joel 2:11; John 5:27), and he desires his people to avert the threatened calamity.

That the church in the last days will need exhortations and entreaties is evident from John's words to the Laodiceans. He says: "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3:15, 16. However much we could wish this was otherwise, our experience confirms the word. Satan has come down with great power, and will work with increasing determination until the struggle is finally ended by Christ's coming for his people. If he cannot deceive the Christian in any other way, he will endeavor to cause him to repose all in the theory of the truth, and make him think that he is "rich and increased in goods, and has need of nothing." No matter how strong the arguments for the truth are, Christians must not trust alone in them; the spirit must be coupled with the theory. Without it we are "wretched, and miserable, and poor, and blind, and naked." But thanks be to God, the victory can be gained through Jesus. It matters not how foreboding the clouds of circumstances are that settle down around the child of God. The eye of faith may penetrate the darkest gloom, and see beyond the Sun of Righteousness, and know that if faithful he will soon be basking in the light of his presence.

The day of the Lord spoken of by Joel will soon be ushered in with all its terribleness, and we ask, in the words of the prophet, "Who can abide it?" Joel 2:11. The provisions of God's mercy are ample, and an answer to the question may be drawn from the counsel of the true Witness, who says: "I counsel thee to buy of me gold tried in the fire, that thou mayst be rich; and white raiment, that thou mayst be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayst see." Rev. 3:18. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1. The price of the riches of God's grace has been paid, and the Christian has only to come and claim it as his through the merits of Jesus. No one need be poor. The heavenly riches are placed within the reach of all. The Giver is now at the door knocking, and his voice is heard in the words of our text, pleading to come in. If any man will hear this voice, and open the door, the Son of God will come in to him and sup with him. Rev. 3:20. What condescension is here manifested! What a privilege granted fallen man! Shall we not heed the earnest call, and turn to the Lord with our whole heart?

"Tis the last call of mercy; oh! turn not away,  
For now swiftly hasteth the dread vengeance day!  
The Spirit invites you, and pleads with you, Come;  
Oh! come to life's waters, nor thirstingly roam.

"Tis the last call of mercy; oh! steel not thy heart!  
For now she is rising from earth to depart!  
The bride now is calling, Ye thirsty soul, come!  
Oh! come with the ransomed; in heaven there's room."

DELTA.

WHEN you have learned to submit to do faithfully, patiently, duty that is most distasteful to you, God may permit you to do the work you like.—*Professor Riddle.*

#### "Let Not Your Heart be Troubled."

"LET not your heart be troubled; ye believe in God, believe also in me. . . . I go to prepare a place for you, . . . I will come again, and receive you unto myself; that where I am there ye may be also." How many tired, troubled Christians have read these precious words; and as they have read, have found them like healing balm to the weary spirit. "Let not your heart be troubled." "Jesus knows thy sorrow, knows thy every care," and not only knows, but sympathizes also, and invites us in such loving terms: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

"Let not your heart be troubled." If we are trying to serve him faithfully, following in the pathway he has marked out for us, loving him above all, trusting in him alone for salvation, then we need not be troubled. The promise is ours: "All things work together for good to them that love God." Yes, *all things*. "I will come again." This is our hope; this is what we are waiting for, hoping for, longing for. The constant cry of our heart is, Even so, come, Lord Jesus; come quickly. We have come to the last month of 1887. Another year is gone, with all its hopes and fears, with its record of good and evil. His coming is a year nearer. Are we better prepared to meet him than we were a year ago? Remember we are not only to wait, but to watch; watch and pray. As time grows shorter, the conflict will be more severe, and we shall need to keep very close to God, need to be ever on the watch, lest we are overcome by the enemy.

"Let not your heart be troubled." "Lo, I am with you always, even unto the end of the world." With us always! "this same Jesus," a living, loving, personal Saviour! What a comfort to know that our dearest and best friend is with us continually. What need is there, then, to be troubled? But let us be careful that we grieve him not, and let us strive to be worthy of his companionship now, so that by and bye we may be "forever with the Lord."

"Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away;  
Change and decay in all around I see;  
O Thou who changest not, abide with me."

"I need thy presence every passing hour;  
What but thy grace can foil the tempter's power?  
Who like thyself my guide and stay can be?  
Through cloud and sunshine, Lord, abide with me."

Melbourne, Victoria.

A. M.

#### Whoop Easy.

THIRTY years ago there was a band of Indians going about the country, giving exhibitions of their peculiar customs, manners, and dress (or undress,) from the "barking up" of the baby, to the national dance and war-whoop. I cannot be sure, at this distance of time, whether they were *bona fide* Indians, or make believes, like the so-called negro minstrels; but that is quite aside from my story.

Upon reaching a certain town, inhabited by a quiet, thrifty, and pious folk, they found that there was no public hall of any description in the place. There was, however, a lecture-room, belonging to one of the churches, a commodious and comfortable building, used for Sunday-school and prayer-meetings, and sometimes for concerts and fairs. The Indian troupe applied for this lecture-room, and grave was the debate of the perplexed deacons, torn by their contending desires; they would be faithful to their trust, but they much wished to see the Indian show!

A comical compromise was at last agreed upon; the Indians were to have the lecture-room, upon condition, that, in their painted war-dance, they would "whoop easy!"

We have been laughing at those absurd old church wardens all these thirty years, but verily we sit upon the same bench with them, some of us. How often do we weakly indulge ourselves in what is inconsistent with our Christian profession, secretly promising ourselves the while that we will whoop easy? Leave-

ing out of consideration such worldly amusements as may (or may not) be innocent within moderate bounds, consider, for example, the matter of uncharitable gossip. In its rude extreme we all dislike such gossip, calling it slander. But day after day we allow in ourselves and encourage in others that small, unnecessary criticism, spiced with ridicule, which we call social chat; we make room for the savages, provided they will "whoop easy."

And so with many another evil practice; we stand back with uplifted hands from the side on which it runs into vice, while dallying carelessly within its bounds.

Yet it is a fact of solemn significance that one of the few contemptuous expressions in God's word is directed against these middle-course people: "Because thou art neither cold nor hot, I will spew thee out of my mouth."—*Christian at Work.*

#### The Total Motive Force of the World.

THE *Scientific American* gives the following very interesting figures, just published by the bureau of statistics in Berlin, showing the wonderful results which have been attained in less than three decades, through but one of the wonderful discoveries of this "age of knowledge:"—

"Four-fifths of the engines now working in the world have been constructed during the last five lustra (25 years).

"France has actually 49,590 stationary or locomotive boilers, 7,000 locomotives, and 1,850 boats' boilers; Germany has 59,000 boilers, 10,000 locomotives, and 1,700 ships' boilers; Austria, 12,000 boilers and 2,800 locomotives.

"The force equivalent to the working steam engines represents in the United States, 7,500,000 horse power, in England, 7,000,000 horse power; in Germany, 4,500,000; in France, 3,000,000; in Austria, 1,500,000. In these the motive power of the locomotives is not included, whose number in all the world amounts to 105,000, and represents a total of 3,000,000 horse power. Adding this to the other figures, we obtain the total of 46,000,000 horse power.

"A steam horse power is equal to three actual horses' power; a living horse is equal to seven men. The steam engines to-day represent in the world approximately the work of a thousand millions of men, or more than double the working population of the earth, whose total population amounts to 1,455,923,000 inhabitants. Steam, therefore, has trebled man's working power, enabling him to economize his physical strength while attending to his intellectual development."—*Review and Herald.*

#### The Christian's Influence.

"WHEN a man's ways please the Lord, he maketh even his enemies to be at peace with him." Who of us have not been in the presence of a true follower of Christ, and felt the influence of the spirit of meekness and love that surrounds him? The unconscious influence of such a man is a power for good. He has so mortified the flesh, and brought his affections and desires into subjection to the will of God, that our hearts seem to open to him at once. We take him into our confidence, feeling sure that he is like his Master, true and unselfish.

Such a one is a spiritual father, and there are not many such,—not many, who, like the venerable apostle John, can address the household of faith as "My little children." These are simple words, but what a depth of meaning there is in them! What a long life of conflict and victory must pass before one can say, "My little children!" All may not reach this high standard; but let us be grateful that we may all walk in the path of obedience to God's holy law, and so order our lives that our hearts will not condemn us. Then shall we have confidence toward God that whatsoever we ask we shall receive of him, because we love him and keep his commandments.

Melbourne, Victoria.

W. J. E.

## The Sabbath-School.

### IMPORTANT BIBLE LESSONS.

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.

#### First Sabbath in December.—Feast of Tabernacles.

1. Where did Jesus and his disciples remain for some time after the transfiguration? Matt. 17:22.
2. What did Jesus seek to impress upon his followers during this time? Verses 22, 23.
3. Why did they remain in Galilee? John 7:2.
4. What feast of the Jews was at hand? John 7:1.
5. Where do we find the law concerning this feast? Lev. 23:34, 35, 36.
6. What was its object?
7. When held? Lev. 23:31.
8. Where was Jesus just before the feast? Matt. 17:24.
9. Who came and spoke with him? John 7:3, 4.
10. How did Jesus respond? Verses 6-8.
11. Where did he tarry for a few days?
12. Where did he afterwards go? Verse 10.
13. Who was the subject of a great deal of conversation at the feast?
14. When did he appear and begin to teach? Verse 14.
15. How did his words affect the Jews?
16. What did he boldly declare in his teachings? John 7:26, 28, 29.
17. When he declared himself to be the Son of God, what did his enemies seek to do? Verses 30, 32.
18. What effect had his teaching on others? Verse 31.
19. What did Jesus say during his teaching on the last day of the feast? Verses 37, 38.
20. What did Jesus mean by this? Verse 39.
21. On the return of the officers who were sent to take Jesus, what did the Pharisees say to them? Verse 45.
22. What did they want to know? Verse 48.
23. What did he say about his being the light of the world? John 8:12.
24. What was the effect of the sermon? Verse 30.
25. What did he say to those who believed? Verses 31, 32.
26. How did some of the Jews respond? Verse 33.
27. How did Christ explain the true meaning of his words? Verses 34-36.
28. While admitting that they were the literal seed of Abraham, how did he prove that they were not his children? Verses 37-40.
29. When they claimed to be the children of God, how did he show they were not? Verses 41-44.
30. Who then, are really children of God? Rom. 8:14.

#### NOTES ON LESSON ONE.

As we have only four more lessons allotted us on the Life of Christ, we of necessity leave out many exceedingly interesting and important lessons found in our Saviour's teachings.

After the transfiguration, Jesus and his disciples remained in Galilee until the fall of the year. He did not go to Judea, because the rulers sought to put him to death, and he did not wish to unnecessarily incite them. He improved this time in teaching, and preparing his followers for his betrayal and death.

The feast of tabernacles was the last of the three great festivals connected with Hebraic rites and ceremonies. We find the law concerning this feast in Lev. 23:34-36. It was held on the seventh month, Tisri, corresponding with the latter part of our September and the first of October. It followed the gathering of the harvest, lasting for seven days. It opened with the fifteenth day, and properly closed with the twenty-second, though a solemn convocation was held on the day following, which is sometimes called the eighth day. Neh. 8:18. The object of the feast was to express gratitude and to keep in mind the deliverance from Egypt and the wandering in the wilderness. The people were required to live in booths made of the green boughs of trees, as indicative of the temporary homes of their fathers, whom Moses led out of Egypt. The flat, Eastern house-tops, and the hillsides around Jerusalem, were on this occasion dotted with these leafy bowers. All the male portion of the Hebrew population were required to attend this feast, and as many of the women and children accompanied them as convenience would permit. The first evening all were required to stop within the walls of Jerusalem, but on any other evening they were permitted to go wher-

ever they wished. It appears from John 8:1, 2 that Jesus stopped on the Mount of Olives, going into the temple early every morning. He may have been the guest of the family at Bethany of whom we hear so much from this on. More sacrifices were made at this feast than at any other during the year. There are two services mentioned by New Testament writers which are omitted by those of the Old Testament. At the blowing of the trumpets in the morning, a priest took water from the Kidron, and at the sound of music, marched to the altar in the court, on either side of which were two silver basins. Into one was poured the water and into the other, wine. These ran down pipes mingling with each other, into the Kidron, representing the water that came from the rock at Horeb, and typified Christ. Another was the burning of lights in the court of the women at night, which lit up the whole court. Some think it was this ceremony which caused Jesus at this time to declare that he was the light of the world. All can see the force the circumstance would give to his words. It is thought that his sermon on the last day was (John 7:37-39) suggested by the former service.

#### Second Sabbath in December.—Resurrection of Lazarus.

1. What family at Bethany was greatly loved by Jesus? John 11:1, 2, 5.
2. When Lazarus was taken ill, what did his sisters do? Verse 3.
3. What did Jesus say when he heard of Lazarus' illness?
4. Did he go to Bethany at once?
5. What did he afterwards say to his disciples? Verse 7.
6. What did he say concerning Lazarus? Verse 11.
7. What did the disciples understand?
8. What did Jesus then say?
9. Do other Bible writers speak of death as a sleep? 1 Thess. 4:13.
10. On Jesus arriving at Bethany, who went to meet him? John 11:20.
11. What did she say to him? Verses 21, 22.
12. What encouragement did Christ give her?
13. What does her response prove?
14. What truth did he then teach her? Verses 25, 26.
15. When Jesus called her, who came to him? Verses 28, 29.
16. What did the Jews say who followed her? Verse 36.
17. What question did some ask? Verse 37.
18. On reaching the tomb, what did Jesus say? Verse 39.
19. How long had Lazarus been dead?
20. After praying, what command did Jesus give? Verse 43.
21. What did the resurrection of Lazarus cause many to do?
22. What did others do?
23. What did Caiaphas state? Verses 49, 50.
24. What did the council then seek to do?
25. How did Jesus avoid them?

