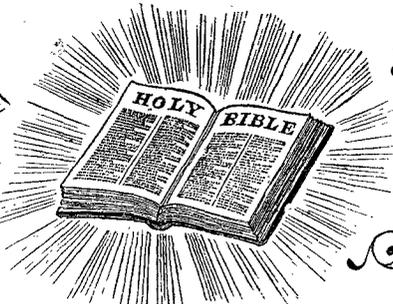


Bible Echo



Echo

AND SIGNS OF THE TIMES.

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

VOLUME 2.

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COURAGE.

GREAT courage is not leamed where all is calm;
The life of pleasure cannot mould a noble soul.
He who would gain the mountain tops must toil and climb,
Though clouds and darkness round his pathway roll.

The sunbeams could not paint the flowers of spring,
Or give them sweetness, without dew and rain;
So life to us would be a weak and useless thing,
Apart from trial and its hours of pain.

True courage comes from victories won;
Each contest strengthens for another, greater strife,
And vests the mind with more enduring power to run
The race that forms the noblest plan of life.

Live nobly then, with purpose firm and true;
Meet trials faithfully, and fearless as they come,
Though end and object hidden deep from finite view,
They're cloud-steps, leading upward to thy home.

Healdsburg College, California.

R. HARE.

General Articles.

The Character Acceptable to God.

BY MRS. E. G. WHITE.

"Who can understand his errors? Cleanse thou me from secret faults. Keep thy servant also from presumptuous sins; let them not have dominion over me. Then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

NO MAN can gain eternal life without holiness; hence the question of deepest interest with each of us should be, "Am I meeting the requirements of God? Am I doing his will? Am I forming a character that he can approve?" And where shall we find the will of God expressed, except in the moral law, that law which has been given to us as the standard of righteousness, to reveal to us the defects in our moral character; that law which Paul declares to be holy, just, and good? Of this law the psalmist says: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether."

"The fear of the Lord is clean." It uproots evil from the soul, and leads to holy watchfulness and diligence. The commandments of the Lord are exceeding broad; their principles extend to our words, our actions, and our most secret thoughts, and we should examine our lives in the light of the divine law.

The more closely the Scriptures are studied, the more clearly will men understand their true character. This book tells us in what various forms the malignant passions of the human heart break forth on various occasions. Ahab, the wicked king of Israel, hated Micaiah, because, said he, "he doth not prophesy good concerning me, but evil." And thousands dislike the Bible for the same reason. The Lord is a witness to all our works; he is acquainted with our motives and purposes. His word "is a discernor of the thoughts and intents of the heart." It improves sin, and denounces judgments against the sinner.

Men who love sin are very willing to claim that they find contradictions in the Scriptures, the word that condemns their practices. These men often pretend to great liberality. They profess to be open to conviction, when they are completely encased in prejudice, and will not receive plain evidence. They see no beauty in the character of God, and will not accept the truths plainly revealed in his word.

Some are deluded; deceived in themselves. They imagine themselves dressed in the garments of Christ's righteousness, while their hearts are in no way inclined to yield obedience to his requirements. Jesus referred to this class when he said: "Not every one 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." He calls attention to that great day when all shall be judged, not according to their profession, but according to their works: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

"Ye shall know them by their fruits," said the Saviour. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." To be a Christian is to possess and cherish the various graces of the soul, and the adornments of character recommended and enforced by Christ. A cold assent to the truth is not enough; we must go farther. Storm and tempest will not move the souls that are grounded on Christ, the eternal Rock. But it is the doers of his word, and not the hearers only, who will stand secure in the evil time.

Faith in Christ is something more than belief in him as the world's Redeemer; it accepts him as our Redeemer, our Saviour. Our will is to be governed by his will. We are to purify the affections, and regulate the temper, and shape the life, after the model given us in the life and character of Christ. This is an intelligent confession of Christ. This is a faith that is shown by works, and it is the only genuine, saving faith.

Religion is not designed merely to prepare us for admission into heaven; one object is to fit us for the proper discharge of the duties of daily life. It will make us better in all the relations of life, whether at home or as members of society; for it requires faithfulness in the discharge of every duty. If our wills are strong, it will lead us to see that they are not overbearing, self-serving wills.

The cross of Christ is not designed to make us

uncomfortable, but happy and contented. Confiding in Jesus, at peace with him, we shall find the truest rest and joy. But a selfish, self-sufficient, self-serving disposition will make a man thoroughly unhappy. We may reasonably be suspicious of those who are always complaining that they are not treated well. There are some who are always looking out for slights. In the family they seize upon some unfortunate word that has been spoken, and take offense at it; they are sure it was designed to hurt and disparage them. They meet a friend or acquaintance who is so occupied with other matters that he does not have time to visit as they desire, and they take this as a personal affront. But the unrestful, unhappy spirit was in them, waiting for an excuse to manifest itself.

These persons often flatter themselves that they are superior to others; that they have talent and education, and should be respected accordingly. In many cases a power of will is manifested that if exercised in a right direction would make the life good and useful. But whatever their gifts and graces, while their hearts are destitute of the principle of unselfish love, they are at best like a beautiful flower possessing no fragrance. The fragrant flower, though simple and unpretending, is much to be preferred.

Christian love is not fitful. If we have this divine love, it will kill selfishness out of the heart. It does not say, "I will love my brethren if they love me; but I will not love those who do not love me;" for "charity suffereth long, and is kind."

On the part of some there is a desire to be thought highest. This feeling must be put away. The heart must be meek and lowly, not ambitious and aspiring. If we would follow Christ, we must cast "down imaginations, and every high thing that exalteth itself against the knowledge of God," and bring into "captivity every thought to the obedience of Christ." Outward forms of worship, or activity in religious work, cannot be substituted for inward piety, and a conformity of the will to the will of Christ. This is a subject that requires careful and prayerful meditation. In no other way can we honor our Redeemer, and render to him the service that is his due.

Christianity is an active principle. It subdues evil tempers and propensities. It requires us to exercise the same spirit that Christ possessed, and to do as he would have done under our circumstances; for a life of piety is simply a self-denying following of Christ, obeying his requirements even against our natural inclinations. The heart, while reaching up to God in its ardent desires, hungering and thirsting for righteousness, must be actuated by a pure benevolence, and enlarged and elevated by a true and holy principle. The senses will thus become so refined, a reverence for divine things will be so wrought into the whole being, that the heart will love that which God loves, and eternal and heavenly truths will be appreciated.

The Lord understands our secret faults. It is impossible to deceive him, or to hide our ways from him; for an accurate account is kept of the conduct of every person, in his relations both to God and his fellow-men. Every act of our lives is before him; and will be brought into judgment. We are each of us building a structure which will be subjected

to the scrutiny of the Judge of the whole earth. This structure which is going up daily, is our individual character; and every act—yes, every thought and word of our lives—is a stone in the building. If day by day we are carefully building into our lives noble, upright deeds, pure thoughts, and kind words, we shall not be ashamed when the structure is criticised by the Lord Jehovah; for it will be as a fair temple which will stand fast forever.

Basel, Switzerland.

WHAT OF THE NIGHT?

"WATCHMAN! watchman! what of the night?"
"Shadows and darkness encircle me quite!
Earth is enshrouded in midnight gloom,
Black as the pall that envelops the tomb;
Watchers are few, and mockers are hold,
The heavens are starless; the night-air is cold!
I am weary; oh, would that this night were gone!
I will watch for the day till the morning dawn."

"Watchman! watchman! what of the night?"
"In the east appeareth a glimmering light;
Faintly it gleams; but, 'tis rising now,
And streaming afar—'tis the morning's brow!
Shadows are passing, the day-star is out,
And the glory is flashing and leaping about;
And the golden tints that are poured o'er the earth
Foretell of the bursting morning's birth!"

"Watchman! watchman! what of the night?"
"Day rushes on all cloudless and bright!
And warmth, and light, and beauty are driven
To the farthest bound of the far-off heaven!
Flashing flames from the throne of God
Are bathing the world in a golden flood!
Seraph and cherub are crowding it on,
And the pure on their pinions are skyward gone."

"Watchman! watchman! what of the night?"
"Bursts on my vision a ravishing sight:
The Lord is in sight with his shining ones,
And the splendors of twice ten thousand suns!
He has come! Lo, the night-watch of sorrow is o'er,
And the mantle of midnight shall shroud me no more!
Pilgrim and stranger, haste to thy home;
For the morning, the beautiful morning, has come!"

—D. T. Taylor, in *Messiah's Herald*.

The Second Coming of Christ; Its Nearness and Importance.

THE second coming of Christ is a subject of great importance to the church. This is evident from the amount of testimony relative to it, in connection with the resurrection of the just and the Judgment, found both in the Old and the New Testament. The inspired writers, in their threatenings against the ungodly, in their words of hope and encouragement for the saints, and in their exhortations to repentance and holy living, hold up the great fact of the second coming of the Son of man, as that which should alarm and arouse, and also comfort the people of God.

Before Adam passed from the stage of life, Enoch, the seventh in the line of his descendants, proclaimed this doctrine in the ears of the impenitent. "Behold," said he, "the Lord cometh with ten thousands of his saints, to execute judgment upon all." Jude 14, 15. And as we pass from book to book through the Bible, we find that the prophets, Jesus, and the apostles have made the same use of the doctrine; and in the very last book John describes a coming day, when all classes and ranks of men, because they have not prepared for the coming of Christ, will call for rocks and mountains to fall on them, and hide them from the overwhelming glory of his presence, as he appears in the clouds of heaven. Rev. 6:14-17.

Christ's coming is also held prominently forth in the sacred writings as the time when the righteous will be rewarded. "When the chief Shepherd shall appear," says Peter, "ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. And Paul looks forward to the day of Christ's appearing as the time when not only he, but all who love the appearing of their Lord, shall receive the crown of righteousness which is laid up for such. 2 Tim. 4:8.

Most frequently, however, is this great doctrine used as an incentive to repentance, watchfulness, prayer, and holy living. "Watch" is the emphatic

injunction of the Son of God in connection with the numerous declarations of his second coming in the Gospels.

Paul exhorts to deny ungodliness and worldly lusts, and to "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

James says: "Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned. Behold, the Judge standeth before the door." James 5:8, 9.

Peter says: "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Pet. 4:7. And again: "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God." 2 Pet. 3:11, 12.

Such is the use which holy men, who spoke as they were moved by the Holy Ghost, have made of the doctrine of the second coming of Christ. Then has not the spirit of the gospel been lost by those who openly contend against so prominent and weighty and precious a doctrine, or who even pass it by in silence?

No truth of inspiration can be more clearly stated than that God reveals his designs to his prophets, that men and nations may be warned before their accomplishment. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Before visiting with judgments, God has sent forth warnings sufficient to enable the believing to escape his wrath, and to condemn those who have not heeded the warning. This was the case before the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world." Heb. 11:7.

At a later period, when the nations had become sunken in idolatry and crime, and the destruction of wicked Sodom was determined, the Lord said, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18:17, 18. And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Pet. 2:7, 8. When he warned his sons-in-law, "he seemed as one that mocked." Gen. 19:14. And when "the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter," Lot warned them, and entreated them to desist from their wickedness. And they at once did that which all sinners since the days of righteous Lot have been disposed to do to those who faithfully warn them of their sins; namely, they charged him with being a judge.

Before the destruction of Jerusalem by Titus, a forerunner was sent to prepare the way before the Lord.

Those who did not receive Christ were rejected, "because," as he said to Jerusalem, when warning the people of the destruction of their city and temple, "thou knewest not the time of thy visitation." Luke 19:44. We have on record the Lord's prediction of the destruction of Jerusalem during the time of the generation that rejected him, which was fulfilled in less than forty years from the time of his crucifixion. And, that the Christians in Judea might escape its impending doom, they were told that when they should "see Jerusalem compassed with armies," or, as recorded by Matthew, "the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," they were to "flee to the mountains." Luke 21:20; Matt. 24:15. They heeded the admonition, and escaped in safety to Pella.

Such is the testimony of inspiration respecting the dealings of God with his people in past ages.

And it cannot be supposed that he will change his course relative to the future, when that future is to realize the crowning consummation of all prophetic declarations.

We accept the Bible as a revelation from Heaven. What God has revealed in that book, let no man call a mystery, or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should at once abandon the search for proofs of his soon coming. But if prophecy, in a most harmonious manner, does point to the period of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes vast importance.

Can anything be learned from the Bible relative to the period of the second advent? is a question unsettled in many minds. This is a grave inquiry, and, from the nature of the subject, is worthy of close investigation and a candid answer. How did Christ himself treat the subject? When the disciples inquired, "What shall be the sign of thy coming and of the end of the world?" he did not reprove them for prying into that which was purposely hidden from all men. No; he answered them in the most definite manner. He even stated that there should be signs of that event, and added: "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of his second advent is the best proof possible that his people were not to remain ignorant of the relative nearness of the event. Add to this evidence his declaration that when these signs should be seen, his people should know that it was near, even at the doors, and the case becomes an exceedingly strong one.

The prophecies, especially those of Daniel and John, clearly point to the period of the second coming of Christ, but do not give the definite time of that event. Some of the prophetic periods reach to the time of the end. Others extend still further down very near the end itself.

The Scriptures of the Old and New Testaments were given by inspiration of God for our instruction, faith, and practice. The prophetic numbers of Daniel and John are a part of that inspired word, and were especially designed to guide the people of God in the solemn warning to the people of the last generation to prepare for the coming of the Son of man. And having reached the period to which the prophecies distinctly point as the time of expectation, preparation, waiting, and watching, we should feel the force of that class of admonitory declarations from Christ especially applicable to our time, like these words in Mark 13:33: "Take ye heed, watch and pray; for ye know not when the time is."—James White.

"The Meek Shall Inherit the Earth."

Why should it be thought a thing incredible, that a material earth should constitute the abode of the glorified church? Is there aught essentially sinful in materialism? Has it not existed in the closest alliance, not only with spotless purity, but with Divinity itself? What is there essentially in materialism why it should not again be the home of the redeemed and the kingdom of the Redeemer? I cannot for a moment believe that the paradise of the blessed will be a paradise of state rather than of place,—an aerial paradise, floating in ether, suspended upon nothing, from which all warm, sensible, tangible attendants which inspire with life and pencil with beautiful tints our present abode, will be utterly excluded. Extirpate ungodliness from our present world, annihilate its taint, hush its groans, dry its tears; let there be no more sin and sorrow, disease and death, and I ask, Who would not be willing to reign with Christ upon this globe forever? It is a beautiful world! There are spots of grandeur, there are landscapes of beauty, upon which, as one gazes, one finds it hard to believe the blight of

the curse, the breath of sin, has touched and tainted them.

I have stood and wept amidst the glory and magnificence of Alpine scenery. The spot which transfixed me in mute amazement, brought before my eyes a range of landscape in which every object of beauty and sublimity, molded into every form and tint of color, seemed crowded in one vast, glorious panorama. And as I gazed upon that overpowering scene,—the deep, wide vale at my feet, on my right and left mountains swelling to the skies, clad with green, purple, and lilac, before me the monarch of mountains encircled by his army of snow-clad companions, reminding one of the four-and-twenty elders around the great white throne,—I felt that in all that glorious, magnificent, tender, sublime scenery, there was one object and only one, upon which the blight and taint of sin had fallen, and from which I turned with tears and loathing; that object was *myself*. The valley seemed vocal with God's praise; the glacier, bathed in the light of the setting sun, seemed a reflection of the divine purity; the mountains, clad with dazzling snow, appeared like Tabor when the glory of the transfiguration rested upon it; every object seemed to please, "and only man was vile."

Let this earth of ours be purified as by fire; let its subterranean flames break forth and consume all that man has marred, and sin has tainted, and God has cursed; then shall spring from its ashes, in more than phoenix-like splendor, a new material world with every form of material loveliness, bathed in every gleam of material splendor, redolent with holiness, and vocal with song; and over and upon it Christ and his Church shall reign and abide forever and ever!—*London Monthly Review*.

Why Do They not Tell about It?

