

Bible Echo AND SIGNS OF THE TIMES.

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

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THE SUN-BRIGHT CLIME.

HAVE you heard, have you heard, of the sun-bright clime,
Undimmed by tears, unhurt by crime.
Where age hath no power o'er the fadless frame;
For they live forever and know no pain—
Have you heard of that sun-bright clime?

A river of water gushes there,
Mid flowers of beauty strangely rare,
And rich-plumed songsters flit through the bowers
of the tree of life on those golden shores,
Over there in that sun-bright clime.

Soon the saints will roam those fields of light
In garments of beauty, pure and white,
And pluck life's fruit in the Eden bowers,
Mid a thousand hues of fadless flowers,
Over there in that sun-bright clime.

Not long shall we wait for that sinless clime,
For now we are nearing the end of time;
Soon the Lord will come with his bride in white,
To take us home where there'll be no night;
Will you go to that sun-bright clime? —Sel.

General Articles.

Value of Cheerful Service.

BY MRS. E. G. WHITE.

"For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises."

The Lord looks with approval upon the works of his faithful servants. He says of the church of Ephesus, "I know thy works, and thy labor, and thy patience;" for thy name's sake thou "hast labored, and hast not fainted." But while he takes account of faithful service, he is no less exact to mark neglect of duty or its unwilling performance. It has always been the duty of God's chosen people to labor unselfishly; but some neglect the work they ought to do, and others are overburdened to make up for their deficiencies. If all would cheerfully do their part they would be sustained; but those who complain and murmur at every step will receive neither help nor reward.

God was displeased with the children of Israel because they murmured against him and against Moses, whom he had sent to be their deliverer. In

a marvelous manner he brought them out from their bondage in the land of Egypt, that he might elevate and enoble them, and make them a praise in the earth. But there were difficulties to be encountered, and weariness and privations to be endured. It was necessary for them to bear these hardships. God was bringing them from a state of degradation, and fitting them to occupy an honorable place among the nations, and to receive important and sacred trusts.

They did not consider that they were receiving everything that was of value. They forgot their bitter service in Egypt. They forgot the goodness and power of God displayed in their behalf in their deliverance from bondage. They forgot how their children were spared when the destroying angel passed over Egypt. They forgot the grand exhibition of divine power at the Red Sea, when Jehovah exclaimed, "Here shall thy proud waves be stayed," and the waters were rolled together, forming a solid wall. They forgot that while they had crossed safely in the path that had been opened for them, the armies of their enemies, attempting to follow them, were overwhelmed by the waters of the sea. They only saw and felt their present inconveniences and trials; and instead of saying, "God has done great things for us; whereas we were slaves, he is making of us a great nation," they talked of the hardness of the way, and wondered when their weary pilgrimage would end.

We are exhorted not to murmur as they murmured. But many whom God has permitted to become co-laborers with him, perhaps has even exalted to high positions of trust, forget that he is especially honoring them. They are weary and they make themselves miserable by letting their minds constantly dwell upon their weariness. They torment themselves with fears, forebodings, morbid fancies, and borrowed troubles; and, forgetting the goodness and mercy of God they pass many sad hours complaining of the trials they have to bear. They become so gloomy that no circumstances, however favorable, can make them happy, for the spirit of happiness is not in them.

God does not bind upon any one burdens so heavy that at every step he must complain of the load he is obliged to bear. It is the friction, and not the constant motion that wears the machinery. It is the continual worry, and not the work they do, that is killing these persons. They covet some blessing, either real or imaginary, which is just beyond their reach; but if they were to gain this cherished object, it would excite a desire for something else. The present is clouded because they undervalue the good that they enjoy. They look away from the honors they possess that they have not earned, and the love that they have not merited, and want to stand a little higher. They cherish the disagreeable, and by their thoughts and conversation, excite a nervous irritability which lies at the foundation of a diseased imagination and real suffering. God does not propose to work a miracle for this class. He is not pleased or glorified when his sons and daughters, members of the royal family take this course; for they neither enjoy rest and peace in his love themselves nor permit others to do so.

Let none of us think that our work is greater and more taxing than any others are doing. This same

work has been done in the past and can be done again. God is not dependent on any of us; and as soon as we flatter ourselves that his work will not move forward without us, that our labor is of such consequence that it cannot be dispensed with, then he will show us our mistake and folly. He can work by few or by many. He can take men in humble positions, and educate them to become light-bearers in the world. Let us who are honored of God by having a connection with his work, feel our own littleness, and the great honor the Lord bestows upon us in accepting us as his co-laborers. "When one asked a noted philosopher what the great God was doing, he replied, 'His whole employment is to lift up the humble, and to cast down the proud.'"

Sometimes the spirit of fretting and complaining invades the domestic circle. The will may be crossed at little things which a person of a cheerful spirit would scarcely notice; but the fretter is annoyed and chafed as though he had suffered an aggravated grievance, and the passionate reproaches he utters against the person who, he thinks, has committed some blunder, are scarcely less sinful than swearing. He does not consider that he makes more grievous mistakes every day. Men and women who fret and chafe will lose the affections of their friends, for they are forever stinging some one. Whatever their position, however exalted their profession, they can have no decided influence for good until they remedy this defect. They have complained long enough to test the matter, and prove that complaints do not make them any happier or their way any easier.

The complainer dwells in an atmosphere of gloom and doubt. Instead of healing difficulties, he irritates them; instead of repairing evils, he creates them. Those who have tact in governing their families or controlling the mind of men, are generally calm, prompt, resolute. They show no weak selfishness; but they have a strong, uncomplaining spirit, and are always ready to speak a kind, encouraging word.

Wherever in the providence of God we may be placed, whatever the work that is given us to do, God is honored by whole-hearted, cheerful service. He is pleased when we take up our work with gratitude, rejoicing that he has accounted us worthy to be co-laborers with him. None need be idlers; for all around us there is earnest work to be done. The Christian rule of service is, "Whatsoever thy hand findeth to do, do it with thy might." God will help those who are "not slothful in business" but "fervent in spirit, serving the Lord," and through faith and patience they will "inherit the promises."

There is peace and contentment in the service of Christ. As he was about to leave his disciples, he made them his parting promise—a promise that has been fulfilled to his faithful ones through all the ages,—"Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you." He invites, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." It is the want of this meekness and lowliness of heart that causes so much unrest and uneasiness, so much perplexity and fear, so many imaginary ills.

The Ancient Scripture.

No CURRENT questions have, in late years, more commanded attention than those which concern the literature and the interpretation of the Old Testament. The interest of these questions has almost pushed the physical scientists from their stools. Instead of Tyndall, and Darwin, and Huxley, and Haeckel, and Virchow, we have now Robertson Smith, Delitzsch, Kuenen, and Wellhausen. The date of an Old Testament book is now a more absorbing issue than that of the origin of species, while keener optics than those which lately were scrutinizing flint hatchets and old bones, are now searching the Messianic psalms and the statues of Leviticus. Naturally, one is led to ask what may be the significance of all this, and how it shall be interpreted.

In part, it must be said, the interest in Old Testament study, now so manifest, is simply critical and archaeological. We ought not to be surprised that there should be scholars who study our ancient Scripture not as theologians, but only as scholars. Their customary work has been largely in the line of other archaeological literature. They have studied, with the zeal of explorers, both Egyptology and Assyriology. That old buried world, which now after so many centuries is having a resurrection, absorbs them in the revelations made of the life, and thought, and worship of what are in a somewhat strict sense pre-historic times. During the ages in which that old world was the living world our ancient Scripture was written. Of this fact these explorers and scholars are constantly reminded. They turn from the tablet and the papyrus to the familiar pages of the printed Bible. As they read this page they are still archaeologists and critics. They have not the doctrinal interest there which some of the rest of us have. That their conclusions on many points should be different from ours, is not surprising. Of two things we need to be aware, as we take note of the claimed results of their investigations: (1) that critics are apt to be over-critical; (2) that the studies in which these scholars habitually engage are such in their nature and the discipline they afford, as to justify the expectation that there must be value, of some kind, in the results.

Naturally, this form of the prevailing interest in Old Testament study prepares the way for another. Those who have been accustomed to regard the date and order of the books in our ancient Scripture as settled beyond all possibility of question, also the Mosaic authorship of the Pentateuch, the integrity of Isaiah's prophecy and the Messianic character of certain psalms, are surprised to find all these points treated as still open to dispute, while the confident tone of conclusions announced regarding them excites uneasiness. What does it mean? Are these conclusions sound? If so, what does it all import? Is faith in the Old Testament about to part from its moorings, and are we soon to be afloat? Must even the inspiration of these ancient books be virtually given up? When such issues as these are present to the mind, whether really involved in the questions under debate or not, one feels that he must look into the matter. And doubtless he should; remembering, meanwhile, that the critics are apt to be over-critical, and that zeal for discovery often makes one on the outlook imagine that he sees land, while what he does see is a cloud in the horizon, or a fog-bank far away under the blue.

Once more, it would seem that very many of us are coming to be conscious that there is an interest and value in our ancient Scripture of which we had grown in a measure inappreciative. It is not very long ago that many, believing the Old Testament to belong to a dispensation wholly past, had almost come to regard it as no longer of interest for a Christian.

Some, even, doubted if it were well for ministers to take texts from it for their sermons. The Christianity of the Puritans had a strong Old Testament cast; that of their children seemed in danger of reaching an opposite extreme even more mistaken. We find, now, that its relation to the New Testament, in its exhibition of a most interesting and momentous stage in the steady growth of divine revelation and the kingdom of God on earth; as an ancient literature, some of it perhaps the oldest in the world; as running parallel with those other ancient literatures now coming to light and yet in most wonderful contrast with them; as a repertory of primitive thought and faith, preserved by special divine interposition from the corruption and darkness into which all in the world beside was plunged; as a memorial of ancient genius, plumed for fight by divine inspiration and guided on its way by attending divine ministries—we are now awaking to the fact that, as all this, our Old Testament is a most wonderful book, or, rather library of books. The infidel has done his worst in assailing it. Possibly we had consented in some measure to his disparagement. We now see that what he found in it as peculiar, and therefore open to attack, is peculiar just because it is old; and that what he did not find in it is a treasure of knowledge and faith worth more than all the wisdom of the world beside.—*Dr. J. A. Smith, in Chicago Standard.*

Identity of Papacy and Paganism.

MIDDLETON traced the altars of the Romanists to the altars of the pagans. His papist adversary of course preferred deriving them from the altar of incense in the temple of Jerusalem; and is surprised therefore how I can call it heathenish! Yet it is evident, from the nature of that institution, that it was never designed to be perpetual, and that, during its continuance, God would never have approved any other altar, either in Jerusalem or anywhere else. But let him answer directly to this plain question, Was there ever a temple in the world not strictly heathenish in which there were several altars all smoking with incense within one view and at one and the same time? It is certain that he must answer in the negative, yet it is certain that there were such temples in pagan Rome, and are as many still in Christian Rome. And since there was never an example of it but what was paganish before the time of popery, how is it possible that it could be derived to them from any other source? Or when we see so exact a resemblance in the copy, how can there be any doubt about the original? Many altars under the same roof indicate many objects of worship, and the Polytheism of the church of Rome is manifested by the first view of the interior of their cathedrals. This similarity in the Polytheism of paganism and popery is most clearly shown in the pope displacing Jupiter and all the gods from the Pantheon, to make way for the Virgin Mary and all the saints. The noblest heathen temple now remaining in the world, is the Pantheon or Rotunda, which, as the inscription over the portico informs us, having been impiously dedicated of old by Agrippa to Jove, and all the gods, was piously consecrated by Pope Boniface IV. to the blessed Virgin and all the saints. With this single alteration, it serves as exactly for all the purposes of the popish, as it did for the pagan worship, for which it was built. For as in the old temple every one might find the god of his country, and address himself to that deity whose religion he was most devoted to, so it is the same thing now—every one chooses the patron whom he likes best, and one here may see different services going on at the same time at different altars with distinct congregations around them, just as the inclinations of the

people lead them to the worship of this or that particular saint.

Middleton shows very well not only that the rites of the papist are borrowed from the pagan, but that many of those rites were condemned both by the Christian church and the Christian emperors even when religion was much corrupted.

The Christian emperors strictly prohibited their pagan subjects to light up candles, offer incense or hang up garlands to senseless images, for these were then reckoned the notorious acts of genuine paganism. Yet now we see all these very acts performed every day in popish countries to the images of the popish saints. In a word, since there never was an image in the temple of the true God in any part of the world, yet a perpetual use of them in all the temples of the heathen, it is in vain to dispute about their origin. The thing is evident to a demonstration. They must necessarily be derived to the present Romans from those who always used, and not from those who always detested, them—that is from their pagan, not their Christian, ancestors.

In their very priesthood they have contrived, one would think, to keep up as near a resemblance as they could to that of pagan Rome. And the sovereign pontiff, instead of deriving his succession from St. Peter, may, with more reason and a much better plea, style himself the successor of the Pontifex Maximus, or chief priest of old Rome, whose authority and dignity was the greatest in the republic.

We see a simpler and more honest representation of popery than any that Bossuet or the doctors of the church afford in the conduct of the Portuguese, when they first arrived in India. In their devout and unsophisticated minds, popery and paganism were completely identified. The continual shouts of Chrishnu, Chrishnu, they confidently mistook for the invocation of Christ; the idol temples appeared to them Romish cathedrals, and the Brahmins, popish priests. From this place the kutwal escorted the general to one of their pagodas or idol temples, into which they entered, and which the kutwal said was a church of great holiness. This the general believed to be the case, fancying it to be a church of the Christians, which he the more readily believed, as he saw seven little bells hung over the principal door. In front of this entry there stood a pillar made of wire as tall as the mast of a ship, on the top of which was a weather-cock, likewise made of wire. This church was as large as a moderate convent, all built of freestone, and covered or vaulted over with brick, having a fine outward appearance, as if its inside were of splendid workmanship. Our general was much pleased with the church, as he actually believed himself in a Christian country, and gladly entered along with the kutwal. They were received by the priests, who were naked from their waists upward, having a petticoat of cotton hanging down from the girdle to their knees, and pieces of calico covering their armpits; their heads, legs, and feet bare. They were distinguished by wearing certain threads over their right shoulders which crossed over their breasts and under their left arms, much in the way in which our priests used formerly to wear their stoles when they said mass. These men are called kafirs, and are idolaters, serving as priests in the pagodas of Malabar; and on the general going into the pagoda, they took holy water with a sprinkler from a font, and threw it over the kutwal and him, and their attendants. After this, they gave them powdered sandal wood to throw upon their heads as used to be done amongst us with ashes; and they were directed to do the same on their arms. But our people, as being clothed, omitted this latter part of the ceremony, complying with the other. In the pagoda they saw many images painted on the walls, some of which had monstrous teeth

projecting an inch from their mouths, and some had four arms; all of them so ugly that they seemed like devils, which raised doubts amongst our people whether they were actually in a Christian church. In the middle of the pagoda stood a chapel, having a roof or dome of free-stone like a tower, in one part of which was a door of wire, to which there led a flight of stone steps. On the inside of this tower, an image was observed in a recess of the wall, which our men could not see distinctly, as the place was somewhat dark, and they were not permitted to go near, as none were allowed to approach except the priest. But, from certain words and signs, our people understood this to be an image of the Virgin; on which the general and his attendants went upon their knees to say their prayers. John de Sala, however, being very doubtful that this was a Christian church, owing to the numerous images on the walls, said as he fell on his knees, If this be the devil, I worship God—at which the general looked at him with a smile.

Popery is paganism under a thin disguise of Christianity, and accordingly, in all things it is but a gross and material counterfeit of true and spiritual religion.—*James Watson Esq.*

John Ploughman's Talk on Patience.

PATIENCE is better than wisdom; an ounce of patience is worth a pound of brains. All men praise patience, but few enough can practice it; it is a medicine which is good for all diseases, and therefore every old woman recommends it; but it is not every garden that grows the herbs to make it with. When one's flesh and bones are full of aches and pains, it is as natural for us to murmur as for a horse to shake his head when the flies tease him, or a wheel to rattle when a spoke is loose; but nature should not be the rule with Christians, or what is their religion worth? If a soldier fights no better than a plough-boy, off with his red coat. We expect more fruit from an apple-tree than from a thorn, and we have a right to do so. The disciples of a patient Saviour should be patient themselves. Grin and bear it, is the old-fashioned advice, but Sing and bear it, is a great deal better. After all, we get very few outs of the whip, considering what bad cattle we are; and when we do smart a little, it is soon over. Pain past is pleasure, and experience comes by it. We ought not to be afraid of going down into Egypt when we know we shall come out of it with jewels of silver and gold.