#### NOTES ON LESSON TWO.

The little village of Bethany, so intimately associated with the last days of our Saviour's life on earth, is situated east of Jerusalem, and separated from it by the brook Kidron. It stands on the east slope of the Mount of Olives, near where the road to Jericho begins its rapid descent to the Jordan; distance from Jerusalem about two miles. This was the home of Mary and her sister Martha, and their brother Lazarus, where Jesus was frequently entertained. The first time that he was made the recipient of their hospitality was when he and his disciples were weary from walking up the steep incline from Jericho on their way to Jerusalem. Luke 10:38-42. Their kindness and faith in Jesus as the Messiah, won for them a warm place in the Saviour's heart, and it was not because of any lack of interest on his part that he did not go immediately to their home when he learned of Lazarus' illness.

The death of the one "whom he loved" was permitted that God might be glorified, and a crowning proof given of the divinity of Jesus. The grief that was manifested by the Saviour as he beheld the weeping sisters and friends, was not caused alone by the scene before him. The sorrows of the world were upon him. He looked down through ages, and realized the sorrow that death would cause, and he sympathized with all. So those whose hearts are now well-nigh broken by the loss of loved ones, may find

in Jesus a sympathizer as verily as did the bereaved sisters.

Although Jesus had delayed his coming until her brother had been in the grave four days, Martha's faith and love were as strong as ever. Mark the confidence expressed in her words, "Lord, if thou hadst been here, my brother had not died. But I know, that even now whatsoever thou wilt ask of God, God will give it thee." Such confidence will always be rewarded, and Jesus said to her, "Thy brother shall rise again." She did not realize the full meaning of his words, but her response showed that she was acquainted with the doctrine of the resurrection, and Christ directed her mind to himself, as the one through whom it would be accomplished.

The doubting unbelief of the Jews manifests itself again in the thirty-seventh verse, and they hardened their hearts against the miracle performed before their eyes, and went and told the Pharisees. A council was called, to which neither Nicodemus nor Joseph was invited, and it was decided, after a statement from Caiaphas, to put the Saviour to death.

#### Third Sabbath in December.—Mary's Offering, and Jesus' Ride into Jerusalem.

1. Where did Jesus and his disciples go to avoid the Pharisees? John 11:54.
2. What feast drew on while Jesus was here? Verse 55.
3. What did many of the people do?
4. Whom did they seek, and talk about while in the temple?
5. What command had the priests and Pharisees given? John 11:57.
6. Where did Jesus come six days before the feast? John 12:1.
7. How was he entertained? Verse 2.
8. In whose house was this supper given? Matt. 26:6.
9. While the meal was being eaten, what did Mary do? John 12:3.
10. Who complained of this as a great waste? Verse 4.
11. Was it because he had any regard for the poor? John 12:6.
12. How did Jesus respond to them?
13. What called many people out to Bethany?
14. What did the rulers wish to do with Lazarus? John 12:10.
15. What did the people do on the following day? John 12:12, 13.
16. What did Jesus say to two disciples? Matt. 21:2, 3.
17. What prophecy was this to fulfill? Matt. 21:4, 5; Isa. 62:11.
18. When Jesus was seated on the colt, what did the people do? Matt. 21:8, 9.
19. Did the disciples understand this at first? John 12:16.
20. Had the time for Jesus to be glorified arrived? John 12:23.
21. Who especially desired to see Jesus? John 12:20, 21.
22. How did this demonstration affect the priests and Pharisees? John 12:19.
23. What did it foreshadow?

#### NOTES ON LESSON THREE.

Ephraim, the little village to which Jesus and his disciples retired to escape the rage of the priests and Pharisees, is in the land of Ephraim, just across the line from Benjamin. It is about twenty miles north of Jerusalem, in the neighborhood of Bethel. It is the opinion of commentators that Jesus remained at this place about two months before returning to Bethany. Duty now called him to Jerusalem, and he did not hesitate, notwithstanding the threatenings of his enemies. He arrived in Bethany the week before the Passover, remained in the quiet home of Lazarus over the Sabbath, had supper at Simon's house, was anointed by Mary, and on the first day of the week proceeded to Jerusalem to attend the feast. Some of the disciples, especially Judas, objected to Mary's action as exceedingly wasteful. It was not a care for the poor, but the selfish promptings of Judas' heart that influenced him. Avarice had crowded out spirituality, and he was unacquainted with the feelings of love and reverence that actuated Mary. She had heard it whispered around that Jesus would be crowned king at the feast, and was only too glad to believe it. Her love for the Master prompted the desire to be first to pay him honor.

On the phrase, "And bear what was put therein," Dr. Adam Clarke says: "Or rather, as some eminent critics contend, And stole what was put in it. This

seems the proper meaning of *hebatazen*; and in this sense it is used in chap. 20:15: If thou have stolen him away. In the same sense the word is used by Josephus when speaking of the pillage of the temple by Antiochus, he says, He carried off, or stole, also the vessels of the Lord."

The scene that transpired as Jesus, seated upon a colt brought from Bethpage by his disciples, entered Jerusalem, cannot be realized. All nature seemed rejoicing in the light of that spring morning, and the hearts of the people were full of joyous expectancy as they vied with one another in doing him homage, whom they hailed as Messiah and King. He had never permitted such demonstrations before, and this confirmed their hopes that he was about to proclaim himself king, and assume what they considered to be his right. Glad hosannas echo and re-echo through the Kidron valley as the procession approaches the holy city. Hundreds join the triumphal march as it proceeds, and the enthusiasm knows no bounds. Christ's followers have forgotten, in their present joy, that he has said his kingdom is not of this world, and they little realize the significance of the scene. Prophecy was fulfilling. Never before had the world witnessed such a sight, nor will such a scene again be seen until the ransomed throng march through the gates of the New Jerusalem, which arise at the words from the Saviour, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." Read chapter thirty-three of Spirit of Prophecy, vol. 2.

**Fourth Sabbath in December.—The Betrayal, Trial, and Crucifixion.**

1. Where did Judas go immediately after the supper at Simon's? Mark 14:10, 11.
2. When the day of the Passover came, what question did the disciples ask Jesus? Mark 14:12.
3. While at this supper, how was it determined who should betray him? John 13:26.
4. What ordinances were instituted at this supper? Luke 22:17-20; John 13:5-15.
5. At the close, where did Jesus and his disciples go? Luke 22:39.
6. Describe the scene that followed? Matt. 26:37-45.
7. Describe his betrayal and arrest? Mark 14:42-46.
8. Where was he first taken? John 18:24.
9. After he was condemned by the Sanhedrim, where was he taken? Matt. 27:2.
10. What conversation took place between Pilate and the Jews? John 18:29-31.
11. Describe his trial before Pilate. John, chap. 18, 19.
12. What was Pilate's decision? John 19:6; Luke 23:22.
13. Where was he sent by Pilate? Luke 23:7-9.
14. What treatment did he receive at Herod's hands? Luke 23:11; Isa. 53:3, 4.
15. After his return, how did Pilate try to release him? Matt. 27:17-21.
16. What treatment did Jesus receive at the hands of the soldiers? Mark 15; Matt. 27.
17. How did Pilate make a final attempt to release Jesus? John 19:1-15.
18. What was then done? Matt. 27:31, 32.
19. Describe the place and manner of crucifixion. Mark 15:22-25.
20. Describe his painful death on the cross. Mark 15:35-39.
21. On what day was this? Mark 15:42.
22. Who took the body of Jesus and buried it? Verses 43-45.
23. How was the sepulcher secured? Matt. 27:62-66.
24. When some of his followers went to the tomb early on the first day of the week, what did they discover? Mark 16:1-6.
25. Tell how he was raised? Matt. 28:1-7.

NOTES ON LESSON FOUR.

When the Aaronic priesthood was first instituted, the office of high priest was hereditary. But as Israel departed from God, and corrupting influences crept in, different practices crept in concerning this sacred office. At one time it was sold to the highest bidder, and in the time of Christ the Herods placed in the office whom their fancy might dictate. Annas was a man of high standing among the Jews, and it is stated by Dr. Adam Clarke that he had five sons who had successively enjoyed the dignity of high-priesthood. At this time Caiaphas, his son-in-law, was acting high priest. It is thought by some good authorities that Annas was really high priest and that Caiaphas simply acted as his deputy. Annas is thought to have been ruler of the Sanhe-

drim in the time of Christ, and it was for this reason that Jesus was brought first before him. Josephus says that the high priest's name was Joseph Caiaphas. He was appointed by Valerius Gratus, and held the position during the entire procuratorship of Pontius Pilate.

Pilate was the sixth Roman procurator of Judea. He was appointed in the twelfth year of Tiberius, just before the Saviour commenced his ministry, and it was under him that Jesus labored, suffered, and died. He was greatly hated by the Jews. When the Saviour was brought before Pilate, who found nothing worthy of death in him, he was anxious to shift his responsibility. Hearing he was from Galilee, he thought to free himself by sending him to Herod, who was tetrarch of that province, and then in the city. There had been enmity existing between these Roman officials, but this act made them friends.

The Judgment Hall, where Jesus was taken, was probably the residence occupied by Pilate when he visited Jerusalem. There is some dispute as to the place, some supposing it to be the palace of King Herod, others the tower of Antonia.

Golgotha, the place where our Saviour was crucified, was a well-known spot. Mr. Smith says concerning it: "By three evangelists it is interpreted to mean the 'place of a skull.' St Luke's words are as follows: 'The place which is called a skull,'—not as in the other Gospels 'of a skull,' thus employing the Greek term just as they do the Hebrew one. Two explanations of the name are given. (a) That it was a spot where executions ordinarily took place, and therefore abounded in skulls. (b) It may come from the look or form of the spot itself, bald, round, and skull-like, and therefore a mound or hillock, in accordance with the common phrase."

**Fifth Sabbath in December.—Review.**

1. Where did Jesus and his disciples remain for some time after the transfiguration?
2. What feast of the Jews drew on?
3. Describe this feast.
4. Who attended this feast?
5. When did Jesus appear at the feast?
6. What did he declare in his teaching?
7. What effect had it on the scribes and Pharisees?
8. Give some points of his teaching at this feast.
9. What family lived at Bethany greatly loved by Jesus?
10. What news did Jesus get from them?
11. Relate the conversation between Jesus and his disciples.
12. Give the circumstances connected with the resurrection of Lazarus.
13. Where did Jesus and his disciples go?
14. What feast was held about two months later?
15. To whose home did Jesus go before attending this feast?
16. Tell how he was entertained at Bethany.
17. Describe his entrance into Jerusalem.
18. When the Passover arrived, what question did the disciples ask Jesus?
19. State what was done at this supper.
20. Where did Jesus go after the supper?
21. Describe that night at Gethsemane.
22. Where was Jesus taken?
23. Outline his trial before Pilate, and state result.
24. Where was Jesus then taken?
25. What took place at his death?
26. By whom was he buried?
27. How was the tomb secured?
28. Give the instances connected with his resurrection.

THERE is no place like home as a help to Sabbath-school work. It helps most when all its members attend the school. All should attend, for all need to study the Bible. But attendance is not the only thing that is needed. There must be hearty co-operation between the family and the school.

The first element of this co-operation is a good understanding between parents and teachers. It should be distinctly recognized that they form a mutual-aid society, laboring for the same ends, and using, where possible, the same means. This co-operation should cover the matter of reading collateral scriptures at home, carefully preparing every lesson, examining children at home, both before and after recitation, securing a cheerful punctuality, advising teachers as to hopeful or discouraging symptoms in a scholar; in short, it should include every means whereby the parent can help the teacher, or the teacher can help the parent.—*Baptist Teacher.*

**Youth's Department.**

**THE TWO HOUSES.**

THERE went a wise and a foolish man,  
And each to build him a house began;  
One built on a rock, and one on the sand,  
And when the two houses erect did stand,  
While the sun shone on the sun, no man could see  
Which of the two might the firmer be.

But when the dark sky began to frown,  
And the wind, and the storm, and the rain came down,  
The rock-built house bore the shock right well,  
While its neighbor tottered, and, crashing, fell.  
So those shall stand in the tempest shock,  
Who build on God's promise, the Bible rock;  
While the hope that wars against God's command,  
Shall fall with a crash, like the house on the sand.

—Sel.

**A Good Man's Tenderness.**

Boys are sometimes tempted to think that to be tender-hearted is to be weak and unmanly. Yet the tenderest heart may be associated with the strongest and most forcible mind and will. Take, for example, the story told of him to whom we owe our wonderful railway system. George Stephenson went one day into an upper room of his house and closed the window. It had been left open a long time because of the great heat, but now the weather was becoming cooler, and so Mr. Stephenson thought it would be well to shut it. He little knew at the time what he was doing. Two or three days afterward, however, he chanced to observe a bird flying against the same window, and beating against it with all its might again and again, as if trying to break it. His sympathies and curiosity were aroused. What could the little thing want? He at once went to the room and opened the window to see. The window opened, the bird flew straight to one particular spot in the room, where Stephenson saw a nest—that little bird's nest. The poor bird looked at it, took the sad story in at a glance, and fluttered down to the floor, broken-hearted, almost dead.