ACCORDING to the theology of the present day, as soon as a person dies, he soars away from this terrestrial sphere into the realms of eternal joy. If this be true, I have often wondered that those who have died, and been raised from the dead, have neglected to tell us of the wonderful and beautiful things which they saw in glory.

Take the case of Lazarus. He had been dead four days, and consequently, if the teaching of the present day be true, he had enjoyed the bliss of heaven for four days. He had associated with God and sinless angels, and had walked the golden streets of the New Jerusalem. Men naturally like to tell of wonders they have seen when on a journey. Is it not strange, then, that Lazarus did not tell us of the beauties of heaven, and the glory that surrounds the eternal God? Why did not his sisters, Martha and Mary, say, "Now, brother, you have been permitted before the rest of us to see heaven. Tell us of some of its beauties. Is it a lovely place? Did you have a talk with any of our old friends? Did you hate to leave when Jesus called you?" Such questions would have been very natural and proper. But did they do so?—No; and why?—Because they did not believe him to have been in heaven, but dead and mouldering in the grave. It will be noticed that when Jesus called, Lazarus came forth from the *grave* (not heaven), bound. John 11:44.

Other cases might be cited, such as Jairus's daughter (Mark 5:38-42), the widow's only son (Luke 7:12-15), etc. None of these ever intimated that they had been in heaven and returned. How absurd is the idea that a person once within the jasper walls of the city of God, should be called away to earth again, to dwell with sinful beings!—Such, however, is true if man is immortal and goes to his reward at death. Does God's holy book teach such a dogma?—No, indeed; it is a branch plucked from the tree of heathenism. The dead are unconscious (Ecc. 9:5, 6), and will remain so until the voice of the archangel shall rend the tomb and call them to consciousness.

When we think of the countless host of righteous beings that are slumbering in the tomb, and know that no power but that of the divine Son of God can call them to life, how it magnifies our views of the Saviour's glorious office! He passed through the

tomb, and secured the keys of death. Were it not for this one act, the claims of infidelity that "death is an eternal sleep" would be correct. Paul tells us that unless the dead rise again, our faith is vain, and the dead in Christ are *perished*. 1 Cor. 15:16-18. Our only hope is in the resurrection, and we are bidden to comfort one another with this hope. 1 Thess. 4:13-18.—*Geo. Thompson, in Review and Herald*.

Sandy Foundations.

How many people there are who are building their hopes of heaven upon sandy foundations, the day of Judgment only will tell. The Saviour gives expression in Matt. 7:24-27, to the following language: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."

So the Saviour's sayings are not only to be *heard* but *kept*; and the man that keeps his sayings is likened unto a wise man who builds upon rock, while the man that hears and does not is compared to a foolish man who builds upon sand. The Saviour's sayings are many, and whoever keeps those sayings will certainly find that in being a follower of Christ there is something to be done. The Christian religion means labor in the Lord's vineyard; and as we think of the work before the Christian, and see how few real, sacrificing laborers there are, we can come to no other conclusion than that many souls will wake up at the last day to realize that the foundations upon which they have built, have been erected upon sand.

The religion of Christ means more than a profession, more than a mere belief, more than good wishes for the prosperity of his cause. "A 'God bless you,' a 'Depart in peace, be ye warned and filled,' will not relieve the suffering; nor will good wishes build up the cause of Christ. Faith is good, but the fruits of faith must cluster upon its branches. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Truly, he that hears and *does*, builds upon rock; while he that hears and *does not*, builds upon sand. Shall we not take heed how we build? Shall we not have a sure foundation?—*Gospel Trumpet*.

Preparation for the Judgment.

Our probation is soon to close. The cases of all living upon the earth are soon to be decided. We are warned of the fact. The tribunal is in session, and we know not how soon our cases may be called. Yet how slow we are to realize it! how little stirred by such solemn and awful truths!

Observe the dying Christian who is sensible that his probation is about to terminate. How carefully he reviews his life. How anxious he is to confess every fault, to put away every sin, and to know of his acceptance with God; how earnest to warn the living to seek Christ, to give their hearts to God, to give up the world, and to live in preparation for the world to come.

But how is it with us, who know from prophecy fulfilled, and from the signs of the times, that the great decisive day is right upon us? Are we acting in accordance with this faith? Are we laboring like those who know they have much to do, and but little time in which to do it? Are we striving to save others?

The great lines of prophecy of the four great kingdoms of the earth have been fulfilled. Signs in the sun, moon, and stars have appeared. Light upon the prophetic periods of the Scriptures has been demonstrated; and the proclamation has been

made, "The hour of his Judgment is come." And since these things have been done, according to the predictions of the sacred word, the anger of the nations, and the holding of the winds for the sealing of the servants of God, have been manifested; the sealing message, bearing the commandments of God and the faith of Jesus, has gone forth; the powerful workings of Satan through Spiritualism, so abundantly predicted in the Bible, have been sweeping over the world; the demand for the image of the beast by the union of church and State in America, and for the enforcement of the pogo-papal institution of Sunday-keeping to the subversion of the law of the Most High, is organizing its host for immediate and decided action; and, last of all, the consuming papacy, as if in a death-struggle, has spoken those great words of blasphemy, on account of which the beast is to be slain, and his body given to the devouring flame. The pope, whose temporal power has dwindled to nothing, has been declared infallible, and all is fulfilled of him except his destruction.

And are we living and acting as though we believed that all these signs predicted in the sure word, would pass by, and the end not come? If we believe, where is our corresponding action? Oh, let us be wise. Let us *act* upon our faith. Let us be in earnest to save souls from ruin. Let us prepare for the Judgment, which is right before us. Let us cherish the spirit of Him who gave himself for us, who sacrificed all on our account. Let us improve the little time remaining, in striving, in a self-denying, self-sacrificing manner, to save souls for whom Christ died. May God arouse us, and help us to work, ere the time for working shall be past.

R. F. COTRELL.

Religion at Home.

It is laughable to see one hunting high and low for his spectacles when they have only been shoved over his forehead; but it is not laughable to see Christians hunting for what they call opportunities to honor God, while overlooking such opportunities which they carry with them wherever they go. A slovenly carpenter was once heard at a weekly prayer-meeting to pray with great fervency for the spread of Christ's cause—a cause which he disgraced and hindered every time he stood at his work-bench. When he ended his prayer, a hearty "Amen" came from a servant who put her mistress out of temper a hundred times a day by her carelessness. A clerk also was there, who, although he taught a class in the mission school on Sabbath, was always late at his employer's store on week-days. He whispered "Amen" too—and meant it, so far as he knew himself. A lady hearer, as she listened, resolved to join the church missionary society, and then went home and found unreasonable fault with her cook. And others also felt warned to do something for Christ, who never seemed to have thought that religion, like charity, begins at home. The mechanic who is powerful in class-meeting and weak at his trade is no credit to the cause he professes. The servant who drops tears feelingly at religious services, and drops dishes unfeelingly in the kitchen, has her tenderness altogether on one side. And it is a poor kind of religion which seeks opportunities to set others straight, but overlooks its own crookedness.

The Value of Scripture Knowledge.

THE martyr, Thomas Cranmer, in the year 1539, wrote: "The learning of a Christian man ought to begin with the fear of God, and to end in matters of high speculation; and not contrarily to begin with speculation, and to end in fear. For speculation, either high cunning or knowledge, if it be not stayed with the bridle of the fear to offend God, is dangerous, and enough to tumble a man headlong down the hill. Therefore, the fear of God must be the first beginning, as it were an A. B. C., or an introduction to all them that shall enter into the very true and most fruitful knowledge of the Holy Scriptures. Where the fear of God is, there is the keeping

of the commandments; and where the keeping of the commandments is, there is the cleansing of the flesh; which flesh is a cloud before the soul's eye, and suffers it not purely to see the beam of heavenly light. Where the cleansing of the flesh is, there is the illumination of the Holy Ghost, the end of all our desires, and the very light whereby the vorticity of the Scriptures is seen and perceived."

Adelaide, S. Australia.

B. T. T.

Consistency.

CONSISTENCY is a rare jewel. Truth is consistent with itself; but error has as many heads and horns as the Apocalyptic dragon. This is well illustrated by the following veritable—

CREED.

Article 1. I believe that the Sabbath has been changed to the first day of the week.

Article 2. I believe that Sunday is the true seventh day, and that it should be observed.

Article 3. I believe that we cannot tell what day the seventh day is.

Article 4. I believe that we are only required to keep one seventh part of time.

Article 5. I believe that the commandment to keep the seventh day is abolished.

Article 6. I believe that those who keep the Sabbath of the fourth commandment will fall from grace.

Article 7. I believe that every one should be fully persuaded in his own mind, whether to keep the Sabbath or not.

Reader, the foregoing is not a mere fancy sketch; I have met with a large number, who, in the course of a single conversation, have avowed their faith in all the articles of the above creed. There are plenty of such all round you. Is this your creed? If so, permit me to point you to a better one. It consists of ten articles, and may be found in Exodus 20. Allow me to recommend this creed to you as infallible, it having been given by Jehovah in person, and written with his own finger on stone. You will find in its fourth article all the errors of the foregoing creed pointed out. What men have said of certain creeds of their own construction, may be said of this in truth: "If a man keep not this, no doubt he shall perish everlastingly."—*J. N. Andrews.*

Dividing a Bible.

An extract from a letter from Miss La Paz, a colporter of the Ladies' Bible Society of Philadelphia, in Havana, gives the following interesting incident: "I went to the suburbs of Havana, and called at a very poor house. I did not know any one there, but was invited to go in. I found an old man and woman. After talking to them for fifteen minutes, I asked if they would allow me to read the New Testament to them, and whether they had a Bible in the house. The man, who was eighty-nine years old, went to his room and brought half of a Bible, commencing at the 51st Psalm. I asked them why they broke such a book as the Bible in such a manner, and he answered me as follows: 'When I was twenty-five years old, my mother died suddenly, and all her property was divided between my brother and myself. We got along very well in the division until we came to this Bible, which my mother brought from New York a hundred years ago. My brother and I both wanted it, and neither of us would give up, so there was nothing else to do but to divide it, and we broke it into two equal parts, and each took a part, and each read it every day. My brother went to Africa, and stayed there thirty years, and when he came back, we changed; he read my part and I read his, and both of us believed.'" Miss La Paz adds that these old Cubans had never heard about "Protestants," and were not Roman Catholic, but upon questioning them closely she found that they were truly Christian people, and had got all they knew from this Bible, under the guidance of the Holy Spirit.—*Sel.*

VANITAS.

WHEN after long battle the prize has been gained,
When after long searching the jewel is found,
When after long climbing the peak is attained,
When after long sowing the harvest is bound,
Then we halt;
And we fret neath the burden of life,
For we feel that the victory's not worth the strife.

Our joys never seem the same pleasures we thought;
Our hopes never come to their fruitage unmarred;
Our future ne'er brings us the grandeur we sought;
Our past to our vision appears but ill-starred;—
Such is fate;

But it darkens the glory of life
Thus to find that the victory's not worth the strife,

Over sights that are beauty, dull clouds grimly sail;
Over days that are lightsome, cares blighting fall;
Over fond-cherished gardens blows Boreas' gale;
Over plans full of promise drops failure's black pall;
So they go;

But the memories cumber our life
With the tale that the victory's not worth the strife,

But we look to a land where the skies never dull,
Where the flowers never fade, where the lights never dim,

Where the hopes never ebb, where our joys never lull,
Where no failures are found to its uttermost rim;
Happy land!

Where we'll feel through an unending life
That the victory there is well worth all the strife.
—*Charles M. Harger, in Detroit Free Press.*

Prophecy.

PROPHECY is defined by Mr. Webster as follows: "A declaration of something to come; a foretelling; a prediction; especially, an inspired foretelling."

Those who have given the Bible anything more than a passing notice are well aware that it abounds with prophecy; that prophetic declarations are to be found in almost every book from Genesis to Revelation. Indeed, some books contain but little else than prophecy. The books of Daniel and the Revelation are of this class. In these are to be found long chains of prophecy which foretell many of the principal events of the world's history from six hundred years before Christ to the end of time. Such lines of prophecy, showing, as they do, the position of the human family in the stream of time, must be of the greatest importance to all. We may not realize the interest we should feel in them; but that does not affect their importance and value. The fact that the blind do not see the sun in no way affects that great body, which is of so much value to the world. Those who are blind sustain the loss. So it is with those who pay no attention to the prophecies of the Bible.

The apostle Peter informs us that not only the prophets "inquired" and "sought diligently" for an understanding of these things, but that even "the angels desire to look into" them. 1 Pet. 1:10-12. When the Saviour was on earth, he called the attention of his disciples to events then transpiring in fulfillment of prophecy, and stated that "many prophets and kings had desired to see" them. Luke 10:24. It is certain from these statements that angels, prophets, and kings were deeply interested in prophecy,—in the Lord's "declarations of things to come."

But we are told by many, even ministers of the gospel, that we cannot understand the prophecies; therefore it is of but little use to notice them. This is not the opinion of a few only; it is widespread being held by the masses. To say that the prophecies cannot be understood is to bring a serious charge against the great God, to say the least. It represents him as having given the human family a book, the most of which would be of no possible use to them simply because he put it in a form impossible to be understood. Why were all the prophecies written? What are they for? Have they any meaning? If it be true that we cannot understand them, then they are only to occupy space, are of no good, and have no meaning. This we cannot believe to be the case.

It is admitted, by all believers at least, that the Bible is a revelation from God to man. But what shall we say of a pretended revelation that is so dark

and hidden that its meaning cannot be deciphered? It would be anything but what it pretended. Webster says of reveal and revelation: "Specifically, to communicate that which could not be known or discovered without divine or supernatural instruction." "To reveal is literally to lift the veil, and thus make known what was previously concealed." The Bible, being a revelation of many things of both the past and the future, must lift the veil, and make known to man that which could not be discovered without divine instruction.

And this is just the object for which the prophecies were given. The Lord assigns the following reason why an outline of the world's history was given to Nebuchadnezzar in his dream of the great image: "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass." "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Dan. 2:29, 28. This scripture states most emphatically that the object of this line of prophecy was to lift the veil and disclose the future. How wrong, then, must be the teaching that prophecy cannot be understood, and therefore is of no value.

Moses says: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29. If revelations and prophecies "belong" to us, we certainly are not on forbidden ground when we are seeking and teaching their meaning. On the contrary, we are but doing our duty, and using them as the Lord designs we should.

In Amos 3:7, the Lord says: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." When inviting the sinner to come to him and live, the Lord lifts the veil and makes known to him what the future will be to the righteous. Before he brings his judgments on the wicked, he reveals his purposes through his servants the prophets. The dealing of God with past generations illustrates this important truth. The flood was stayed until the people had been warned one hundred and twenty years; then they perished in their sins. The Bible declares that Noah was a preacher of righteousness. 2 Pet. 2:5. What did he preach?—The prophecy of a coming flood. But the people would not believe him. They no doubt thought the man was entirely out of place in saying so much about that prophecy. "But as the days of Noah were, so shall also the coming of the Son of man be."

The apostle Peter highly recommends the prophecies and suggests that we take heed to them. He says: "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." 2 Pet. 1:19. In the preceding verses he has endeavored to give unmistakable evidence that Jesus was the Son of God. He points to the scene on the mount of transfiguration, and says that he was an eye-witness of Christ's glory, and that he heard the voice of God which came ringing from heaven: "This is my beloved Son, in whom I am well pleased." Then he says: "We have also [in addition to the above evidence] a more sure word of prophecy." He points to the prophecies of the Old Testament which reveal the time, place, manner, etc., of the first advent of Christ, and he says these, as fulfilled by him, are "more sure," bear stronger testimony, than any other evidence. He then adds: "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." Every one knows the object of a light in a dark place. It is to show us where we are and what to do. So the prophecies are to show us where we are in the world's history, and the work we should do to meet the mind of God.