Impatient people water their miseries, and hoc up their comforts; sorrows are visitors that come without invitation, but complaining minds send a wagon to bring their troubles home in. Many people are born crying, live complaining, and die disappointed; they chew the bitter pill which they would not even know to be bitter if they had the sense to swallow it whole in a cup of patience and water. They think every other man's burden to be light, and their own feathers to be heavy as lead; they are hardly done by in their own opinion; no one's toes are so often trodden on by the black ox as theirs; the snow falls thickest round their door, and the hail rattles hardest on their windows; and yet, if the truth were known, it is their fancy rather than their fate which makes things go so hard with them. Many would be well off if they could but think so. A little sprig of the herb called content put into the poorest soup will make it taste as rich as the Lord Mayor's turtle. John Ploughman grows the plant in his garden, but the late hard winter nipped it terribly, so that he cannot afford to give his neighbors a slip of it; they had better follow Matthew 25: 9, and go to those who sell and buy for themselves. Grace is a good soil to grow it in, but it wants watering from the fountain of mercy.

To be poor is not always pleasant, but worse things than that happen at sea. Small shoes

are apt to pinch, but not if you have a small foot; if we have little means it will be well to have little desires. Poverty is no shame, but being discontented with it is. In some things the poor are better off than the rich; for if a poor man has to seek meat for his stomach, he is more likely to get what he is after, than the rich man who seeks a stomach for his meat. A poor man's table is soon spread, and his labor spares his buying sauce. The best doctors are Dr. Diet, Dr. Quiet, and Dr. Merryman, and many a godly plowman has all these gentlemen to wait upon him. Plenty makes dainty, but hunger finds no fault with the cook. Hard work brings health, and an ounce of health is worth a sack of diamonds. It is not how much we have, but how much we enjoy that makes happiness. There is more sweet in a spoonful of sugar than in a cask of vinegar. It is not the quantity of our goods, but the blessing of God on what we have that makes us truly rich. The parings of a pippin are better than a whole crab; a dinner of herbs with peace is better than a stalled ox and contention therewith. "Better is a little with the fear of the Lord than great treasure and trouble therewith." A little wood will heat my little oven; why, then, should I murmur because all the woods are not mine?

When troubles come it is of no use to fly in the face of God by hard thoughts of providence; that is kicking against the pricks and hurting your feet. The trees bow in the wind, and so must we. Every time the sheep bleats, it loses a mouthful, and every time we complain, we miss a blessing. Grumbling is a bad trade and yields no profit, but patience has a golden hand. Our evils will soon be over. After rain comes clear shining; black crows have wings; every winter turns to spring; every night breaks into morning.

"Blow the wind never so fast,
It will lower at last."

If one door should be shut God will open another; if the peas do not yield well, the beans may; if one hen leaves her eggs, another will bring out all her brood; there's a bright side to all things, and a good God everywhere. Somewhere or other in the worst flood of trouble, there always is a dry spot for contentment to get its foot on, and if there were not it would learn to swim.

Friends, let us take to patience and water-gruel, as the old folks used to tell us, rather than catch the miserables, and give others the disease by wickedly finding fault with God. The best remedy for affliction is submitting to providence. What can't be cured must be endured. If we cannot get bread, let us bless God that there are still some cabbages in the garden. Must is a hard nut to crack, but it has a sweet kernel. "All things work together for good to them that love God." Whatever falls from the skies is, sooner or later, good for the land: whatever comes to us from God is worth having, even though it be a rod. We cannot by nature like trouble any more than a mouse can fall in love with a cat, and yet Paul by grace came to glory in tribulations also. Losses and crosses are heavy to bear, but when our hearts are right with God, it is wonderful how easy the yoke becomes. We must needs go to glory by the way of Weeping Cross; and as we were never promised that we should ride to Heaven in a feather bed, we must not be disappointed when we see the road to be rough, as our fathers found it before us. All's well that ends well; and, therefore, let us plow the heaviest soil with our eye on the sheaves of harvest, and learn to sing at our labor while others murmur.—*Sword and Trowel.*

RICHES.—A very rich man recently said: "I worked like a slave till I was forty to make my fortune, and I've been watching it like a detective ever since for lodging, food, and clothes."

Concealed Infidelity.

It is startling to a Christian mind, in turning over the pages of recent books, to find how thoroughly modern literature is tainted with the essence of infidelity. It rarely appears, in these times, in a gross and revolting shape, but in the far more dangerous disguise of a poor, sweet, humanitarian philosophy, a religion of science and nature; a sort of Christian paganism, in which the phrases and many of the doctrines of the Bible are so artfully interwoven as to present a deceitful appearance of the truth of God. This tendency is not confined to books that treat avowedly on religious topics, but pervades, in a greater or less degree, every department of modern literature. Out of a dozen new novels, books of science, political treatises, or whatever you choose, at least six or eight, on being read, will leave an impression behind unfavorable to Christianity; yet perhaps without containing a sentence that could be interpreted as openly hostile to religion. It is the general tone that does the evil work. One feels, without being able to say exactly how, that the tendency of thought is destructive of religious belief; that, somehow, his faith has received a wound, as from a weapon tainted with subtle poison.

In this characteristic lies the great danger of such books. Open arguments against the Christian religion can be met and refuted, as they have been met and refuted a hundred times already, until they have lost the power of influencing the minds of thinking men. But how shall this sly, insinuating, serpent-like spirit be met? Its presence is hardly perceptible until its evil work has been accomplished. This is especially true, we are pained to say, of books intended for the young. Under the attractive garb of a story told with exquisite simplicity and beautifully illustrated, there is too often taught a spurious morality that gently sets aside the Bible, and insinuates doubts that eventually culminate in various forms of infidelity. Let no one under-estimate the extent of this danger.—*N. Y. Examiner, 1867.*

Vicissitudes of Faith.

How common it is for Christians to talk of their faith being *strengthened* by gifts from God which are just in the line of their desires and fancies; and of their faith being *weakened*, or sorely tried, by things from God which are not what they have asked for. This is much as it would be, for a child to measure his father's love by the amount of candy and the number of toys brought home to the little one. A father's love is shown in the gift of school-books and medicines in their time, quite as surely as in the gift of candy and toys in their time. And God's love is shown quite as much in his bestowal of what we shrink from, as in his gift of what we long for. It is very well for us to talk of our faith being strengthened by the evident *results* of God's dealings with us; not by our estimate of the dealings themselves before we can know the reason for them as God sees it now, and as we can hope to see it by and by. Faith is not sight; faith rests on the Giver, sight measures the gift. Christians are to "walk by faith, not by sight."—Sel.

IGNORING or quickly forgetting personal injuries is characteristic of true greatness, when meaner natures would be kept in unrest by them. The less of a man a person is, the more he makes of an injury or an insult. The more of a man he is, the less he is disturbed by what others say or do against him without a cause. "The sea remembers not the vessel's rending keel, but rushes joyously the ravage to conceal." It is the tiny streamlet which is kept in a sputter by a stick thrust into its waters by a willful boy.

The New Theology.

THE new theology, so called, gives us a new theory of last things. It is with this new theory of last things that this brief and hurriedly-prepared paper will have to do. The trouble in the minds of the advocates of this new theory of last things is this: It seems to them that a vast majority of mankind, especially the heathen, have not, under the present economy, had a fair chance; and that, in order to vindicate his moral economy, God must give them a future probation. It is not claimed that there is much in Bible authority for this view. One solitary text of disputed interpretation, like the single thread by which Mohammed's coffin was suspended between heaven and earth, is what is especially relied upon. It is claimed that Peter teaches in this solitary text that between his crucifixion and his resurrection the Lord Jesus Christ preached to spirits of the antediluvians, giving them a second chance, though they had a first chance when Noah, "a preacher of righteousness," was building the ark; and though in his next epistle St. Peter cites the same antediluvians as illustrations of God's knowing how to "reserve the unjust unto the day of judgment to be punished;" which passage certainly implies a denial of any second chance before the day of judgment. If the passage proves anything, it proves too much. These antediluvians were disobedient when the long-suffering of God waited in the days of Noah, while the ark was preparing. Noah's carpenters were ordained evangelists. Every nail driven was an epistle of God's forbearance. And if St. Peter's interpretation of this event in Noah's life be true, the event itself was symbolic of the believer's salvation by the resurrection of Christ Jesus. The Saviour himself has described to us how Noah's contemporaries carried themselves: "But, as the days of Noah were, so shall also the coming of the Son of man be. For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away; so shall also the coming of the Son of man be." Did he not know that he was to preach to these people, and that they were not finally overtaken? How, then, could the coming of the flood be taken as the analogue of the coming of the Son of man, which would be without remedy?

But the new theory of last things, although its advocates try to make St. Peter father it, has very little patristic support. According to Professor Shedd, who will be accepted as fair authority in history, if not in theology, the ancient church, with only two considerable exceptions—Clement and Origen—regarded the punishment of the future endless; doubtless an understatement of the truth, for the sake of brevity. And Clement is careful to teach that the doctrine of endless punishment must be preached in order to deter men from sin, although the hope of the final salvation of all is permitted to the thinker; showing what he thought about the practical immortality of the doctrine. The church of the Middle Ages was a unit in believing, as Dante did, that he who entered the realms of the lost left hope behind. And, until recently, no considerable number of preachers out of the ranks of Unitarians or Universalists have given public utterance to any other view.

Let us look a moment at this matter of heathenism. How does it come about? There are, doubtless, perhaps hundreds of them, within the shadow of this building where we meet; thousands, tens of thousands, in this great city. I will not say—for I desire to be charitable to all my hearers, especially those of the Congregational name—I will not say there may not be heathen in this very presence. What is the process by which heathen are made? Geologists tell us that if we want an object-lesson in

the science of geology, if we want to see how the thing is done which we read in the rocks, go to the delta of the Mississippi or the Nile. There Nature is making her deposits and building solid earth, crowding back the seas, saying, in the Creator's voice, "Thus far, and no farther!" We look at those vast heathen regions, where whole continents know not God, and they are like the great ages of geology—we cannot understand them. They seem a blot upon the work of the Creator, inexplicable exceptions to his economy. But you and I can see how, from inherited tendency to evil, from neglect of parental training, from the pride and luxury of the Christian churches, from the licensing of those breathing-holes of perdition, liquor saloons—you and I can see how, in the third, or even in the second generation, a heathen can be made right here in this metropolis out of the child of Christian parents. Has not the man had a fair chance? He has heard church bells from the day of his birth; he actually bears upon his brow the seal of Christian baptism. [?] But to-day he is just as ignorant of the way of salvation as a Hottentot. And this has come to him mainly through the law of solidarity, according to which God has constituted the human race; a law which is thus recorded in the decalogue: "For I, the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." According to that law, this man has become a heathen. Let him and his children alone for generations, and this heathenism becomes only the more perfect and awful, until it will be true of them that "knowing the judgment of God, that they which commit such things are worthy of death, they not only do the same, but have pleasure in them that do them." And this, as the apostle claims, is because they would not retain God in their knowledge; they would not recognize him in the things of nature, in their own things, in his things.

You say, you "do not believe in any such law of solidarity; any such constitution of mankind." Believe in it or not, you cannot help being the fruit of it. The qualities which distinguish you as a man you have got from the loins of your ancestors; you have got from your domestic and social surroundings; they have come down to you through angels descending and ministering to you in answer to the prayers of the dead and living; as they ministered to Jacob of old in his dreams. This law of solidarity, of moral and spiritual heredity, is just the same law whichever direction it takes, whatever its results. If it is just in your case and my case, what is its injustice when it works the other way? There are men in this presence, whose names will occur to you at once, who bear about in their threefold being a heritage of family graces richer than that ever coming through the loins of kings. Their ancestors believed, and taught, and acted on this law of God's moral government; and it has made their children what they are. It remains to be seen whether, denying it, their children will be worthy to bear the name they themselves bear.—*Rev. J. E. Rankin, D. D., in Christian Union.*

The Judgment Hastens.

AWAKE, awake, ye heralds of my God, and let the warning thrill the drowsy world—"Fear God, and give glory to him, for the hour of his judgment is come!" The omens are everywhere—natural omens, and political omens, and ecclesiastical omens—omens commercial, and omens mechanical, and omens scientific and literary—omens in the heavens above, and on the earth beneath—in the air, and on the sea; The Moslem trembles for his approaching doom

and the hoary Mystagogue of the seven hills reels blindly toward the brink of the unsounded gulf; and men's hearts are failing them for fear, and for looking after those things which are coming on the earth; and falling thrones, and dissolving empires, and revolution threatening all rule, and anarchy with crimsoned hands and clotted hair shrieking through the visioned future—all are heralding Him "who shall judge the quick and the dead at his appearing and his kingdom."—*J. Cross, D. D.*

Joy in God. Rom. 5:11.

THERE is much, we think, to be gathered from the consideration, that joy in God forms one of the exercises of a Christian mind—a habit or condition of the soul into which every believer is or ought to be translated—a spiritual eminence that may be gained, even in this world, and where the heart of man may experience a relish, and imbibe a rapture, which the world most assuredly knoweth not. To feel as if you were in the company of God—to have delight in this feeling—to triumph in God as you would do in a treasure that had come into your possession—to dwell upon Him in fancy and with fondness, just as one friend dwells on the pleasing remembrance of another—to reach the ecstacies of devotion, and find that the minutes spent in communion with the heavenly and unseen witness, are far the sweetest and the sunniest intervals of your earthly pilgrimage—to have a sense of God all the day long, and that sense of him in every way so delicious as to make the creation seem vain and tasteless in the comparison—to have his candle shining in your heart, and a secret beatitude in him of which other men have no comprehension—to bear about with you that cheerful trust in him, and that cherished regard for him which children have for a father in whose love they rejoice, and of whose good will they are most thoroughly assured—to prize the peaceful Sabbaths and the sacred retirements, when your soul can wing its contemplation toward his sanctuary, and there behold the glories of his character, at the very time that you can exult in confidence before him—thus to be affected towards God, and thus to glory and be glad in him, is certainly not a common attainment; and yet we do not see how any true saint, any genuine disciple can be altogether a stranger to it. "Rejoice evermore," says the apostle of the New Testament; and "the Lord reigneth, let the earth rejoice," says the venerable patriarch of the Old.

It is easy to walk in the rounds of a mechanical observation, it is easy to compel the hand to obedience, against the grain and inclination of the heart. It is very easy to bear towards God the homage of respect, or fearfulness, or solemn emotion; and to render him the outward obeisance, and even something of the inward awe, of worship. It is somewhat natural to feel the dread of his majesty, or to be visited by a sense of his terrors, or to be checked by the thought of his authority and power. And, under the weight of all this impressive seriousness, it is even somewhat natural and easy to pray. But it has been well remarked, that praise is not so natural, or so common, nor withal so easy as prayer; that delight in God is a rarer and a loftier condition of the soul than devoutness of feeling to God—that the sigh of repentance may be heard to ascend towards him in many cases, while the singing of the heart towards him may only break forth in very few.—*Chalmers on Romans.*

WITHOUT earnestness no man is ever great or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not its depth of shadow. The counterfeit coin is always lacking in weight.

The Hungry Hearer.

THE hunger I now notice induces a thankful recognition of the Sabbath before it arrives. It is well to be on the lookout for such a friend as the Sabbath, and a hungry hearer will discern the beauty of it through the mists of the week. Hungry people have thought of their dinner an hour before it overtakes them; and it is nothing strange that one hungry for the word should have pleasing anticipations of the feast day.

And he is not going to be late at public worship. Hunger for food, especially when it pinches, drives one up. You will not have to ring for that man often; nor will the dinner be likely to cool by delaying for him. So the hungry hearer will hasten to his repast. He has an excellent appetite, and will lose no part of the feast; hence the untimely uproar of the church and pew door will not give notice of his arrival at the sanctuary.

And you will not catch the hungry hearer drowsy. Hunger and drowsiness are not often in each other's company. When one is present, the other is generally missing. A hungry hearer sleepy! Not he. He does not go to church to sleep. He goes to satisfy a craving appetite. That appetite makes divine truth sweeter than honey and the honey-comb. It would not look well to see a man drowsy at his dinner; it does not look even as well to see one so at the spiritual banquet.

The hungry hearer's attention is not easily diverted. As for other hearers, they can prick up their ears at any other sound sooner than those from the pulpit, and send their eyes in all other directions more easily than in the right one. If a romping dog trots through the aisles, he must be looked up at. If there be a sound of a wheel of the passing Sabbath-breaker, he must be peeped at. Each of the members of Squire Loiterer's family must have a glance, as they severally make their untimely entrance. But the hungry hearer—his ear is fixed, his eye is fixed, and all because his heart is fixed. He wants to be fed. He came for that purpose, and he is not going to lose his errand. There must be high times in the sanctuary before his attention shall be diverted.

Nor is the hungry hearer easily frightened about the weather. Those who have poor appetites for the word are easily put into consternation. If a cloud or two happen to scowl for an hour or so about the sky, it does them up for the day. If it should actually drizzle, mercy on them! how could they venture out? And the wind has got to keep all the weather-cocks in a particular trim, if it would not alarm them into an exile from the sanctuary. But the hungry hearer broke caste with all that tribe, some time ago. His hunger for the word has tossed all his fears about the weather overboard. Boreas must steam it up well to shut him up in his house; and the sky must be a watering-pot on a pretty large scale to give him any other home on the Sabbath than the house of prayer. He is hungry, that is the great fact, and the elements must be terribly tempestuous to cut him off from public worship, and house him up at home.—*Sel.*

Chinese Spiritualism.