Stephenson, drawing near to look, was filled with unspeakable sorrow. There sat the mother bird, and under it four tiny little ones—mother and young all apparently dead. Stephenson cried aloud. He tenderly lifted the exhausted bird from the floor, the worm it had so long and bravely struggled to bring to its home and young still in its beak, and carefully tried to revive it; but all his efforts proved in vain. It speedily died, and the great man mourned for many a day. At that time the force of George Stephenson's mind was changing the face of the earth; yet he wept at the sight of this dead family, and was deeply grieved because he himself had unconsciously been the cause of death.—*Sel.*

**Don't Say "No" Easy.**

"How is it you never go with bad boys, or get into any scrapes?" asked a little fellow of his playmate.

"Oh!" said the other, "that is because I don't say 'no' easy."

We thank the boy for his secret. It is worth a great deal more than a bag of money. I have no doubt saying "no" as if you did not mean it, has ruined many a boy and girl. When any one tries to coax you to do a wrong thing, say "no" as if you meant "no," and nothing but "no," and no mistake.

When Satan whispers for you to serve him and do wrong, and makes you great promises, as he did to the Lord Jesus in the wilderness, do not say "no" easy, but answer him as Jesus did, "Get thee behind me, Satan." That is a "no" he can understand.

THE plate at Windsor Castle is worth, in round figures, nearly two million pounds. It is all Crown property, which means, practically, that it belongs to the nation. If a single spoon were lost, it would have to be replaced by the queen. When there is a State banquet at the Castle, the plate on the table is usually worth at least two hundred and fifty thousand pounds.

## Bible Echo and Signs of the Times.

"What is truth?"

S. N. HASKELL,  
GEO. I. BUTLER,  
URIAH SMITH,  
J. H. WAGGONER, } . . . . . EDITORS.

Melbourne, Australia, December, 1887.

### Who Was That Angel?

WHOEVER accepts the Bible as the word of God cannot fail to believe, not only in the efficacy of prayer, but in the ministration of angels. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. No class of persons talk more about angelic ministrations than do Spiritualists. On this point they claim to be in harmony with the Bible, which they reject, only as they can claim an expression here and there to support their theory. But upon this point the Scriptures afford them no support; for the spirits of dead men are not angels. That hymn so commonly taught children, "I want to be an angel," conveys a false and unscriptural idea. No man ever became an angel; but angels have often taken the form of men, and appeared to men; not with rappings, and table tipping, and such nonsensical foolery, but with solemn messages from heaven.

There is order in heaven among the angelic host, as there are also different orders of angels. We read of the cherubim and the seraphim, each and all having their work in the great plan of salvation, of which Christ is the author and finisher. In answer to prayer, God has often sent his angels to his servants, and not infrequently their names and position have been announced. "And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." Luke 1:19. It was Gabriel who was sent to Daniel, and to whom it was said, "Gabriel, make this man to understand the vision." Dan. 8:16. It was an angel who appeared to Joshua, with a drawn sword in his hand, and when asked, "Art thou for us, or for our adversaries?" replied, "Nay; but as captain [prince, margin] of the host of the Lord am I now come." He then asked Joshua to remove his shoes from off his feet, for the ground whereon he stood was holy. Joshua 5:13-15.

This was not Gabriel; for in the ninth and tenth of Daniel, where we find two of the most remarkable instances of the direct answer to prayer through the ministration of angels, he appears and refers to another being whom he calls the "first prince," corresponding to the captain, or prince, of the Lord's host. These terms must be synonymous, referring to the same person. Gabriel goes a step further than this; for he says, "And there is none that holdeth with me in these things, but Michael your prince." Dan. 10:21. See also Dan. 8:16; 10:10-15.

Now, if we can ascertain who Michael is, we shall understand who is the captain of the Lord's host, before whom Joshua reverently removed his shoes, as the ground upon which he stood was made holy by the angel's presence. That it was the same being who appeared to Moses in the burning bush which was not consumed, is, to say the least, a reasonable conclusion. "And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. . . . And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." This angel bore the name of God; for he said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Ex. 3:2-6.

If we conclude that this is the same being, we have

three characteristics which will aid us in determining the identity of the angel. First, he is called Michael; second, he is captain, or prince, of the Lord's host; third, he bears the name of God. As to who Michael is, Jude bears an important testimony: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9.

Moses sinned by speaking unadvisedly with his lips, and because of his sin he was not permitted to enter the promised land, but was buried by unseen hands in Mount Nebo. See Deut. 32:48-52; 34:1, 5, 6. Satan claimed him as his lawful prey, as he had caused him to sin, and when Michael came to resurrect him from the dead, Satan contended about his body. Following this line, Paul tells us that the voice of the archangel is to raise the dead at the second coming of our Lord. "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." 1 Thess. 4:16. But the Saviour himself bears testimony that it is his own voice that raises the dead. John 5:25-29. Thus it is clearly shown that Michael is none other than our Lord Jesus Christ.

The same conclusion is reached by following out the term "captain," or "prince," as he is called in Joshua 5:14 and Dan. 10:13, 21. The same prophet Daniel thus speaks of the first advent of Christ: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince," etc. Dan. 9:25. John says: "We have found the Messiah, which is, being interpreted, the Christ." John 1:41. And Peter completes the evidence by saying of the murderers of our Lord, that they "killed the Prince [Archegos, a chief, leader, prince, sovereign, author. Green's Lexicon.] of life, whom God hath raised from the dead; whereof we are witnesses." Acts 3:15. See also Acts 5:30-32; Col. 1:13-18.

Again: Christ above all the angels bears the name of God. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. . . . Unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom." Read Heb. 1:1-14. When God brought Israel out of Egypt, he said: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." Ex. 23:20, 21. Every title that the Father bears, he has given to the Son. It was Christ that was enshrined in the cloud, and who spoke to Moses, and instructed Israel. They "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that went with them [margin]; and that Rock was Christ." 1 Cor. 10:3, 4.

Thus in Christ, and in him alone, do we find the three specifications which we have laid down fulfilled. It was the Spirit of Christ that ever spoke through his prophets after the fall of man, "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." 1 Pet. 1:11. Christ was above all the angels in glory, being equal with the Father, but to save man he became lower than the angels. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." Heb. 2:16. He was made sin for us, though he knew no sin. He came to save to the uttermost. He can lift the most fallen, and

exalt them, not to be angels, but above angels, clothing them with his own immortal nature at his second appearing. We cannot exalt him too highly; for he that honoreth the Son, honoreth the Father also.

S. N. H.

### The Seventh-day Sabbath still Observed for Several Centuries after Christ.

AFTER Constantine's time there seems to have been in a measure a revival of interest in, and reverence for, the Sabbath in the minds of many Christians, at least in the Eastern churches, where the influence of the Roman Church was less powerful.

Prof. Stuart, in speaking of the period from Constantine to the Council of Laodicea, A. D. 364, says:—

"The practice of it [keeping of the Sabbath] was continued by Christians who were jealous for the honor of the Mosaic law, and finally became, as we have seen, predominant throughout Christendom. It was supposed at length that the fourth commandment did require the observance of the seventh-day Sabbath [not merely a seventh part of time]; and reasoning as Christians of the present day are wont to do, viz., that all which belonged to the ten commandments was immutable and perpetual, the churches in general came gradually to regard the seventh-day Sabbath as altogether sacred."—*Appendix to Gurney's History Sabbath*, pp. 115, 116.

The church had by this time become greatly corrupted. When Constantine professed Christianity, it became the popular religion. In order to serve in the army or in the courts, or hold any official position, men had to profess to be Christians; and Gibbon declares that many did this, but continued to worship their idols in secret. Vast numbers joined the church. The bishops sought high positions, wealth, and place, dressing in gorgeous attire, and there was very little resemblance indeed between religion now and in the days of persecution. What did this great Catholic Church now do, when they saw the Sabbath once more gaining some of its former sanctity, and an interest in it reviving?—They held a great Council at Laodicea, A. D. 364, and among other things passed a decree that Christians should not rest on the seventh-day Sabbath, and pronounced a curse upon all who should do so. We present the following statements of eminent authors on this point:—

Mr. James, in addressing the University of Oxford, uses this language: "When the practice of keeping Saturday Sabbaths, which had become so general at the close of this century, was evidently gaining ground in the Eastern Church, a decree was passed in the Council held in Laodicea, A. D. 364, 'that members of the church should not rest from work on the Sabbath like the Jews, but should labor on that day, and preferring in honor the Lord's day, then, if it be in their power, should rest from work as Christians.'"—*Sermons on Sacraments and Sabbaths*, pp. 122, 123.

Prynne thus testifies: "It is certain that Christ himself, his apostles, and the primitive Christians for some good space of time, did constantly observe the seventh-day Sabbath, . . . the evangelists and St. Luke in the Acts ever styling it the Sabbath day, . . . and making mention of its . . . solemnization by the apostles and other Christians, . . . it being still solemnized by many Christians after the apostles' times, even till the Council of Laodicea [A. D. 364], as ecclesiastical writers and the twenty-ninth canon of that Council testify, which runs thus: 'Because Christians ought not to Judaize and to rest in the Sabbath, but to work in that day (which many did refuse at that time to do). But preferring in honor the Lord's day (there being then a great controversy among Christians which of these two days . . . should have the precedence), if they should desire to rest they should do this as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ. . . . The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean

Council did in a manner quite abolish the observation of it. . . . The Council of Laodicea [A. D. 364] . . . first settled the observation of the Lord's day and prohibited . . . the keeping of the Jewish Sabbath under an anathema."—*Dissertation on the Lord's Day Sabbath*, pp. 33, 34, 44. 1633.

We also quote from an old English writer, John Ley. "From the apostles' time until the Council of Laodicea, which was about the year 364, the holy observation of the Jews' Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that Council against it."—*Sunday a Sabbath*, p. 163. 1640.

From this time onward the general disregard of the ancient Sabbath was a foregone conclusion. It did continue, as we shall show, in some localities where the Catholic Church had not the power to put it down. But the influence of that church was so great, and its jurisdiction so extensive, and its hatred to the Sabbath of the Lord so bitter, and its efforts in behalf of the Sunday-Sabbath so active, that for centuries the ancient Sabbath makes but little figure among Christian communities. We charge plainly and squarely upon the corruptions of Christianity which developed into the Roman Catholic Church, the change of the Sabbath, and the abolition of the ancient Sabbath of the Lord contrary to the practice of the church of Jesus Christ. The influences which hastened this result dwelt in Rome itself in a special sense, far more than in other sections. The bishops of Rome manifested their enmity against the Sabbath far more than those of any other city.

About the year A. D. 200, the Church of Rome turned the Sabbath into a fast day. This was evidently done to make the Sabbath disreputable. Says Mr. James, before the University of Oxford: "The Western Church began to fast on Saturday at the beginning of the third century." Dr. Charles Hose, of Germany, says: "The Roman Church regarded Saturday as a fast day in direct opposition to those who regarded it as a Sabbath. Sunday remained a joyful festival," etc.—*Ancient Church History*, Part 1., div. 2, A. D. 100-312, sec. 69.

Says the great German historian, Neander: "In the Western church, particularly the Roman, where opposition to Judaism was the prevailing tendency, this very opposition produced the custom of celebrating the Saturday in particular as a fast day."—*Neander*, p. 186.

By Judaism is doubtless meant the observance of the Sabbath. Fasting is never popular, and of course, seeing the Sunday was made as joyful a day as possible, the Sabbath was disliked. The Eastern churches did not follow in this practice of fasting on the Sabbath for a long time, and censured the Roman Church for doing it.

The Roman Church made the first edict in behalf of Sunday. It required the observance of the Passover on the Sunday following Good Friday, while the great majority of the other churches celebrated it on the fourteenth day of the first month, no matter what day of the week this might be. Victor, Bishop of Rome, in the year 196, tried to impose this upon all the churches; that is, to compel them to observe it on Sunday. Dowling calls it the "earliest instance of Romish assumption." The churches of Asia Minor would not comply with his wishes. Bower says that upon the receipt of their letter saying this, Victor gave way "to an impotent and ungovernable passion, and published bitter invectives against all the churches of Asia," etc.—*History of the Popes*, vol. 1, p. 18.

Constantine's edict in behalf of the "venerable day of the sun," went forth backed by the whole influence of Rome, where, indeed, it had its source. At the Council of Nice, A. D. 325, through the powerful influence of Constantine, the position of the Roman Church concerning the celebration of the Passover on Sunday was carried through. Thus Rome secured a victory in behalf of Sunday. One special reason urged by the Emperor in behalf of Sunday was this: "Let us

then have nothing in common with the most hostile rabble of the Jews." This hatred of the Jews was one of the strongest causes why the Sabbath was suppressed. Sylvester, bishop of Rome at this time, and Eusebius, the historian, were special favorites of the Emperor, and doubtless used their utmost influence with him to bring about these results.