We have often heard people say that the book of Revelation is so mysterious and dark that no one can understand it. This is a strange position to

take with reference to this book. It is called the Revelation, literally the veil lifted, and that made known which was previously concealed. The introduction to this wonderful book runs thus: "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. The great God just lifted the veil, and made known to his Son the contents of this book; Christ gave the same to his angel, who gave it to John, and he wrote it out for the world. Then a gracious blessing is promised to those who read and hear the words of the prophecy, and keep the things written therein. From these plain statements, who can say that the book is only a mystery, and that it is useless to study it?

According to the scriptures noticed in this article, we are forced to the conclusion that it is a sin to treat the prophecies with indifference. It has pleased the Lord to communicate his designs to the human family that they might understand his ways. Referring to Daniel's prophecies, the Saviour says, "Whoso readeth, let him understand." Matt. 24:15. After all that God has done to lift the veil of futurity; after he has told us we can understand, and after pronouncing a blessing on all who do read and keep the prophecies, it is a sin to claim that they cannot be understood, and that those who endeavor to explain them are on forbidden ground. The Lord said to John: "And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand." Rev. 22:10.

A. G. DANIELLS.

The Great Modern Despotism.

THERE has been a sort of general conviction that at some time more or less remote, the nations of Europe would be engaged in a great and terrible conflict for supremacy. Some students of prophecy have thought that such a commotion has been distinctly foretold as a means of breaking up the established order of things, and thus preparing the way for the establishment of the Redeemer's kingdom. It does not need any prophet, however, to tell us that a very little matter might at any time kindle the fires of a war which would desolate a large part of Europe. That the crisis may be near at hand, current events in Bulgaria seem to indicate. The danger of such a war arises chiefly from the character of the Russian empire, which is aggressive both from policy and from necessity, as it has been from its very foundation.

According to Appleton's Cyclopaedia, this empire was founded about A. D. 862, by Rurik, Prince of the Varangians, a tribe of Northmen who were called "Rus" by the Slavs. Rurik was invited by some tribes of Slavs and Finns, who were not able to govern and protect themselves, to come to Novgorod and rule over them. Novgorod thus became the first capital of the future empire. Rurik's descendants reigned for over seven hundred years, during which time many wars were carried on with varying success against the Eastern Roman empire, the Magyars, the Lithuanians, the Poles, and other surrounding nations. During all this time they were gradually conquering and absorbing the various tribes which inhabited the country now called Russia. The growth of their power was, however, at times retarded by reason of the rival claims to the throne of different members of the royal family, and the kingdom was for a time divided into a number of petty principalities.

At the beginning of the thirteenth century, a more formidable enemy than any the Russians had yet encountered, appeared on the scene. This was the Mongols, or Tartars, who under Genghis Khan and his sons conquered all Asia except Hindostan, and, crossing the Caucasian Mountains, descended upon

Russia in almost countless hordes. Disunited and distracted by domestic wars, the Russians were easily overcome, and had to purchase peace by submission and the payment of a tribute to the conquerors.

Toward the end of the fourteenth century the restoration of Russian power began by a gradual consolidation of the various small states under one government, and in A. D. 1460 Ivan III. felt himself strong enough to tell the ambassadors of the Mongols that Russia would pay no more tribute, and he successfully resisted a new invasion which followed. It was, however, in the person of his grandson, Ivan IV. (called the Terrible because of his atrocious cruelty), that the family of Rurik attained to the acme of its power, and the Russian empire became a more important factor in the affairs of Europe. Ivan was succeeded by his son Feodor, a weak prince and the last of his line, who died A. D. 1598.

After a succession of usurpers, Michael Feodorovitch Romanoff, the founder of the present Imperial family, was elevated to the throne in 1613. It was Michael's great grandson, Peter the Great, who, though himself a savage, brought Russia into such a condition of civilization as enabled her to hold her own with her more progressive Western neighbors. He founded St. Petersburg in 1703, and extended his empire in all directions. It was this Peter who bequeathed to his successors the advice that Russia must be always either at war or preparing for war. This legacy shows the great monarch's intuitive perception of the fact which is the basis of Russia's policy in all ages, that an arbitrary despotism cannot long be maintained, unless the minds of the people governed are distracted from their own sufferings by foreign wars. The war-policy has proved so successful in the past, both in enlarging the empire and in maintaining the authority of the reigning family, that it is not likely to be altered. Through all the exhausting wars and the great changes in the maps of Europe and Asia which have taken place since Peter's time, his empire has grown steadily larger and stronger, until now it is the largest, and one of the most powerful in the world.

The Russian empire covers about 8,400,000 square miles, and contains at present probably about 90,000,000 inhabitants. Her army is said to be composed of nearly two millions of men of all arms, on a war-footing, and is unsurpassed either in discipline or bravery.

The Emperor of Russia needs an immense standing army, partly to maintain his influence abroad, but still more to enforce his authority at home. So long as he can keep it occupied, this enormous force is under his absolute control; but it is liable to turn on its master whenever it has nothing else to do. This great army menaces the peace of Europe and Asia to-day. Other European governments are more or less under the influence of the people governed, and are therefore in favor of peace if it can be maintained without loss of honor or prestige. The Government of Russia is in direct antagonism with the mass of its own subjects, and therefore guided by considerations which a popular government would not recognize. The diplomats of Europe keep saying, Peace, peace, and they are doubtless doing their utmost to preserve peace; but in the standing army of Russia, in the miserable condition of about 60,000,000 of Russian peasants, and in the consequent great success of Nihilism in Russia, there are elements of danger which may, when least expected, compel the Czar to declare war.—*New York Witness*.

Don't Spoil the Prayer-Meeting.

It is a real pity that so many prayer-meetings are spoiled which by a very little thought and effort could be made intensely interesting and helpful. Many times it is the fault of the leader. He seems to have made no preparation whatever for conducting the meeting. He does not know what chapter he wants to read, and he turns half the Bible over before he finds one with which he is satisfied. He has selected no hymns; and when the time for singing comes, he inflicts long pauses upon the meeting

while he searches nervously through the hymn-book for something that it will do to announce. Or perhaps it is over-preparation which the leader brings to the meeting,—too much Scripture-reading, too long a prayer, quite too much talking. Which of these blemishes is most hurtful, it is hard to decide. To conduct a prayer-meeting well, there should always be preparation, and each portion should be brief. The leader should know just what he will read, and should never read many verses; just what he would sing, and should never sing many stanzas; just what he will say, and should never speak many minutes. Preparation, promptness, brevity, vivacity, life, and true devotion are some of the essential elements needed to make a good prayer-meeting.—*S. S. Times*.

A Mistaken Estimate.

MEN form their ideas of the divine Being upon the basis of their own character, experience, and observation. They think that God would do as they do, while he has plainly said, "My thoughts are not your thoughts, neither are your ways my ways." He who judges the Almighty by himself will find in the great day that he has made a terrible mistake. In that day when "Our God shall come and shall not keep silence," he shall sternly rebuke the presumption of those who have thus dishonored him. "Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hast instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such a one as thyself; but I will reprove thee, and set them in order before thine eyes." Ps. 50:16-21.

The great mistake of the wicked has been in thinking that God was altogether such a one as they; and that they, in their wrong-doing and cowardly conniving at iniquity, incurred no responsibility or danger. "These things thou hast done, and I kept silence." And this silence of God, in the midst of abounding and prevailing iniquity, has been misinterpreted to signify acquiescence in wrong and indifference to right.

The mistake is a most fatal one. God has magnified his word: and he will have men pay attention to his commands, not with the timidity of an eye-servant, but with honest obedience and strict devotion to principles of truth and righteousness. If sentence against evil work was speedily executed; if every liar shared the fate of Ananias and Sapphira; if every imitator of Korah, Dathan, and Abiram went down like them into the depths; if every sinner like Nadab and Abihu was smitten by the fire of God; if the flames of wrath were continually blazing out against all iniquity; if the thunderbolts were smiting on the right and the left, there would be little room for the exercise of conscience and moral principle; but simple brute fear would control the conduct of mankind. But the silence, the long-suffering, the patience, the composure of the Almighty, which endure from age to age, and allow the godless man to go on in his sins and iniquity, but assure him that for all these things God will bring him into judgment, leave room for the exercise of other motives besides fear, and foster the development and growth of character for good or for evil.

Let the guilty take warning from the word of God and the judgments of ages past, and flee from the wrath to come while time and opportunity are granted them, assured that God will bring every work into judgment; that he will not at all acquit the wicked; but that, though hand join in hand, the wicked shall not be unpunished.—*Armory*.

The great work of the church is not to produce intellectual belief in the gospel; it is to get men who believe to obey.

The Sabbath-School.

The object of the following lessons is to bring out points of truth not commonly studied by the majority of Bible readers. They will be found of great benefit to those who will give them careful study. The lessons were written especially for Sabbath-school classes, but are also designed for the family circle. Let the proof texts be well studied.

IMPORTANT BIBLE LESSONS.

First Sabbath in June.—Miracles at Capernaum.

1. Who were the partners of Simon and Andrew? Luke 5:10.
2. What were these brothers doing when called to assist in taking the miraculous draught of fishes? Mark 1:19.
3. What did Jesus say to Simon and Andrew before leaving them? Mark 1:16, 17.
4. Whom did he next call? Matt. 4:21, 22.
5. How did these fishermen respond to the Saviour's call? Luke 5:11.
6. What may we learn from their example?
7. Do we receive calls to assist Jesus in his work?
8. Where did Christ and his disciples go? Mark 1:21.
9. What was his custom on Sabbath days? Luke 4:31.
10. Who disturbed Jesus one Sabbath as he was teaching? Mark 1:23.
11. What did this man say? Luke 4:34.
12. How did Jesus rebuke the wicked spirit? Mark 1:25.
13. What was the effect of his command? Luke 4:35.
14. What did this cause the people to do and say? Verse 36.
15. How did this miracle affect Jesus' fame?
16. On leaving the synagogue, where did the Saviour and his disciples go? Mark 1:29.
17. Whom did they find sick with a fever? Luke 4:38.
18. What did Jesus do for her? Matt. 8:15.
19. What took place at the setting of the sun? Luke 4:40.
20. Who came together to see what would be done? Mark 1:33.
21. What did they behold? Luke 4:41.
22. May we expect to be healed of our infirmities through the merits of Christ? Isa. 53:5; Matt. 8:17.
23. What must we do to receive this blessing? *Ans.* Show that we desire it, by living in accordance with the laws of health as near as possible.

NOTES ON LESSON ONE.

Peter and Andrew, in connection with James and John, sons of Zebedee, followed the vocation of fishermen on the Sea of Galilee, and lived in the city of Capernaum. They were laboring under great discouragements at the time first mentioned in our lesson. John had been beheaded by Herod, and they questioned among themselves if such a teacher and prophet as John should have his career terminated so ingloriously, what might be the case with Jesus, with such a deadly hatred springing up against him on the part of the scribes and Pharisees? They had not yet fully joined the Saviour, though they had been with him, seeing him perform many miracles, and enjoying the enlightening influence of his words. They sought to pacify their grief and allay their doubts by resorting to their usual occupation. But here they met with fresh discouragement. They were not successful, and their temporal prospects were very dark. The miracle performed by Jesus the morning that he entered Peter's boat for the purpose of teaching the people, seems to have revived their faith and courage. These humble fishermen now recognized the divine authority of Jesus, and when he said to them, "Follow me, and I will make you fishers of men," they left their calling and worldly possessions and obeyed. These four men that were then called by Jesus to be his disciples were more intimately associated with his early life and work than any others. They had not enjoyed the advantages of a thorough education, but, on the contrary, were what the world would call ignorant men. Nevertheless the Saviour saw in them that which he could use. He is the light of the world, and could qualify them for the great commission about to be intrusted to them. He can do the same to-day. If any will hear his voice and obey, they can draw on him for wisdom and grace to discharge their duty.

While in Capernaum, the Saviour made it a practice to teach in the synagogue every Sabbath. His earnest sermons, eloquent in their simplicity, were

filled with the gospel of the kingdom of God. There was not that dead formality that characterized the teachings of the scribes and elders. Jesus' words came from the heart, and he spoke as one having authority. The hearts of the common people were touched, and responded to his teachings. One Sabbath, while teaching the people, he was interrupted by the piercing cry of a demoniac. Through sin and disregard of the laws of health, this man had placed himself on Satan's ground, and now was controlled by him. Again, the Saviour is brought face to face with the same being whom he met when tempted in the wilderness, only in another form. First he appeared to him as a beautiful young prince, with the power to give him the kingdoms of this world; now as a miserable being with reason dethroned. The demon who had possession of the man knew that Jesus was the Son of God, and to lose his control would be a defeat for the powers of darkness and a victory for the Sun of Righteousness who had risen with healing in his wings. Jesus' great heart of love pitied this poor despised captive, and with one word of command, broke Satan's chain and set him free.

While the freed soul was praising God for his deliverance, and the people marvelled, the Saviour passed out of the synagogue, and repaired to the house of Peter. Here he found the mother of Peter's wife sick with a fever. He healed her of her illness, and she immediately arose and ministered to the wants of her benefactor and his followers. The news of what had been done in the synagogue spread rapidly through Capernaum, and no sooner had the sun set that indicated the close of that Sabbath day, than the house where Jesus was stopping was surrounded with an anxious throng. Persons afflicted with all manner of diseases were there seeking the Saviour's blessing. His power was freely exercised for their relief, and his heart was made to rejoice, because he had the power to bring happiness into so many hearts and homes.

Second Sabbath in June.—Jesus' Work in Galilee.

1. Give a brief outline of last Sabbath's lesson.
2. Did Christ feel the need of prayer in his labors? Mark 1:35.
3. Who sought him in this solitary place?
4. By what remark did they show the eagerness of the people to listen to Jesus' words? Verse 37.
5. What did he suggest to them?
6. What did he do as he was passing throughout Galilee? Matt. 4:23.
7. Who knelt before him and pleaded for help? Mark 1:40.
8. How did his words affect Jesus? Verse 41.
9. What did the Saviour do for him?
10. What did he charge the man to do?
11. Did he keep the good news to himself?
12. What effect did it have on those he told?
13. What did this cause Jesus to do?
14. How did he spend the nights after teaching during the day?
15. Who flocked to the desert place? Matt. 4:25.
16. What did Christ do for them? Verse 24.
17. Where is this same Jesus now? Heb. 8:1.
18. Is he still touched with our infirmities? Heb. 4:15.
19. Will he give us rest if we go to him? Matt. 11:28, 29.
20. Will he heal our diseases? Ps. 103:3.
21. How does he speak words of encouragement to us now? Rom. 10:17.

NOTES ON LESSON TWO.

The Son of God came to this earth to be a pattern for man, and by precept and example has marked out the course his followers should take if they would be successful in their war against sin. The first point in this lesson impresses upon us the importance of prayer. If Christ felt the need of these seasons when he could pour out his soul to his heavenly Father in supplication, how much more so is it that we go often to the throne of grace for help in our work of overcoming, and in our labor of love for others. During the day his time was fully occupied in ministering to the wants of the eager, anxious throng that pressed upon him, and his seasons for meditation and prayer had to be taken late at night or in the gray dawn of morning, when the busy world was hushed in quiet rest. Shall the burden

for our own souls and for the souls of others, rest more lightly upon us? Let the family altar be erected in every household, and stated seasons of prayer be appointed, when God shall be petitioned for his blessing and care.

The Saviour realized the great work that was before him, and was anxious to be about it. He entered a city, declared the truths of the kingdom of God to the people, and departed, leaving those who had received the message to carry on the work he had begun. When urged by the anxious inhabitants of a place to remain with them, he says, "I must preach the kingdom of God to other cities also; for therefore was I sent." He could not settle down in one place, but must bear the glad news to others. And so he travelled throughout Galilee. As he travelled, a man afflicted with leprosy came, and kneeling before him, asked the Saviour to heal him. He expressed his faith in Christ's power to heal him if he would, and Jesus, always ready to alleviate the sufferings of the unfortunate, said he would grant the request, and the leprosy immediately left the man. As the laws of types and ceremonies had not yet ceased, Christ bade the man go and comply with the law of leprosy (Lev. 14:1-30), and to say nothing of what had taken place. But the man's joy and gratitude would not let him remain silent on the subject, and he told his story to every one he met. People flocked from all parts of the country to Jesus,—the sick, the maimed, and the blind,—until he was forced to leave the cities, and seek a country place. Here he taught the people, healing their diseases and blessing them spiritually. What joy must have come to many homes that evening, when the sick returned well, the maimed whole, and the blind with sight restored. The same Jesus sits on the right hand of the Father to-day, just as compassionate and loving, and still as able and willing to bless his people as when here on earth. His invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Third Sabbath in June.—Healing the Paralytic and Calling Matthew.