MISS S. A. Norwood, a missionary at Kiu Sh, China, communicates the following incident to the *Helping Hand*:

One evening, as my Bible-woman and I were on our way to the chapel to attend worship, in passing a temple devoted to the worship of the *Ah Ma*, or Goddess of Heaven, we saw the doors standing open, and some idolatrous service going on. Curiosity prompted me to enter; and, passing into the recess where the wooden image of the goddess sat among her tawdry decorations, with an altar loaded with incense sticks, offerings of paper money, fruits, etc., before her,

I witnessed a forcible illustration of the senseless worship of this heathen people. Around a table before the altar were four persons, arranged as follows: On the left, a priest droning incantations; on the right, a scribe with writing materials, occasionally jotting down a word; in front, a man apparently in a trance, his eyes rolling, his body swaying to and fro, his head adorned with a red silk scarf, beating with his outspread hands the table, so made as to give out a hollow sound, and now and then drawling out a word. By his side knelt a woman, whose eyes were fixed on him in agonizing appeal. The whole, lighted only by the burning incense sticks, presented a scene weird in the extreme. After watching the performance about ten minutes, I ventured to ask the Bible-woman what it all meant. In a low tone, she told me the woman had come on behalf of her sick son to learn from the goddess what medicines would insure his recovery. The man going through those frightful contortions was a spirit medium, and was supposed at this present time to be possessed of the spirit of the goddess and to be unconscious of what he was doing or saying. The priest was reciting incantations to assist the goddess in making out the prescription, which was given through the medium in detached words at regular intervals, accompanied by a peculiar motion of the hand.

The above explanation was barely finished, when the medium, giving a groan, fell back as if dead into the arms of the priest. The spirit of the goddess was leaving him. Just at this time, a bundle of spirit money was carefully burned in a large iron vessel, already partly filled with the ashes of other similar offerings to the *Ah Ma*. By this time the medium had come to himself; and we left him going through a series of prostrations before the altar. The poor woman, having paid the necessary fee, had received the paper of written directions, and returned to her home to carry them out. Poor soul! what a disappointment when she finds they do not avail! But she will not be discouraged. She will seek some other shrine, and be none the less sure of the power of the wooden gods to help her.

Fellowship.

THE apostle John seems to have thought that the highest expression of the Christian's privilege was found in the word fellowship. He declares his purpose in writing to his brethren to be that they might have fellowship with each other, adding "and truly our fellowship is with the Father and with his Son, Jesus Christ." Perfect fellowship is realized when the parties to it are in the most perfect accord with each other in thought, feeling, and purpose. Two boys were in the same class in school. They studied the same lessons, had the same ambitions, and found the same joys in their successes. This was true of other boys in the same class. But of these two it could be said that neither of them had any ambition for himself which he did not have quite as strong for his friend. When one of them gained a victory or suffered a defeat, the joy or the pain was shared equally by the other. There was fellowship. There was the same mind and the same heart in all things. Somehow so, it is the highest privilege of the Christian to have the mind of Christ, and that is fellowship. It does not mean perfect knowledge of all Christ's thoughts and purposes concerning us, but it does mean our supremest pleasure in what we do know of his mind and will, and such love for him and such confidence in his love for us, that we are more than willing to leave all the unknown to him. This is the ideal Christian experience. It is that fundamental state of heart in which all the mind and will of the believer is subjected to the will of God, whether he knows whither that will lead him or not. Not only so, but it is the state in which the believer realizes

his highest freedom as a son of God, and out of which come all his best and truest services. Indeed, it is only as we have perfect fellowship with Christ that we can do his will. In the light of these truths, it is the height of folly to talk about duty and obedience as bondage, or to suppose that the love of Christ could in any way release us from doing his will, obeying his word. He who claims exemption from duty on the ground that he loves Christ, proves by that very claim that he either does not know the love of Christ, or that he has no adequate conception of the privilege and pleasure of obedience. He has not the fellowship of Christ.—*Sabbath Recorder.*

The Way to Conquer.

IN all past ages, the pious in times of trouble have found refuge and strength in prayer. This weapon of their warfare—not carnal, but spiritual—forced for them in the armory of Heaven, has been mighty through God for their own deliverance and the overthrow of their enemies. "Is any afflicted, let him pray." Commit thy cause unto the Lord, and so engage him on your side. When good Hezekiah received a letter containing the sad information that Sennacherib, the formidable king of Assyria, was about to attempt the capture and destruction of Jerusalem, we are told that he "went up into the house of the Lord, and spread it before the Lord" in prayer. And he had power with God; his prayer was effectual, and the Lord sent a destroying angel against the Assyrian army, who slew in a single night 185,000 men. Thus Hezekiah upon his knees conquered Sennacherib; and this should be our resource in the hour of danger and distress. We should fight upon our knees. This will insure speedy and decisive victory. "Restraining prayer we cease to fight."—*Sel.*

Immersion.

ON strictly exegetical and historical grounds, baptism *must be immersion*. Without prejudice, no other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical; sprinkling is artificial and an expedient for convenience' sake. All the symbolism of the text (Rom. 6:3, 4), and everywhere in the Bible, demands the going under water and coming up out of it to newness of life. Sprinkling has no suggestion of burial to sin and resurrection to holiness. In order to be true to its original meaning, and its vital relation to redemption through Jesus Christ, baptism must be immersion. Why do you wish to get rid of it? Eminent theologians have wasted their learning attempting to defend infant sprinkling. *Imposition is not exposition.* All the early defenders of Christianity taught that nothing but immersion was baptism, and all the Greek or oriental churches continue to immerse to this day.—*Dr. Schaff.*

A Boy's Logic.

A BOY astonished his Christian mother by asking her for a dollar to buy a share in a raffle for a silver watch that was to be raffled off in a beer saloon. His mother was horrified and rebuked him.

"But," said he, "mother, did you not bake a cake with a ring in it, to be raffled off in a Sunday-school fair?"

"Oh, my son," said she, "that was for the church."

"But if it was wrong," said the boy, "would doing it for the church make it right? Would it be right for me to steal money to put in the collection? And if it is right for the church, is it not right for me to get this watch if I can?"

The good woman was speechless, and no one can refute the boy's argument.—*N. Y. Witness.*

The Sabbath-School.

The object of the following lessons is to bring out points of truth not commonly studied by the majority of Bible readers. They will be found of great benefit to those who will give them careful study. The lessons were written especially for Sabbath-school classes, but are also designed for the family circle. Let the proof texts be well studied in their connection with the subject, and the points will be clearly seen. Some of the references cited appear in heavy-faced figures, which indicates that those texts should be thoroughly committed to memory.

IMPORTANT LESSONS ON PROPHECY.

First Sabbath in March.—The Little Horn of Daniel Eight.

1. In Nebuchadnezzar's dream, what universal empire is represented as following next after the Grecian kingdom?
2. What follows that kingdom in the vision of the seventh chapter?
3. Into how many parts was the Grecian kingdom divided? Dan. 8:8.
4. Where did the little horn have its origin? Verse 9.
5. How great did the little horn become in comparison to the ram and goat? Verses 4, 8, 9.
6. Did the ram and goat represent universal powers? Verses 20, 21.
7. What is the only universal kingdom that has succeeded Grecia?
8. What was told Daniel concerning the kingdom represented by the little horn? Verse 23.
9. What prediction of Moses is fulfilled in the Roman power? Deut. 28:49, 50.
10. In what direction was the little horn to extend its conquests? Dan. 8:9.
11. What territory did Rome conquer?
12. What is said of the destructive character of the little horn? Verse 24.
13. What have the people of God suffered at the hands of the Roman power?
14. Against whom was the little horn to stand up? Verse 25.
15. What power crucified Christ? Acts 4:26, 27; Matt. 27:2.
16. How was this power to be destroyed? Dan. 8:25.
17. What was to smite the feet of the great image?
18. What kingdom was represented by the feet of the image.
19. In view of all these considerations, what kingdom is represented by the little horn of Daniel 8?

NOTES ON LESSON ONE.

The little horn of Daniel 8 cannot be identical with that of the seventh chapter; for as has already been shown the latter referred only to the *papal* power, while the former represents both the pagan and papal forms of the Roman Empire, since some of the events pointed out by it transpired under Rome in its united condition, and a part of them were fulfilled under the Papacy.

It waxed great toward the south. Egypt was made a province of the Roman Empire, b. c. 30, and continued such for some centuries.

Toward the east. Rome-conquered Syria, b. c. 65, and made it a province.

Toward the pleasant land. Judea is so called in many scriptures. The Romans made this a province, b. c. 63, and eventually destroyed the city and the temple, and scattered the Jews over the face of the whole earth.

"A NATION OF FIERCE COUNTENANCE AND UNDERSTANDING DARK SENTENCES."—No people made a more formidable appearance in warlike array than the Romans. Moses says of them in Deut. 28:49, 50; "whose tongue thou (referring to the Jews) shalt not understand." This could not be said of the Babylonians, Persians, or Greeks, in reference to the Jews; for the Chaldean and Greek languages were used to a greater or less extent in Palestine. This was not the case, however, with the Latin.

"HE SHALL DESTROY WONDERFULLY."—The Lord told the Jews by the prophet Ezekiel (Chap. 21:31), that he would deliver them to brutish men, "skillful to destroy." In taking Jerusalem, the Romans slew eleven hundred thousand Jews, and made ninety-seven thousand captives. This was the work of pagan Rome. Papal Rome has done even more; she has destroyed millions upon millions of God's people, employing the most cruel tortures, and causing the most lingering torments.

The little horn was to stand up against the Prince of princes. This was accomplished by a Roman governor giving sentence of death against Jesus Christ.

Second Sabbath in March.—Pagan and Papal Rome.

1. What part of the world's history is covered by the prophecies of Daniel?
2. How many universal kingdoms reign during this period, and by what names are they known?
3. By what symbols was the first of them represented?
4. What symbolized the second kingdom in the different visions?
5. Describe the different symbols of the third kingdom?
6. What symbols are used to denote the fourth kingdom?
7. What universal kingdom is to succeed Rome?
8. Under what symbols do we now live?
9. What is meant by pagan Rome?
10. What is understood by the term "Papal Rome"?
11. What distinction is made in the second chapter of Daniel between pagan and Papal Rome?
12. Is any distinction made in the seventh chapter, and if so, what?
13. How is pagan Rome represented in Revelation, twelfth chapter?
14. What symbol in the thirteenth chapter represents Papal Rome?
15. How are these two forms of religion shown in Dan. 8:11, 12.
16. When did papal religion gain the ascendancy and suppress pagan rites?
17. When was the Papacy fully established?
18. When was its temporal power taken away?
19. How long will the Papacy continue?
20. How will it finally be destroyed? 2 Thess. 2:8.

NOTES ON LESSON TWO.

Babylon, proper, was founded by Belusis b. c. 747; but became connected with God's people by its conquest of Judah, and the capture of Manasseh, b. c. 677. It dates in prophecy, therefore, only from b. c. 677. From that time it continued 139 years.

Medo-Persia conquered Babylon, b. c. 538, and continued the dominant power 207 years.

Grecia conquered Persia, b. c. 331, and maintained its supremacy 170 years.

The supremacy of Rome dates from its famous league with the Jews, b. c. 161. It existed in its united condition till A. D. 356, about 517 years. From the last-named date till A. D. 483, it was in a transitional state, being broken up by the barbarians of the north. In its divided state it is to continue till the coming of the Lord.

In the early history of Rome the prevailing religion was paganism, which was sustained by government. Later, the form of religion changed to papacy, which was also upheld by the civil power.

No distinction is made between pagan and Papal Rome in the second chapter of Daniel. In the seventh chapter, pagan Rome is represented by the fourth beast before the appearance of the little horn. After the little horn arises on the head of the beast, the form of government changes, and becomes papal, the little horn itself denoting the Romish Church. In Rev. 12:3, 6, pagan Rome is represented by the great red dragon, while Papal Rome is symbolized by the leopard beast of Rev. 13.

Paganism was the prevailing religion during the reign of Medo-Persia, of Grecia, and of Rome until A. D. 508, when the papal party gained the ascendancy, and the pagan rites were suppressed.

The Papacy became fully established, A. D. 538, and exercised temporal and spiritual power for 1,260 years. Since 1798, the power of the Papacy has been waning; but will continue with more or less influence until the advent of Christ, when it will be destroyed. See 2 Thess. 2:8.

Third Sabbath in March.—The Kingdom of Grace.

1. When is the everlasting kingdom to be set up? Dan. 2:44.
2. By what symbol is it represented? Verse 34.
3. Where does the stone smite the image?
4. What part of the world's history is represented by the feet of the image?
5. What is to be the effect of this smiting?
6. What does the stone become after it destroys all earthly kingdoms? Dan. 2:35.
7. Where, then, will the fifth universal kingdom be located?
8. Do we now have access to the throne of God? Heb. 4:16.
9. What does a throne represent?
10. What is meant by the grace of God?
11. How does God save men? Eph. 2:8.
12. Will any of the patriarchs be saved? Luke 13:28.

13. When was the kingdom of grace established? Matt. 13:37-39; Gen. 3:15.

14. What terms are sometimes applied in the New Testament to the kingdom of grace? Matt. 12:28; 13:24.

15. When sent by our Saviour to preach the kingdom of God, what did the disciples do? Luke 9:2, 6.

16. When Christ comes to earth, on what throne does he sit? Matt. 25:31.

17. What relation exists between the kingdom of grace and the kingdom of glory?

18. Will the kingdom of grace exist after the kingdom of glory is established?

NOTES ON LESSON THREE.

A throne supposes a kingdom. In Heb. 4:16, we are told to come to the throne of grace, that we may obtain mercy. This we could never receive unless some one sat on that throne to dispense mercy. There must be some conditions on which this mercy is distributed; hence laws exist in the kingdom of grace. All who receive mercy from the throne of grace become subjects of the kingdom of grace. Thus we have in a kingdom, a king, a throne, subjects, laws, and territory.

Grace means favor. All who have the favor of God, are subjects of his grace; hence are in the kingdom of grace. God's favor or grace has been shown to man ever since he fell and needed mercy. The kingdom of grace is but another name for the arrangement made for man's salvation through faith in our Lord Jesus Christ. The kingdom of grace is that which prepares man for the kingdom of glory, and dates back to the garden of Eden. See Matt. 13:37-39. It will finally give way to the kingdom of glory.

Fourth Sabbath in March.—The Everlasting Kingdom.

1. After earthly kingdoms are swept away what will then take place? 2 Pet 3:13.
2. Where is this promise referred to by Peter? Isa. 65:17.
3. By what agency will the earth be purified to prepare it for the home of the saints? 2 Pet. 3:7-10.
4. Where will the saints go at the coming of Christ? 1 Thess. 4:16, 17.
5. What change has taken place in them before they thus rise to meet their Lord? 1 Cor. 15: 50-52.
6. Where does the Saviour then take his people? John 14:3.
7. To what place did Christ go upon leaving the earth? Verse 2.
8. Did he promise the disciples they should sometime go there? John 13:33, 36.
9. Where had he told the Jews he would go? John 7:33, 34.
10. Where did the Saviour pray that his disciples might be? John 17:24.
11. Where did the Saviour expect to enjoy that glory? Verse 5.
12. In what condition does the earth become at the appearing of the Lord? Jer. 4: 23-27.
13. What becomes of the wicked at that time? Jer. 25:31-33.
14. When the city of God comes down from Heaven, who come with it? Rev. 21:2, 3.
15. When do the wicked have a resurrection? Rev. 20:4, 5.
16. After their resurrection where do they go? Rev. 20:9.
17. What becomes of them finally?

The Right Kind.

THE same characteristics which will make an individual a successful teacher in a day-school, will, with the blessing of God, make him a successful Sabbath-school teacher. The following incident shows one of the indispensable qualifications of a good teacher:

Said one of the patrons of a school, not long since, when applying for a teacher: "I wish we could get such a teacher as we had last year. He taught the children hundreds of things they never thought of before, and my boy has pestered me with questions ever since; he will scarcely give me any rest; he tells me everything he has ever heard there, and relates to me all the stories in his reading-book, and makes comments upon everything." He could not have paid a higher compliment to the former teacher. The teacher had succeeded in awakening in the pupil's mind a desire to know. Curiosity, the great incentive to the acquisition of knowledge was fully aroused.—*Educational News*.

The Art of Questioning.

THERE is a real art in knowing where, when, and how to put a good question, that shall quicken the memory, set the mind to thinking, and call back the reflective faculties. Such are the possibilities of a question. A large proportion of all the good teaching in our Sabbath-schools is brought about by the simple process of questions and answers. "A question unveils the soul. Nothing can escape a question. A question reveals a decision." Hence the skill required. Mr. J. G. Fitch says: "The success and efficiency of our teaching depend more on the skill and judgment with which we put questions than on any other single circumstance."