We see, therefore, the Roman influence in all these moves to put down the Sabbath. These culminated in the Council of Laodicea, A. D. 364, when the keeping of the Sabbath was denounced, and those who observed it were placed under a curse. Who can fail to see the leading spirit in this movement? Whenever the Roman Church has had authority, the Sabbath has been put down. It continued much longer in the Eastern churches than in the Western, where the Roman influence was paramount. After the removal of the capital city from Rome to Constantinople by the Emperor Constantine, there was quite a struggle on the part of the bishop of that city for the mastery; but to no purpose, though it finally resulted in the separation of the Roman and Greek Catholic churches. But throughout the Western churches the adherents of the Sabbath had little favor; though we find here and there traces of Sabbath-keepers in retired places all through the Dark Ages. Of these we will speak hereafter.

Thus we see that the Roman Catholic Church, with the pope at its head, "exalted" itself "above God" by setting aside his law. Thus he fulfilled the prophet's prediction, "He shall think to change the times and the laws." G. I. B.

#### Orthodoxy and Spiritualism.

We charge orthodoxy with laying the track over which the car of Spiritualism is running with its present fearful momentum. If the teaching instilled for ages into Christendom be true; namely, that the dead are conscious, and that their disembodied spirits are all about us, cognizant of our actions, knowing vastly more than we know of our surroundings, and able to teach and help us, why should they not communicate with us? Why not make known their presence and give us the benefit of their new experience and their large increase of knowledge? Would we willingly excuse them if they did not?

The following paragraph is the language of Bishop Simpson, clipped from a Philadelphia paper. If all this be true, who can deny the fundamental claims of Spiritualism? Under the heading, "The Spirit World," he says:—

"The very grave is a passage into the beautiful and the glorious. We have laid our friends in the grave, but they are around us. The little children that sat on our knees, into whose eyes we looked with love, whose little hands have clasped our neck, on whose cheeks we have imprinted the kiss—we can almost feel the throbbing of their hearts to-day. They have passed from us; but where are they?—Just beyond the line of the invisible. And the fathers and mothers who educated us, who directed and comforted us, where are they but just beyond the line of the invisible? The associates of our lives that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side, where are they but just beyond us?—not far away, it may be very near us, in the heaven of light and love. Is there anything to alarm us in the thought of the invisible?—No! it seems to me that sometimes when our heads are on the pillow, there come whispers of joy from the spirit land, which have dropped into our hearts thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over our brow, and some dear one sat by our pillow and communed with our hearts, to raise our affections toward the other and better world."

And suppose that just then a few raps were heard upon the head-board, or some contiguous place, and it should be made to appear that some intelligence was at work producing the raps, and that that intelligence should claim to be the "dear one" sitting by his pillow, could Bishop Simpson have denied it? Could any one holding similar views under like circumstances deny it? But not to deny it would be to expose one's self to any

seductive teaching which such intelligence might be disposed to instill into his mind. And then, if the agency be evil, how we are exposed to the wiles of the devil, and how certain we are to be taken captive by him at his will.

Now there is evidence, amounting to a demonstration, that the agency working in modern spiritualism is that described in Rev. 16:14,—“spirits of devils, working miracles.” Their teaching and their fruits, an infallible test according to our Saviour's instruction, plainly show this.

And what safeguard have we against this nefarious work?—None whatever while we cling to that error which the religious world has unfortunately so long and so closely cherished, that man has a spirit which survives the death of the body, and which, in a disembodied condition, but yet conscious and intelligent, roams at will through space, and haunts the abodes of the living. We must first of all cast this aside, and take our stand firmly upon the inspired declaration that “the dead know not anything;” that they remain in the grave unconscious till the resurrection; and that, till then, they have no part in anything that is done under the sun. We are then prepared to withstand any deceiving denizen of the spirit world which tries to approach us in the garb of our departed friends.

We can never be too thankful that in these latter days the great question of man's nature has been so fully discussed, and the light of the Scriptures has been so clearly presented, showing that man is a unit in his organization, not a duality or a trinity; that the dead are unconscious; that the incorrigibly impenitent will finally cease to be; and that Christ, the Saviour of men, enjoys the high glory of being to a lost world the only source of future bliss and immortality. U. S.

#### The Seventh-day Sabbath not a Type of the Christian's Rest.

Heb. 4:4, 9.

WHEN God made the promise to Abraham to give the land to him and to his seed (Gen. 12:7), he foretold him of the bondage of his seed, and also said that “in the fourth generation they shall come hither again,” and that they should possess the land of “the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.” Gen. 15:7-21.

After their full term of service in Egypt had expired, God made choice of Moses to go before them, and lead them out of the land of bondage. The Lord commanded Moses and the people with him thus: Go up “unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it. And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite.” Ex. 33:1, 2. But God was wroth with the people for having made the golden calf, and refused to go with them; and Moses supplicated him, saying, “Show me now thy way, that I may know thee.” And the Lord made answer, “My presence shall go with thee, and I will give thee rest.” Verses 13, 14. When they came near to the river Jordan, Reuben, Gad, and the half tribe of Manasseh desired their portion on the east side, to which Moses assented on condition that all the men of arms should go over and help subdue the nations on the other side, “until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan.” Deut. 3:20. After they had passed over Jordan and come in possession of the land, it is written: “And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all

their enemies into their hand." Josh. 21:43, 44. Moses, however, was not permitted to cross Jordan, and the people entered into this rest under the leadership of Joshua.

The apostle Paul said that "Moses verily was faithful in all his house [house of Israel] as a servant, for a testimony of these things which were to be spoken after; but Christ as a son over his own house [household of faith]; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:5, 6. In verses 7-11 he quotes Ps. 95:7-11, as follows: "To-day if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart, and they have not known my ways. So I swore in my wrath, They shall not enter into my rest." When Moses desired to know the way of the Lord, he promised him rest (Ex. 33:13, 14); but these had not known his ways, and therefore could not enter into his rest. Paul then exhorts his brethren to take heed lest there be in any of them "an evil heart of unbelief in departing from the living God;" for if those who fell in the wilderness entered not in because of unbelief, we should fear lest, a promise being left us of entering into his rest, any should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. Faith is the condition of entering into this rest. They could not enter in for want of it; but we who believe enter into the rest of God (Macknight's translation), as the promise was left us of entering into his rest since the children of Israel inherited the land of Canaan. This rest is only to be entered into by the faithful, who hold fast the confidence, and the rejoicing of the hope, firm unto the end. "He that is entered into his rest, he also hath ceased from his own works, as God did from his" (Heb. 4:10); and God's "works were finished from the foundation of the world;" therefore (although the promise of entering therein extends to the future), his rest dates from that period. This is proved by his speaking "in a certain place [Gen. 2:2] of the seventh day on this wise, And God did rest the seventh day from all his works." Heb. 4:4. The promise that was left us is spoken of by David (Ps. 95); and if Joshua had given them the rest contemplated in the promise made of God to the fathers, he would not afterward have spoken of another day.

The conclusion is therefore obvious, that "there remaineth a rest to the people of God." Heb. 11:32-39; Rom. 4:13, 14; Heb. 4:9. This rest must bear the same relation to the land of Canaan that the household of faith does to the house of Israel (Heb. 3:6), and that Christ does to Joshua; to wit, the antitype to the type. All types are similar in their nature and objects; they are shadows. Heb. 10:1; Col. 2:17.

There is nothing in the origin or object of the Sabbath to make it an appropriate type of our future rest. Many have supposed that the scripture under consideration proves it to be typical; but to infer from the apostle's argument in the third and fourth chapters of Hebrews that God instituted a type, or shadow, of the believer's rest in Paradise, observed it himself, then blessed and hallowed it, and made it a sign of the sanctification of his people, is certainly stretching an assumption to its utmost limit. Gen. 2:1-3; Ex. 20:11; 31:13, 17; Eze. 20:12, 20; Isa. 56:6, 7; 58:13, 14. The quotation in Heb. 4:4 proves that the seventh day was God's rest-day, or Sabbath, "from the foundation of the world;" and its observance was enforced before the law was given on Mount Sinai (Ex. 16); therefore it could not be the rest given by Joshua. This, according to Josh. 21:43, 44; 22:4, consisted in the peaceable possession of the land, after their enemies had been driven from it, or destroyed from off it, as the Lord had sworn unto their fathers. Gen. 15.

Of this we cannot enjoy the antitype until "we, being delivered out of the hand of our enemies, might serve him without fear" (Luke 1:74); which will not be till we stand on the Mount Zion, singing "the song of Moses, the servant of God, and the song of the Lamb." Then will the faithful peaceably possess the land promised to Abraham and his seed. Rom. 4:13, 14. For this rest we hope and pray with "earnest expectation;" "for we that are in this tabernacle do groan, being burdened." 2 Cor. 5:4. We "which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23.

Praise be to God! the time is hastening on when those who keep the commandments will enter through the gates into the city, and have right to the tree of life, that grows in the midst of the Paradise of God. And he shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, nor pain.

"Soon shall we be from the wicked released,  
Soon shall the weary forever be blest,  
Soon shall we lean upon Jesus' breast,—  
Then there is rest, there is rest."

J. H. W.

## Missionary.

### OUR FIELD IS THE WORLD.

OUR field is the world; let us forth to the sowing,  
O'er valley and mountain, o'er desert and plain,  
Beside the still waters, through cool meadows flowing,  
O'er regions unblest by the dew and the rain;  
Let us scatter the seed, though in sorrow and weeping,  
Though fields should be verdureless, wintry, and bare;  
The Lord of the harvest hath still in his keeping  
Each seed as it falls, and will keep it with care.

Our field is the world; let us forth to the reaping,  
The long day is waning, the eve draweth nigh,  
Now omens of storm up the heavens are creeping,  
The sigh of the tempest is heard in the sky;  
The work-hour is brief, but the rest is forever;  
Then stay not for weariness, languor, or pain,  
But forth to the reaping, with earnest endeavor,  
And gather with gladness the sheaves that remain.

Our field is the world; let us forth to the reaping,  
The store may be small that our labors reward,  
Yet One from the height of his glory is leaning,  
Attent to behold what we do for the Lord;  
Where, haply, some reaper has passed on with singing,  
Overladen with sheaves for the garner above,  
May yet be a handful that waits for our bringing,  
To crown with completeness the stores of his love.

Our field is the world; wheth' sowing or reaping,  
Or gleaming the handfuls that others have passed,  
Or waiting the growth of the seed, that with weeping  
On rocky and desolate plains we have cast,  
Yet each for his toiling, and each for his mourning,  
Shall sometime rejoice when the harvest is won,  
And know in the flush of eternity's morning,  
That the toil, the reward, and the glory are one.

—Advocate and Guardian.

### Wychitella.

A SERIES of Bible-readings was commenced in a farming district near the above place Sept. 20, the meetings being held at the farm houses, some coming two or three miles to attend. One or two families had become interested to investigate the subject of the third angel's message of Rev. 14:9-12, by a friend having been there canvassing for Thoughts on Daniel and the Revelation. One of them furnished me board and residence free during my stay. Some of the people truly emulated the example of the noble Bereans, referred to in Acts 17:10, 11, who "searched the Scriptures daily, whether those things were so." The writer was there twenty-seven days, during which time thirty-nine Bible-readings were held. Frequently after holding their regular prayer and social meetings till nine o'clock, they would call for a reading that would take an hour longer. It was truly refreshing to minister to those who were so anxious to study the Scriptures, and we shall remember it as an "oasis" in our journey.

Ten signed a covenant to keep all of God's commandments (including the one that reads, "The

seventh day is the Sabbath of the Lord thy God), and the faith of Jesus. Six were baptized. A Sabbath-school of fifteen was organized, also a tract and missionary society. Eleven copies of the Echo, ten of the Sabbath-school paper, and two of *Good Health* were taken among the company, besides about ten pounds' worth of religious publications on present truth.

While the above were anxious to study the Scriptures, another class were afraid to investigate and let the light of the Scriptures shine upon their theological views, saying that the religion of their fathers was good enough for them; thus virtually denying that God has any more light for the people of this generation than their fathers of the sixteenth century saw, and that "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. When the people go to their teachers for light in regard to keeping God's commandments and the relation these bare to the plan of salvation through Christ, they get answers that would astonish Luther, John Wesley, or any of the reformers, and if they were alive would cause them to fight over again their battles against Antinomianism. I will give a few statements from one of them. One who has been exercised on these points wrote to an accredited minister of one of the largest denominations in the colony, one in whom he had great confidence, and got the following: "You have asked me two questions: 1. Do you believe that the commandments are binding to-day? 2. Has the Sabbath been changed, and if so, by whom? My reply will be twofold, first as regards the law, and second as regards the Sabbath. At the outset I have to make this seemingly contradictory statement, but which is perfectly true: The law is like God himself, eternal, unchangeable, unalterable (neither Christ nor his apostles did away with it, nor could they); it cannot be done away so long as man is what he is and where he is, and yet the law never was binding on a single individual."