1. To what place did Jesus return after teaching throughout Galilee? Mark 2:1.
2. What did the people do when they learned that he had returned?
3. Who came among others?
4. How did those that brought him get the sick man into Jesus' presence? Luke 5:19.
5. When Jesus saw their faith, what did he do? Luke 5:20.
6. What did certain ones say to the words of Jesus?
7. What power was manifested by the Saviour?
8. What did he say to the Pharisees? Luke 5:22, 23.
9. How did he prove to them that he had power to forgive sins?
10. How did the miracle affect the people? Verse 26.
11. Whom did Jesus see as he passed out of the city? Mark 2:14.
12. What was Levi's business?
13. By what name is he more familiarly known to us?
14. How did the Jews feel toward tax-gatherers?
15. Had they any special cause for disliking them?
16. Why was Matthew especially liable to be despised by the Jews?
17. What must have been his feelings when called by Jesus?
18. How did he try to show his gratitude?
19. Who attended the feast?
20. What complaint did the scribes and Pharisees make?
21. What response did Jesus make?

NOTES ON LESSON THREE.

When Jesus had returned from his labors in Galilee to Capernaum, the news was not long in spreading, and an eager throng of people soon assembled around the house where he was staying. They were anxious to hear some precious word of truth from his lips, or see some wonderful miracle performed by him. Among the crowd that came at this time was a poor paralytic, borne by four men. The crowd was so great that they could not get near the Saviour; but they felt that in some way the sick man must be got into his presence. They ascended to the roof of the house in which Jesus was, and removed a sufficient portion to allow them to lower the suffering man down where the Saviour was. Their perseverance and faith were rewarded, the man

being healed of his disease. They had faith in the power of Christ to heal, and they showed it by their works. This same paralytic had been to the scribes and doctors for assistance, and had been turned away with no encouragement, being told that he was suffering the curse of God for his sins. These same men were there when Jesus performed the miracle in behalf of the sufferer, and knew that their action was known to many present. Something must be done, and when Jesus said the sins of the paralytic were forgiven, they considered that he was assuming a power that belonged only to God, and hence it was blasphemy. Although they did not say anything at the time, they hoped by this to prejudice in the future the people against the Saviour, and check their rapidly waning influence. Jesus read their thoughts, and at once reproved them, giving as a proof of his power to forgive sin, the healing of the man. Truly the people had seen wonderful things that day, things that righteous men of earlier times desired to see, and had not been able. Who can doubt the message of salvation when sustained by such evidence?

At the time of Christ, Rome bore universal sway. Governors were appointed over the different provinces, and a tax was levied to defray the Roman government. Cæsar Augustus first commanded that the people should be taxed, and men were appointed to attend to the gathering of this money. Such officers were commonly known as publicans, and despised by the Jews; for to have to pay taxes to Rome was a constant reminder that their power and glory as an independent nation had departed. Unreasonable and unjust amounts were sometimes exacted; and when a Jew so far forgot his honor as to accept the office of tax-collector, he was especially hated by his own people, and regarded as an apostate. Levi, the son of Alphaeus, was a Jew, yet held the position of tax-collector; and as he was sitting at the receipt of customs,—or where the people paid their taxes,—Jesus passed by and called him to follow. Levi was doubtless much surprised at this, but made no excuse, nor asked any questions. He had become much interested in Jesus' work, and considered this call a great honor, as it really was. He endeavored to show his appreciation by making a feast in honor of Christ. In this way, too, he could bring his friends and relatives under the influence of the Saviour, and he hoped they would receive him and become his followers. The scribes and teachers of the Jews naturally complained a great deal because Christ and his followers had condescended to associate with publicans and sinners. The Saviour always had a reason for his action, and on this occasion he met the objection of the envious Jews by saying that he came not to call the righteous, but sinners to repentance. His work was for the lost world, and persons must feel their condition before he can help them.

Fourth Sabbath in June.—Review.

1. Where did Jesus make his home after leaving Nazareth?
2. What miracle did Jesus perform one morning on the Sea of Galilee?
3. Who were interested in this draught of fishes?
4. Tell how Jesus called them to be his disciples.
5. What lesson may we learn from their ready obedience?
6. Where did the party then go?
7. Describe the miracle in the synagogue.
8. How were the people affected?
9. To whose house did Jesus go after leaving the synagogue?
10. What did he do there?
11. When the Sabbath was past what took place?
12. Where did Jesus go very early one morning?
13. What did the people fear?
14. What did Jesus say to their entreaties for him to remain?
15. What noted miracle did he perform while traveling through Galilee?
16. What did he say to the man?
17. Did he succeed in obeying?
18. What was Christ forced to do?
19. How was he occupied during the day?
20. What did he do in the evening that sets us a good example?
21. What did he do to give joy wherever he went?
22. Have we equal cause for rejoicing?
23. How was Jesus received on his return to Capernaum?

24. Tell how the paralytic was healed.
25. What lesson may we learn from the manner in which it was done?
26. Who was called as a disciple by the Saviour?
27. How did Matthew try to show his gratitude?
28. How did Jesus answer the complaints of the scribes and Pharisees?

Youth's Department.

SAYINGS AND DOINGS.

We do not pluck our grapes from thorns,
Nor figs of thistles gather;
The evil tree bears evil fruit;
The evil deeds bring ill repute;
Good trees bring good fruit ever.

So evil teaching, word, or deed
Doth evil fruit engender;
And our example, good or ill,
Must blight or bless—its end fulfill:
Good follows good forever.

A Boy Grown Up.

Young people rarely realize, when criticising their elders, that the traits or habits that seem to them obnoxious were formed in early life. If their manners are rude, if they lack tact, if they are not well informed, it is because they have not made use of their opportunities. Manners are the truest indications of character. A discourteous person is both careless and selfish, for the best manners are but the expression of the Golden Rule; they are the card of introduction to strangers. A friend can introduce you to good society, but he cannot keep you there; that depends on yourself.

A boy of kindly nature is rarely rude. A boy of selfish nature is polite only when his own desires are not interfered with.

Every man is the result of his own boyhood and youth. If he has read good books, kept himself informed of passing events, he becomes what the world terms a well-informed, intelligent man. If he has wasted his time in trifling conversation, read only sensational books and papers, neglected to develop the talent which he surely possesses, he becomes a superficial, a tiresome, if not a wicked man.

If, as a boy, he has not cultivated the graces and amenities of life, he cannot expect to become that most delightful of men, a polished gentleman. If, as a boy, he has not studied to avoid collisions with those about him, has not recognized the rights of others, has not cultivated a desire to lead men to higher motives, to give to others the benefit of his own opportunities, he becomes that most unfortunate person, a tactless man—a nuisance wherever people are brought together. One of the lessons every boy can learn is to watch those men who arouse adverse criticism and carefully avoid their habits, both of mind and body. Remember the old adage, "By others' faults correct your own."—*Christian Union.*

True Beauty.

A WOMAN, famous as one of the most kindly and lovable among leaders of the best American society, once said: If I have been able to accomplish anything in life, it is due to a word spoken to me in the right season when I was a child, by my old teacher. I was the only homely, awkward girl in a class of exceptionally pretty ones, and being also dull at my books, became the butt of the school. I fell into a morose, despairing state, gave up study, withdrew into myself, and grew daily more bitter and vindictive.

One day the French teacher, a gray-haired old woman, with keen eyes and a kind smile, found me crying.

"What is the matter, my dear?" she asked.

"O madame, I am so ugly!" I sobbed out. She soothed me, but did not contradict me.

Presently she took me to her room, and after amusing me for some time, said: "I have a present for you," handing me a scaly, coarse lump covered with earth. "It is coarse and brown as you.

'Ugly,' did you say? Very well. We will call it by your name, then. It is you! Now you shall plant it and water it and give it sun for a week or two."

I planted it and watched it carefully; the green leaves came first, and at last the golden Japanese lily, the first I had ever seen. Madame came to share my delight.

"Ah," she said, significantly, "who would believe so much beauty and fragrance were shut up in that little, rough, ugly thing? But it took heart and came up into the sun."

It was the first time that it ever occurred to me that, in spite of my ugly face, I too might be able to win friends and to make myself beloved in the world.—*Youth's Companion.*

Boys who Know too Much.

KNOWLEDGE is power; but it is possible for men to have more power than belongs to them, and more than they will use rightly.

Some one asked a person employed about an establishment if he knew how to open the money drawer. "*I hope not,*" said he; for he knew that it was not his business to do that; and he had no right to find out how a thing could be done when he had no business to do it.

Another person could open every money drawer on the premises; he had experimented until he found out how. Indeed, he knew so much that it was found that he could be spared to go elsewhere.

One knowing fellow can open all the locks in the house; he knows too much by half. Another goes poking through desks and letters, reading correspondence which does not belong to him. Another plays the eaves-dropper, and worms out secrets and peddles them around, and prides himself upon his great knowledge.

Trouble began in this world by people's trying to know too much. Adam lost the best place a man ever had in this world by eating from the tree of knowledge. Many of Adam's descendants have also lost good positions by knowing too much.

It is as bad to steal knowledge as it is to steal money. A secret or an invention may be worth millions of money; he who steals it may thus steal millions. If it were money, he could repent and return it; but if it is knowledge, it cannot be returned, the thief cannot carry it back.

Do not try to know too much. See that you know your own business, but do not peer into what does not concern you. Forbidden knowledge often brings sorrow and trouble. When a trunk is robbed the man whose key fits the lock is suspected. When the money is stolen, they accuse the man who knew where it was hidden. Many a man is in prison today because he was too handy with a pen, and could write another man's name so that you could not distinguish it from the man's own signature.

If you wish peace and prosperity, do not know too much. He who knows how to do a wrong thing is likely to be tempted to do it. He who never has thought how the wrong could be done, certainly never has done it.—*Little Christian.*

MR. STANLEY says the length of the Congo is 2,100 miles, and the Mississippi and the Nile together would scarcely equal its tribute of water to the ocean. From the mouth of the river a steamer drawing fifteen feet can steam up 110 miles, at which point a land journey of 52 miles has to be taken, on account of rapids. Then another steaming or rowing voyage of 88 miles occurs which is succeeded by a land journey of 95 miles. After that it is possible to steam up 1,060 miles.

THERE is no antidote so suitable and effective against evil literature as religious literature. There is no helper of the pulpit more helpful and important than the religious press.—*Herald and Presbyter.*

Bible Echo and Signs of the Times.

"What is truth?"

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Melbourne, Australia, June, 1887.

The True Spirit.

"Go YE into all the world, and preach the gospel to every creature," were the words of Christ to his disciples, as he closed his work upon the earth, and ascended to heaven to enter upon another important work there. The work which he commenced upon the earth, he committed to his followers, assuring them that he would be with them even to the end of the world. And this high and holy commission which he committed to his disciples has lost none of its force. There is a power in the gospel, when spoken by his Spirit, to save the soul, and redeem from the power of the enemy.

Christians have always had a world-wide mission, and from the time that the Saviour uttered the great commission, there have been a few in every age who have loved the truth more than their lives, and these few have felt the burden of the Saviour's words. It is when we contract our ideas and circumscribe our interest that we lose the power of the gospel. It is the Spirit of Christ that moves the hearts of men. There are a few men in the world, and have been in all ages, who have had the "go" in them; but in the closing work of the gospel, fraught with the deepest interest the word is, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. . . . Go out into the highways and hedges, and compel them to come in." The extent of this work is indicated by the prophetic declaration: "Thou must prophesy again before many peoples, and nations, and tongues, and kings;" and another expression by the same writer is, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." There can be no mistaking the extent of the mission.

To carry forward this work, men and means are needed. We look abroad in the world and schools have been established to educate ministers to engage in the work of God; but those men who have been most successful have worked their way through, relying upon their own resources to acquire the necessary fitness to enable them to make a success of the work of God. Those who have made a full consecration of all to the work will be a benefit to the cause. But the most worthless class of ministers in existence are those who have been educated at the expense of others in charity schools. The most valueless class of missionaries are those who have been educated to expect to receive high salaries. The poorest kind of Christians are those who have been made such at those missionary posts where the impression was given that all they had to do was to hear the missionary who was supported by others.

The spirit of labor and sacrifice must be incorporated in every true Christian profession. Jesus, the great Minister, made an infinite sacrifice. He left the courts of glory, where he was surrounded by angels, in the presence of the Father, and came to this world to suffer ignominy and shame, and finally died upon the cross that we might be saved. His mission was one of care and toil. He was a man of sorrows, and acquainted with grief. Among the children of men in this world, he was homeless and a stranger. He did not hold out to his followers worldly inducements, or the prospect of a life of ease and affluence. When a certain scribe came to him, and said, "Master, I will follow thee whithersoever thou goest," Christ would give him to understand from the start what his followers might expect, and said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not

where to lay his head." Jesus said to the twelve, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"

In the wonderful conversion of Paul, when he was called to the work of the ministry, we have an example of the Lord's call. Paul doesn't receive the impression that his learning and superior talents will secure to him a large salary, and a high reputation as a Christian minister; but on the very start the Lord announces that he will show him "how great things he must suffer" for his name's sake. Suffering in this world is the common lot of all; and in proportion as we value heavenly things, we shall be willing to deny ourselves in this life. The missionary work is a work of sacrifice. Christ set the example, and every true-hearted believer will bid adieu to worldly happiness and prospects, and will hang all his hopes for this life and for that which is to come upon Jesus Christ. He may suffer deprivation, he may be brought into great straits; earthly prospects may fade, worldly interests may come to naught; but he has a hold from above, and can rejoice in tribulation. This is the Lord's plan. Thus should men swing out by faith on his promises, and bear their whole weight upon them, until they are perfected by divine strength. Test the strength of God; prove his promises, even though it be necessary at times to place our finger upon the very promises, as did Augustine's mother, and plead them before God. God is pleased when we take him at his word.

The hundred-fold to those who minister does not come until we have forsaken father, and mother, and wife, and children. Our gracious Lord has his hands full of blessings for his people, waiting to respond to acts of faith. He is more willing to pour his Holy Spirit upon us than parents are to give good gifts to their children; but these blessings come in response to acts of love and faith. It is necessary that men and women give themselves wholly to him. They should lay themselves out for usefulness. They should value his work and his truth more than everything else. It is thus that their character must be perfected for entrance into the courts of glory. When they value the work of God above everything else, God will set them apart for his service, and pour upon them his Holy Spirit. It is his will that all of his people cultivate a spirit of sacrifice. It is his will that his ministers carry the message for this time into every Christian land, until the earth shall be lighted with the truth of the third angel's message. S. N. H.

What We Find Concerning the Sabbath and Sunday During the Lives of the Apostles.

THE Acts of the Apostles is supposed to have been written over thirty years after the resurrection of Christ. This book contains the principal historical facts of the apostolic church in the days when Christians had the greatest purity and most glorious success. It has been an invaluable treatise to all Christians for eighteen centuries. In it is given a practical illustration of the principles of gospel religion, exemplified in the labors of all the apostles, and it is in this book that we obtain a view of their understanding of Christ's teaching; for they continued to teach and enforce what they had learned from him. They did not claim to originate new doctrines. They were to go "into all the world, and preach the gospel" that they had learned from Christ.