This art is to be learned, like any other art, by much study and patient practice, for we best learn the art of questioning *by questioning*. Augustine says: "A boy can preach, but a man only can catechise," and Lord Bacon says: "A wise question is the half of knowledge. Therefore the great skill in teaching, consists mainly in the right forming and asking of questions.

If this be true it follows that this subject should be regarded as of special importance by every teacher. Teachers often say that they cannot succeed in asking questions without the book; that they do not know what to ask. To this I reply, 1. There is never any difficulty in forming the question where there is an interest to obtain the answer. 2. It is generally unwise to ask any question unless we have an interest in obtaining the answer. Do not tantalize the little ones. Says Mr. Hassell: "A question under some circumstances will merely produce an exercise of the memory; under others an exercise of reasoning; and under others again it will stimulate inquiry, and we may add, awaken curiosity. Mr. Groser says: "The true scope of questioning power is as follows: To awaken curiosity or the desire to know; to arouse the memory or the recollection of what is already known; or to point out something unknown, which may be inferred from that which is known." A question skilfully put will arouse, will fix attention, concentrate the thoughts, and so discipline the mind of the pupil.

There are, however, many bad and indifferent questions put, in religious teaching, which a little knowledge of the correct rules of the art of questioning will enable us to avoid. Frequently a slight variation in the form changes a bad question into a good one. For instance "Moses was a good man was he not?" is a bad question. "What kind of a man was Moses?" is a good question, as it awakens thought. "What do you understand by faith and repentance?" is a bad question, for it is ambiguous and indefinite, and perplexes the child. "Will you tell me what is faith?" is a good question, for it compels the child to think and to inquire—it puts into his hand the laboring oar and he must row. "Did David kill Goliath with a stone, or with a sword?" This is a bad question. It is involved and suggestive. Ask the child simply, "With what did David kill Goliath?" and the question is a good one, in strict conformity to the laws of questioning and of the child-mind.

Another class of questions is very common, but well nigh useless, namely, leading questions, such as, "Was David a good man?" "Was Goliath a wicked man?" These are mostly bad or indifferent questions, and are almost a total loss to the teacher. Slightly vary them in the following way, and you make them at once, in every respect, good questions. "What kind of a man was David?" "What kind of a man was Goliath?" Teachers will remember, therefore, to avoid ambiguous or indefinite, involved or suggestive, and leading questions, which latter are answered "Yes" or "No," for they are generally of little avail.—*S. S. Index.*

It is a great mistake for Sabbath-school teachers ever to teach Bible truth without being really in earnest—calmly, cheerfully, seriously in earnest.

It is a great mistake to think that our scholars are too young to appreciate a well-prepared lesson or a well-governed school.

Christ the Teacher's Pattern.

STUDY diligently the character of Christ as a teacher. Observe how he accommodated his instructions to the wants, the prejudices, the understanding of the people; how he availed himself of their habits and customs, their occupations and history, to give form and force to his instructions. He descended to their level, and showed himself their friend. He encouraged their questions, and solved them, when proper, without seeking their applause of his wisdom, or asserting his superiority. He was firm, decided, bold, yet gentle, patient and unobtrusive. He approached men as they were, and remembered their prejudices and their ignorances. His teaching was uniformly natural; his illustration of truth plain and forcible; his exhortations were not empty phrases, urging his hearers to duties they did not understand; his instruction and advice always went together. He was intelligible to every sincere hearer, and impressed his doctrines by motives and arguments which commended themselves to every unsearched conscience. He exemplified in his own life all that he taught. His sincerity was never made questionable by levity of manner, flagging of interest or wavering of purpose. He was not discouraged by his little success, nor provoked by the incredulity with which his assertions were received, nor disheartened by the inconstancy of his disciples. He truly was "a teacher sent from God;" and let all who bear that office keep their eye fixed on the one model of all perfection.

The grand characteristic of his teaching was fitted to the youngest and most illiterate of his hearers. With a mind qualified to baffle all the learning of the scribes and the wisdom of the philosophers, he used the plainest speech of the country, and loved to make his instructions familiar to his hearers by referring to the most common subjects of their observation, and by employing the simplest allegories and comparisons to fix his lessons in their memory. "The common people heard him gladly." —*The Teacher Taught.*

HE is a wise man who knows how to work; he is a wiser man who knows how to set other people to work. Bezaleel and Aholiab had wisdom not only to know how to work all manner of work for the service of the sanctuary, but God put in their hearts wisdom to teach, God feeds the ravens and sparrows, but he does not put the food in their mouths; so the necessary qualifications for teaching are obtained by earnest study and diligence. A teacher was heard to pray earnestly in a teachers' meeting that the Lord would teach him the next day's lesson, enlighten his mind, fill his heart with zeal, and thoroughly fit him for his class duties, in order that he should be able to bring the knowledge of the truth to the souls of his scholars. The prayer in itself was one to which every teacher could say amen. And yet, in the case of him who offered it, it was felt by some to be a waste of time and breath; for that teacher was one of those who habitually neglect the study of their lessons, and otherwise fail of preparation for their class work. He never visited his scholars at their homes. He took no more pains to become acquainted with his scholars than with his lesson. Why should his prayer be heard? It was the prayer of indolence, not of living, active faith, —*Sel.*

Subjects of Prayer.

LEARN to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you,—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a change others cannot notice, a sorrow you cannot disclose,—make it a subject of prayer, and send it up to God. Disclosures you cannot make to man you can make to the Lord. Man may be too little for your great matters; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.—*Sel.*

The Teacher's Duty.

A TEACHER has a duty not only to be at Sabbath-school himself, but to see that his scholars are there. It is a comparatively easy matter to take care of scholars who want to be taken care of. The real trouble is in attending to those who don't want any attention. A young man applied to a Boston merchant for a situation as salesman. "Can you sell goods to a customer?" asked the merchant. "I think I could sell to any man who wanted to buy," was the young man's answer. "Oh, that's nothing to the purpose!" said the merchant. "Any fool can sell to a man who does want to buy. I want clerks who can sell to the men who don't want to buy." It is still true that "the children of this world are in their generation wiser than the children of light." There is a thought worthy of attention in that Boston merchant's idea of a good salesman. The angel had to "lay hold" on Lot, to induce him to leave Sodom, when he was inclined to stay there at the risk of the city's doom. And many a teacher has to do a similar work for scholars who would sooner be in Sodom than in Sabbath-school. *S. S. Times.*

Don't Ask God to Do Your Work.

IT is said that Mr. Moody, in his early days in Chicago, was a regular attendant on the noon-day prayer-meeting. At one of these meetings a rich brother rose and told those present of an opportunity to do a certain good thing if only three or four hundred dollars could be raised for the purpose, and asked them to pray earnestly that it might be done. In an instant Mr. Moody sprang to his feet, and said, "Brother, I wouldn't trouble the Lord with a little thing like that; I would do it myself."

WHEN two rowers are in a boat, with their back towards the bow, their single duty is to pull the oars. The steersman's office is to look ahead, and to keep his hand on the helm. The moment that the rower turns steersman the boat loses headway. So are all of us placed with our backs toward the future. In our hands are the oars of Christian endeavor; let God steer the boat with his unseen hand, and let us attend to the oars. The delightful thought to every true believer is, my Master is at the helm. He knoweth the way that I ought to take; my times are in His hand. It is not in me to direct my course. His wisdom and grace are sufficient for me. I will trust.

THE late President Garfield, in speaking to his pupils, said: "The comb of the roof at the courthouse of Ravenna divides the drops of rain, sending those that fall on the south side to the Gulf of Mexico, and those on the opposite side to the Gulf of St. Lawrence; so that a mere breath of air or the flutter of a bird's wing may determine their destiny. It is so with your lives. A passing event (perhaps of trifling importance in your view), the choice of a book or companion, a stirring thought, a right resolve, the associations of an hour, may prove the turning point of your lives."

A CLERGYMAN, writing to the New York *Independent*, complained that, as a result of modern Sunday-school teaching, children "lose all confidence in the piety of a man, unselfish, benevolent, and devout though he be, if in the privacy of his own house, lie rests himself with the aid of a cigar." To this the *S. S. Times* responds: "A minister must be pretty tough who would hold on to the use of tobacco, when its indulgence clearly destroyed all confidence in his piety among the children of his pastoral charge."

THE greater part of all the mischief of the world comes from the fact that men do not sufficiently understand their own aims. They have undertaken to build a tower, and spend no more labor on the foundation than would be necessary to erect a hut.

Bible Echo and Signs of the Times.**"What is truth?"**

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

*Melbourne, Victoria, March, 1886.***The Increase of Crime.**

MANY religiously inclined people do not like to admit that crime is on the increase. On the other hand they argue the opposite side of the question very strongly, affirming that the reason why so many more cases of crime come into prominence now, is because of increased facilities for reporting them, and not because more of them actually exist. Occasionally, however, some secular paper calls attention to the fact that the enemies of law and order are constantly multiplying despite the efforts put forth for their suppression.

A few days ago the *Melbourne Age* stated that crime was rapidly increasing in this Colony; and that especially in Melbourne and its suburbs, the authorities were unable to find accommodation, for the prisoners that were daily being committed for crime. The statement being noticed by prominent government officials, an inquiry was immediately instituted to learn the truth of the matter. The report furnished, as the result of the investigation, showed the city prisons to be so overcrowded with criminals, that these very places of confinement were thought to be breeders of crime, rather than a means to its suppression.

Instead of facilities for isolating from hardened criminals those who are incarcerated for the first time, the overcrowded condition of the prisons makes it necessary to put all classes together, thus causing all to become alike hardened in crime. If one committed for a first offense, could be kept separate from others, and have time for reflection during his imprisonment, the chances are that he would on regaining his liberty, try to become once more a respectable citizen. But if while in prison he associates with those who boast of their brutal and shameless exploits, he is led to look upon crime in the light of a romance that is both fascinating and tempting. Such an education to one who is not naturally strong-minded, only qualifies him to become bolder in wickedness, as soon as released from custody.

This, then, is the condition of matters in Melbourne; and were the facts known, we believe that this city is no worse in this respect than other places of the same size and importance. The truth is, crime is rapidly increasing everywhere; and some of those even, who are not accounted criminals educate their consciences to look upon many of the minor deviations from right as very trivial circumstances. Slowly but surely they are hardening their hearts, and the hearts of their children, by winking at the ungracious conduct of the younger members of their families. We wish that this state of things was confined to the world. If it was, then hope might be entertained of providing a remedy by receiving them into the church; but the standard of church membership is now held so low by the majority of professing Christians, that one cannot look to the church with that degree of confidence he would wish.

If professed followers of Christ were more like him,—self-denying and humble, and earnest to save the perishing—instead of seeking their own ease and gratification, many of those now in the way of destruction might be reclaimed to follow the paths of peace and virtue. But we have evidently fallen upon the times predicted by the apostle in 2 Tim. 3:1-5. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, lovers of plea-

sures more than lovers of God; having a form of godliness, but denying the power thereof."

Neither can we look for matters to mend very much, for the very reason assigned in the scripture quoted above. Moreover the apostle goes on to say in the thirteenth verse of the same chapter, that "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." The picture of the last days as portrayed by the Saviour himself is not a flattering one. He declares that the time just preceding his advent to earth, will be like the days that were before the flood, when men were given to wickedness of the basest kinds. The present condition of things cannot always continue. When God could no longer bear with the antediluvians he swept them from his sight by the waters of the flood. From the present ratio of the increase of crime, the world will soon have filled up her cup of iniquity the second time, and be prepared to meet the fate of the "cities of the plains" as in the days of the patriarchs.

The Sabbath Question.

THIS theme is receiving considerable notice by the religious press at the present time. One feature is noticeable in the treatment of the subject, and that is, that no two writers agree as to the nature of the Sabbath, and man's relation to it. In some cases writers do not even harmonize their own statements in the matter. For instance, one writer says that the Sabbath was to Israel an "obligatory mark of loyalty to God;" yet in the same paragraph he assumes that the same mark of loyalty is a source of spiritual bondage to the Christian.

To say nothing of this writer's misapplication of the sacred writings to which he refers as evidence of his position, it would seem passing strange that God, who is no respector of persons, should impose a duty on one class of his followers, as a mark of loyalty to him, that would drag another class down in spiritual bondage. But let us examine the text that is said to release Christians from the observance of what some are pleased to term the Jewish Sabbath. "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4: 10, 11. How strange that these words should be seized upon to apply only to the Sabbath of the fourth commandment. Does not all Christendom observe one day in seven, as a day of relaxation from toil and care, and devote it to religious worship? And do they not observe just as many such days in a year as the Jews did in their weekly Sabbaths? Then why should this text be made to apply to the observance of the seventh day of the week any more than to the first day or Sunday, for the text does not define what particular days are meant.

The nature of the days referred to may be learned by a reference to the context. In verse 8 the apostle refers to the former state of these Galatian brethren, and says that once they knew not God, but did service to them which are not gods. The class whom he addresses thus, certainly could not have been Jewish converts to Christianity, for that people had always known God. The apostle must have addressed himself to those who had come to the faith from heathenism, or, in other words, paganism. He now reproves them for their inconstancy by saying: "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?" "How turn ye again," says the apostle. Whatever they went back to, it was that in which they were once involved before they knew God—to the observance of *heathen* days and festivals, and not to the observance of the Sabbath, which our author says was a test of loyalty to God.

This writer also says that, by having a place in the decalogue, the Sabbath rested on a broader basis than the Mosaic law. The Mosaic law was one of cere-

monies alone; the ten commandments are God's moral law, and is a distinct code from the Mosaic law. In this light alone is there force to the idea of the Sabbath resting on a broader basis than that of the Mosaic law. In another paragraph, we find the statement that the day of rest ordained at Sinai "was ordained for all mankind." Why then call it a Jewish Sabbath, and try to confine it to that people? If that day was ordained for all mankind, as our Saviour says it was (Mark 2: 27), then why not recognize its claims in the Christian dispensation?

But says one the Sabbath obligation has been transferred from the seventh to the first day of the week. To make such an inference appear plausible, reference is made to the meeting of Christ with his disciples on the evening of the day on which he rose from the dead. But did Christ at that time intimate that the disciples should ever after observe the first day? Not a word about it. Did he ever say anything about a future change of the day? Not that any one knows of. Then why infer a change of the day? But, one may say, does not the fact that Christ met his disciples "on the same day of the next week" (John 20: 26), make it plain that he designed a change of the day? If it were true that the next recorded meeting of Christ with the disciples was on the first day, it would prove nothing to the point unless, on that occasion, he declared his recognition of the day as one to be henceforward set apart for Christian worship. But unfortunately for the Sunday cause, there is nothing in the narrative to warrant the idea that that second meeting was on the first day of the week. The record states that meeting to be "after eight days" from the time of the first meeting. No one can possibly construe such a statement to mean just seven days after, and expect to be upheld by the judgment of candid, unbiased men.

The text, then, proves nothing, only that on a certain occasion, at an indefinite time, when Thomas happened to be present, Christ appeared to his disciples and convinced that erring brother, that his Master was really risen from the dead. The third time the Saviour met with the disciples after his resurrection was on a fishing occasion. John 21:1-14. If the simple meeting of Christ with the twelve, proves the day of such occurrence to be from that time forward a day of worship, this one, and the manner of its celebration, is entitled to as much consideration as any that preceded it, if it were possible to learn on what day it occurred.

Suppose we do find in Acts 20: 7, a "Christian meeting on the first day of the week?" We also find in the same chapter, verses 17, 18, the record of another Christian gathering in the middle of the week. So far then, as the *example* of the apostle goes, one might draw quite as strong an inference in favor of the Wednesday meeting at Miletus, as for the Sunday meeting at Troas, since there is no intimation that Paul believed either of those days was to take the place of the Sabbath of the fourth commandment. On the other hand, we read that while Paul attended the Sunday meeting at Troas, he appointed that Luke, and the others who accompanied him into Asia (verse 4), should take ship and sail round to Assos, to meet him there the next morning; he himself designing to make the journey by land after his discourse was finished. If that day were considered sacred by the great apostle, it would seem that instead of sending his companions on that sea journey while he was preaching, he would rather have detained them, and all walked across the country together to meet the ship at Assos.

But why take the only first-day meeting recorded in the Acts, and let it establish the sacredness of that day? Paul continuously met for worship on the seventh day, and the record of those meetings never fails to call them Sabbath days, notwithstanding the occasions were years after the resurrection of Christ. Two such meetings are recorded in Acts 13:14,42-44. These were promiscuous audiences of Jews and Gen-

ties, and as the first one was only an ordinary occasion, on which Paul addressed the worshippers by invitation, the evidence is conclusive that it was customary for Jews and Gentiles to both assemble on that day for worship. Verse 42 says: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the *next Sabbath*." They did not appear to know about any change of the day, and Paul had an excellent opportunity to instruct them on the point; for the Jews who might be prejudiced on the subject were gone out of the synagogue. But Paul did nothing of the kind. "The next Sabbath day came almost the whole city together to hear the word of God." Verse 44.