The first part of this statement is very sound and Scriptural; but we will let the Scriptures testify as to the truth of the last, "that the law never was binding on any individual." See Deut. 4:12, 13: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Eccl. 12:13, 14: "Fear God and keep his commandments, for this is the whole duty of man." Christ says, Matt. 5:17-19: "But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." "But if thou wilt enter into life, keep the commandments." Matt. 19:16, 17. Also Rev. 22:14: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." I would ask, in the light of these words, emanating directly from the Father and Son, if the statement is true, "That they were never binding upon any individual?" Again he asks the question, "Yet after Christ has saved us and given us life, are they not binding upon us as a rule of life? I unhesitatingly answer NO. The law was given for no such purpose. To talk that way, as the Seventh-day Adventists do, is to show that we know not the meaning of law or grace. We are not under the law in any respect, either for justification or sanctification; we are neither justified nor sanctified through the law."

We agree with the gentleman that we are not justified by the law, for by it is the knowledge of sin. Rom. 3:20. Justification is needed by sinners, or law breakers. Law can never justify the transgressor, but the merits of the blood and righteousness of Christ can justify the repentant believer, but not until he determines to obey God and becomes a servant of righteousness. But that sanctification comes from obedience to the commandments of God is clearly taught in the Scriptures. See 1 Pet. 1:22, 23; John 17:17, 19. "Sanctify them through thy truth; thy word is truth." The psalmist says, "God's law is the truth." Ps. 119:142, 151. Thus we are sanctified through obedience to God's precepts.

There are many points in the letter referred to

above that are as unscriptural as the ones named; but it was not my intention to notice it more than to show that teachers and people on these subjects are far from taking the word of God as the man of their counsel, and Christ as their pattern, but instead take many of the doctrines that have been handed down from Paganism, through the teachings of that church denominated in Rev. 17 as the mother of harlots, considering them sound, because our forefathers held some of these views, and were greatly blessed of God, not considering that God blesses those who are walking in the light as far as they have seen it. Truth is progressive, and every generation have found in the Scriptures much that was applicable to their time. The last generation in which we live will certainly be no exception to the rule, consequently it will be well for all to search the Guide Book for their rule of faith and practice.

M. C. ISRAEL.

#### Melbourne.

FROM Castlemaine we came to Melbourne, and spent ten days in getting settled in our new home, and preparing for the summer's work.

Oct. 28, I went to Ballarat, where I remained until Nov. 1. This was my first visit to that church. I found the brethren of good courage in the Lord, and was much pleased with the earnestness they manifested, at the beginning of the meetings, in hunting up and putting away their sins. This is a work which will always bring the blessing of God upon his people. Our meetings increased in interest and spirituality to the last. The Spirit of the Master was with us, and all hearts were softened and subdued under its gentle influence.

It is blessed to sit, as did Mary, at Jesus' feet, and drink deeply of his Spirit. This is the only position the Christian can occupy with safety. If he leaves it but for a moment, he is sure to find himself confronted by the enemy, as did Eve, when she left Adam's side. May God help the dear brethren and sisters of Ballarat, that they may never wander from the side of their Master. Time is too precious, and we are too near its close, to make mistakes. There are greater blessings in store for all God's people than we have yet attained to. Let us seek them more earnestly.

Nov. 1, I returned to Melbourne, and although it has been unusually stormy, we succeeded in pitching the tent, and on the evening of the 7th, I began a series of meetings in it. The attendance and interest was quite good at first, and has been steadily increasing since. Pray for us, brethren, that all the work may be approved by Heaven.

Melbourne, Nov. 10, 1887. WILL D. CURTIS.

#### Will It Pay?

WE wish to speak of our missionary enterprises. That these can be carried on without cost, no one will affirm; but the question to be decided is this: Will the results which follow be sufficient, and of a character, to repay the investment made? Appliances, such as periodicals, tracts, stationery, etc., are necessary to a successful prosecution of the work, and these cost money. In localities where it is practicable, meetings should be sustained. These not only consume the time of those who attend them, but if they are interesting and profitable, somebody must give special thought and attention to the matter. Brain labor is required. Plans must be laid, and means sought for carrying forward the work. Persons must be educated in this as in other matters. All these things require time, labor, and painstaking. But what are the returns?—First, they consist in the benefit derived by persons upon whom labor is bestowed. The truths of God's word are powerful. They will accomplish that whereunto they are sent, and when presented in an acceptable manner, honest hearts will yield obedience to their claims. Hundreds who have embraced the truth, and entire churches that have been raised up wholly or partially through the labor of missionary workers, testify to this fact. Here and there a person has become interested, and has been the means of inter-

esting others, and so the labor first performed has multiplied itself, and will continue to multiply until the work is done. The missionary worker who sent the first paper or tract has an interest in all this labor and the fruit resulting from it. In the day of final reckoning, like the widow who gave her two mites, and the faithful servants in the parable, such persons will be astonished above measure at the greatness of their reward. "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee?" Then from our adorable Redeemer comes the gracious answer, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." To them are addressed the words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Another consideration, and one that is frequently overlooked, is the influence which an association with the real missionary spirit has upon the young. Like begets like. If the older members of the church or family possess the spirit of self-sacrifice and labor for others, the younger members partake of the same; and thus young men and women who otherwise would yield to worldly influences and be lost to the cause, are led to devote their whole lives to the work of God. The same principle is true wherever people associate together. Students, while preparing themselves for future usefulness, may oftentimes accomplish more by inspiring others with the missionary spirit, and leading them to devote their lives to God, than during many years of wearing labor in after life. They thus, as it were, multiply their own life-work. To do this may, at the moment, require a sacrifice of time and personal interests; but in what way could time and labor be better expended?

Every person must decide what shall be the course of his life. In many cases, there are times when the scales seem evenly balanced between a life of usefulness and one of worldly ambition and self-interest. At these crises, how potent the influence of a teacher, a fellow-student, or some kind friend, either for good or evil. But for an interposition of Providence, the influence of a schoolmate would have made Adoniran Judson a confirmed infidel. When afterward he entered Andover Seminary, it was as a special student, on account of having made no profession of religion. There his case was made a special subject of prayer, and the world, although perhaps not recognizing the means, has seen the result. The religious experience of George Dana Boardman, whose missionary zeal was fully equal to Judson's, and whose success in India, during the time he lived, exceeded his, dated back to his association with a devoted roommate while at college.

The anticipated golden years of future usefulness we may never see, and more than this, the spirit of benevolence, of self-sacrifice for others, unless cultivated and strengthened by acts worthy of it, will die out of the heart. The Wesleys, while attending the University at Oxford, regularly devoted a certain amount of time to visiting the sick and instructing prisoners in the prisons. They were also among the first to visit the wilds of America as missionaries to the Indians; and although this enterprise was unsuccessful, and accompanied with much suffering and many hardships, it did not extinguish their missionary spirit. The case of John Knox and hundreds of others might be mentioned, whose history bears testimony on this point.

But there is still another consideration. Nothing in this world presents better opportunities for the cultivation of the moral and intellectual faculties than the work of God in its several branches. It disciplines, elevates, and expands the mind. It lifts the soul nearer to God, and brings sweet peace and contentment to sad and weary hearts. "By beholding we become changed." The mind is taken from worldly objects, selfish considerations, and placed on those which pertain to the eternal. We become associated with Christ and the holy angels in the work of man's redemption, and thereby fitted for their society in the world to come. Surely nothing can pay better than investments in the cause and work of God.

M. L. HUNTLEY.

#### New Zealand.

DURING the last month or two, the cause in Auckland has assumed a very encouraging aspect. Our revival meetings proved a greater blessing than we at first anticipated. We have been brought closer together in the bonds of Christian love and union; a deeper love for the message has been planted in our hearts, and a greater anxiety to spread the truth has taken hold of us.

As we began to draw near to God, we began to desire baptism and church organization. This led to a careful consideration of the object of the church, and the duties of officers and members. I endeavored to set the crosses and duties before all, that they might seriously consider them, and decide whether they were willing to unite with a people who proposed to walk in the humble, self-sacrificing path we as a people have chosen.

When we met for organization, Sabbath afternoon, Oct. 15, sixty-seven presented themselves for membership. Four of this number, Bro. and Sister Hare, Mrs. Daniells, and the writer, were already members of Seventh-day Adventist churches. These were taken as a nucleus, and the rest, one by one, were taken in by vote. The Lord came very near by his Holy Spirit, and the day will long be remembered by many present. We had looked forward to such an occasion for some months. Some were desirous of having the organization some time ago; but it seemed best to wait, and give every one an opportunity to learn more about us as a people and the truths we teach, that they might calmly and deliberately take a step of such importance. Since the tent-meetings closed, twelve persons who then began to keep the Sabbath have given up. Had there been no additions, our number would have been reduced from fifty-five to forty-three; but by the blessing of God twenty or more have, during the same time, accepted the truth, so that instead of but fifty-five, the original number, we have sixty-five new ones. Since the organization, three more have united, making seventy on the roll at present.

While we are grateful to have so many, we would not have it understood that we put much confidence in numerical strength alone. It is our union with Christ the living vine that will give us power and vitality as a church. Ever since the close of the tent-meetings, we have endeavored to impress every one with the idea that a few humble, devoted members would do far more good than a large church of lukewarm, half-hearted professors. This truth seems to be felt by the most of those who have united in church fellowship here.

We have had baptism on three different occasions. Forty-nine have been immersed, and others will go forward in the ordinance soon. We used the baptism in our own church. We would prefer a river or lake, but there is no place of the kind near Auckland to which we could go. It was a pleasing sight to see so many families united in taking this step. Husbands and wives, and parents and children would walk down into the water together, to be buried with their Lord and be raised to newness of life. This truth never seemed dearer to us than on these occasions.

We united the best we could with our Australian brethren and sisters during the week of prayer, in seeking the Lord for more of his Spirit to aid us in the work in this colony. There is much to be done, and but few to do it, though a number of young men are feeling the burden of the work, and will doubtless be of use ere long. Our Bible-workers are meeting with great encouragement. We expect they will do a good work during the coming tent season. The weather is so backward that we shall not be able to begin tent work as early as we had intended.

It is now about one year since we left our home in America for this colony. As we look over the work, we cannot but praise God for what he has done for us. Notwithstanding our unworthiness, he has greatly blessed our efforts. More than ever before do we long for true consecration to this solemn work. "And let us not be weary in well doing, for in due season we shall reap if we faint not."

Auckland, Oct. 28, 1887. A. G. DANIELLS.

## Health and Temperance.

FROM only one word many quarrels begin,  
And "only this once" leads to many a sin.  
"Only a penny" wastes many a pound.  
"Only once more," and the diver was drowned,  
"Only a drop" many drunkards has made.  
"Only one play" many gamblers have said.  
"Only a cold" opens many a grave.  
"Only resist" many evils will save.

### The Human Body: Its Object, and the Attention It Should Receive.

#### THE BONES, OR THE HUMAN FRAME-WORK.

IN the few brief articles to appear on this subject, no attempt will be made to enter into the details of the science. Our aim shall be to present what we conceive to be some of the most practical and important facts relating to the human body, and the laws by which it should be governed. We wish to state in a plain way, the structure and functions of the various organs of the body, and the treatment these organs should receive. We wish to direct attention to important facts which, if properly observed, will promote health and happiness, and which, if neglected, will surely result in disease and misery.

We will direct attention first of all to the bones, which form the skeleton, or frame-work, of the body. In the human body there are about two hundred bones of various shapes and sizes, all of which are so arranged and connected as to give form, support, protection, and motion. It is well known that the bones are the firmest and most stable parts of the body; yet they have not the degree of life and vital activity possessed by many other tissues of the system. Still, they have sufficient life to enable them to perform their functions, and repair injuries which they sustain. As one has said, "Mere lifeless sticks would come far short of performing the functions of the bones."

Like other parts of the body, the bones are dependent on the food we eat for life and development. This being true, it is very important that our food should contain all the nutritious elements necessary to produce healthy bone-tissue. By a careful analysis of the bones, their composition is determined with considerable accuracy; and by this we know just what food should be taken to "secure the healthy development of the bones in early life, and their maintenance in adult life." As this comes under the head of food and diet, we will reserve further remarks on this point until we reach that phase of the subject.

The manner in which the bones are supplied with food is very interesting. The solid part of the bone is covered with a tough membrane, which supplies blood-vessels to the bone. Long bones are hollow, and the canals are filled with what is commonly called marrow, a substance comprised of blood vessels, nerve, fat, and other tissue. The food elements, which are absorbed from the stomach and carried by the blood to all parts of the body, are nicely separated, and those elements designed to make bone are deposited in and around the bone, by the blood vessels, thus repairing the waste constantly taking place, and causing growth and development.

We have intimated that one object of the bones is to serve as a support to the softer parts of the body; a frame-work on which to build membranes, muscles, nerves, and other tissues. Were it not for this frame-work, the body would possess no more desirable form than the oyster or jelly fish. This fact alone should lead the reader to give the bones just the food they need to enable them to do this part of the work.

Another object of the bones is to aid in producing the motions necessary in the various duties of life. This is well stated in the following: "The bones are the passive agents in the production of motion. The muscles, being excited to action by the nerves, employ the bones as levers. In walking, the body is, by means of the muscles acting on the bones, pried from place to place." Without the bones, our power to produce motion, and move from place

to place, would be as circumscribed as that of the worms that crawl upon the earth. In proportion as we value our ability to perform the various duties and participate in the pleasures of life, involving the use of the bones, in that proportion should we care for and develop those useful parts of the body.