What was their attitude toward the Sabbath? Did they treat it as an existing institution, as sacred writers in the Old Testament treated it, and as Christ and they had done previous to the resurrection? Or, did they call the first day of the week the Sabbath, and enforce that as a new institution taking the place of the ancient

Sabbath? Most certainly if Sunday did thus enter into the place of the creation Sabbath at the resurrection of Christ, the historical record of the first thirty years would give us many instances where this new Sabbath is mentioned, and it would narrate conflicts between the adherents of the new day and the old, and tell of the struggles it had to obtain its new position. We should have statements of the efforts made by leading men in the church, instructing the people concerning the importance of their keeping sacredly the new day, and have many references to it. We should have some command given concerning it, and plain statements of its binding obligation. Such was the case with other ordinances, doctrines, and requirements which came into force with the gospel dispensation. For example we notice baptism. Christ commands it. Matt. 28:19; Mark 16:16. Peter does the same. Acts 2:38; 10:48. Many instances of its performance are given in which its mode and administration and necessity are intimated. Acts 8:12, 36, 37; 16:33; 22:16; Rom. 6:3-5; Col. 2:12, and many others. The Lord's supper was instituted by Christ himself, and commanded by divine authority. Matt. 26:26-29; Mark 14:22; Luke 22:17; 1 Cor. 11:20-26. So we might present many other illustrations of the same principle.

Do we find such illustrations of the obligation of Sunday-keeping? All its adherents claim that it originated with the Christian dispensation. Not a single command can be found for it, not an instance where it was observed as a Sabbath, not a hint that Christ had bestowed upon it any sanctity. Indeed, it is mentioned only once in the whole book of Acts: "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene." Chap. 20:6-14. We give this narrative, in full because this is considered by first-day observers as one of the strongest evidences in behalf of Sunday. This is the only instance given in the New Testament where a religious meeting is said to have been held on the first day of the week.

We learn from this scripture and connection the following facts: This was a night meeting, "many lights" being necessary, as it continued till daybreak; Eutychus falling out of the window about midnight, Paul went down and healed him, after which he continued to speak till daylight, and then departed on his journey to Assos, nineteen and a half miles distant, cutting across the peninsula; the ship, with Luke and his companions, had started at an earlier hour to go around this point of land, intending to take in Paul when he reached Assos. In this way Paul gained several hours in which he could speak to the disciples. To correctly understand this narrative, it becomes important to ascertain whether this meeting occurred on what we now call Saturday night or on Sunday night. It is very easily shown that it must have been the former. We have already stated that in the Bible reckoning of time the civil day commenced at the going down of the sun. "The evening and the morning were the first day" (Gen. 1:5), and the same statement is made of other days of the crea-

tion week also. The Bible is consistent with itself throughout on this subject, and it is impossible to find in it any other time for beginning the civil day. "From even unto even shall ye celebrate your Sabbath." Lev. 23:32. The Sabbath commenced at the same time as the other days. The evening began at the going down of the sun. "At even when the sun did set." Mark 1:32.

No intelligent person will dispute the fact that the Jews, from time immemorial to the present day, have begun the civil day at the going down of the sun. The "Bible Dictionary" of the American Tract Society says "The Hebrews began their day in the evening." We use Roman time, which came into vogue among Christians some centuries this side of the Christian era. What, then, must we conclude?—In order for this night-meeting to have been on the first day of the week, it would be on what we call Saturday night, that first day closing at sundown. These facts, then, must follow: Paul traveled on foot to Assos, nineteen and one-half miles, during the day-time of that Sunday; and Luke and his companions spent still more of the hours of that day in traveling to the same place by ship. This conclusion is inevitable from the record. It is so plain that a large number of first-day observers have felt compelled to admit its truthfulness. Certainly they would not have done so if it were not a fact. We quote from a few of them as follows:—

H. B. Hackett, D. D., Professor of Biblical Literature in Newton Theological Institute, in his comment on Acts 20, says: "The Jews reckoned the day from evening to evening, and on that principle the evening of the first day of the week would be on 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 tries, however, to make it appear that Luke reckons according to the pagan method in this instance.

Dr. John Kitto says: "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."—*Cyclopedia of Biblical Literature*, art. Lord's Day.

In Conybeare and Howson's "Life and Epistles of the Apostle Paul," it is said, speaking of this meeting, that "It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail." And of the journey that day it says: "He [Paul] pursued his lonely road that Sunday afternoon in the spring among the oak woods and the streams of Ida."—Vol. 2, pp. 206, 209. Prof. McGarvey, of the Disciple church, says: "I conclude, therefore, that the brethren met on the night after the Jewish Sabbath, which was still observed as a day of rest by all those who were Jews or Jewish proselytes; and considering this the beginning of the first day of the week, spent it in the manner above described. On Sunday morning Paul and his companions resumed their journey."—*Comment on Acts*. Other authors might be quoted; but let it be noticed that these are all writers who observe Sunday themselves. They would not make these admissions unless their sense of truth required it. They express the fact that "many commentators" hold the same opinion. Prof. McGarvey admits that all the Jewish disciples and proselytes still regarded the Sabbath sacredly as a day of rest. That was in the year 59, some twenty-six years after the resurrection. According to the Bible chronology, all the apostles, Paul included, with all the companions of Christ, still regarded the seventh-day Sabbath as sacred. Surely this is a good admission coming from a first-day commen-

tator. Those apostles of Christ had not learned then that another Sabbath had taken its place.

We see, therefore, that this scripture, which on the whole is regarded as the strongest text to be found in the Bible in behalf of Sunday, proves just the opposite from what it is cited to prove. This instance is really the second mention of the first day of the week we have seen thus far in the historical record, the day of Christ's resurrection being the first. Then some of the disciples walked fifteen miles. Here the great apostle to the Gentiles travels on foot nineteen and one-half miles; while his companions travel still farther, on the ship. It is surely strange that such instances should be thought to furnish evidence in behalf of the institution of a new Sabbath.

Should any desire to imitate apostolic example concerning Sunday, they should hold a meeting on Saturday night, and work in the light part of the day; for this is precisely what Paul and his companions did.

G. I. B.

The Assurance of Faith.

In the decree given to Ezra by Artaxerxes Longimanus, as recorded in Ezra 7, a decree which marks the commencement of the seventy weeks, and of the longer period of twenty-three hundred days, we find these remarkable words: "Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons?" Verse 23.

What does the king mean by saying, "Why should there be wrath against the realm of the king and his sons?" It is a declaration on his part that he felt assured that unless he did grant this decree for the restoration of Jerusalem, he would expose himself and his kingdom after him to the judgment and wrath of the God of heaven. But from what source had he received this impression? It must have been from the representation made to him by Ezra, who had requested of the king the favors which this decree bestowed. Thus incidentally (for we have no direct record in the case) is the curtain lifted, permitting us to behold the course taken by Ezra, and the boldness with which he acted in this matter.

Again, in chap. 8:22, we find another passage, giving us a little further insight into the internal history of this movement. Ezra started on his perilous journey to Jerusalem—perilous because he bore immense sums of treasure, and because a great portion of his company consisted of women and children, who would be an easy prey to bandits and marauders—without an escort or a guard; and in verse 22 he tells us why he did so: "For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him."

It is here revealed that the Spirit of God had led Ezra to plead before the king the privileges which God vouchsafes to his people, how his hand would guide and uphold all those who would seek him, but be against all who should forsake him; and having committed himself to this declaration, he must act consistently therewith, and having assured the king that God would stand by and strengthen him, he could not deny his own words by asking the protection of the king's horsemen and soldiers, as though he could not make the journey without their aid.

To appreciate the bold position of Ezra before the king, consider a moment his situation. He was a captive in a strange land, and the request he had to make was one which the king would most naturally consider against his own interest and the interest of his kingdom, namely, to let a great body of captives who had doubtless become a profitable portion of his subjects, depart out of the kingdom, and to suffer the rebuilding of a city which had been considered the stronghold of a

fractious and rebellious people. It was a bold step for Ezra to simply make this request; how much bolder to urge it under threatenings of wrath from God against the king! How must the king have felt when listening to the bold request of one of his captive subjects, and his threatenings of wrath unless it was granted! And how must Ezra have felt while thus threatening wrath upon the king, the person who held in his hand not only the life of Ezra, but the lives of all his people! And with what astonishment must all have looked upon what to them must have seemed like an act of presumption! But Ezra pressed his case, gathered his company, and took his departure for Jerusalem. Such was his confidence in God; and it was not disappointed. God, he tells us, was entreated of them, and his good hand was upon them. And that move has given the student of prophecy a starting-point for the most important prophetic periods on the inspired page, and from it have resulted all the fulfillments of God's word which afterward took place in Jewish history. What a lesson for the people of God in all subsequent ages!

We want more of that faith which Ezra had, which will boldly commit itself to God's word, and take its stand to carry out his purpose, though kings and kingdoms should stand in the way. But first we want Ezra's communion with God, and his knowledge of the divine will.

U. S.

Science and Spiritualism.

THERE is one phase of the investigation of Spiritualism which does injustice to the truth and to science. Whenever a scientific scholar embraces Spiritualism, it is set down as a testimony from science in favor of Spiritualism. This is not correct. No one has ever pretended to prove Spiritualism by scientific tests, or on scientific grounds. The most that they can say is, that they cannot discover any collusion nor trace it to its origin. They admit its claims because they cannot determine its origin.

Now it is evident that this is not the voice of science in favor of Spiritualism. It is only a confession on their part that it does not fall within the range of scientific tests. Of course, when it is removed from the field of scientific research, it becomes, to them, a matter of conjecture as much as to the unlearned. Their testimony is entirely of a negative character. They admit its claims because they are not able to give any satisfactory solution of its mysteries. But this does not prove anything. It certainly does not prove that the claims of Spiritualism are correct; it only shows that they do not know anything about it.

Whether the testimony of the scientists is of any value at all depends altogether on the thoroughness of their investigations. But it must be remembered that their investigations are phenomenal, not scientific; and therefore their conclusions are worth no more than are those of the unlearned who observe the phenomena with equal carefulness. No one has a right to affirm that a proposition is true because he does not know that it is not true.

Where science and human reason fail, the Bible comes to our aid. The claims of Spiritualism are based on certain phenomena or facts of occurrence. These occurrences are, by careful observation, determined to be of unknown origin, that is, their origin is not from anything *natural*; they are *supernatural*. But that which is supernatural is beyond the bounds of science and mere reasoning. It must be established by testimony above nature.

Having arrived at this evident conclusion, we must either admit the claims of Spiritualism *on its own word*, or take some other testimony which claims to be above nature. Such testimony we find in the Bible. It claims to be of divine origin; to establish its claims by the fulfillment of its prophecies, by the purity of its morality, by the harmony of its teachings, and by its vindication of divine justice even in dispensing mercy to the erring. In each of these points, Spiritualism en-

tirely fails to establish its claims to our acceptance. The teachings of the Bible are elevating; those of Spiritualism are degrading.

The Bible informs us that there were intelligences created before the creation of man; that they rejoiced in the creation of this world, and guarded the way of the tree of life after the fall of man; that some of them sinned, as man has sinned, and lost their first "estate;" that under the name of demons (devils), they carry on their deceptions, and their rebellions against God; and that they work miracles, or "lying wonders," to turn men away from the truth. The mediums of Spiritualism and their works are described in the Bible, and identified beyond all question. Their doctrines are called the doctrines of devils.

Spiritualists prove the Bible true by denouncing it, by denying the authority of God, denying Jesus Christ and all means of salvation outside of man's own nature, by denying a future Judgment and human accountability, by denying that any action is morally wrong and by affirming that the purest state of society and the highest morality can only be found in the abrogation of marriage and the unrestrained passion attraction of the sexes!

With these facts before us on every hand, why is it that men of education, of good reasoning ability, admit the claims of Spiritualism and entirely ignore the testimony of the Bible?

This question may be readily answered by any one who has observed the tendency of the schools of these degenerate times. The disposition has some time been growing among men to accept science as the highest possible source of knowledge, and to rule out the testimony of the Bible as of no real value. Indeed, they have been placed in opposition to each other, and that even by professed teachers of the Bible; and the testimony of science has been decided, positive, and determinate, and that of the Bible speculative and uncertain. The Bible has thus been caused to lose its hold upon the popular mind and heart. And when science is found to be at fault, when it fails to measure the supernatural, men are left without a compass, at the mercy of the winds of speculation. Having lost their reverence for the Bible, they have thrown off restraint; and now, when their dependence fails, they would rather float even to the vortex of a whirlpool than to return to the teachings of the Bible, which restrains their selfishness and requires humility.

The apostle Paul speaks of "the oppositions of science falsely so called," and says they are "vain babblings." Much that is called science in this age will fall under this head. We often hear men flippantly talk of what "science proves" when not a single well-attested fact exists to support their assertions. Many are but reproducing what the apostle so graphically describes in Romans 1: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man," etc. "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." J. H. W.

Manner of Christ's Coming.

THE Bible furnishes a sufficient answer to every theological vagary that men can devise. One of the modern ideas is that the Lord has already come, and that Christians, or at least those who call themselves such, are already in the immortal state. This idea is not really new; for Paul had to combat it eighteen hundred years ago. Writing of profane and vain babblings, he said: "And their word will eat as doth a canker; of whom is Hymeneus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. 2: 17, 18. Indeed, if church history be diligently studied, it will be seen that all the "new theology" of these days is only a revamping of the musty ideas of the church "Fathers," who were really the "fathers" of all heresy.

But there is no dogma of modern spiritualistic theology that is more directly contradicted by the Bible than is the one that Christ either has come the second time, or comes as often as a good man dies, or that in some way his second coming is a mysterious affair of which nothing can be known until it has taken place. On this subject we find the following plain and emphatic words of our Saviour himself:—

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christis and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24: 23-27.

This one text is sufficient to enable any one to determine the literalness of Christ's coming. First, false christis will arise; men will say to us, "Christ is out there in the desert;" the command is, "Go not forth;" others will say, "He has appeared in such and such a meeting;" the command is, "Believe it not." But why may we not believe some of these tales? Why should we not investigate all of them, lest perchance Christ should come, and we not know of it?—Simply because he will not come in a secret manner. "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." No one can fail to see the vivid lightning flash that covers the whole sky; even though the eyes be closed, that wonderful glare cannot be wholly shut out. And the coming of Christ will be like the lightning's flash, for brilliancy, because he "shall come in the glory of his Father with his angels" (Matt. 16: 27); or, as Paul says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire." 2 Thess. 1: 7, 8.

We said that no one can avoid seeing the vivid lightning flash. So no one can avoid seeing the Son of God when he comes. The apostle John says: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1: 7. Although those who have rejected Christ will be loath to see him; although "they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isa. 2: 19), and will cry to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6: 16), they will not be able to escape his piercing gaze, nor to shut out from their eyes his terrible and overwhelming glory.

In that day there will be no need of anybody's saying, "Lo, here is Christ, or, Lo, there." There will be no chance for mistake. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4: 16. That trumpet's mighty sound will shake the earth; the graves will be opened; those who sleep in Jesus shall rise first, clothed in immortality, while the living righteous will be changed "in a moment, in the twinkling of an eye," and all together will be caught up to be forever with the Lord.

These events are near at hand. The signs in the heavens, which Christ announced as indicating his coming near, have been fulfilled. And now that we are in the time when Satan may be expected to work with "all power and signs and lying wonders;" when as an angel of light he will profess to be Christ, it is needful that we indelibly fix in our minds those truths concerning Christ's second coming which alone will keep even the elect from being deceived. If we store our minds with the simple truths of the Bible, we shall have wherewith to unvail the deceptions of Satan; and thus God's word will be a light to our feet and a lamp to our path. E. J. WAGGONER.

Missionary.

THE SIFTING OF PETER.

IN St. Luke's Gospel we are told
How Peter, in the days of old,
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his stature or estate
Exempted.

No house so safely guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce, with arrow fleet,
Its center.

For all at last the cock will crow,
Who hear the warning voice, but go
Unheeding,
Till thrice and more they have denied
The Man of sorrows, crucified
And bleeding.

One look of that pale, suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will ache;
The reddening scar remain, and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,
And conscious still of the divine
Within them, lie on earth supine
No longer. —Longfellow.

Knox in Scotland.