In chapter 16:13 another meeting is recorded, that the apostle held on the Sabbath at Philippi. In chapter 17:2, three more Sabbath meetings are reported at Thessalonica, where a multitude of converts were made. Again in the eighteenth chapter, we find Paul at Corinth working at his trade through the week, and preaching every Sabbath to the Jews and the Greeks. Verses 1-4. By reading the eleventh verse we learn that he continued in that way for a year and six months—no less than seventy-eight Sabbaths—teaching the word of God. It was the "custom" of this apostle to the Gentiles to meet others for worship on the Sabbath. Then why, we repeat, make one chance meeting on the first day of the week establish that, as the day for Christian worship, and pass silently by the numerous habitual Sabbath meetings held by the apostle? If example is any criterion, the seventh day has the precedence over the first, in the proportion of eighty-four to one.

One more consideration, and then we close. In all the controversies that arose during the ministry of the apostles, it is not once mentioned that there was any difference of opinion about the day of the weekly Sabbath, which there must certainly have been, if any change of the day had been attempted. One thing may be set down as a surety. There is not so much as a hint by any Bible writer that the Sabbath was to be observed on any day but the seventh. If the "Bible and the Bible alone" is to be our rule of faith, why not adopt its teachings on the subject of the Sabbath?

The Men We Need.

RADICALISM is not considered in a favorable light by many, from the fact that it stirs up the community generally. Conservatism is far more congenial to old stereotyped ideas that have not changed for a thousand years. God made the mind susceptible to both mental and moral improvement. But how is it to be improved unless some one stirs up the torpid pools of self complacency? For our part we think that a few radical men are needed occasionally to save society from stagnation. If men are reformed then we must have reformers. By reformers, we do not mean that kind of milk and water men, who will conform to every man's notion, or all the old "wives fables;" but men and women of stability of character who will not compromise with sin in any of its hideousness. Satan said "Thou shalt not surely die." This was to modify the decided statement of the Almighty, "In the day thou eatest thereof thou shalt surely die." The devil was conservative. Men after this stamp never stir the world for good.

John the Baptist was a man who animated things generally. He was a radical man. To those self-sufficient Pharisees he said: "O generation of vipers, who hath warned you to flee from the wrath to come?" The Saviour referred to him in a more commendable manner than to any other person in his ministry. "What went ye out into the wilderness to see? A reed shaken with the wind?" Did you expect to see a man who was so pliable that he could be turned by every influence that was brought to bear on him. "But what went ye out for to see? A man

clothed in soft raiment? Behold they that wear soft clothing are in king's houses." But he affirms that John was more than a prophet. God can use such men, but he has no special place for those who are so conservative that they are only good in the "breeching." We need leaders who will cry aloud and spare not, and will lift up their voices like a trumpet, to show the people their sins. It is this class of men that reform something. We honor such men above the nobles of earth. Coming generations have sung the praises of such reformers after they were dead. Where would we now be had it not been for a Luther, a Huss, a Jerome, and a host of such radical men whose zeal the thunders of the vatican could not quench and the faggot could not silence? We would have found ourselves in the Roman Catholic Church without the Bible, and without the blessings of light and freedom that we now enjoy. Priestcraft and despotism would now be reigning, and progression in any branch would be unknown. But such reformers as those mentioned, stir society; they make the devil mad, and cause dry formalism to tremble.

We need temperance men and temperance publications that will inveigh against the evil of intemperance, and will not be afraid to say that no drunkard shall enter the kingdom of God, neither any who puts the bottle to his neighbor's lips; but that liquor sellers and drunkards will go to the same place. We rejoice to find such a paper in the *Leader*, published in Auckland, New Zealand. Speaking of compromising the tone of his paper, the editor very truthfully says: "We shall cease to lead public opinion on some of the great questions of the day if we weaken our words. The fact is we cannot tone down—we cannot dilute the dose—we cannot go about crying 'peace, peace, when there is no peace.'" We bid this principle a hearty God speed, and any publication of that sentiment will always be welcome at our table.

S. N. H.

Our Mission and Work.

OUR message is the proclamation of the Third Angel's Message of Rev. 14, with its associated messages, and its kindred truths. The friends of this message have every reason for encouragement, and every inducement to put on new zeal and energy in the work.

While there are yet some specifications to be fulfilled, it may be said that time has already demonstrated the correctness of our position. The truths we have to present, as all Bible truths always have been, are unpopular; yet they have made progress. The cause has met the most persistent and bitter opposition; yet there has been an increase of strength. The arguments and applications involved in our positions have been subjected to the severest criticism; yet they have grown brighter and clearer. We are not obliged to depend upon the sensational, or the occurrence of some startling event, to keep up our own interest, or that of others, in the work. Broad principles lie at the foundation of it. Prophetic fulfillments, covering mighty empires and long generations, sustain the last superstructure, which is completing the prophetic edifice. Events now all point in one direction; and that is, to the completion of what remains to be fulfilled. If we are not correct, and what we expect is not about to transpire, then all prospects must be reversed, and the general tendency of events be made to turn in another direction. But this is not to be. We are soon to realize our hope.

There are no lines of prophecy upon which the light does not seem to be shining with sufficient clearness. Every specification finds its place; and harmony and unity appear from beginning to end.

If, for instance, upon such prophecies as the three messages of Rev. 14, especially the third, which is the last religious movement before the coming of Christ upon the great white cloud, there was doubt and uncertainty, so much so that we could not make it a

burden of our work, though proclaiming the coming of Christ at hand, well might we lose confidence in our position, and lose our ardor in the work.

If upon such prophecies as that of the two-horned beast of Rev. 13, the last symbol introduced before the saints stand redeemed on Mount Zion, we found no place to make a consistent application, we might again cherish strong misgivings in regard to our position.

If upon the subject of the sanctuary we were obliged to look to the land of Palestine or the earth, as the sanctuary, without a particle of scripture for making such an application, and no reason to be assigned for it, we could not with much confidence urge our views upon the people.

If we were observing the first day of the week as the Sabbath, and finding in the Bible no time when, nor events by which, that day was made a day of rest, and no law, example, or instruction for its observance, we should appeal to one learned doctor, and he should give us one reason for it, and another, another, and a third should overthrow the other two, and a hundred voices were raised, but all in contradiction and confusion, how could we with any assurance attempt to teach the people, or with any heart engage in the work?

But how different is it with us on all these and many other subjects! We can give the third message its place. It is rightly connected with the messages that go before, and the coming of Christ that follows after. We can give an intelligent explanation of all the symbols contained therein. It is the burden of our work; and we can consistently declare that the great white cloud bearing down to earth the divine Reaper, is soon to appear.

We can point to the two-horned beast, already far advanced in his work, and show tokens of the coming conflict between his followers and the servants of the Lord.

On the subject of the sanctuary, we are enabled to rest with peculiar delight. Viewed in the light of the testimony of the Bible, the only light we know of for Bible subjects, it is all bright and glorious. It throws light on the types, light on the antitype, light on the plan of salvation, light on the present position of Christ, light on the prophecies, light on our past experience, light on the future, light everywhere. Thanks be unto God for the clear truth on the important subject of the sanctuary.

We come to the law of God and the Sabbath, and still find ourselves on firm ground. So long as we keep to the Sabbath of the Bible, we can tell when it was instituted, and why; we can point to the acts that gave it existence, and the law that enforces it; we can tell when it begins and ends all over the earth, and how it should be observed; we can point to blessings for its observance, and judgments for its violation; we can show the immutability and perpetuity of the law which guards it, and point to illustrious examples of its observance, in the New Testament as well as in the Old. There is no uncertainty, doubt, or obscurity upon the question; and those who defend this Sabbath, all bear this testimony and urge the same arguments in its support. The first day of the week lacks all these, and its supporters are in confusion. As in the case of the false witnesses brought against Christ, their testimony agrees not one with the other.

Our mission is thus shown to be specific and well defined. On these great truths Christendom is either asleep or apostate, and as a consequence the world lies in darkness and wickedness. The true light must shine before the end. "At eventide it shall be light." The Lord will have a people at his coming who have thrown off all antichristian and papal errors and corruptions. It would not be to the honor of his name or providence to have a people at his coming ignorant of the requirements of his law, which is the expression of his will. Much less

can they expect to meet their Lord in peace who are living in rebellion against that law. "Not every one," says Jesus, "that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Hence in the last message, "the commandments of God, and the faith of Jesus," are set forth as the standard by which the remnant are to regulate their lives. In no other way can a people be made ready, prepared for the Lord.

Such has been our work from the beginning. We have never been obliged to change our base or our aims. "On this line" the campaign is to go through. And the progress already made calls for gratitude of heart. The well-established offices of publication in different parts of the world, the many works issued in different languages, the various missions in successful operation, that powerful agency for both the physical and spiritual good of men—the health institutions, the good results of the educational enterprise, the increased interest in the missionary work, all show that this message is soon to be what the prophecy declares it, a world-wide message, and that the close of its mission is at hand.

It bears the same relation to the second coming of Christ that the work of John the Baptist bore to the first. It is to go forth in the spirit and power of Elijah. Some of this power has been seen. Let us seek for more. With the Lord God of Elijah to help us, we can accomplish the work that is given us to do.

U. S.

The Condition of Society.

WHILE polite society frowns upon some of the grosser transgressions of the seventh commandment, and will not tolerate the mention of them, it is very certain that it permits and even indorses other practices and customs which naturally lead directly to such results. Among these the following may be mentioned: the attendance upon balls and dances continued late into the night, where with late, luxurious suppers, music to charm the senses, and the excitement, whirl, and fever arising from stimulants and prevailing influences, the moral power is weakened, and the lower passions strengthened. Frequenting skating rinks, and mingling with all kinds of people in the manner there allowable, has proved a fruitful source of corruption to the morals of the young. Promiscuous bathing of the sexes at our fashionable resorts, clothed with meager garments, often exposing the person, must be classed as having the same tendency. Low-necked dresses, and other questionable forms of dressing often tolerated in fashionable society, have a like influence. The practice so common, especially among rich and great men, of giving special attention to, and waiting upon, others' wives, taking them for partners in the dance, and attending upon them at the table, while their own wives are similarly treated by other husbands, has a similar tendency. In short, there are many practices which are considered perfectly respectable in the world, which we could not consider in harmony with the spirit of purity taught in the command and word of God. True Christians of wisdom and experience would condemn all such practices.

But Satan has still more ingenious devices with which to ensnare the unwary feet, even of those who profess the religion of Christ. The spirit of sentimentalism, prevailing even in the church, is nothing less than astonishing. It comes with such a subtle, innocent appearance that some, perhaps, really think it partakes of the true love of Christ. But it springs from a widely different source.

The true, Christ-like charity, or love, "doth not behave itself unseemly," "rejoiceth not in iniquity" in any form, and abhors even the very appearance of evil. Its prompting motive is only the good of others and the glory of God. Self has no place in it. Its

object is that which will be truly for the best good of those for whom it feels an interest, whether or not they take kindly to its course, or discern its true motive. This ever springs from the influence of God's Spirit upon the heart, planting there a growth of heavenly origin, making our motives and aims like those of our divine Master.

But this base imitation of heavenly love springs from selfishness. Its manifestations are multiform, but its root is always self. It puts on a great appearance of love, often indulging in flattery, paying special attention to those it wishes to please, but treating with indifference or disdain those for whom it cares nothing. Its manifestations of regard often take the appearance of a love-sick sentimentalism. A sympathy and affection inconsistent with the purity of God's commandment often spring up, and manifest themselves in various ways, leading on to greater and grosser forms of evil. Persons are attracted to each other because there is mutual flattery and petting. They can find no happiness unless they are in each other's society, and they care little for others unless they treat them in a similar manner. There is no more dangerous condition spiritually into which people can fall than this intense desire to be petted and especially idolized. It leads away from God, and destroys real spiritual enjoyment. It is wholly selfish in its nature. It has its root in pride, vanity, desire of praise, and unhallowed love; and manifests itself in softness, flattery, disgusting sentimentality, and supreme foolishness, disgusting all sensible people. It is a master-piece of Satanic cunning devised for this age of boasted enlightenment, with which to deceive poor, foolish souls to ruin.

The world is full of this soft, deceptive imitation of true love. Every little while we read of souls who have gone to ruin, for time and eternity, who began their downward course by drinking in this spirit. Such are held captive by it till it manifests itself in grosser forms of sin. Even ministers are ruined by this means. May God help his people to cleanse themselves from this slime of pollution, and be true and pure and sensible disciples of Christ Jesus. G. I. B.

The Sweets of Submission.

THE duty of submitting one to another in the fear of God, and especially of the younger submitting to the elder, is clearly taught in the word of God. 1 Pet. 5:5; Rom 12:10; Eph. 5:21; Phil. 2:3; Heb. 13:17. And none can fully taste of the joys of the truly converted, till they have learned this lesson. This is especially the case at the present time. The Lord is sending forth a message, foretold in the prophetic word, to gather his people—his scattered and bewildered people—into one, that they may be disciplined and prepared for the last great struggle with the powers of darkness, and for translation into the kingdom of God without death. They have had a vast variety of teaching, and have been subject to various surrounding influences. Almost every one has some unscriptural notion, which is considered by the individual as sacred truth, and has been so long considered so, that it is almost out of the power of argument to remove it from the mind. Hence the necessity of the gifts of the Spirit in the church, to correct these erring ones, to cause them to lay aside their selfish preferences and groundless notions, and come into the truth.

When a person is fully converted into this message, he receives the gift of prophecy that has accompanied the message from its very rise. He submits himself to be led out of his errors into the truth. He lays down his erroneous notions at the Lord's bidding, and when they cease to be a part of himself, and are so far separated from him that he can view them in the light of Scripture and reason, he sees they are not what he thought them, and he has no desire to receive

them. When he views their deformities, he is glad they are gone from him forever.

My brother, my sister, young in the truth, if you have not yet learned this lesson of submission, learn it without delay. You do not know the sweet peace and joy it will yield. When once learned, you never will repent it; but if it is not learned, you will not be prepared for a place in the kingdom of God. The Lord has turned your feet into his testimonies through the instrumentality of the preaching of the third message. That message has been sustained and aided and brought to you through the instrumentality of the gift of prophecy; and you are indebted to God, and these his chosen instrumentalities, for the light on the commandments which you now enjoy. Do not fear, then, to venture your all on the message. Do not fear to own the instrumentalities by which you have received so much good. Venture wholly—put all on board, for the vessel is sufficient to carry you safely over.

R. F. COTTRELL.

Missionary.

TAKE COURAGE.

WHEN weariness and sadness cloud
Our hearts and spirits o'er,
Look up,—press on,—be not discouraged,—
Tis better on before.
The Lord thy God shall guide thy feet,
His presence cheer thy way;
He will not leave thee, but abide
With thee from day to day.

His promises will never fail—
His word is sure and true!
And those who trust, shall surely prove
His love for ever new.
Then cling to him, the changeless One,
And hope in his dear name;
Who is both yesterday, to-day,
And ever more the same!

What joy to know our Father's eye
Is watching o'er our life.
He knows the pains and weariness—
He sees the toil and strife;
And we, if faithfully and well
The heavenly race have run,
Will hear the welcome words at last
From our dear Lord—"Well done!"

MRS. A. MILLER.

South Melbourne.

The Wesley Family.

IN no family has the missionary spirit been more fully developed, from one generation to another, than in the Wesley family. Hence, missionary operations were largely interwoven with the early history of the Methodist denomination. John Wesley, whose name is so prominent as one of its founders, said: "The world is my parish;" and his life was in harmony with this sentiment. His maternal ancestors, as well as those on his father's side, were distinguished for the zeal, self-sacrifice, and firmness, which they manifested in the support of what they considered Bible truths.

It is the manner in which the light of God's word is received, cherished, and exemplified in every-day life, and not the amount of light which shines upon our pathway, which secures the favor of God. Hence it is that many living in the dark ages of the past, and cherishing many errors, have enjoyed the blessing of God in a greater degree than others more highly favored in respect to Biblical knowledge and religious privileges. Upon this principle, the declaration of Christ to his professed people, that publicans and harlots should go into the kingdom of God before them, is made plain.

Bartholomew Wesley, the distinguished John Wesley's great grandfather, was a dissenter from the established church of England, and a Puritan. On this account, he became a persecuted outcast, and was not allowed to approach within five miles of any of his former parishes, or any borough town. Notwithstanding this, he continued to preach as he had opportunity, until his death.

His son John, the grandfather of John Wesley, possessed the same independent, and vigorous character as his father, and was also distinguished for his religious zeal. Not conforming to the church in the matter of ordination, he was cited before the Bishop of Bristol, to whom he vindicated his preaching by its good results, the approval of good men, and his entire devotion to it, upon which his lordship promised to not molest him. "Here," says Clark, "was a kind of epitome of Methodism." Here was planted its slowly vegetating seeds in the original members of the Wesley family.