The bones are also designed to protect from external injury, many of the vital organs of the body. The shape and construction of the skull combine to form a wonderful protection for the most delicate and vital tissue of the body—the brain. The vertebrae of the spinal column are so constructed as to form a bony canal for the protection of the delicate spinal cord, which extends its entire length. The thorax, or chest, is admirably adapted to the protection of the heart, lungs, blood-vessels, stomach, liver, and other organs located within it. Thus we see that our wise Creator has so formed, arranged, and united the bones of the body as to jealously guard and protect the delicate vital organs so necessary to perform the functions of life.

From the above considerations, and others which might be mentioned, it is plainly evident that every person should scrupulously observe two things. First he should supply the body with food containing those elements necessary to build up the bones; and secondly, he should carefully preserve the natural shape of every part of the physical form.

It is much to be regretted that the masses of humanity are so indifferent to these matters. In choosing a dietary, the taste is consulted instead of the real demands of the body. Those articles which are the most stimulating, which excite the nervous system the most, are taken, although they may be valueless or even injurious. The wheat meal containing the nutritious gluten of the wheat must give way for the superfine white flour, which contains little more than starch, and on which dogs have starved to death in less than two months; and the healthful, nutritious grains, fruits, and vegetables are largely displaced by flesh, highly seasoned sauces, rich pastry, and stimulating drinks. It is not to be wondered at that indigestion, with its long train of ills, is the complaint of nearly every one you meet. Let us cease to violate the laws of our bodies, let us supply them with wholesome, unexciting foods, and many of our ills and troubles will disappear. In another article we shall endeavor to state more definitely the nutritive value of various articles of diet.

Next to supplying the body with nutritious food is the importance of maintaining its proper form. The vertebrae of the spinal column are so constructed and united in order to allow the back to move in the necessary directions, that care must be exercised lest spinal curvatures and deformities be produced. An earnest writer on this point says: "Almost a volume might be written on the evil results of improper positions assumed in lying, sitting, standing, and walking." These evils begin with children in the school-rooms. Well do we remember the long, irksome days we were compelled, when a child, to sit on a bench in the school-room with the feet dangling several inches from the floor. This weight allowed the various muscles to draw the shoulders forward, thus causing a slight curvature of the spine, or round shoulders. We should rejoice that the leading educators are now paying some attention to the human body, and these evils are being remedied. Another cause of spinal deformity is the prevailing custom of bolstering the head up with a number of pillows upon retiring for the night. This is an evil which could and should be remedied by all. The head should be elevated but very little, if any, during sleep. When lying upon the back, use a very thin pillow should be used. When lying upon the side, the head should be elevated just enough to keep it parallel with the central line of the body. A number of other reasons could be given to show the importance of this, but a word to the wise is sufficient.

The deformity of the feet, caused by fashionable foot coverings, should not be passed by. On this point, a physician of much experience speaks in the following vigorous style: "Nothing could be more absurd than the modern mode of dressing the feet.

If some of the shoes and boots which we have seen worn, and which seem to be highly prized by the wearers as being in the height of fashion, had been constructed by the inquisition, and the same persons compelled to wear them in punishment for some real or alleged crime, they would have been regarded as diabolical instruments of torture; and so they are." "The narrow soles, and high, narrow heels, set forward near the middle of the foot, are qualities most worthy of being heartily despised; and the man or woman who invented the foot covering possessing these properties, so finely adapted to torture the feminine foot, is responsible for an amount of discomfort and misery, individual and domestic unhappiness, and possibly of actual vice, which certainly entitles him to the dishonor of being heartily despised and abundantly reproached by the whole human kind." It could be hoped that good sense would get control of senseless fashion, and lead us to provide boots of ample size and proper construction to assist the feet in bearing their heavy burdens.

But the most injurious custom of distorting the human body, is tight lacing. We have seen that the thorax incases and protects the lungs, heart, stomach, liver, and other important organs. A few minutes' reflection must convince any candid person that great injury is done these organs by compressing the sides by "vices of bone or steel," as is done in modern fashionable dressing. Let it be remembered that inclosed by the ribs are about two thousand square feet of delicate lung tissue, the heart with its large blood-vessels, and the stomach and liver so necessary to life and health; then let it be remembered that tight lacing prevents expansion of the chest so as to allow the lungs to fill with life-giving oxygen to purify the blood; that it presses the heart, stomach, and liver against each other, thus greatly crippling them in their work; let these facts, and others which exist, be remembered and appreciated, and astonishment will be felt that the evil continues as it does.

We write with the hope that some, at least, who peruse these plain statements will be led to treat their bodies with more consideration than they have been accustomed to do. May the following from Aristotle be the reader's rule: "He who knows what is good and chooses it; who knows what is bad and avoids it, he is both learned and temperate."

A. G. DANIELLS.

#### The Liquor Traffic in London.

SOME people call the liquor business an industry which it is shameful to destroy. Well, a great distillery in Scotland turns over £1,500,000 a year and only employs 150 men. If that amount was expended on the iron works in Sheffield, it would employ 1,500 men, and at the cotton works in Manchester such a sum would necessitate 11,000 hands. Any one who calls it an industry lies—under the greatest mistake he ever made in his life.

England is blighted under the liquor curse; a nation rendered wealthy by the degradation of its people. The liquor excise yields £39,000,000 yearly; but England's hereditary pauper class costs £10,000,000 a year, another £10,000,000 is distributed by private charities, and the police force costs £5,000,000, making the pauper fund more than the cost of the army and navy put together, and all drained out on account of the liquor traffic.—*Canon Wilberforce.*

#### Ancient Sanitary Laws.

THAT sanitary regulations are not wholly the invention of the present generation, is evidenced by the historical fact, which perhaps is not generally known to most people, that more than two centuries ago the father of Shakespeare was fined by the authorities of Stratford-on-Avon for depositing garbage in the street in front of his cottage.—*Sel.*

A SURE way to lose your own health is to keep drinking the health of other people.

## The Home Circle.

### OUR FATHER'S CARE.

THE golden lights of the summer  
Lie on the laughing land;  
The voice of song is borne along  
By the breeze on every hand.  
The flowers spread out their beauty  
Above the vivid green,  
And the water's rush and the forest's hush  
Make tender the glowing scene.  
But the cooling kiss of the summer air,  
And the joy and beauty everywhere,  
Are proofs of almighty, loving care;  
For our heavenly Father knoweth  
We have need of all these things.

There are sounds of a gathering tempest,  
And the clouds are black as night;  
O'er the earth is spread a shade of dread,  
And all things sigh for light;  
The leaves of the green woods quiver,  
And a silence falls around,  
Till over the hills with a haste that thrills,  
The thunder peals resound;  
And angrily falls the pelting rain,  
And sullenly roars the mighty main,  
And the heart grows sad with a fear of pain;  
But our heavenly Father knoweth  
We have need of all these things.

The daylight calls to labor,  
And the work we have to do  
Claims all our powers for flying hours,  
And we must each task pursue.  
Although we are often weary,  
And the aching hands hang down,  
There is much to be done ere the rest be won,  
And we wear the victor's crown.  
But the toil that comes to us day by day,  
And even the troubles that throng our way,  
Do more proofs of the love of God display;  
For our heavenly Father knoweth  
We have need of all these things.

We joy in the radiant season,  
The time that we love the best,  
When the sea's calm flow and the sunset glow  
Are bringing the needed rest.  
O, sweet is the summer golden,  
And glad is the early morn;  
And soft is the light that falls at night  
Upon the whispering corn.  
For all the world sings happy lays,  
And our hearts are stirred to songs of praise,  
And God comes near in the holy days;  
For our heavenly Father knoweth  
We have need of all these things.

Yes, need of the light and shadow,  
Need of the loss and gain,  
Need of the rest and the labor,  
Need of the ease and pain;  
For some great useful lesson  
Is taught by all that falls  
On our spirits here, till the rest be near;  
And the voice of the angel calls.  
Praise unto God! His love shall guide  
To the sheltered place by the Saviour's side,  
And all is good whate'er betide;  
For our heavenly Father knoweth  
We have need of all these things.

—Sel.

### A Quiet Mind.

Most of us have found how much easier it is to bear up bravely under a great misfortune than to act with patience, good temper, and courage when little things go wrong. How many times a day are we tried and harassed in the family! One person is apt to be irritated at trifles, and to speak petulantly and hastily when provoked. Nothing spreads more quickly than such an infirmity. It is as subtle as malaria, and as hard to overcome. If father or mother have the habit of speaking in a harsh, rasping voice, or of magnifying little faults into great crimes, the children will soon learn the trick of scowling brows and cross words. We never hear a little girl scolding her doll, in uplifted tones, nor see her striking and shaking it, without a suspicion that in that way she sees the home government administered. And when we observe gentleness, sweetness, and unselfishness predominating in the conduct of children, the inference is natural that they live in a sunny atmosphere, and have beautiful examples set before them daily.

How often we mothers have gone from our rooms,

where we have had a tender season of communion with God, have read precious promises in his Book, and been strengthened against need, and then, secure as we thought against temptation, have had all the peace banished by some untoward occurrence! To enter the parlor, and find that Jennie is playing with the china which is your pride, or that Tommy has made a horse of your frail Japanese chair; to have a favorite book, which you loaned in the goodness of your heart, come home stained and torn; to go to the kitchen and be confronted by the stupidity or obstinacy of an ignorant servant,—these are common experiences, and how often your self-control flies before them! It is as humiliating as it is common to find that when we are on the level of our highest moods, we are apt to be swept down to our lowest.

How can we exercise ourselves so as to have a quiet mind? In two or three ways.

We cannot *invariably* control our thoughts and impulses, but our words and our tones are in our own power. We may resolve to preserve silence when we are exasperated, till we feel calm, and never to elevate our tones when annoyed. A low, clear voice is a great charm in a woman; and when it is a mother's, it has an almost magical influence in the maintaining of harmony in the household.

If we would have a quiet mind, we must give fair play to this house in which our mind dwells. Often the temper is uncertain, and fortitude breaks down, because the body is worn out by illness or sleeplessness. Let us resolve to secure needed repose, and some small space of solitude every day. There should be one room to which, morning or afternoon, we may retire, and be safe from intrusion while we read, meditate, or pray.

Let us make daily and practical use of our Bibles. They are full of help, of instruction, and of comfort. We can open them nowhere without finding some thought of God, outshining like a star, and dispensing its brilliant light for our cheer and guidance. The way of perfect trust is the only peaceful way in this world, and they have most of its joys who dwell nearest the heavenly Father.—*Christian at Work.*

### Picnic Dinners.

THE picnic lunch-basket should contain ample provision for fresh-air-sharpened appetites, but the food should be as simple in character as possible, and of not too great variety. Good whole-wheat bread in some form, with milk, cream, or some vegetable soup, which can, with the aid of a small alcohol or kerosene stove, be readily heated, and plenty of fruit of seasonable variety, will constitute a very good bill of fare. If cake is desirable, let it be of very simple kind, like the buns for which we give directions below. Lunch biscuits and rolls are serviceable for picnic dinners. Fruit sandwiches prepared by spreading slices of light whole-wheat bread with a little whipped cream and then with a fresh fruit jam, sweetened only sufficiently to be palatable, are most relishable. These, however, should be prepared on the ground, just before serving.

**PLAIN BUNS.**—Dissolve half a small cake of compressed yeast in a cupful of thin cream which has been previously warmed to blood heat, add two cupfuls of warm flour, and beat thoroughly together. Put in a warm place, and let it rise till very light. Add three table-spoonfuls of sugar mixed well with a half cup of warm flour, one-half cup of zante currants, and sufficient flour to make of the consistency of dough. Buns should be kneaded just as soft as possible, and from fifteen to twenty minutes. Shape into rolls a little larger than a walnut, place them on tins far enough apart so they will not touch each other when risen. Put in a warm place till they have risen to twice their first size, then bake in a moderately quick oven. If desired, the currants may be omitted, and a little grated lemon rind added for flavoring at the same time with the sugar, or a bit of citron may be placed in the top of each bun when shaping it. When taken from the oven, sprinkle the top of each with moist sugar, if desired.—*E. E. K., in Good Health.*

### My Prayer.

MANY years ago, before there were any grey hairs in this head of mine, I made up a simple prayer, which you may like to copy and to use. Here it is:—

“Do thou bless me, and make me a blessing; Do thou make me a daughter of consolation; and do thou so order my life that thou, in all things, mayst be glorified. For Jesus' sake. Amen.”

I have used that prayer constantly, and have taught it to many. It has been printed on a small card and inclosed in letters. And I only hope others have found comfort in it, as I have.

You remember God's beautiful promise to Abraham; “I will bless thee, and thou shalt be a blessing?” And as the very same God is ours, we may ask for the very same thing.

To have the good blessing of our Father on us is to be truly happy. He will prosper all that we do, and we shall see how he guides every change for the best.

And then how bright to *be* a blessing! To be made useful, and earnest, and true. He will do all this for us, if we ask him for Jesus' sake.

I always like the name given to the apostle Barnabas,—“A son of consolation.” It sounds as if he went about making peoples' troubles lighter with kindly Christian words and deeds. So, as I am not a son, but a daughter, I long to share in that sweet name, and to be “a daughter of consolation.”

There are so many ways of cheering. If we pray to be taught, we shall soon find them out.