THE reply which John Knox made to the Protestant noblemen silenced all further remonstrance; and the next day he appeared in the pulpit, and preached to a large assembly, including some of the clergy, without the slightest opposition or interruption. His subject, as usual, was pertinent to the occasion. Selecting the circumstance of Christ's driving from the temple those who sold oxen, doves, etc., as the basis of his discourse, he went on to expose the enormous corruptions that had been introduced into the church under the papacy, and to point out the duty of Christians to remove them, as far as in their power. The three following days, he also preached in the same place; and, as the result, the people harmoniously agreed to set up the reform worship in the town. Accordingly the church was stripped of images and pictures, and the monasteries pulled down. This occurred June 14, 1559. The Regent, hearing of these proceedings, attempted to come upon the reformers and take them by surprise; but those from other places rallied to their assistance with so much speed and in such numbers, that she dared not risk a battle.

The example of St. Andrews was quickly followed in other parts of the kingdom. Within a few weeks, at Crail, Cupar, Lindores, Stirling, Linlithgow, Glasgow, and Edinburg, the houses of the monks were overthrown, and all the instruments which had been employed to foster idolatry and image-worship were destroyed. This destruction of property, and of many relics of ancient art and valuable memorials of antiquity, has been severely censured, even by some who were not Catholics; but when we consider that it was largely by the magnificence of temples and the splendid apparatus of its worship that the popish church fascinated the senses and imaginations of the people, a necessity for the removal of such things becomes apparent. "The best way to keep the rooks from returning is to pull down their nests," was a maxim which Knox is said to have inculcated.

Soon after this, Knox undertook a tour of preaching through the kingdom, which he accomplished in about two months. In speaking of him at this time, the historian says: "The wide field which was before him, the interesting situation in which he was placed, the dangers by which he was surrounded, and the hopes which he cherished, increased the ardor of his zeal, and stimulated him to extraordinary exertions, both of body and mind." Of this time he, himself, thus speaks: "The long thirst of my wretched heart is satisfied in abundance that is above my expectation; for now forty days and more hath my God used my tongue, in my native country, to the manifestation of his glory. Whatsoever now shall follow as touching my own person, his holy name be praised. The thirst of the poor people, as well as of the nobility here, is wondrous great; which putteth me in comfort that Christ Jesus shall triumph here in the north and extreme parts of the earth for a space. Time to me is so precious that with great difficulty can I steal one hour in eight days either to satisfy myself or to gratify my friends. I have been in continual travel since the day of appointment; and, notwithstanding the fevers have vexed me, yet have I traveled through the most part of this realm, where all men, of all sorts and conditions, embrace the truth. Enemies we have many, by reason of the Frenchmen who lately arrived, of whom our papists hope golden hills. As we be not able to resist, we do nothing but go about Jericho, blowing with trumpets, as God giveth strength, hoping for victory by his power alone."

At this period, the Reformation in Scotland becoming more intimately connected with political matters, we find Knox acting to some extent as a politician; not, however, from choice, but a sense of duty. "He felt," says his biographer, "that it was almost as difficult to preserve Christian integrity and simplicity amidst the crooked wiles of political intrigue as he had formerly found it to pursue truth through the perplexing mazes of scholastic sophistry." France, in whose court Catholicism prevailed, was plotting for the overthrow of Elizabeth's reign and the suppression of the Reformation in England and Scotland. It was information of this kind that Knox wished to convey to the English court on his return to Scotland, when he was so rudely repulsed. Scotland was the only avenue through which France could make a successful attack upon England. French troops were accordingly sent to Scotland, to assist the Regent in her efforts against the Protestant party; and it soon became evident that the latter would not long be able to maintain the struggle without foreign aid.

Knox finally succeeded in securing a communication with the English court; but that country, wishing to avoid an open rupture with France, was slow in granting other than pecuniary aid, which it did secretly. Meanwhile, the zeal and activity of Knox in securing aid from England and in other ways, exposed him to the deadly hatred of the Regent and the papists. A reward was publicly offered to the person who should seize or kill him; and different persons were watching an opportunity to apprehend him. This, however, did not deter him from appearing in public, nor from traveling through the country when duty required. "His exertions at this period," says the historian, "were incredibly great. By day he was employed in preaching, by night in writing letters on public business. He was the soul of the congregation; was always present at the post of danger; and by his presence, his public discourse, and private advice, animated the whole body, and defeated the schemes employed to corrupt and disunite them."

A letter is said to be in the British Museum which was written by Knox at this time, in which he says that of the twenty-four hours he has not four for natural rest. He also speaks of his last request for his mother, and of his need of a good horse; "for," says he, "great watch is laid for my apprehension, and large money is promised to any that shall kill me." The letter was written at midnight, and the last words are broken, as though the writer had fallen asleep while writing.

Daylesford, Trentham, and Ballarat.

WE closed our tent-meetings in Trentham on Sunday, April 17, and stored the tent for the winter. Since that time have visited Ballarat and held the church and tract and missionary quarterly meetings. Two were baptized, and joined the church. Since returning to Trentham, have held occasional meetings in a private house. Twenty-seven have signed the covenant to keep the commandments of God and the faith of Jesus at Daylesford and Trentham. Six were baptized at Trentham. One of these had been an infidel, but is now rejoicing in a firm hope in Christ. He spends much of his spare time in studying the Bible, and considers it the most wonderful book he ever read.

Officers have been appointed for the company in each of these places, and arrangements made for holding regular meetings, until a permanent church organization shall be effected. A Sabbath-school and tract and missionary society have been organized at each place. One tract society has started with a club of 20 copies of the Echo, and the other 25; they also have a supply of tracts and pamphlets. Each Sabbath-school has a library of our denominational works, including the ten volumes of Testimonies and Great Controversy.

Our book sales amount to £22, and about a dozen individual subscriptions to the Echo have been taken. Donations toward paying tent expenses, £11 8s. 4½d.

We feel thankful for the measure of success that has attended the work in these places, and pray that those who have taken their stand for the truth may be channels of light to convey to others the good news of the soon coming of the Lord, and of his willingness to help them to get ready for that glorious event.

M. C. ISRAEL.

Melbourne, May 10, 1887.

New Zealand.

SINCE our last report, we have closed the tent-meetings in Auckland. This has been the most pleasant and encouraging series of tent-meetings we have ever held. The weather has not only been pleasant, but really delightful, from first to last. The attendance has been far better than we anticipated it would be when we began. It was our intention to remain in this part of the city only a few weeks; but circumstances have been such that we could not think it best to move. At times the power of Satan has been great, and it has seemed that nothing would be accomplished. But we all, with anxiety, have laid the matter before the Lord, and he has helped just as he has promised in his word. Fifty-four persons have decided to keep the commandments of God. The most of these are adults who are located in the city, a fact which will have a tendency to make the work permanent.

We have organized a Sabbath-school of seventy-eight members. There are four divisions and ten classes. Nearly every Sabbath-keeper is a member of the school. We have never seen a new company take a deeper interest in the Sabbath-school work in all its phases. The school is conducted on the same plan that our schools are in all parts of the world, and all who have attended are more than pleased with the methods. If all do their duty, God will bless them, and the Auckland Sabbath-school will be a great blessing to the work here.

I am sure the readers of the Echo will be pleased to learn that we are now erecting a house of worship. This was proposed a few weeks ago by those who have lately begun to observe the Sabbath. A meeting was called to consider the matter, which resulted in the election of a committee of five to select an allotment on which to build; and a finance committee of five, with a secretary and treasurer. During the same meeting, £115 was pledged and partially paid. Since then the subscriptions have been raised to £160. A good allotment, with 76 feet frontage, has been secured, and the work on the church is progressing nicely. The building is to be

32 x 55. We hope to have it up ready for use by the first of June.

Although the tent has been taken down, the interest has not ceased, neither is our work done. We have secured a hall for services during a portion of the week. At our last meeting it was full, and nearly all voted to have the meetings continued as often as possible. There is a very kindly feeling on the part of scores of people. We believe that as we continue our work, one after another will yield, until a large church will be formed here. We see evidences of the wrath of the dragon; but it is confined to the churches. We make but little reference to this, but go forward with our work, doing what we can for those who desire to know the truth.

Our canvassers are still meeting with some success, and are of good courage. A missionary spirit is beginning to be manifested by different ones, and some are making efforts to get the Echo and tracts into the hands of their friends. The people of New Zealand manifest a willingness, or rather an anxiety, to investigate these truths for themselves. During the tent-meetings they purchased about £38 worth of our publications, and subscribed for many copies of the Echo. As soon as the hurry on the church is over, we shall organize a tract and missionary society, and put forth more earnest and systematic efforts to spread the truth.

We all highly appreciated the labors and counsels of Bro. and Sister Curtis during their stay with us. They came just when we were in need of help the most, and the Lord blessed the efforts we put forth to round off the work.

The cash left in the free contribution boxes during the tent-meetings amounted to £20. This would have been greatly increased at the last, had not so much been pledged toward the new building.

We feel unworthy of the help and blessing of God which we have had this summer. We feel that the earnest prayers of our brethren have been a great help. Truly the fields are white already to harvest. We long to see the truth go with greater power. Pray for the work in this colony.

A. G. DANIELLS.

Auckland, N. Z., May 3, 1887.

Social-Meeting Testimonies.

THEY should be testimonies; not sermonettes, nor long speeches, nor prolonged exhortations, but Christian hearts witnessing to the truth. Some laymen seem to think the prayer-meeting a good place for them to practice preaching. Others who never say anything to a sinner in private use it to exhort and exhort. Others improve the time to make a fine speech—some to criticise the church, others to ventilate their particular religious hobby; others to pour out their complaints, and make confession of (that which all know) what sinners they are; others to get off some new idea, or to express a different opinion from some one else; and still others to lecture the brethren upon the cold state of the church. But all such are death to a prayer-meeting. There should be no disputing, or wailing, or lecturing, or criticising, or preaching, or talking about disputed questions in a prayer-meeting, but a testifying to the truth of Christ.

If the subject is faith, let each one witness to the power of faith as they have found it in their particular relations in life.

If the subject is hope, let each one tell how the gospel hope has helped him in conflicts. Whatever the theme may be, testify to its helpfulness in your life; and these testimonies should be, like the prayers, short, prompt, and tender.—*Pulpit Treasury*.

MANY Christians have to endure the solitude of the unnoticed laborer. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes! Yet some who are doing what God will think a great deal more of at last, never saw their names in print.—*Spurgeon*.

The Home Circle.

THE TWO GLASSES.

THERE sat two glasses filled to the brim,
On a rich man's table, rim to rim :
One was ruddy and red as blood,
And one was clear as the crystal flood.

SAid the glass of wine to the paler brother :
"Let us tell the tales of the past to each other ;
I can tell of banquet and revel and mirth,
And the proudest and grandest souls on earth
Fell under my touch as though struck by blight,
Where I was king ; for I ruled in might,
From the heads of kings I have torn the crown,
From the height of fame I have hurled men down,
I have blasted many an honored name,
I have taken virtue and given shame ;
I have tempted the youth with a sip, a taste,
That has made his future a barren waste.
Far greater than any king am I,
Or than any arm beneath the sky.
I have made the arm of the driver fail,
And sent the train from the iron rail ;
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me
For they said, ' Behold how great you be !
Fame, strength, wealth, genius before you fall.
And your might and power are over all.'
Ho ! ho ! pale brother," laughed the wine,
"Can you boast of deeds as great as mine?"

SAid the glass of water : "I cannot boast
Of a king dethroned or a murdered host ;
But I can tell of a heart once sad,
By my crystal drops made light and glad ;
Of thirsts I've quenched and brows I've laved ;
Of hands I've cooled, of souls I've saved.
I have leaped through the valleys, dashed down the
mountain,

Flowed in the river, and played in the fountain,
Slept in the sunshine and dropped from the sky,
And everywhere gladdened the landscape and eye.
I have eased the hot forehead of fever and pain ;
I have made the parched meadows grow fertile with grain ;
I can tell of the powerful wheel of the mill
That ground out the flour and turned at my will.
I can tell of manhood debased by you
That I have lifted and crowned anew.
I cheer, I help, I strengthen and aid ;
I gladden the heart of man and maid ;
I set the chained wine-captive free,
And all are better for knowing me."

These are the tales they told each other,
The glass of wine and its paler brother,
As they sat together filled to the brim,
On the rich man's table, rim to rim.

Algiers.

WHEN the Mediterranean steamer bearing the voyager "in search of sunshine" slips at early dawn into the quiet waters of the blue Algerian bay, a scene of marvellous, almost mysterious beauty presents itself to view. The white town of war and romance rises terrace above terrace from the waves, and sits in dreamy stateliness. On either hand stand guardian hills of emerald hue. Rich vineyards and groves of orange or of olive smile around, while, crowning all with strange ethereal beauty, the snowy summits of the Atlas fade among the clouds. A blessed boon is that icy barricade to this storied city and these velvet plains, cooling the fiery breath of the south winds that sweep up from the Sahara, while on the other hand the winter winds from the north come with a softened touch over the sunny surface of the Mediterranean.

The harbor of Algiers is protected by two strong jetties, somewhat more than 6,000 feet in length, that clasp the port about like sheltering arms, inclosing an area of over 200 acres. At the extremity of each stands a fort, and in the midst of the harbor the battery of El-Djefna rises from its rock, a spot of brightest green surrounded by azure waves.

One cannot enter this safe, commodious harbor without calling to mind the dark, despotism days when Christian slaves toiled here, year after year, to build a barrier against the storm-tossed sea. What tales of persecution almost too appalling to be uttered, of heroic patience almost beyond belief, cluster about this spot.

Along the strongly-guarded water-front of Algiers, a distance of over 3,000 feet, and, indeed, along the entire extent of the ramparts of the city up to the Kasba, or citadel, which crowns its highest point,

runs a fine boulevard planted with eucalyptus, from many points of which beautiful views may be obtained. It is a pleasant and popular promenade, where one may become acquainted with some of the fascinating features of street-life in this city of strange contrasts in race, costume, and—one almost regrets—in architecture. For Algiers is fast becoming a French city, in the more modernized portions of which, amid wide public squares, street-lights, and rows of Parisian shop-windows, the stately Arab, wrapped in his white bournous, looks strangely out of place. Still the stranger may stroll at ease, and feed his fancy for the picturesque in the old Arab town, where the prison-like Moorish houses crowd close upon the narrow tangled streets, looking down in endless silence into the questioning face of the passer-by, who longs for a glimpse of the life hidden within. He longs in vain ; for the Arab house is the most utterly non-committal, silently-secretive object in the universe, from its marble-pillared court up to its flat roof. Here at twilight gorgeous Fatimahs glide gracefully about, arrayed in richly-embroidered vests and silken sashes and trousers, exchanging greetings and gossip with their soft-eyed sisters on the neighboring roofs, reaching, mayhap, in friendly intercourse a jewelled hand across the narrow street.

The shops of Algiers are interesting haunts to strangers, particularly those kept by the Moors and Jews. The ordinary stall, beside which the modern Alnaschar sits cross-legged, is hardly more than a cupboard, filled with a confused jumble of merchandise, which the pious follower of the Prophet unhesitatingly leaves without attendant or protection at the call to prayer.

One may find no end of variety in the assortments of these quaint and picturesque shops and bazars of Algiers, from strings of beads and jewelry of silver and coral worn by the poorer people to softest rugs and carpets of enticing antique hues. Here you may revel in all sorts of Eastern *bric-a-brac*, pottery of Tunisian or Kabyle manufacture (the Kabyles may be called the aborigines of Algiers), articles made of feathers and embroidered leather, soft silken haiks, and jewelry of every kind, anklets, rings, and bracelets, whose rough Eastern settings gleam with precious stones. Here are dainty coffee sets with tiny cups. From such these Algerians drink their favorite Mocha ; for though the Prophet was stern in his decrees regarding total abstinence, the Koran contains no clause forbidding the use of coffee or—tobacco ; and these dusky Arabs imbibe both freely. Seated on rugs in the paved courts of their houses, or on divans in the *cafés*, they gravely bend their turbaned heads over a game of chess, drink coffee, and smoke ceaselessly from their chibouques. The native fondness for games appears to be in no way dampened by the fact that gambling is expressly tabooed by their code. Perched upon their matted shelves or seated upon the floor, they gravely play the hours away at checkers, chess, or cards in silent satisfaction. How grave they are, how silent, how mysterious ! After all, there is nothing in this ancient Arab city quite so interesting—because so enigmatical—as the Arab himself. His dark, handsome face looks forth from the hooded bournous that hides him in its ample folds, and seems itself to be a symbol of the strange seclusion, the impenetrable mystery, that has for ages wrapped from sight his hidden life. Dreary and despotism enough we may believe that hidden life to be ; still, as we see the dignity, the real majesty, with which he treads these streets, in spite of whatever we know and what more we may guess, we can but acknowledge that by far the most impressive object about us is this princely, patriarchal Arab, this unsolved riddle of Algiers.—*Illustrated Christian Weekly*.