Notwithstanding the good impression made by Mr. Wesley upon the Bishop of Bristol, he was soon imprisoned, and the remainder of his history was a series of affecting sufferings, which he bore with intrepid steadfastness. He was released from prison only to be re-imprisoned, fined, and driven from place to place, with his family, having no means of support but the charities of dissenting churches. Four times he was thrust into prison, and seven times he fled before his persecutors. But all this did not silence him. He still continued to preach to the people, until under his many trials he sunk into the grave, at the early age of thirty-four. Although a devout and able theologian, he was hunted to obscurity, his spirit crushed, and his lamp, which had been lighted by divine rays, was quenched by the triumphant spirit of persecution. A burial in the church was denied him, and not even a stone records his worth, or marks the place where he rests. His son Samuel Wesley, father of Charles and John Wesley, also inherited the ancestral spirit of his family. When a young man, without acquainting any one with his design, he set out on foot for Oxford, and entered Exeter College as a "poor scholar." On his arrival, he had but two pounds and five shillings in his possession. During his collegiate course, with the exception of one crown, he received no assistance from his friends, but supported himself by his pen, and by instructing others. Notwithstanding he was noted for his liberality to the poor, he left college with ten pounds in his pocket. He was laborious, devout, and not forgetful of those whom the church of the day seemed most inclined to forget—prisoners, and the wretched poor. He visited the former in the Castle, relieving their necessities, and ministering to their souls. When his sons became distinguished at Oxford for similar labors, he was able to write to them, "Go on, in God's name, in the path which your Saviour has directed you, and that wherein your father has gone before you." Later, his missionary spirit developed itself more fully in a gigantic missionary scheme, which comprehended St. Helena, India, China, reaching even to Abyssinia, which he offered to attempt in person, if the government would sanction it, and provide a humble subsistence for his family. This offer, it seems, was not accepted.

Samuel Wesley was the author of several books of merit, the most of them of a poetical nature. Meanwhile, he performed faithfully his parish labors. He was acquainted with all his parishioners, and visited them from house to house, keeping a record of his visits. His preaching was pointed, and he quailed not when it gave offense. He made no compromise with what he considered wrong; and his boldness in reproving it, subjected him to the ill-will of evil-minded persons, who frequently drummed, shouted, and fired arms under his window at night, besides injuring his cattle, and twice setting fire to his house. Once, upon some slight pretense, he was arrested, and imprisoned three months in Lincoln Castle. Here he immediately became a volunteer chaplain to his fellow-prisoners, with whom he labored daily.

A prophetic anticipation of the approaching revival of the Protestant faith seemed to linger in this good man's mind, down to his last hour. When dying, he repeatedly laid his hand on the head of his son, Charles, saying, "Be steady; the Christian faith will surely revive in this kingdom; you will see it, though I shall not." He said that after his death God would begin to manifest himself to his family.

S. N. H.

A Worker in the Vineyard.

HAVE we heard the voice of the Master saying, "Why stand ye here all the day idle? Go ye also into the vineyard." Surely, the harvest-field is wide, and there is work enough for all, even the humblest. None need to say there is nothing that I can do. If we are tempted to say, and to think this, we should know that it is a deception of Satan; for it is his aim to hinder the work, and he would gladly have us think we can do nothing. If we feel our lack of ability and our limited means wherewith to work for God, instead of listening to the suggestions of Satan to indolence and inaction, we should earnestly pray that our divine Helper would give us grace and wisdom to become efficient workers in his cause. True, we may not be able to accomplish any great work, but we can be diligent to perform the humble duties that await us.

All cannot become great or eloquent, all cannot preach, all are not gifted in conversation, and perhaps have not a large sphere of influence; but all can do something. All can work in the vineyard to the extent of the ability that God has given, and this is all that he requires. Much will be required of those to whom much is given. Those who have received ten talents should remember with gratitude the glorious Giver, and return to him a corresponding increase. Have we but one talent? We too should be thankful and return the same with usury.

All can work for God by developing a Christ-like character, with humility and patience and self-sacrificing love for the truth. The noble enterprise of the Tract and Missionary Society has made it possible for all to become true missionaries in disseminating the truth to others. In this work none can be excused. And is it not an honor, a privilege, to be a worker in the vineyard? a co-worker with God, with Christ, and angels? Though ever so humble a worker, it is an honor to thus co-operate with the Saviour of lost men in his work of redeeming love. It is a mission worthy of our highest ambition. "He that winneth souls is wise." It is true wisdom that winneth souls to Christ. And for every soul eternally saved, will there not shine a star within the glittering crown that decks the Saviour's brow?

Work on then, work on, not for earthly gain or honor, but from love to Christ and souls for whom he gave his precious life; from a desire to promote his glory and to enter into his joy; and for the crown that awaits the faithful workers in their "home over there." May the Saviour impart to us all a large measure of his own spirit of love and sacrifice, and, if many times our work should seem to us fruitless, we need not faint or grow weary. "Be ye not weary in well doing, for in due time ye shall reap if ye faint not."

The seeds of truth we scatter in human hearts may yet spring up and bear fruit unto eternal life. And if through our efforts and influence one soul is saved, and meets us at God's right hand, how great will be our joy.

Now, is the time to labor, to watch, and pray. Soon, the faithful workers will enter into rest. Behold I come quickly; and my reward is with me to give every man according as his work shall be.

NELLIE F. HEALD.

Who is Truly Honored?

THERE is in the heart of man, a natural desire for the honor and esteem of others. This desire is of heavenly origin, and, as first given to man, was pure and elevating; but, with other precious endowments, it has become perverted. The great enemy of our race has made it an agent through which to turn the attention of mankind from that which is true, pure, and ennobling to the false and corrupting. He has made this counterfeit so pleasing and attractive, that nearly the whole world is taken in his snare. Life, health, eternal interests,—all are sacrificed to secure the praise and applause of men; and with many, nothing is too precious to lay down at the shrine of this false god. But the Bible re-

veals this deception, and brings to view the true honor which comes from God.

God is the most exalted being of which we can conceive. We can but faintly comprehend his exaltation and glory, and to become connected with him is the most honorable position to which we can attain. To be engaged in his work, is to be engaged in the most noble and exalted work on earth. We thus become associated with the angelic host, and with the Lord of Glory, in a work so important, so elevated, that it was worthy of the Son of God. Let us consider the ministration of Christ in the heavenly sanctuary, the ministration of angels for six thousand years, and then, if possible, imagine a more exalted position for fallen man than that of having some part in such a work, with such associations. Wonder, O Heavens, and be astonished, O Earth! not only at the amazing love of God to man, but at his condescension in thus exalting him.

No one can say, this is not for me. No; while the most gifted, the most learned, have not the attainments appropriate to such an exalted position, in themselves considered, God will accept the weakest, the most ignorant, if they give him the best, and all they have. This is not a work in which the strong may glory in their strength, or the wise in their wisdom; it is rather by the love with which one works that his work will be approved; it is God who gives the increase.

True nobility is measured by character. The king on his gilded throne, if not a child of God, is less honored than the least of those who are daily attended by the heavenly messengers, sent forth to minister unto those who shall be heirs of salvation, or those little ones whose angels do always behold the face of our Father.

The time is near when this veil of deception will be removed. Then, those who have connected themselves with God and his work, will be seen in their true light, as the truly honored of earth. The present is the time to secure this honor, to suffer with Christ that we may also reign with him. Ample opportunities are now afforded us for engaging in the work of God, and thus securing for ourselves the true riches and true honor, which will be as enduring as eternity. MARIA L. HUNTLEY.

Reports from the Field.

BRO. J. H. DURLAND reports from Risely, England, that he is holding a successful series of meetings in a mission hall in that place, which is owned by one of the sisters. A goodly number have decided for the truth, and others are favorably impressed.

Bro. D. T. Bourdeau writes that he is holding meetings in a hall in Geneva, Switzerland, with an excellent interest. He also says that the way is opening for him to enter Lausanne, which he expects to do soon. Already a few at that place have identified themselves with the work.

A ship captain writes from Brahestad, Finland, that, through reading matter procured from Bro. Drew, in Birkenhead, England, he has been brought to a knowledge of the truth, and has translated into the Finnish language some of our most important tracts which he wishes to have published, in order to place before his countrymen. We shall expect to hear good reports from that country ere long.

Another brother sends word from Moscow, Russia, that he is doing what he can to spread the truth in that country. He has translated and sent out pamphlets, and engages largely in the work of colportage.

A report from a worker in Brusque, Brazil, South America, says that he finds interested readers for the periodicals in that region, and that these act like an entering wedge, making place for the reception of the truth fully.

Elder R. F. Andrews, who is laboring in Ireland, thinks the prospect before him in that country is very encouraging. His last report was from Clones, where he had a room full of earnest listeners.

Reports from the various parts of America are especially cheering, showing new churches springing up in every direction, and members being added to the older organizations. Truly the truth is onward.

The Home Circle.

GOD'S SCHOOL.

One by one, as the days go by,
To learn our lessons we bravely try;
For every hour some task is set—
Difficult, easy, short or long—
And whether we come to it weak or strong,
Somehow or other it must be met.

Graded well is this school of ours,
Each one's duties within his powers,
And his task the thing that he needs to know,
And many a time does the page grow dim,
And before tired eyes the hard words swim.
And the hours go by so slow, so slow.

Various ages are gathered there;
Flaxen ringlets and thin, gray hair
Alike fall over the lesson-books.
And often the little ones laugh in glee
At the beautiful words their bright eyes see,
While the old sit silent, with grave, sad looks.

Skillful teachers assembled here,
Patiently labor year by year;
Never mistake in their work was known;
Only the scholars, weary or vexed,
Idle, impatient, tired, perplexed,
Suffer from errors all their own.

The Spirit teaches the highest class;
Time takes all as they onward pass;
Joy is claimed by the happy few,
While Care, Experience, Labor, Pain,
Treasures of knowledge help us gain,
And Conscience conducts the grand review.

But, patiently learning day by day,
We are longing to hear the Master say
That our school-days here are done;
And after the last long term shall pass,
To be transferred to that upper class
In which the advanced work is begun.

—*New England Journal of Education.*

Not What, or Where, but How.

"PLEASE put on your thinking-cap for my benefit this evening, auntie."

"Very well, Aleck, what is it?"

Placid-faced Widow Gray spoke kindly, but without raising her eyes from the skein of yarn she was carefully placing upon the smooth arms of the old swift.

The handsome lad hung his worn cap upon a nail behind the door, held his fingers a moment over the glowing stove, patted the white cat asleep on a cushion in the warmest corner, then taking the bit of paper upon which his aged friend was about to wind the soft, smooth yarn, he said coaxingly:

"Please, auntie, I like to make the arms of the old swift fly around. They seem to be ever reaching for something, but are fulfilling their mission all the while."

The widow was used to the lad's matter-of-course way, when he ran in of an evening, of making a pleasure of sharing whatever work engaged her attention; so now she only said:

"Wind it close, remember, Aleck, or it will not knit even."

"All right, auntie, now for business;" and as the old lady settled down in her rocking-chair, and took up her knitting-work, he went on:

"Mr. Hyde, at the supper-table to-night, gave me notice to quit. He wishes to take a younger boy, one who will eat less and wear smaller clothes," and Aleck laughed, looking down at the bottom of his jacket sleeves half way to his elbows, and then at his trousers legs half way to his knees.

"I am not surprised, my child," replied Mrs. Gray, deliberately. "You can come here right away, and stay until you can find a better place. You have done well in staying as long as you could in the home your father found for you before he died. There is always enough to do for any one who has the will, and it does not make so much difference what or where your work is, as how you do it. There are always opportunities, if one is looking for them, to do

good or to do evil, to help others and to help ourselves."

A sharp rap at the outer door cut short the old lady's wise speech, and Esquire Eaton, a short, stout, broad-shouldered man, blustered in.

"I was passing, and called to see if my socks were done," he said, declining with a bow and wave of his hand, the splint-bottomed arm-chair Aleck moved forward. "I am off for Washington in the morning instead of at night to-morrow, as I expected, and all the last things have to be done up this evening."

"I am just toeing them off, sir," said Mrs. Gray. The white yarn only came up an hour ago, and Aleck is winding it for me."

The 'Squire looked disappointed. "I shall not have to go barefooted if I do not have them," he said "but it is a whim of mine that to keep off colds it is well to wear home-knit blue socks with white toes. We all have our whims, hey, Aleck?"

"Yes, sir," replied the lad, respectfully, "and one of mine when a very little fellow, was to learn to knit. My mother taught me to knit a whole stocking the winter before she died. So, when yarn enough is wound, I can pick up the stiches for Auntie Gray, and help her about toeing them off. When they are finished, sir, I will bring them to your house, and if you are all in bed, I will leave the package in the porch at the side door. Will that do, sir?"

"Good," said the 'Squire, looking pleased now. "It will do very well, indeed," and dropping a bank note into the widow's lap he hustled away with her fervent "God bless you!" ringing in his ears and warming his heart all the way to town.

It was eleven o'clock before Aleck, after a busy evening, and a brisk walk in the frosty air, opened the gate leading through a deep yard to the 'Squire's handsome dwelling. That gentleman himself opened the side door as Aleck went lightly up the steps of the porch.

"All abed but me," he said. "Come in and I will pay you for your trouble."

"You may pay Auntie Gray for that, sir."

"Come in," repeated the 'Squire, with something more than mere politeness in his voice, and the lad obeyed. A gust of wind from the open door-way sent the papers on the library table flying like a flock of sea-gulls to all parts of the room. Aleck removed his cap and mittens, and picking up the papers, returned them to the table. As the 'Squire put a letter into its envelop, he watched the lad out of a corner of his eye.

"Going to school this winter?" he asked.

"I suppose not, sir. I am looking for something to do."

"What do you want?"

"I cannot be over particular, sir. It don't matter so much what or where the work is, as what I make of it," he replied, unconsciously repeating Mrs. Gray's words.

"I will give you work, then, and we will see what you make of it. This call to Washington is very unexpected to me, as you perhaps know. My wife and daughters are to go with me. I have had time for very few arrangements. The housekeeper and her husband are to be left in charge, but they are getting old. You may come here and stay and go to high school and do for your board and clothes whatever needs to be done."

"What shall you expect me to do, sir?" asked Aleck, looking puzzled.

"You may get the mail three times a day. The postmaster has been directed what is to be forwarded. If you see anything else that needs to be done you can do it if you feel disposed, just as you would were this your father and mother's home and they had been unexpectedly called away to be gone for several months."

"I see, sir," said Aleck. "I will be on hand bright and early. Good-night, sir."

The 'Squire chuckled to himself as the door closed. "I've given him a chance, and if he's

the boy I take him to be, he will make the most of it. I shouldn't have thought of it if I hadn't liked the way he was winding that yarn. He had little idea that every time the long arms of that swift went whizzing around they were reaching out into his future."

"You can keep an eye on him," said 'Squire Eaton to Margaret, the house-keeper, next morning, "but I hardly think he is the kind of a lad to turn out like Percy Stiles; and mind, now, that he never hears Percy's story."

Margaret nodded, and as the master went out, John, her husband, said:

"Wasn't he a queer one? The 'Squire has never had anything to do with boys since then; and yet he doles on boys."

"I know it," said Margaret; just think how much he set by master Percy and what a chance the lad threw away. Do you remember how the 'Squire looked at first, when he really believed there had been a burglar in the house, and he said, 'You are a hero, Percy. You have saved our lives and our property!'"

"I remember," said John, "but that was nothing to the scene after the matter had been investigated, and he was convinced that Percy was the rogue, as well as the hero, when he called us all into the library and sent for the poor lad. He came thinking he was to receive a reward for his bravery. It is just like a picture in my mind now—the 'Squire rising from his arm-chair, with that stern, white face; Percy with the exultant air and look of expectation changing to that of a culprit. Do you remember how his voice sounded when he said, 'All the boys I ever read about in story-books did something very brave and dangerous to win for themselves fame and gifts and friends, and I wanted to be a hero?'"

"Yes," said Margaret, "I remember it, and the 'Squire's reply: 'The honest boy who does his simple duty and makes the best of every day is the hero that the world needs,' but I think this lad is made of a different kind of stuff."

"He's made a busy winter of it, sir," said the old housekeeper when, one April day, the 'Squire arrived at home unexpectedly and asked for Aleck. "He's not been away one evening nor missed a day at school the whole term. He's made the fire, swept the paths, looked after the hinges of the gates, the latches of the barn-doors, and the fastenings of the blinds. He's potted the dogs and cats and birds, watered and trained the plants, and cheered up the time for John, and me as blithely as if we had been his own grand-parents. He has not failed one morning running right up to the widow Gray's before school-time to see how she was getting on, and he has never meddled with anything nor been in mischief."

"And he has written me a letter every Saturday," said the 'Squire, "giving a concise account of all the happenings here." Going into the library and looking about, he added: "He has filed all my periodicals and kept everything ready for me to look over as easily as if I had been gone only for a week."