It is grand to live for the glory of God. Thus we seem only a little lower than the angels. And it gives a great rest to feel sure that all that seems strange and trying in the life of those who pray, is working for God's glory.—*Sel.*

### A Cure for Gossip.

WHAT is the cure for gossip?—Culture. There is a great deal of gossip that has no malignity in it. Good-natured people talk about their neighbors because, and only because, they have nothing else to talk about. As I write, there come to me pictures of different persons. I have seen them at home; have met them at the library; passing to and from the bookstore with a fresh volume in their hands. They are full of what they have seen and read. They are brimming with questions; and one topic of conversation is dropped only to give place to another in which they are interested.

After a delightful hour with such people, one feels stimulated and refreshed; and during the whole time, not a neighbor's garment was soiled by so much as a touch. They had something to talk about. They knew something, and were anxious to know more. They had no temptation to gossip, because the doings of their neighbors formed a subject very much less interesting than those which grew out of their knowledge and their culture.—*Sel.*

### Wanted—an Easy Place.

HENRY WARD BEECHER some time since received a letter from a young man who recommended himself very highly as being honest, and closed with the request, “Get me an easy situation, that honesty may be rewarded.” To which Mr. Beecher replied: “Don't be an editor, if you would be ‘easy.’ Do not try the law. Avoid school-keeping. Keep out of the pulpit. Let alone all ships, stores, shops, and merchandise. Abhor politics. Keep away from lawyers. Don't practice medicine. Be not a farmer nor a mechanic; neither a soldier nor a sailor. Don't study. Don't think. Don't work. None of them are easy. O my honest friend, you are in a very hard world! I know of but one real ‘easy’ place in it. That is, the grave.”—*Sel.*

A LITTLE bit of patience often makes the sunshine come, and a little bit of love makes a very happy home; a little bit of hope makes a rainy day look gay, and a little bit of charity makes glad a weary way.

## Bible Student.

### Redeemed from the Curse of the Law.

1. FROM what has Christ redeemed us?  
"Christ hath redeemed us from the curse of the law." Gal. 3:13.
2. What is the keeping of the commandments?  
"For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.
3. If keeping the commandments is love, can it also be the curse of which Paul speaks?—Certainly not; a thing cannot at the same time be love and a curse.
4. Upon whom does the curse of the law fall?  
"For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. See Jer. 11:3, 4.
5. What is the curse for disobedience?  
"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.
6. How many people have been perfectly obedient?  
"What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." "For all have sinned, and come short of the glory of God." Rom. 3:9, 10, 23.
7. Then upon how many does the curse of the law come?  
"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.
8. How many, consequently, stand in need of redemption?—All the world.
9. How has Christ redeemed us from the curse of the law?  
"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13.
10. How was he made a curse for us? *Ib.*
11. What does this prove the curse of the law to be?—Death.
12. Having suffered the curse of the law, death, what does he give to those who believe in him?  
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.
13. For what is the blessing of life promised?  
"And the law is not of faith; but, The man that doeth them shall live in them." Gal. 3:12. "And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments." Matt. 19:17.
14. And what is inseparably connected with faith?  
"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12.
15. How only is it possible to keep the commandments, and thus gain the blessing of life?  
"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:4, 5. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

### The Resurrection.

THIS glorious doctrine is one of the chief cornerstones of the Christian's hope. Dr. Clarke, the well-known commentator, says the subject of the resurrection of the dead was dwelt on much more by the apostles and early Christians than in modern times. The reason is obvious. The hope of the apostolic church lay in the resurrection of the dead, or its equivalent, the change to immortality when the Lifegiver should appear. But the sentiment that men go directly to heaven when they die, has dimmed this glorious subject of the resurrection. When Jesus would comfort the weeping Martha, he said, "Thy brother shall rise again." (John 11:23), not, Thy brother has gone to heaven! And when he would correctly impress the mind of one who had invited him to a feast, he said, "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot

recompense thee, for thou shalt be recompensed at the resurrection of the just" (Luke 14:13, 14), not, Thou shalt be recompensed when thou diest! Rachel, personating the church, weeping for her children slain by the bloody Herod, is thus comforted by the prophet Jeremiah: "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." Jer. 31:16. It does not say that these infant martyrs are now in the presence of God as little cherubs; but the cheering prospect held out is, that "they shall come again from the land of the enemy." Most of the Scripture writers have spoken in glowing terms of the resurrection. The patriarchs, the prophets, the sweet singer of Israel, Christ, himself, who is "the resurrection and the life," all the apostles and writers of the New Testament, have dwelt in ecstatic language on the resurrection of the dead. Verily it is a bad omen for the church that the resurrection is so little spoken of in these days of grace.—*Gospel Sickle.*

### The Transfiguration;

OR, THE KINGDOM OF GOD IN MINIATURE.

EACH event in the mission and ministry of Christ has a marked significance. The transfiguration, and the words of our Lord relative to that mountain scene, were designed to teach a lesson of vast importance to the church. And for want of a clear understanding of the subject, many conclude that the second advent of Christ occurred in the days of the apostles.

The miniature exhibition of the kingdom of God at the transfiguration is designed to show the nature of the kingdom of glory, and that the immortal kingdom is to be set up at the period of the second advent of Christ. Our Lord connects his second coming in glory with the transfiguration in these words: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." Matt. 16:27, 28. Or, as it reads in Luke, "Till they see the kingdom of God." Chap. 9:27. This promise was soon fulfilled on the mount.

"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain, apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:1-5. Notice the following points:—

1. Jesus Christ appeared in his own personal glory. His countenance shone like the sun, and his raiment was white as the light.

2. The glory of the Father was there. It was a "bright cloud" of the divine glory out of which came the Father's voice.

3. Moses and Elias appeared; the one, the representative of those saints who shall be raised at Christ's coming and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. The use the apostles made of the scene. Peter was one of the witnesses; and his testimony shows that the design of the transfiguration was to illustrate Christ's second, personal, glorious coming and the future kingdom of glory, and that this kingdom will be set up at the period of the second advent, and the resurrection and change of the just to immortal life. He says: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he re-

ceived from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Pet. 1:16-18.—*James White.*

### Nature of an Unquenchable Fire.

THE action of fire is not to preserve, but to destroy. It lives upon that which is cast into it, upon which it preys. It dissolves substances into their original elements, and changes them mainly into gaseous matter. The great and terrible conflagration of the last day will differ from every other in this grand fact, that in consequence of such chemical changes as the Creator will make, even the water shall burn as pitch and the dust as brimstone. That fire will devour every element, and then cease to burn for lack of fuel. It is not the property of fire to annihilate matter, but to dissolve it, and change its form of existence. The fire of the great day will do this to the whole substance of our globe.

But if it be an unquenchable fire, must it not burn to all eternity? One thing is very certain in that case, if the fire never ceases to burn there must be an eternal creation going on; for the fire is continually devouring, and however vast the pile of fuel, unless it be absolutely unlimited and infinite, it must at last all be devoured. Indeed, this is precisely the work of an unquenchable fire. It is to burn till it has utterly consumed all the fuel. Take the following as an illustration: God told the people of Jerusalem, when that city was threatened by Nebuchadnezzar, that if they would keep the Sabbath, their city should stand forever; but if they would not, in this, hearken to his voice, he testified thus: "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27.

The people of Jerusalem would not heed this gracious warning. They put the Lord to the test to show whether he was in earnest. The last chapter of Jeremiah gives us the fulfillment of this warning. For we are told that Nebuzaradan, the servant of Nebuchadnezzar, came to Jerusalem, "and burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire." Jer. 52:13.

Thus we see that this unquenchable fire did utterly devour everything that could burn. But that fire is not in process of action now. It did its work; it could not be arrested; but when that work was done, the fire ceased. Such is the nature and the work of an unquenchable fire.—*J. N. Andrews.*

### Did the Law Exist Before It was Given at Sinai?

It is becoming quite common among the professedly religious teachers of the present time who argue against the Sabbath of the Lord, to take the position that the law of ten commandments did not exist prior to the time it was given on Mount Sinai. This position, when viewed in the light of both reason and revelation, is found to be not tenable. If it was true that we were without law for twenty-five hundred years, then it follows that sin was unknown; for Paul says, "Where no law is, there is no transgression." But was it a sin for Eve to partake of the forbidden fruit, or for Cain to slay his brother?—Yes. Then there must necessarily have been a law in existence.

Again, in Rom. 5:13, Paul says that "sin is not imputed when there is no law." Did God impute sin to the antediluvians?—Yes: it was because of their sins that they were destroyed from off the earth, as all are aware. Every imagination and thought of the heart had become corrupt. Gen. 6:5. By what standard did God evidently measure sin?—By the law; for "sin is not imputed when there is no law." From this no candid person can take exception.

But we have more positive proof, if possible, than this, in the case of Abraham. God, in renewing to Isaac the covenant that was made to Abraham, gave as his reason: "Because that Abraham obeyed my

voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. This establishes, beyond a doubt, the fact that there was a law in Abraham's time; for he obeyed it. "But," says one, "how do you prove that it was the law of ten commandments?"—Why from these facts: 1. Murder (Gen. 4:8-12), adultery (Gen. 39:9), and every other sin was prohibited; 2. We have a plain and positive command for the Sabbath (Gen. 2:2, 3); 3. The ten commandments cover every sin; 4. God has never had any other law; for he says of himself, "I am God, I change not;" and 5. John, the beloved disciple, exhorts his brethren to walk in the commandment which they had heard from the beginning. 2 John 6. The only beginning of which we have any account, is when "God created the heavens and the earth." Gen. 1:1. Thus John recognizes the fact that the same law which was binding in his day had existed from creation.

Vain, indeed, are the efforts of man to abolish the law of Jehovah. He hath founded it forever. Ps. 111:8, 9; 119:152. As is expressed by Mr. Elliot in his work entitled "The Abiding Sabbath," "Long should pause the erring hand of man before it dare chip away with the chisel of human reasoning one single word graven on the enduring tables by the hand of the infinite God."—Geo. Thompson.

## News Summary.

### Secular.

News has been received of an uprising in Zululand, South Africa.

There are 6,000,000 women in Brazil, only 500,000 of whom can read and write.

The population of the earth is increasing at the rate of about 10,000,000 a year.

The cotton crop of the southern section of the United States is larger than usual this year.

M. de Lesseps is confident that the Panama Canal will be partially open early in the year 1890.

Madame Jenny Lind Goldschmidt, the celebrated operatic prima donna, died recently at the age of 66 years.

It is said that the soldiers of Denmark are to be armed with rifles capable of delivering six shots per second.

A verdict of wilful murder has been returned against the police who were called on in the recent riot at Mitchelstown, Ireland.

Phylloxera has appeared in the vineyards of New South Wales, and the Government is taking measures to eradicate it.

It is said that locomotives now run in Jerusalem, and the steam whistle is heard in the streets once trod by King David.

The police of London have on several recent occasions been called out to check the demonstrations of the unemployed of that city.

The Spanish Government has decided that the Philippine Islands shall officially participate in the Melbourne Exhibition of 1888.

The Emperor of Brazil has just recognized the independence of Conani, a small republic lying between the Amazon and French Guiana.

The Italian Premier has expressed a determination to be avenged on the Abyssinians for their recent attack on the Italian settlement at Massowah.

Trade and business interests generally have not been so good in the United States for several years as at present, and manufacturers have all that they can do.

The 20,000 teachers of France have recently held a conference to discuss professional subjects. Some of their suggestions are said to be practical and invaluable.

The German military authorities are trying a series of experiments to test the practicability of hurling masses of dynamite from balloons onto fortifications below.

Four guns are in process of construction for the New York Pneumatic Dynamite Gun Company, of a kind which it is believed will revolutionize modern naval warfare. They are 40 feet in length, made of bronze, and are capable of carrying a dynamite shell weighing a ton one mile, a 500-lb. shell three miles, and 100-lb. shell six miles.

Plots for the assassination of the Czar are no novelty, and no one will be surprised to learn that a new one has been unearthed by the Government agents at St. Petersburg.

A proposition has been made in favor of annexing the Fiji Islands to the colony of Victoria. This would add to the territory of Victoria a tropical province 7000 miles in extent.

The British Islands were visited by an exceptionally severe gale on the first of November. There was some loss of life, and much damage was done to shipping and to property inland.

The discovery of a plot to assassinate Prince Ferdinand, the new ruler of Bulgaria, together with two members of the Regency and the Minister of Foreign Affairs, has been reported.

Mr. Chamberlain, the representative of England on the Anglo-American Commission that will attempt to adjust the fisheries dispute between the United States and Canada, has reached New York.

The Comte de Paris, who represents both the Bourbon and Orleanist houses, has issued a Manifesto to the people of France, setting forth the advantages of a monarchy, and his claims to the throne.

A syndicate of British capitalists has been formed, with a capital of £250,000, with a view to developing the resources of British New Guinea. They propose to secure and work 500,000 acres of land.

New Zealand has just passed through a political crisis; the colony is also suffering from a financial depression. The new Premier, Major Atkinson, proposes to save £300,000 in the annual Government expenditure.

In a recent speech to officers of the French army, General Boulanger said: "Gentlemen, it would be folly to believe, it would be a crime to say, that the time has come when Europe can afford to think of disarmament."