In regard to the opening of harbors of refuge in England, John Ruskin beautifully says : "The money which the English habitually spend in cutting diamonds would, in ten years, if it were applied to cutting rocks instead, leave no dangerous reef nor difficult harbor round the island coast. Great Britain would be a diamond worth cutting ; indeed, a true piece of Regalia."

How One Drunkard was Made.

It was done in the usual way, with this difference (to me, at least), I saw it done. Had I known the end from the beginning, I should have raised a warning cry. Who would not ? Was not the drunkard's end, when the wine which "moveth itself aright" is biting like a serpent and stinging like an adder, what I had always looked at ? But one day the beginning and the end of his course were set over against each other in such a way that I seemed to see the picture as a vision.

It was New Year's day, 186—. A storm had been raging outside since morning ; but we who had gathered in Mrs. C.'s beautiful parlor knew nothing of bitter wind and sleet, except that we had fewer callers than usual. The bright fire glowed in hospitable welcome on the hearth for winter cheer, and one might forget in the bloom and fragrance of the flowers that brightened the room everywhere that it was not summer time and summer weather.

I remember the scene so well. The happy young faces, the gay dresses, the songs with which we filled the intervals, the tables so loaded with dainties, and the friends about it who came into the sunshine of that pleasant home with wishes for us all of a "Happy New Year."

Just at nightfall, a group of young men entered, and among them was Dr. Richard L., a particular friend of the C.'s, a young man of whom I knew little beyond the very evident fact that he was handsome, intelligent, and wonderfully popular. He had been looked for all day, and now that he was come, every one was all attention when his cheery voice was heard.

"You are welcome as flowers in May," said Martha C., extending her hand with an old friend's greeting, "but how could you stay away so long?"

"So that the best should come last," he said gaily. "I think I'll crown my New Year wishes with one for your health and happiness, Miss-Martha."

"Not till you have pledged me in this," she answered, turning as she spoke to a decanter, that until then I had not seen among the flowers on the table, to fill a delicate bubble of a glass to the brim with wine.

"Thank you, Miss Martha. Will you excuse me if I say that I have been out all day, and have not come to that yet?"

There was something in his tone, some self-assertion in his manner, that seemed to rouse in Martha a desire to show the influence she had over this young man. Her little hand was still holding the glass toward him.

"Ah, indeed ! Then you are the more ready to take it now, Richard."

"What if he never takes wine?" suggested a friend who stood by watching the young man in what he thought, and rightly too, was a dilemma.

"Oh, that's nothing," said Martha, lightly. "You will take it for me. Just this once, Richard?"

I shuddered at her presistency ; for a thought of the serpent that might lie coiled within that cup flashed upon me. She was near enough for me to put my hand on hers. Would she bear a check from me ? I thought she would ; but while I stopped to parley with the doubt, and to balance friendship with duty, the time for action had passed.

"Just this once," echoed Richard, blushing as he took the glass, without a smile, from her hand. "Here's wishing you many happy returns of the day."

I turned away, chilled with disappointment over his lack of courage, and pained, too, with that question of my own duty in the case. But after events hinged on that night's doings have forever settled the question of all such doubts for me.

A little over two years after this, I sat, one summer day, by a friend's open window. We were talking of this and that, as we bent over our sewing together, when a loud knocking across the street aroused us both. We saw a man standing at the door whereon a doctor's sign was conspicuously displayed.

"He need not wait there," said Alice gravely. "Dr. L. ought to put up a notice, 'No patients wanted here.' He has been lying there dead drunk for hours. My husband says he has been in that disgusting condition for two days, only waking to get more liquor, which he keeps on the stand beside him. The poor fellow seems bent on killing himself."

"Is it not possible," I exclaimed, "that this Dr. L. is Martha C.'s old friend?"

"The very same," said Alice.

"But," said I, still unwilling to believe it, "I heard it said that he never takes wine, at least but seldom;" for then the memory of his words, "Just this once," came back to me as they sounded that night.

"I cannot say how that is," said Alice. "I only know that two years ago last New Year's night he was carried home drunk for the first time in his life. He has been going down, down ever since, has been turned out of home and church, and any day we may hear of a coroner's inquest over a man found dead in his office."

So I had seen one drunkard made. That glass I had seen Richard L. put to his lips was said to be his first, and it ruined him. In sight of that closed door, and remembering the poor, debased victim inside, I resolved, God helping me, never again to stand by while the tempter snared another soul.

The Wife.

ONLY let a woman be sure that she is precious to her husband—not useful, not valuable, not convenient simply, but lovely and beloved; let her be the recipient of his polite and hearty attentions; let her feel that her cares and love are noticed, appreciated, and returned; let her opinion be asked, her approval sought, and her judgment respected in matters of which she is cognizant; in short, let her only be loved, honored, and cherished, in fulfillment of the marriage vow, and she will be to her husband, her children, and society a well-spring of happiness. She will bear pain, and toil, and anxiety; for her husband's love to her is a tower and fortress. Shielded and sheltered therein, adversity will have lost its sting. She may suffer, but sympathy will dull the edge of sorrow.

A house with love in it—and by love I mean love expressed in words, and looks, and deeds, for I have not one spark of faith in love that never crops out—is to a house without love as a person to a machine; one is life, the other is mechanism. The unloved woman may have bread just as light, a spring just as tidy as the other; but the latter has a source of beauty about her, a joyousness, a penetrating and pervading brightness to which the former is an entire stranger. The deep happiness of her heart shines out in her face. Her home is ever airy, and graceful, and warm, and welcoming with her presence. She is full of devices, and plots, and sweet surprises for her husband and family. She has never done with the romances and poetry of life. She herself is a lyric poem, setting herself to all pure and gracious melodies. Humble household ways and duties have for her a golden significance.—*Work at Home.*

A CLASS of boys in a London Board School were asked what sort of a man was Moses. In reply, they said he was "mock," "brave," "learned," and at last one little fellow piped up, "He was a gentleman." The surprised official asked, "What do you mean?" "Please, sir," was the reply, "when the daughters of Jethro went to the well to draw water, the shepherds came and drove them away, and Moses helped the daughters of Jethro, and said to the shepherds, 'Ladies first, please, gentlemen.'"

THERE is no man less to be relied upon for patient, persevering, practical co-operation in the slow and prosaic work of helping living men and women out of the actual distress and degradations of life than your sentimental philanthropist who has lived on the mock heroics of the romancer and the playhouse.—*Christian Union.*

Health and Temperance.

The Sleeping Habit.

THE ability to sleep well is one of the most excellent qualifications which can be possessed by a hard worker in any sphere of life. Sleeping is very much a matter of habit, and there is no doubt that the taking of sleep at regular hours is one of the most excellent means of preserving the health; but there are many professions and positions in life which do not admit of absolute regularity in respect to rest or sleep. Physicians, and in fact professional men generally, are called upon to discharge duties which necessitate long periods of severe labor and insufficient and irregular sleep. Such persons may to a large degree atone for the transgression of the physical law requiring regularity of sleep, by acquiring the habit of sleeping whenever opportunity affords, even though the hour may not be the one usually devoted to rest. Napoleon and Wellington have often been quoted as persons who took little sleep. It is said of both these men that they rarely slept more than four hours at night. This is unquestionably an insufficient amount to maintain the wear and tear of an active body, and numerous anecdotes support the belief that both Napoleon and Wellington really secured a much larger amount of sleep than is generally supposed.

For instance, it was reported of Wellington that it was not an infrequent thing for him to fall asleep at the dinner table in the midst of a meal. In one instance he fell into a profound slumber in the midst of a repast to which a number of his friends had been invited. Out of deference to the Iron Duke, all the guests suspended eating, and maintained the utmost silence until he awakened. On another occasion his son, while riding with him, was astonished to discover that his father was sound asleep. The horse, a fast trotter, was going at a high rate of speed, and the Duke held the lines. His son was obliged to awaken him to save a disastrous collision, but received no other recognition for his service than the angry exclamation, "Mind your own business, young man!"

Napoleon was famous for "taking forty winks" when riding in his carriage, or whenever opportunity afforded. Both of these men probably managed to get nearly the average amount of sleep. For a man whose habits must necessarily be irregular, it is a valuable acquisition to be able to fall asleep at almost any time when opportunity affords,—when riding on the cars, waiting in a railway station, or at any other time when necessarily disengaged, to improve the chance to put in the time in sleeping, provided nature has been defrauded of the necessary amount of time for repair and recuperation. By this means one who would otherwise break down under a constant strain of mental activity, may be enabled to prolong his usefulness, when otherwise he might meet the expectations of his friends in a complete physical break-down.—*J. H. Kellogg, M. D., in Good Health.*

What Tobacco Can Do.

YEARS ago, when I lived in Eastern New York, this sad occurrence happened in my county: There lived some miles away from my home, two young men of respectable families, with whom I was acquainted. They were naturally fine young men, but, like many others, they got to thinking that to smoke was manly and smart. These young men started out for a ride and a jolly good time; they filled their pockets with cigars, and commenced to smoke. They came into the village where I resided, smoking as they came; they stopped for a time, bought a new supply, and passed on to the next village, keeping up their continual smoking. They returned in the evening, having kept up their smoking through the day, arriving at their homes late in the evening. What was the result?—The next morning one of these young men was a corpse; and the other's life was saved only by the efforts of a skillful physician.

I have a neighbor who is an inveterate smoker,

and he has three sons. They became smokers also. The wife and mother, though rather delicate, was compelled to live and breathe in the midst of their smoke, besides inhaling the stench of the clothing of her family. She grew feeble and pale; but no one seemed to know what was the trouble. The elder son married a beautiful young lady, and brought her into the family; but both the mother and her daughter-in-law (good Christians, I believe) now lie in their graves, while the remainder of the family look pale in countenance, and are an offense, from the smell of tobacco smoke and the scented garments they wear, at church, or wherever they go; and neither preacher nor physician dare tell them the cause, lest they be offended.

Another case in point: On the same street on which I live resides a man who always has a pipe or cigar in his mouth when about the house. He also has two sons, and they have the same habit, and keep the house filled with tobacco smoke. The father has a tobacco and cigar store, and when he is not in the house he is in the store amid the fumes of the tobacco poison. When father and sons meet at the house, it is the same old story,—smoke, smoke, smoke. The wife and mother, naturally a clever and hardy woman, who doubtless earned the largest part of the family's living, began to grow feeble and look haggard in countenance; but no one seemed to know the nature of her disease, and all hope of her recovery seemed to disappear. Then she was sent to the sea-shore as the last hope of her recovery. But she is pickled through and through with this narcotic poison, and nobody dares tell them the trouble, because it is the fashion to smoke, and they might be offended!

The elder son, though lean and haggard in look, married a young wife. They lived in the house with her father, and he being an inveterate smoker, he and the son-in-law kept things blue morning, noon, and night with smoke. A child was born to the young couple; but it partook of the haggard look of its parents, and died before it was three years old.

These are fair samples of what this tobacco habit is doing all over America; and this is taking place daily among professed Christian men. When will men learn wisdom, and learn not to "defile the temple of God"? *ETHAN LANPHEAR.*

SOAP, as a detergent for washing purposes, is of great antiquity. In the ruins of Pompeii a complete soap manufactory was found, and the utensils and some soap were in a tolerable state of preservation. The first distinct mention of soap now extant is by Pliny, who speaks of it as the invention of the Gauls. The Gallic soap, eighteen centuries back, was prepared from fat and wood ashes, particularly the ashes from beechwood, this wood being very common in France as well as in England. Soap is spoken of by writers from the second century down, but the Saracens were the first people to bring it into general use as an external cleansing medium.—*Sel.*

THE shade trees about our dwellings have done much to make our wives and daughters pale, feeble, and neuralgic. Trees ought never to stand so near to our dwellings as to cast a shade upon them. If the blinds were removed, and there was nothing but a curtain within with which to lessen on the hottest days the intensity of the heat, it would add greatly to the tone of our nerves and to our general vigor. The piazzas which project over the lower story always make that less healthful than the upper story, especially for sleeping purposes. I have cured many cases of rheumatism by advising patients to leave bedrooms shaded by trees or piazzas, and sleep in rooms constantly dried and purified by the direct rays of the sun.—*Dio Lewis.*

DURING the Mexican war a sutler had been arrested for "adulterating" whisky with water. General Scott discharged the prisoner on the ground that "adulterating" whisky with water was no crime, since if the whisky had been all water it would have been so much better for the health of the officers and soldiers who drank it.

Bible Student.

Synopsis of Present Truth.—No. 6.



THE LEGS OF IRON.

THE brass of the great image was followed by the legs of iron; and out of one of the four horns which sprung up when the great horn of the goat was broken, the prophet saw come forth a little horn, which waxed exceeding great. Dan. 2 : 40 ; 8 : 9. What power is designated by these symbols? Answer: The next great power that succeeded the empire of Grecia, as existing in its divided form under Alexander's successors; and that power was Rome.



Passing over, as already proposed, these divisions of the Grecian empire, the narrative of events is interrupted till we reach the year B. C. 161. Previous to this point it does not become necessary, in the light of prophecy, to notice particularly the power under consideration; for be it remembered that a power is not introduced into prophecy till it becomes in some way connected with the people of God; and here the Romans first assumed this relation. The Jews being grievously oppressed on account of their religion by the heathen, Syrian kings, Judas Macabæus sent an embassy to the Romans to solicit their aid, whereby a league was entered into between them of mutual friendship and defence. This was the commencement of the Roman ascendancy over the Jews; and here we may place the termination of the third kingdom of brass, after it had borne rule from the battle of Arbela, B. C. 331, one hundred and seventy years.

We pause to notice an objection which is urged against the position here taken. Papists, to avoid the application of the prophecy concerning the little horn to the Roman power, pagan and papal, have applied it to Antiochus Epiphanes, a king of Syria. And as it is no unusual thing for the Pilates and Herods of the land to make friends against the cause of truth, they have been followed in this application by the mass of those who oppose the Advent faith.

1. But who was this Antiochus Epiphanes? He was only one, the eighth in order, of a series of twenty-six kings that constituted the Syrian horn of the Grecian empire. How, then, could he, at the same time, be another remarkable horn?

2. If it were proper to apply the little horn to any one of these kings, it would be reasonable to suppose it would be the most illustrious; but Antiochus Epiphanes did not by any means sustain this character. Although he took the name of Epiphanes, that is, The Illustrious, nothing, says Prideaux, on the authority of Polybius, Livy, and Diodorus Siculus, could be more alien to his true character. For on account of his vile and extravagant folly, some thinking him a fool and others a madman, they changed the name of Epiphanes, The Illustrious, into Epimanes, The Madman.

3. Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans, was enabled to procure a peace only by the payment of a prodigious sum of money, and the surrender of a portion of his territory; and, as a pledge that he would faithfully adhere to the terms of the treaty, he was obliged to give hostages, among whom was this very Epiphanes, his son, who was carried to Rome. This ascendancy the Romans ever after maintained. Which, therefore, was the more notable power, the Romans who exacted tribute, or the Syrian kings who were compelled to pay it?

4. The little horn waxed exceeding great; but this Antiochus did not enlarge his dominion except by some temporary conquests in Egypt; which he immediately relinquished when the Romans took the part of Ptolemy, and commanded him to desist from his designs in that quarter. The rage of his disappointed ambition he vented upon the unoffending Jews.