"Well, Aleck, what have you made of your work?" he said, as the lad came in flushed with pleasure at seeing him.

"I have had a very profitable winter at school, sir. I have read a good deal of history, I have learned a great many things of John and Margaret, and I cannot tell you, sir, how happy I have been. I am afraid I have done very little to pay for all those privileges."

"I have found a boy that I can trust, and that pays me," said the 'squire, and his voice grew a little husky. "Now we will make a new bargain."

All that was years ago. Aleck is 'Squire Eaton's law-partner now, a successful man, and better than that, a good man. He is fond of helping young people, he likes to have them improve their time, and he often says: "It is not so much consequence what or where your work is, as what you make of it."—*The Standard.*

Health and Temperance.

Disease and its Causes.

CHILDREN are generally brought up from the cradle to indulge the appetite, and are taught that they live to eat. The mother does much toward the formation of the character of her children in their childhood. She can teach them to control the appetite, or she can teach them to indulge the appetite, and become gluttons. The mother often arranges her plans to accomplish a certain amount through the day, and when the children trouble her, instead of taking time to soothe their little sorrows, and divert them, something is given them to eat, to keep them still, which answers the purpose for a short time, but eventually makes things worse. The children's stomachs are pressed with food when they had not the least want of food. All that was required was a little of the mother's time and attention. But she regarded her time altogether too precious to devote to the amusement of her children. Perhaps the arrangement of her house in a tasteful way for visitors to praise, and to have her food cooked in a fashionable style, are, with her, higher considerations than the happiness and health of her children.

Intemperance in eating and in labor debilitates the parents, often making them nervous, and disqualifying them to rightly discharge their duty to their children. Three times a day parents and children gather around the table, loaded with a variety of fashionable foods. The merits of each dish have to be tested. Perhaps the mother has toiled till she is heated and exhausted, and is not in a condition to take even the simplest food till she has first had some rest. The food she has wearied herself in preparing is wholly unfit for her at any time, but especially taxes the digestive organs when the blood is heated and the system exhausted. Those who have thus persisted in violating the laws of their being, have been compelled to pay the penalty at some period in their life. There are ample reasons why there are so many nervous women in the world, complaining of the dyspepsia with its train of evils. Cause has been followed by effect. It is impossible for intemperate persons to be patient. They must first reform bad habits, learn to live healthfully, and then it will not be difficult for them to be patient. Many do not seem to understand the relation the mind sustains to the body. If the system is deranged by improper food, the brain and nerves are affected, and slight things annoy those who are thus afflicted. Little difficulties are to them troubles mountain high. Persons thus situated are unfitted to properly train their children. Their life will be marked with extremes, sometimes very indulgent, at other times very severe, censuring for trifles which deserved no notice.

The mother frequently sends her children from her presence, because she thinks she cannot endure the noise occasioned by their happy frolics. But with no mother's eye over them to approve or disapprove at the right time, unhappy differences often arise. A word from the mother would set all right again. They soon become weary, and desire change, and go into the street for amusement; and pure, innocent-minded children are driven into bad company, and evil communications breathed into their ears corrupt their good manners. The mother often seems to be asleep to the interest of her children until she is painfully aroused by the exhibition of vice. The seeds of evil have been sown in their young minds, promising an abundant harvest. And it is a marvel to her that the children are so prone to do wrong. Parents should begin in season to instill into infant minds good and correct principles. The mother should be with her children as much as possible, and should sow precious seed in their hearts.

The mother's time belongs in a special manner to her children. They have a right to her time as no others can have. In many cases mothers have neglected to discipline their children, because it would require too much of their time, which time

they think must be spent in the cooking department, or in preparing their own clothing, and that of their children according to fashion, to foster pride in their young hearts. In order to keep their restless children still, they have given them cake or candies almost every hour of the day, and their stomachs are crowded with hurtful things at irregular periods. Their pale faces testify to the fact that mothers are doing what they can to destroy the remaining life forces of their poor children. The digestive organs are constantly taxed, and are not allowed periods of rest. The liver becomes inactive, the blood impure, and the children are sickly and irritable, because they are real sufferers by intemperance, and it is impossible for them to exercise patience.

Parents wonder that children are so much more difficult to control than they used to be, when in most cases their own criminal management has made them so. The quality of food they bring upon their tables, and encourage their children to eat, is constantly exercising their animal passions, and weakening the moral and intellectual faculties. Very many children are made miserable dyspeptics in their youth by the wrong course their parents have pursued toward them in childhood. Parents will be called to render an account to God for thus dealing with their children.

Many parents do not give their children lessons in self-control. They indulge their appetite, and form the habits of their children in their childhood, to eat and drink according to their desires. So will they be in their general habits in their youth. Their desires have not been restrained and as they grow older they not only indulge in the common habits of intemperance, but they will go still further in indulgences. They will choose their own associates, although corrupt. They cannot endure restraint from their parents. They will give loose reign to their corrupt passions, and have but little regard for purity or virtue. This is the reason why there is so little purity and moral worth among the youth of the present day, and is the great cause why men and women feel under so little obligation to render obedience to the law of God. Some parents have not control over themselves. They do not control their own morbid appetites or their own passionate tempers; therefore they cannot educate their children in regard to the denial of their appetite, and teach them self-control.

The first education children should receive from the mother in infancy, should be in regard to their physical health. They should be allowed only plain food, of that quality that would preserve to them the best condition of health, and that should be partaken of only at regular periods, not oftener than three times a day, and two meals would be better than three. If children are disciplined aright, they will soon learn that they can receive nothing by crying or fretting. A judicious mother will act in training her children, not merely in regard to her own present comfort, but for their future good. And to this end, she will teach her children the important lesson of controlling the appetite, and of self-denial, that they should eat, drink, and dress in reference to health.

MRS. E. G. WHITE.

A Striking Contrast.

WE want to show you two animals. One has four legs. They call him a pig. We want you to see him eat. Now when that fellow gets enough, he'll stop. Let us look at another. They call this one a man; he has two legs; he is at breakfast. He looks this way and that. He can't see anything that he wants. Now he tries a mouthful of strong coffee; that won't fetch it. He tries a spoonful of catsup; that's a failure. Now he tries a mixture of mustard and vinegar. At length things begin to work a little, and he is finally able to cram a lot of griddle-cakes and sausage, and sausage and griddle-cakes, and two or three cups of strong coffee into his stomach. Which do you vote for? I vote for the gentleman with four legs.—*Dio Lewis.*

Ethics of Sleep.

THE ethics of good sleep should form a part of household morality. It is hardly an extravagant assertion that comparatively few people, after childhood has passed, know by experience what perfect sleep is, and they satisfy themselves with a poor apology for this most perfect refreshment. Rising tired and weary from a disturbed and imperfect sleep, they proceed to summon up lost energies by strong tea or coffee, which in its turn interferes with perfect rest at night, and this process of life, more than any mental or physical labor, wears women out and makes them prematurely old. "I have been reading myself to sleep after retiring," said a Boston woman the other day, "and when I have done this for two or three nights I can see that I look five years older." This is an experience that any woman can verify, and, conversely, she can see that sleeping in a perfectly dark and well-ventilated room brings back the contour and the roses of childhood or early youth.

The most perfect sleep is obtained by carefully closing the blinds, raising and lowering the windows to admit plenty of pure air, and drawing down the heavy shades, thus making the room perfectly dark. Then, on going to bed, go there to sleep, not to write or read, to think or plan, but for the most valuable of all things, the foundation of all activity and energy, perfect sleep. A few nights of this experience will work a magic transformation in looks and in feelings. Above all, let us divest ourselves of a traditional prejudice that there is, somehow, virtue in early rising. When early sleep is obtained, early rising is indicated by nature by waking; but, artificially produced, it is pernicious. Unless there is exceptional reason, it is far wiser to sleep till one awakens naturally, and one hour then will do the work of three when one comes to it tired and unrefreshed.—*Herald of Health.*

Advantages of Brown Bread.

THE wheat grain consists chiefly of starch, cellulose, gluten, and water, with small quantities of fat and earthy salts, and from one to two per cent. of a peculiar nitrogenous substance called cerealeine. These compounds are unequally distributed throughout the structure of the berry. Examined with the microscope, each grain is seen to be made up of four distinct coats, or envelopes, surrounding a mass of cells filled with starch grains. This collection of starch constitutes the chief bulk of the grain, and in the wrappings external to it are found the greater portions of the gluten, oily matter, earthy salts, and cerealeine.

This last-mentioned substance possesses the power of transforming starch into sugar, and thus becomes an important aid in the process of digestion. But as wheat is ordinarily ground, the outer portions of the grain are separated as bran; and as the more completely they are thus removed, the finer and whiter will be the flour, it commonly happens that most of the earthy or bone-making constituents, much of the cerealeine and fatty matter, and no inconsiderable portion of the gluten, are lost with the bran. In the use of unbolted or graham flour, these are retained, and it is thereby rendered not only more nutritious, but by the presence of the cerealeine also more digestible. How this substance is affected by the process of baking was long a matter of uncertainty; but from the experiments of Professor Attfield, as lately mentioned in the *Lancet*, it appears that six-tenths of the cerealeine remains in a soluble condition in the bread, and is therefore free to exert its starch-changing power when taken into the stomach.—*Sel.*

A SALOON keeper of questionable honesty went to a lawyer to consult him about commencing an action for defamation against a fellow townsman. "The scoundrel," said he fiercely, "has robbed me of my character." "Ah, has he? Are you sure of that fact?" replied the attorney; "if so, for heaven's sake let him go; for it is the luckiest thing that ever happened to you."—*Ex.*

Bible Student.

Importance of Studying the Scriptures.

1. How were the Scriptures given, and what will they accomplish for those who read and believe them?

"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17.

2. Whose spirit inspired the prophets, and for whose benefit did they write?

"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. Unto whom it was revealed, *that not unto themselves, but unto us* they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Pet. 1:11, 12.

3. From what did the Saviour instruct his disciples after he arose from the dead?

"And beginning at *Moses and all the prophets*, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:27.

4. If men reject Moses and the prophets, what would fail to convince them of the truth?

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, *though one rose from the dead.*" Luke 16:31.

5. How earnest should men be in searching for truth?

"Search the *Scriptures*; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39.

6. What personal experience did Peter relate of what he saw and heard, to show the certainty of the kingdom of glory?

"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 eyewitnesses of his majesty. For he received from God the Father honor and glory, when their 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 Peter 1:16-18.

7. What reason did he give why prophecy was more sure than his sight and hearing?

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing this first, *that no prophecy of the Scripture is of any private interpretation.* For the prophecy came not in old time by the *will of man; but holy men of God spake as they were moved by the Holy Ghost.*" Verses 19-21.

8. How much of the Old Testament Scriptures is profitable for us to study?

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the *Scriptures* might have hope." Rom. 15:4.

9. Can God instruct those who lean on others for light and truth?

"Put not your trust in *princes*, nor in the *son of man*, in whom there is no help." Ps. 146:3.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts." Isa. 28:9.

10. What is the only safeguard?

"Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:104, 105.

11. How will the truth be found?

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isa. 28:10.

12. What is the nature of prophecy?

"The *Revelation of Jesus Christ*, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:1-3.

13. To what conclusion, then, should we come concerning all the *Scriptures*?

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." Deut. 29:29.

14. In what manner does God speak to his prophets?

"And he said, Hear now my words; if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6.

15. What means does God employ to instruct them?

"I have also spoken by the prophets, and I have multiplied visions and used similitudes, by the ministry of the prophets." Hos. 12:10.

16. What will men say when asked to explain the prophetic visions?

"And the vision of all is, become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." Isa. 29:11, 12.

17. Will God reveal important events through his prophets?

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

18. Will the people of God be held responsible for their lack of knowledge of what is revealed through the prophets?

"My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children." Hos 4:6.

19. Why was the Jewish nation destroyed?

"For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on evry side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:43, 44.

20. What will be the result if we neglect light and truth revealed in God's word?

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. 2:1-3.

S. N. H.

Abuse of Moses.

I HEAR of a man traveling around the country exploding this book (the Bible), and showing up "the mistakes of Moses," at about two hundred dollars a night. Moses being dead, cannot defend himself. It would be worth something after hearing the infidel on the mistakes of Moses, to hear Moses on the mistakes of the infidel. When Moses could talk back, he was rather a difficult man to deal with; Pharaoh tried it, and sank like lead beneath the wave. Jannes and Jambres withheld Moses, and, it is said, were buried in the earth.

Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion. It would be interesting to hear a military leader and legislator like Moses, the man of God (who, after he was eighty years old, commanded for forty years an army of 600,000 men), give his candid opinion concerning the mistakes of the Colonel, whose military career is said to have consisted in one single engagement, in which he was chased into a hog yard, and surrendered to a boy of sixteen. After which, as soon as exchanged, he heroically resigned his commission in the face of the enemy, and subsequently gave his attention to managing a whisky ring, discussing theology, blaspheming God, and criticizing the dead man who cannot answer back.—Sel.

"I WILL worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth; for thou hast magnified thy word above all thy name."

The Meeting at Troas.—Acts 20:7.

"THE Jews reckoned the day from evening to evening, and on that principle the evening of the first day of the week would be our Saturday evening. If Luke reckoned so here, as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas, at the beginning of the Christian Sabbath, i. e., on Saturday evening, and consequently resumed his journey on Sunday morning."—Prof. Hackett in *Commentary on Acts*, pp. 329, 330.

"It has from this last circumstance been inferred that the assembly commenced after sunset on the Sabbath, at which hour the first day of the week had commenced, according to the Jewish reckoning [Jahn's Bibl. Antiq., sec. 398], which would hardly agree with the idea of a commemoration of the resurrection."—*Cyclopaedia of Biblical Literature*, article, Lord's Day.

"Because the text saith there were many lights in the upper room where they were gathered together, and that Paul preached from the time of their coming together till midnight, . . . this meeting of the disciples at Troas, and Paul's preaching to them, began at evening. The sole doubt will be what evening this was. . . . For my own part I conceive clearly that it was upon Saturday night, as we falsely call it, and not the coming Sunday night. . . . Because St. Luke records that it was upon the first day of the week when this meeting was, . . . therefore it must needs be on the Saturday, not on our Sunday evening, since the Sunday evening in St. Luke's and the Scripture account was no part of the first, but of the second day; the day ever beginning and ending at evening."

This author also notices the objection sometimes drawn from the phrase, "ready to depart on the morrow," as indicating that this departure was not on the same day of the week with his night meeting. The substance of his answer is this: If the fact be kept in mind that the days of the week are reckoned from evening to evening, the following texts, in which in the night, the morning is spoken of as the morrow, will show at once that another day of the week is not necessarily intended by the phrase in question. 1 Sam. 19:11; Esth. 2:14; Zeph 3:3; Acts 23:31, 32.—*Prynne, Diss. on Lord's Day Sab.*, pp. 36-41, 1633.

"The labors of the early days of the week that was spent at Troas are not related to us; but concerning the last day we have a narrative which enters into details with all the minuteness of one of the Gospel histories. It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail. The Christians of Troas were gathered together at this solemn time to celebrate that feast of love which the last commandment of Christ has enjoined on all his followers."—*Conybeare and Howson*.

When Does the Day Commence?

THE reckoning of the first week of time necessarily determines that of all succeeding weeks. The first division of the first day was night; and each day of the first week began with evening; the evening and the morning, an expression equivalent to the night and the day, constituted the day of twenty-four hours. Gen. 1. Hence, the first Sabbath began with evening. That the night is in the *Scriptures* reckoned a part of the day of twenty-four hours, is proved by many texts. Ex. 12:41, 42; 1 Sam. 26:7, 8; Luke 2:8-11; Mark 14:30; Luke 22:34, and many other testimonies. The 2300 days symbolizing 2300 years, are each continued like the days of the first week of time. Dan. 8:14. The margin, which gives the literal Hebrew, calls each of these days an "evening morning." The statute defining the great day of atonement is absolutely decisive that the day begins with the evening, and that the night is a part of the day. Lev. 23:32. "It shall be unto you a Sabbath of rest, and ye shall afflict your souls; in the ninth day of the month at even, from even unto even shall ye celebrate your Sab-

baths." That the evening is at sunset is abundantly proven by the following scriptures: Deut. 16:6; Lev. 22:6, 7; Deut. 23:2; 24:13, 15; Josh. 8:29; 10:26, 27; Judges 14:18; 2 Sam. 3:35; 2 Chron. 18:34; Matt. 8:16; Mark 1:32; Luke 4:40. But does not Neh. 13:19, conflict with this testimony, and indicate that the Sabbath did not begin until after dark? I think not. The text does not say, "When it began to be dark at Jerusalem before the Sabbath," but it says, "When the gates of Jerusalem began to be dark." If it be remembered that the gates of Jerusalem were placed under wide and high walls, it will not be found difficult to harmonize this text with the many here adduced, which prove that the day begins with sunset.