The Government bonus of £5,000 for the first 10,000 yards of tweed of colonial manufacture, made from Victorian-grown wool, has been awarded to Messrs. E. and W. Gaunt of the Alfred Woollen Mills, Williamstown.

The aged Emperor William of Germany is said to be quite feeble. The Crown Prince also, who is spending the winter in Italy for his health, has become so much worse that his condition is considered seriously alarming.

A recent strike in Belgium was not against low wages or long hours, but for universal suffrage, the separation of Church and State, equality of military service, and labor legislation. Very worthy objects, but how could a strike affect them?

A very successful experiment was tried near London recently, showing the value of electricity as a motor for tram-cars. The Agents-General of some of the Australasian colonies and several gentlemen from America were present.

In every Russian hotel or boarding-house where foreigners are received, it is said that some person is required, under penalty of a heavy fine, to act as spy over the guests, and to report to Government officials the results of such surveillance.

Sir Lyon Playfair has presented to the Government a memorial from the British Peace Association in favor of a system of international arbitration, making Great Britain and the United States the world's peace makers. A very beautiful dream, but one never to be realized.

It is announced that the dispute between Great Britain and France respecting the New Hebrides has finally been settled. The convention, which has been signed by both nations, makes no mention of the *récliviste* question; but assurance has been given that no more criminals will be sent to these islands.

### Religious.

The United States has 700 religious and denominational papers.

A general conference of Protestant missionary societies is to be held in London in 1888.

Mr. Spurgeon, the well-known London preacher, has withdrawn from the Baptist communion.

During the past eighty years, over forty languages have been reduced to writing by missionaries.

The estimated cost of the new cathedral to be erected in New York City is from £1,200,000 to £2,000,000.

The Turkish Government has promised to contribute yearly to the support of a hospital for lepers, recently opened in Jerusalem under the auspices of evangelical missionaries.

At the close of a mission for children recently held in Melbourne by the Redeemptorist Fathers, five hundred children were confirmed by Bishop Moran of Dunedin, New Zealand.

The Papal Nuncio at Vienna is responsible for the statement that negotiations are pending for a modified recognition of the temporal sovereignty of the Pope by the Italian Government.

Japan is said to be rapidly becoming Christian; but when it is considered that there are in that country 16,000 Protestants to 40,000 Roman and Greek Catholics, the outlook is not so assuring as it otherwise would be.

This is the Papal idea of what constitutes a Catholic, as expressed by Pope Pius IX.: "I alone, despite my unworthiness, am the successor of the apostles, the vicar of Jesus Christ. . . . They who are with me are with the church; they who are not with me are not with the church."

The Sunday cause is gaining strength in Germany. The *Christian Union* mentions the following evidences: "In Stuttgart 600 shop-keepers have engaged to close their shops on that day; in Carlsruhe a second distribution of letters has been stopped; in Alsace-Lorraine public houses are legally closed till noon."

A missionary to Corea writes to the New York *Independent*: "Christian work is moving forward in the hermit nation. A Bible committee, for the translation of the Bible, has been formed by the missionaries at Seoul. Several Coreans have been baptized, and others are studying the word. This, at present, is done in a private way, because of the existing laws against the introduction of Christianity."

An American paper says: "Since taking possession of the Cameroon country on the west coast of Africa, Germany has sent there 1,524,028 liters of rum, 37,800 bottles of gin, 1,588 old muskets, 1,000 cartridges, and 56,039 kilograms of tobacco. As an offset to the pernicious influence of these things, the fatherland has also sent a few missionaries to take the place of the English Baptist missionaries, whose presence in the district was not wanted."

Two missionaries who have been engaged in circulating the New Testament in Hebrew among Hebrew-reading Jews, say that very few have expressed any objection to reading the New Testament. They have been sending copies to 300 rabbis, many of whom circulate these Scriptures among their co-religionists. The bitter hatred that has for so many years existed between Jew and Gentile is disappearing, and many of these sons of Abraham are accepting Christ as their promised Saviour. It is unfortunate that at the same time they so generally exchange for the Sunday the ancient and honorable Sabbath of the Lord, of which they have been for so many centuries the custodians.

## Publishers' Department.

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## Bible Echo and Signs of the Times.

Melbourne, Australia, December, 1887.

### The Echo for 1888.

WITH this number, the second volume of the ECHO closes. For twelve months it has visited you regularly, trying to call your attention to timely Bible truths and the importance of holy living. How well it has done its work, will be disclosed in the Judgment, whose decisions will soon be made known.

With the next issue another volume of the ECHO commences. The publishers will send it out enlarged, and they trust improved in appearance. Let us recapitulate some of the features of the new volume. The Sabbath-school and Youth's departments will be dropped. The work of these departments will be taken up more fully by the new paper, *Our Australasian Youth and Sabbath-school Guide*; a paper which you will all find a very attractive visitor at your homes. But all the other departments are to be kept up, and a new one added which is to deal with current events in the social, political, and religious world. It is expected that a series of articles on the rise and progress of the reformatory movement with which we are connected will commence with the new volume. These articles, from the pen of Elder S. N. Haskell, one of the editors of this paper, who is now in London, will be of special interest. The valuable articles on the Sabbath and first-day will be continued, also those by Mrs. E. G. White, and the series on the "Human Body," etc., in the Health and Temperance Department. There will be other live original articles; and, in short, a constant effort will be made to keep the columns of the paper filled with first-class matter. Do not fail to renew your subscription, and judge for yourselves how well this purpose is carried out.

There is another point. Our Saviour says: "No man lighteth a candle and putteth it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." The publishers are confident of sending out a paper that will benefit its readers, and they would like its light to shine in as many homes as possible. Will you not aid them by getting all the subscribers you can? The tract societies especially are requested to remember that they are *ex officio* agents for the ECHO. Just before the famous battle of Trafalgar, Lord Nelson displayed the signal: "England expects every man to do his duty." A word to the wise is sufficient.

"THE entrance of thy word giveth light," is the appropriate motto of a roll entitled, "Family Bible Readings," published by the New England Tract Society at South Lancaster, Massachusetts. The roll, which is something entirely new, contains readings on fifteen different Bible subjects. It is accompanied by a key, and contains three diagrams illustrative of the signs of the end as given by our Lord in Matt. 24, the 2,300 days of Dan. 8:14, and the millennium, with the events that precede and follow it. The size of the roll is 14 x 23 inches. It is printed on linen paper, in large bold-faced type that can easily be read across the room. The roll can be hung in any convenient place, and presents a very neat appearance; and it is important as a means of keeping the mind fixed on Bible themes of practical interest. One hundred of these beautiful rolls are now on sale at this office, and they should immediately find their way into as many homes. Price, with key, 3s., post-paid.

It is no new thing for ministers to find the law of God in the way when the claims of the Sabbath of the Lord are presented. Some of the absurd positions they will take under such circumstances are illustrated and answered in the report from Wychitella. Another very important question on the law is discussed in the Bible-reading, "Redeemed from the Curse of the Law," originally published in the *Signs of the Times*.

THE tent-meetings, at the corner of Newry and Station streets, commenced Nov. 7, with a very encouraging interest, and thus far there has been a steady increase in the interest and attendance. May the Lord continue to bless the word spoken.

THE writings of Mrs. E. G. White are always interesting and profitable: but the first-page article this month is of especial interest to those who desire to live a well-ordered Christian life, and prize the privilege of communion with God in prayer.

THE articles on "The Human Body; Its Object and the Attention It Should Receive," commenced in the ECHO for November, are on a very interesting and important subject. They deal with elementary principles, and are easily understood. Do not fail to read them from the first.

A LETTER received by Elder M. C. Israel from the elder of the church in Adelaide states that the Lord blessed in the meetings there during the week of prayer. A mid-day prayer-meeting was held, and was a source of profit to those who attended. Two more have recently signed the covenant.

THERE is comfort in the assurance of Holy Writ: "We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." "The Atoning Saviour," on another page, gives some light as to how it is that he is "touched with the feeling of our infirmities." How true it is that "He knoweth our frame; he remembereth that we are dust."

THE General Conference of Seventh-day Adventists will be in session in Oakland, California, when this paper reaches its readers, as it was to meet Nov. 13. The condition and wants of the cause in all parts of the field will be considered, and its proceedings will be watched with great interest. It is possible that some news may be received from that body in time for publication in the next issue of the ECHO.

THE article, "The Seventh-day Sabbath still Observed for Several Centuries after Christ," brings out some important facts on Sabbath history that are not generally known. The references are given, and each reader can, if he chooses, verify the statements for himself. The Sabbath question is becoming more and more a live question all over the world, and it is well to be intelligent upon it.

THE camp-meeting season in the United States closed in October. Not far from forty camp-meetings were held in twenty-five different State Conferences. These meetings, which are attended by many thousands of persons, exert a great influence, and accomplish a vast amount of good. At the New England camp-meeting, held this year at New Bedford, Massachusetts, there was a large attendance, even for that Conference. They were favored with the presence of Sister White a part of the time, this being the first camp-meeting she attended after her return from Europe last August. The important meetings held at Grand Rapids, Michigan, and Oakland, California, have been signally blessed of the Lord. Fuller particulars next month.

THE laborers sent to South Africa at the time of the last General Conference have reached their new field. They are pleased with the outlook, and feel confident that the Lord is opening the way before them. A letter received by Bro. Henry Scott from one of the young men connected with that mission, states that a church of thirty members has been organized at a place some distance north of Cape Town. Tent-meetings in Cape Town were to commence about the first of November. A letter from Elder Butler says: "Bro. C. L. Boyd has been up to the Diamond Fields, and found many earnest, faithful people there. Some were keeping the Sabbath. Of course they need instruction; but they are earnest and intelligent, and of good influence. One old gentleman of considerable wealth was keeping the Sabbath; he is a member of an influential family of high officials. There seems to be every prospect of great success for the truth there."

### Gospel in the Old Testament.

THE *Old Testament Student* is doing a noble work in encouraging the study of the Old Testament, and like all who study the Old Testament, it finds in it many things which are popularly supposed not to be there. We heartily commend the following from the November *Student*. We do not see how anybody who reads the book of Isaiah can come to any other conclusion than that which follows below,—that it is just as much gospel as is the book of Matthew. Hear it is; read it:—

"Should one be inclined to think that the Old Testament contains only law and no gospel, or an insufficient amount of gospel to bring light and life to erring souls, let him read the Psalms with open eyes. The instinct of the best Christians of all ages of the church has led them to see in the Psalms the richest expressions of every phase of Christian feeling, from the deepest humiliation caused by a consciousness of sin, to the highest exaltation resulting from a recognition of blessings already given and in store for the redeemed, who are accepted by Jehovah. It is for this reason that the Psalms have always been the favorite source for Christian hymnology. The singers in Israel have drunk deep draughts at the fountain of divine mercy, and gratitude inspired them to utter that of which the heart was full. Christians in troubles, trials, and temptations, find the Psalms a never-failing source of comfort; those weak in faith find strength there; those who are strong find there words and thoughts which only others equally strong were able to utter. The Psalms are replete with the gospel.

"Nor is Isaiah lacking in this regard. From the fourth Christian century he is frequently called 'the evangelist of the Old Testament.' The name is well chosen and the honor well bestowed. An 'evangelist' is one who heralds the *evangelium*, the good news concerning the salvation achieved for man. No other man in the whole pre-Christian period has done this better than has the son of Arooz. In many regards, his prophetic eye seemed brighter and more penetrating, and to him the future seemed more transparent than to his brethren; and to none other was it given to speak so clearly concerning the consummation of the plans of God and the fulfillment of his promises in the person, words, and works of the Messiah. While the others speak more of the Messianic kingdom in general, Isaiah dwells more largely upon the person and the personal work of Him who was to establish this kingdom. The fifty-third chapter of Isaiah, the central jewel in the Old Testament crown of prophecies found in Isa. 40-66, reads not as a prediction written seven hundred years before the advent of the Nazarene, but like an historical record penned under the cross upon Calvary, and inspired by a full conception of the significance of the event."—*Signs of the Times*.

ON Sunday, Nov. 13, the unemployed of London attempted to hold a meeting in Trafalgar Square, in direct defiance of a recent official edict forbidding such demonstrations. Large crowds assembled, and made earnest work for the police, many of whom were severely wounded, until a late hour at night. Four hundred arrests were made, including Mr. R. C. Graham, M. P., and seventy-five persons were so badly injured that it was necessary to remove them to the hospital. Considerable damage was done to property. The police did their duty nobly.

TELEGRAMS up to date (Nov. 16) express the gravest apprehensions respecting the health of the Crown Prince of Germany. It is now conceded that the disease from which he is suffering is of a cancerous nature. Some of the consulting physicians at San Remo advised the cutting away of the entire larynx of his throat; but the Prince has refused to submit to this operation. Emperor William is aged and feeble; it seems impossible that the Crown Prince should ever guide the ship of State. It is no wonder that anxiety is felt, that the "entire nation is plunged in the deepest gloom."

FOUR of the anarchists who were recently condemned to death as the leaders of riots in Chicago, were hanged Nov. 11. Of the remainder, one committed suicide in his cell, and two had their sentences commuted to imprisonment for life.

THE Reich Bank of Germany, probably instigated by Prince Bismarck, has refused to advance money on Russian securities. The Russian Minister of Finance is trying to negotiate the rejected securities with private banks of Berlin.