Calmet, in his Bible Dictionary, article, Sabbath, thus states the ancient Jewish method of beginning the Sabbath: "About half an hour before the sunset all work is quitted and the Sabbath is supposed to be begun." He speaks thus of the close of the Sabbath: "When night comes, and they can discern in the heaven three stars of moderate magnitude, then the Sabbath is ended, and they may return to their ordinary employments." —*J. N. Andrews, in History of the Sabbath.*

The Division of Time into Weeks.

ONE of the most striking collateral confirmations of the Mosaic history of the creation, is the general adoption of the division of time into weeks, which extends from the Christian states of Europe to the remote shores of Hindostan, and has equally prevailed among the Hebrews, the Egyptians, Chinese, Greeks, Romans, and northern barbarians; —nations, some of whom had little or no intercourse with others, and were not even known by name to the Hebrews. It is to be observed, that there is a great difference between the concurrence of nations in the division of time into weeks, and their concurrence in the other periodical divisions into years, months, and days. These divisions arise from such natural causes as are everywhere obvious, viz; the annual and diurnal revolutions of the sun, and the revolution of the moon. The division into weeks, on the contrary, seems perfectly arbitrary: consequently, its prevailing in different countries, and among nations which had no communication with one another, affords a strong presumption that it must have been derived from some remote tradition (as that of the creation), which was never totally obliterated from the memory of the Gentiles, and which tradition has been older than the dispersion of mankind into different regions. It is easy to conceive that the practice in rude and barbarous ages might remain through habit, when the tradition on which it was founded was entirely lost: it is easy to conceive, that, afterwards, people addicted to idolatry, or who, like the Egyptians, had become proficients in astronomy, should assign to the different days of the week the names of their deities or of their planets.

Even the Mosaic method of reckoning by nights instead of days has prevailed in more than one nation. Thus, the polished Athenians computed the space of a day from sunset to sunset; and from a similar custom of our Gothic ancestors, during their abode in the forests of Germany, words expressive of such a mode of computing time have been derived into our own language. The same custom also prevailed among the Celtic nations.—*Horne's Introduction.*

Newton and Voltaire on Prophecy.

It is a remarkable fact that Sir Isaac Newton, in his work on the prophecies of Daniel and Revelation, said that if they were true it would be necessary that a new mode of traveling should be invented. He said that the knowledge of mankind would be so increased before a certain date, or time terminated —namely, 1,260 years—that they would be able to travel at the rate of fifty miles an hour.

Voltaire got hold of this, and true to the spirit of skepticism of all ages, said:

"Now, look at the mighty mind of Newton, who

discovered gravitation, when he became an old man and got into his dotage began to study the book called the Bible, and it seems, in order to credit its fabulous nonsense, we must believe that the knowledge of mankind will be so increased that we shall be able to travel at the rate of fifty miles an hour. The poor dotard."

The self-complacency of the philosophic infidel made his friends laugh; but if he should get into a railway train, even a skeptic to-day would have to say: "Newton was a wise philosopher, Voltaire a poor old dotard,"—*Christian Oracle.*

News and Notes.

The entire yearly income of Pope Leo XIII exceeds £200,000.

Philadelphia had a million dollar fire on the morning of January 10.

Northern Mexico has been somewhat troubled, lately, by a petty rebellion.

During the year 1885, 3,112 miles of new railway track were laid in the United States, or 700 miles more than in 1884.

A company in Manchester, England, have a contract for building a railway from the Upper to the Lower Congo.

A volcano in the State of Colima, Mexico, has become suddenly active, causing great commotion among the natives.

Late dispatches from London announce the death of the world-famed temperance lecturer, J. B. Gough, at the age of sixty-nine years.

The Florida, U. S., orange crop has been frozen by the late excessive cold weather in that country. The loss is estimated at 1,000,000 dollars.

Advices from Truckee, Nevada, U. S., states that on January 19, a snow storm was raging furiously. In some places the drifts were twenty-five feet deep.

The new British Parliament has eighty or more Catholic members. One is from Scotland, the first Catholic returned from that country since the Reformation.

Russians have been experimenting in cotton raising in the Merv oasis, in Turkistan. American seeds were sown which produced cotton equal to that raised in any country.

At Woolwich, England, the electric light has been successfully applied to photographing the interior of cannons. The pictures thus obtained are expected to reveal the presence of flaws.

Twenty-five years ago not a Protestant sermon had been preached in Mexico. Now ninety-eight ordained ministers, representing five different denominations are working in that country.

The feeling of enmity entertained by the Mormons against the United States, is said to be such that, an open conflict between them and the Government is held in check only by the presence of armed troops.

Great Britain has nearly 300,000 tobacco shops. The annual receipts secured to England by the importation of tobacco is said to be £8,000,000, a greater revenue than she gets from all the gold mines of Australia.

Of the Queen's 300,000,000 subjects, 175,000,000 are Hindus; 68,000,000 are Mohammedans; 7,000,000 are Buddhists; 7,000,000 are pagans under various names; while only about 43,000,000 believe the Christian faith.

Japan is progressing rapidly. Twenty-five years ago not a single newspaper was published there. Now it has two thousand,—more than either Italy or Austria, more than Spain and Russia together, and twice as many as the whole continent of Asia.

The College of Cardinals at Rome consists of sixty-two members, of whom forty-two have been appointed by the present pope. It is understood that at the Consistory in March several new cardinals will be appointed; one or two of which will be American.

About a year ago serious trouble occurred at Conception Bay, Newfoundland, between Catholics and Orangemen, which called for the interference of the authorities. The riots have been renewed there recently, resulting in two Catholics being wounded.

Rev. John L. Howson, D.D., Dean of Chester, died lately at the age of seventy years. He was well-known as one of the authors of the Life and Epistles of the Apostle Paul, and as such, his name is a household word among all English-speaking people.

An American company proposes to form an express line between England and America, that shall reduce the running time to five days. The proposed route is between Milford-Haven, South Wales, and Greenport, near the eastern end of Long Island in America, which is about one hundred miles from New York City by railway. If the business shall justify the line, it is designed to make it a daily one.

In New York, steps have been taken to incorporate a hospital to be known as the American Institute of Hydrophobia, where rabies may be treated according to the methods of the celebrated M. Pasteur. Another institution for similar purposes will soon be built in St. Louis.

A meeting of 5,000 unemployed workingmen was held in Galway, Ireland, not long since, in which speeches of a socialistic character were made. The bishop of that diocese said that between 400 and 500 laborers were entirely destitute, and were only kept alive by charity, or the pawning of a few personal effects.

The British Empire embraces under its rule more than one-six of all the land on the globe, and is the largest and most populous empire in the world. Its area of territory is 8,556,658 square miles. Russia stands second in territorial extent, embracing 8,352,930 square miles. The United States (including Alaska) ranks third, containing 3,580,242 square miles.

The New Hebrides group, it seems, is likely to soon become a bone of contention. Germany, in one of her late diplomatic schemes, transferred all her right and title in those islands to France. Now the Australian Colonies object to France annexing them, and have instructed their Agents-General in England to that effect, who will do all they can to prevent those islands becoming subject to the government of France.

Late telegrams from London reveal a turbulent state of affairs among the workingmen in that city. On Feb. 8th, a monster meeting of the unemployed and their sympathizers was held in Trafalgar Square, where speeches of a decidedly violent character were delivered. At the close of the exercises the meeting became much excited, and assumed the nature of a mob. Proceeding along the streets in crowds, they entered and plundered shops, smashed windows, and destroyed much other valuable property.

A question now agitating the people of England is the disestablishment of the State Church. Leading bishops vigorously oppose the separation of Church and State, and declare that it is wicked to even discuss such a question. On the other hand, prominent non-conformist and denominational ministers are hearty supporters of the movement, pointing out the withering effect upon the church of its connection with the State. They also affirm that Protestantism would long ago have lost its hold in that country, but for the numerous non-conformist churches that exist there.

The citizens of Cambridge, England, have signed an address to the bishops and archbishops of the English Church, asking that necessary reforms in the church be no longer delayed. Abuses in the sale of patronage, inequalities in the distribution of revenues, and difficulties in the removal of "criminous and incompetent clerks" are named among the points upon which reform is necessary. The paper also requires the admission of lay members of all classes to a substantial share in the control of church affairs.

Quite a number of cases of typhoid fever have developed lately in some of the suburbs of Melbourne. It is noticeable that nearly all of these are reported from those quarters where the least attention has been paid to sanitary relations. In some parts, the gutters of the streets are said to be nothing but a "seething mass of putrid filth." In hygienic knowledge, many seem to be sadly lacking, and thousands of lives are annually sacrificed in consequence. Here is a good field for missionary operations. Let hygienic literature be freely circulated.

A project is on foot for the construction of a ship canal from Liverpool to Manchester. The distance is thirty-five miles, and the estimated cost of the canal is £10,000,000. This accomplished, it is the design to make Manchester a port of entry for cotton ships. The present cost of transporting cotton from Liverpool to Manchester is nearly the same as from America to Liverpool. A ship canal from Liverpool to Manchester would therefore reduce the freight on cotton nearly one-half, as it would then cost no more to ship from America to Manchester than to Liverpool.

During the past year experiments have been successfully made to telegraph from a moving train. The system has been operated on one of the short lines of railway running out of New York City. The wire is laid in an open trough midway between the rails. Another wire is stretched the entire length of, and beneath the carriage. The operator and his instrument are in the carriage, and as the train moves, an inductive current is produced sufficient for the purpose of telegraphing. Dispatches have been sent and received by this method with equal facility.

The attention of railway men of America is being attracted by a peculiar invention. It is a device by which a railway train may run from one end of its line to the other without stopping, and yet be enabled to take on and leave passengers at every station. At each station a carriage is supposed to stand at the top of a double incline track, containing the passengers desiring to board the train. This carriage being automatically set in motion at the passing of the train, rapidly descends the incline and overtakes the train on the main track. Its passengers pass into the train, while those who desire to leave at the next station immediately pass to the rear and occupy the carriage evacuated by the incoming passengers. At the next station the carriage is again detached from the train and run on an inclined siding, from which point another carriage has just left to connect with the train as it passes that point. Verily the world moves.

Bible Echo and Signs of the Times.

Melbourne, Victoria, March, 1886.

THE work is still onward in this city. Last month we reported forty-eight members in the church here; it now numbers fifty-five. The tent is now erected in South Yarra, and nightly meetings are being held with a most excellent interest. Already a large number have expressed themselves satisfied that they are hearing the truth. Books are freely taken and invitations to visit are numerous. On the whole we think we are justified in anticipating a rich harvest from the present effort.

ELDER HASKELL left Melbourne for New Zealand, February 23d. He intends to spend three or four weeks looking after the work in that Colony, and then return to America. We much regret his departure, and were it not that duty demands his presence in America for a time, we could not think of being reconciled to his leaving these shores at this stage of our work. The cause is one, however, and we submit cheerfully, hoping for his return to us by this time next year. We shall plead for this, at least.

SOME portions of America have suffered intensely from the severity of the winter through which they have just passed. In Manitoba the thermometer registered 52 degrees below zero. On the plains in Colorado the telegraph poles were thrown down by the heavy fall of snow, and railway trains were blockaded. One thousand head of cattle are reported to have been frozen to death within a small radius. Even in the more southern portions, the cold has been unparalleled for years. News from Mobile, Alabama, under date of January 9th, says: "The weather here this morning was the coldest since 1852, the mercury marking 11 degrees below zero. The cold has destroyed the largest cotton crop ever known. The loss will aggregate 750,000 dollars." Much loss of property and lives was also wrought on the Atlantic coast.

In recounting these disasters, the editor of *The Signs of the Times*, published in Oakland, California, says concerning the climate in that region: "But, notwithstanding the 'awful cold' weather, the lillies, roses, geraniums, marguerites, and numerous other flowers, persist in turning their cheery faces to the sun, as if they had not learned that it is not midsummer. To us, the climate of Oakland is highly satisfactory, almost too good for a world cursed with sin."

The Drift of Popular Religion.

REV. DR. NEWMAN, the Methodist clergyman who was Gen. Grant's spiritual adviser, and who gave the address at his funeral, said on that occasion:—

"Again the angel of death cast his shadow over the one a nation loved. Amid the gathering gloom I said: 'You have many awaiting you on the other side.' 'I wish they would come and linger long,' was the answer of his Christian faith and hope. They came at last. They came to greet him with the kiss of immortality. They came to escort the conqueror over the 'last enemy' to a coronation never seen on thrones of earthly power and glory. Who came?—His martyred friend Lincoln? His companion in arms, McPherson? His faithful Chief of Staff, Rawlins? His great predecessor in camp and Cabinet, Washington? And did not all who had died for liberty come?"

If this is not the foundation doctrine of Spiritualism, then nothing can be. And further, "all who had died for liberty" came there to meet the general—all saved and enjoying the freedom of Heaven! This is out and out Universalism. This is where modern popular religion is surely drifting.

D. M. CANRIGHT.

Inconsistency of Doctrine.

THE different positions taken by opposers of the Lord's Sabbath are so subversive of each other, that each in turn are made to entirely destroy the force of the one preceding it. Yet, strange to say, there are found those, who, in their zeal to overthrow the commandments of God, take each of these contradictory positions in a single discourse. The effect of these one upon another is well illustrated by an ironical writer, who, like Bunyan's Christian was fleeing from the city of Destruction. The following extract is a partial report of what he saw and heard while on his journey:—

"The Rev. Dr. No-Sabbath delivered the third lecture, and took for his subject the fourth commandment. I was mightily pleased with the logic of this erudite gentleman, having been previously troubled on this question by a class of evangelists in my own town of Destruction, who taught that "till heaven and earth passed, one jot or tittle of the law should in nowise fail." He treated the subject under eight different heads, conclusively proving, 1. That the ancient Sabbath had been changed to the first day of the week. 2. That Sunday is now the true seventh day, and should be observed. 3. That we cannot tell which day of the week the seventh day is. 4. That we are only required to keep a seventh part of time. 5. That the command to keep the seventh day has been abolished. 6. That somewhere this side of creation, time has been lost, so that it is now impossible to identify the true seventh day. 7. That those who keep the fourth commandment Sabbath are fallen from grace; and 8. That every one should be fully persuaded in his own mind whether to keep the Sabbath or not. There was such a depth of argument in this discourse, and such a halo of light superinduced, that none but hollow-brained or fanatical persons will ever have the courage to question these positions again."

IN an able sermon recently preached in Marrickville, New South Wales, the Rev. Robert Dey uttered the following trenchant words, that ought to be echoed from every Protestant pulpit in the land, and be remembered by every lover of truth in the universe:—

"The papacy changed! Never; it cannot change. Its root principle is the same, and it must ever have its natural development. You may take a seed from the tomb of an Egyptian mummy and plant it in your garden here in Australia. The surroundings are all changed, but the seed is the same, and it will grow up the same plant, the same leaf and flower and fruit as it would have had on the banks of the Nile in the days of the Pharaohs. Or let that mummy rise—the brown son of Egypt on looking up would find the world changed, the Pharaohs gone, Memphis in ruins; but amidst all these changes he would feel that he was the same man; his sleep of forty centuries had left his disposition and habits wholly unchanged. And so transplant the papacy from Europe to Australia, and it grows up the same pernicious thing. Let it slumber for one or twenty centuries, and it will awake with all its old instincts, and its action will be the same. The British race has had to fight many a battle for its freedom, but no more subtle foe ever menaced the liberties of a nation than this system of ecclesiastical political power which would fain control our public affairs, or rend the nation into rival factions. May the God of truth defend the truth, and grant that the day may soon come when priesthood in every form shall be abolished, and when within a free State there shall be a free church, seeking only to discharge the high functions to which she is called."

The Work in the Hawaiian Islands.

THE work in this kingdom is still making progress. Since coming here a little over a year ago, we have distributed something over 5,000 copies of the *Signs of the Times*, besides several hundred of other periodicals, including *Good Health*, and the *Pacific Health Journal*.

Our distributors are doing good service on land and sea. Through them, and from house to house we have given away over 75,000 pages of tracts on the subject

of the second coming of Christ, and kindred truths. Our book sales amount to about £50. Our ship work is not extensive, yet we are doing something in that direction. We have something over one hundred subscribers to our different periodicals. Thus the seeds of truth are being sown in the minds of this people, and already we see some fruit of our labor.

Elder Healey arrived a few weeks ago from California, and secured a very desirable lot, near the Y. M. C. A. building, on which to erect his tent for religious meetings. Our first service was on the night of Jan. 21, and was attended by a goodly number of attentive listeners. Each evening since, the meetings have been attended by fair audiences, with apparently increasing interest.

The press of the city have noticed the tent meetings quite generally, and have given a synopsis of some of the sermons. Thus the attention of the people is being arrested, and we trust that God will abundantly bless these efforts in the conversion of many souls to his truth, who will be fully prepared to meet, in peace, our soon coming Lord and Saviour.

L. A. SCOTT.

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