5. The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called great, though it reigned over "an hundred and seven and twenty provinces." Esth. 1 : 1. Grecia, being more extensive still, is called very great; but how ludicrous and absurd, in view of the above facts, to suppose that the next power, which waxed exceeding great, was Antiochus, who abandoned Egypt at the dictation of the Romans!

6. This power was to stand up against the Prince of princes. The Prince of princes is, without controversy, Jesus Christ. Dan. 9 : 25; Acts 3 : 15; Rev. 1 : 5. But Antiochus died 164 years before our Lord was born.

NOTE.—Although the empire of Babylon was founded 747 years before Christ, yet it did not become connected with the people of God till the capture of Manasseh by Esarhaddon, B. C. 677.

Sabbath Admissions.

THAT the seventh day is the only scriptural Sabbath is now a growing admission among Christians; but the grace of obedience is lacking, and will be probably so long as the mind seeks refuge in present convenience, and in indifference to the law of God.

The following admissions from various parties are significant:—

"I have an appointment to preach on the Sabbath question before my people, but I can speak only of the necessity of a Sabbath. I cannot say that Sunday is the Sabbath."

"If I believe the Scriptures to be my only guide in matters of faith and practice, I should keep the seventh day."

"When I came down from the pulpit, Mr. ——— said to me, 'Your sermon on the Sabbath lacked one important point. You did not tell us which

day is the Sabbath.' I replied, 'I know that as well as you.'"

In a group of ministers, not many years since, one remarked, "We hear that a Seventh-day Baptist minister has come from America to preach in London; hadn't we better send him some books to set him right on that question, and convert him to Lord's-day observance?" Whereupon a doctor of divinity replied sharply, "Brethren! I—I think before you do that, you had better read the Book yourselves!" The proposal was dropped, and the minister never received the books.

"I pray thee, have me excused," said one of the invited guests to the royal supper. As it was with this general invitation, so it is with the special claim of the Lord's Sabbath ("the best of all the seven"). Men are full of excuses. Here is one: "The freedom from legal yokes we enjoy in and through Christ makes me regard the day as an immaterial matter." But how does God regard the day? He has appointed to meet you on that day. Will you venture to postpone his appointment and risk his displeasure? Did it ever occur to you that you have all your life been a day too late in your weekly appointment with the Almighty? But what right has a man to call the Sabbath of the Lord his God a "legal yoke"? The objection seems to rest upon the fact that the Sabbath is commanded, and that the Jews kept and do still keep it. Well, the Bible was written by Jews. Our Saviour was a Jew, and the same God that made us made the Jews. Shall we renounce him on that account?—*Sabbath Memorial.*

Importance of the Law.

OF the necessity of dwelling upon the law of God, Bishop Simpson once uttered the following golden words, being the closing remarks of a lecture delivered by that eminent man on "Preaching," at Yale College:—

"The law of God should be distinctly set forth. The congregation should be gathered as around the base of Sinai, as from the summit is heard the voice of God in those commandments which are eternal and unalterable in their character. The effect of preaching the law will be that some hearts will be opened; others may be repelled, and say, 'Let not God speak to us any more.' Some will object to the preaching of the law, and say, 'Prophecy better things.' But still the law must be preached. It brings the sinner to a recognition of his sins, that he has transgressed God's holy law, and shows him the fearfulness of the doom which is impending over him. The law must be followed by the gospel. The awakened sinner must be pointed to the Saviour, that he may see that, deep as his transgression may be, the blood of Christ can wash it away. There are many preachers who love to talk of the gospel alone. They dwell especially upon the fatherhood of God and the brotherhood of Christ. This is well. It is more than well. It is essential. But sometimes they neglect these matters of the law, and assign them to a place in the past age, claiming that men now can be best moved by love alone. They may thus rear a beautiful structure; but its foundation is on the sand. No true edifice can be raised without its foundations being dug deep by repentance toward God. The gospel has no significance, except as it is based on the positive law, which Christ came not to destroy, but to fulfill. The law without the gospel leads to service; the gospel without the law leads to Antinomianism; the two combined—charity out of a pure heart and of a good conscience and of faith unfeigned."—*Sel.*

It Needs no Props.

SOME people read history, etc., to see if they can find evidence enough to establish the truthfulness of the Bible record. If they can get all the proof they want in this way, they will believe; if otherwise, they will not believe. Profitable as it is to read history, this can hardly be the proper view to take of the matter; for it would be receiving the witness of men

as greater than the witness of God. It is simply saying, We will believe God if men can prove that he is not a liar. The language of faith is, "Let God be true, but every man a liar." If at the foot of one of the lofty Rockies you find a man bracing a twenty-foot pole against its base, you would ask him his object; and if he should tell you it was to keep the mountain from tipping over, you would be astonished. The Bible needs human props about as much as the eternal hills need propping. F. D. S.

WHAT a wondrous book this Bible of ours is! When you have read it through a score of times, you may only have strolled over the surface, looked at the land, or plowed, at most, the upper soil. If you take one passage and dig for the treasure that coucheth beneath, you will find it inexhaustible. The Book has in it a matchless fulness. It were as possible to measure space, or grasp the Infinite in the hollow of your hand, as to investigate the entire compass of Holy Scripture. It is high; I cannot attain unto it. It is broad; I cannot reach its boundary. But oh, what an abundance of provision, and what a fulness of comfort there are stored up in the promises of God's word!—*Spurgeon.*

THE apostle Paul says: "Prove all things; hold fast that which is good." 1 Thess. 5:21. The first injunction is necessary in order to fulfill the second. For the only way to determine whether a matter is good or otherwise is to prove it. Prejudice condemns or accepts without a hearing. Solomon says: "He that answereth a matter before he heareth it, it is folly and shame unto him." Prov. 18:13. Our appeal should always be to the Scriptures, and our reason and judgment subject to them.—*Gospel Sickle.*

News Summary.

Secular.

The buildings of the Tower of London cover an area of 13 acres.
 Russia has sent five additional vessels to strengthen her fleet in the Pacific.
 Russia is said to be massing large bodies of troops on the Afghan frontier.
 The Mormons in Nevada have been disfranchised by the Legislature of that State.
 A bill has passed the New York Senate making every Saturday a legal holiday.
 Large numbers of Mormons are leaving Salt Lake City for their new colony in Mexico.
 An English syndicate is negotiating the purchase of 15,000,000 acres of land in Mexico.
 No less than 136,694 Swedes have petitioned their king to suppress obscene literature in that country.
 In the public schools of Bulgaria, the German language is hereafter to be taught instead of the Russian.
 Many homesteads in Texas have been deserted on account of the severe drought in parts of that State.
 During the year 1886, the mineral products of Colorado, in gold, silver, and copper, amounted to £5,360,000.
 The Ghilzais rebellion in Afghanistan is making the Ameer no little trouble, and may lead to his deposition.
 The 50,000 tons of soot taken from London chimneys last year is valued at £41,000; it is used as a fertilizer.
 There is a movement among the laborers of Chicago in favor of the eight-hours system; 6,000 carpenters are on a strike.
 The number of convicts sent to Siberia from Russia between the years 1854 and 1884 was little less than a million.
 The fastest steamer in the world is said to be a Spanish torpedo cruiser, which can steam at the rate of almost 27 miles an hour.
 To enable all the citizens of Minnesota to read the annual Message of the Governor, it was printed in ten different languages.
 The population of Afghanistan is estimated at 4,701,500. The rebellious Ghilzais number 276,000 men, and every man is a soldier.
 A young San Francisco lady has been engaged by the Japanese Government to conduct a school of domestic service in Tokio.
 The German Reichstag is considering the construction of a strategic line of railway to the western frontier, at a cost of £8,500,000.

In 1880 the United States had 980 daily papers, with a circulation of 3,637,424; they now have 2000 papers, with a circulation of 5,000,000.

Mr. Goschen, the Chancellor of the Exchequer, hopes to make a reduction of £11,000,000 in the national debt of England during the current year.

Typhoid fever has been raging quite extensively in Victoria this season. During the last week in April, 100 cases were reported to the Central Board of Health in Melbourne.

The general post-office buildings at Wellington, New Zealand, were destroyed by fire, April 28. The buildings were erected three years ago, at a cost of £30,000, and were uninsured.

A Russian claims to have discovered a process by which petroleum may be reduced to crystals for transportation, and easily reconverted into liquid form on reaching its destination.

The British colony of Sierra Leone, on the west coast of Africa, established in 1787, will this year celebrate its centennial, and hold an exhibition of native arts and industry and natural products.

The center of the great Russian petroleum district has been the scene of a violent explosion, and a volcanic eruption which for two nights threw a column of fire and mud 350 feet into the air.

News has been received of the loss of the steamer *Bentan* off Singapore. On the 29th of March the *Bentan* collided with the *Tai Penang*, and sank, carrying down to a watery grave 150 persons.

A bridge on the Boston and Providence Railroad collapsed recently, precipitating a train 30 feet to the road beneath. Thirty-three persons were killed, and about as many more are believed to be fatally injured.

A pearling fleet on Ninety-miles Beach, about 200 miles north of Cossack, West Australia, was struck by a hurricane, April 27. It is believed that by this terrible disaster, about 40 boats have been wrecked, and between 400 and 500 lives lost.

A Russian has just invented an explosive which he claims has ten times the penetrative power of gunpowder. It is said that it emits no smoke or heat, and that it is not accompanied by any report. The inventor also claims that it can be utilized as a motor.

A novel bullet has been invented by a German chemist. It is brittle, and contains a powerful anesthetic which produces complete insensibility, lasting twelve hours. By this means a bloodless victory may be gained on the battle field, the unconscious foe being carried off as prisoners.

While the Hawaiian volcano Mauna Loa was in eruption, about the middle of January, in 36 hours 383 distinct earthquake shocks were felt. For more than a week the crater emitted lava, which poured down the mountainsides in three great rivers, and took its desolating course through a rich agricultural district to the sea 20 miles distant.

Religious.

It is estimated that there are in the world 6,300,000 representatives of the Hebrew race.

The late Rev. Henry Ward Beecher is to be succeeded in the pastorate of the Plymouth church by Dr. Joseph Parker of London.

The first Christian church in the Congo Free State was organized Nov. 21, 1886. There are now 1,062 converts in that country.

Since the Zenana Medical College was established in England, six years ago, it has sent out 70 ladies as medical practitioners in mission fields.

Dr. McGlynn, the Catholic priest of New York who has been suspended for indorsing Mr. Henry George's land policy, has entered the lecture field.

Mr. Moody proposes to establish a training-school for lay-workers and Bible-readers in Chicago, and the £50,000 necessary to start the work has been pledged.

The pope has created six new sees and four vicariates in Australasia and Oceania. Archbishop sees have been formed in Brisbane, Adelaide, and Wellington.

The North India Methodist Conference, at its recent session, reported over 22,000 Sunday-school children within its limits, 17,000 of whom are Mohammedans and Hindoos.

The voluntary contributions in the Church of England last year, for the building and restoration of churches and parsonages and the endowment of benefices, amounted to £1,800,000.

In the year 1885, the Protestant churches throughout the world contributed more than £2,250,000 to foreign missions; while the Catholics of Christendom gave, in the same time, about £275,000.

The nominally Christian population of the world is estimated at 430,000,000, while there are 1,000,000,000 heathen. There is quite a field for missionary enterprise before the millennium can dawn.

At a meeting of the Oriental Congress in Vienna recently, the chaplain of the English Embassy produced some sun-dried bricks, with Babylonian inscriptions that dated back between 3000 and 4000 years, to the time when Abraham left Ur of the Chaldees for the land of Canaan.

Ex-Governor Murray of Utah is reported as saying that but for the schools and churches which the missionaries have established in that Territory, the laws against polygamy could not be enforced as they now are.

It is significant of the feeling in France toward the Jesuits, that a proposition was recently made in the Chamber of Deputies to exclude from the Naval School all young men educated by the Jesuits in England.

Feb. 7 to 11, the English Church Missiary Society held simultaneous special meetings in more than 150 parishes in the city of London, to set forth the claims of the heathen and Mohammedan world on the church of Christ.

The Sunday movement is making considerable progress in Germany. The Government has recently received a petition from a thousand journeymen carpenters and joiners of Berlin, asking to be protected from Sunday labor; and at Dresden about as many men have been dismissed by the glass-works directors for refusing to work on Sunday.

Publishers' Department.

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Melbourne, Australia, June, 1887.

THE article, "What We Find Concerning the Sabbath and Sunday during the Lives of the Apostles," found in another column, deals with an interesting phase of an interesting and important subject, and is worthy of a careful perusal.

THE minister appointed by the General Conference to the Australian field, Elder Will D. Curtis, with his family, reached Melbourne May 9. On his way here, Bro. Curtis spent two months in Honolulu, and one in Auckland, assisting Bro. Daniells in his meetings there. He reports a good work accomplished at each place. May success and the blessing of God attend him in his new field of labor.

IN a private letter to Elder M. C. Israel, Elder Haskell says that the canvassing work in the United States is moving forward with a great deal of energy. The result is that the demand for our denominational books is so great that the large central publishing office at Battle Creek, Michigan, has been unable to supply them fast enough, and additions are in process of construction which will nearly double the size of the office buildings.

THE article on "The Second Coming of Christ," in this issue of the Echo, is from the pen of the late Elder James White, one of the pioneers in the cause of Sabbath reform. He was a man of great talent and energy, and for many years held a position of honor and influence among Seventh-day Adventists. The article, which is an extract from a tract on "The Second Advent," will no doubt be read with great interest. The one in the May number which through some inadvertence was credited to Elder White, was from the pen of Elder J. H. Waggoner, another pioneer in this cause.

THE Pacific Press, Oakland, California, has issued an "Address to Thinking People" on "The Sunday Law," by Dr. E. J. Waggoner. It includes Senator Crockett's eloquent address before the Arkansas Legislature on the subject of religious liberty, and will no doubt do good service in keeping this subject before the minds of the people. Senator Crockett's address, with added remarks, has been published at the printing office at South Lancaster, Massachusetts, also. It is an eloquent appeal, as eloquent in language as it is forcible in logic. The readers of the Echo may anticipate the pleasure of reading it next month, and judging its merits for themselves.

IT is written, "Be ye holy; for I am holy." 1 Pet. 1:16. Thus do we learn that our acts, our words, and our thoughts should be holy. God says: "If ye will obey my voice indeed, and keep my covenant, . . . ye shall be unto me a kingdom of priests, and a holy nation." Ex. 19:5, 6. And again: "Remember, and do all my commandments, and be holy unto your God." Num. 15:40. We see by these passages, and many others that might be quoted, that if we would be holy we must outwardly observe all the commandments of God, as well as have a heart or disposition to do them.

DR. MIDDLETON, a celebrated English scholar, divine, and controversialist, maintained that the "religion of the present Romans is derived from their heathen ancestors." He says of the ceremonies of the Catholic Church that they "appear plainly to have been copied from the rituals of primitive paganism, as handed down by an uninterrupted succession from the priests of old Rome to the priests of the new Rome." A good testimony to the resemblance of Catholicism to its pagan parent.

IT is not often that orthodox writers make such candid admissions as the following, from Dr. Isaac Watts, on the "penalty pronounced upon Adam:" "There is not one place of scripture that occurs to me, where the word 'death,' as it was first threatened in the law of innocency, necessarily signifies a miserable immortality of the soul, either to Adam, the actual sinner, or to his posterity."

A TERRIBLE railway accident occurred May 11, on the Brighton line, between the suburban stations of Prahran and Windsor. The passenger train which left the Flinders-street station at 5:30 P. M., stopped in obedience to a signal, and, owing to some accident to the machinery, before it could be again got under motion, a train which left the station ten minutes later dashed round the curve, and crashed into the standing train. A scene of confusion and distress followed. Four persons were killed instantly, and about fifty were injured. Mr. E. S. Parkes, the manager of the Bank of Australasia, was seriously injured, and died at his residence in Balacava during the evening. This is one of the most serious disasters that has ever occurred on the Victorian railways, and several officers connected with the department have been appointed a committee to inquire into its nature and cause.

THE town of Montezuma, in California, has been destroyed by a volcanic eruption; and a large number of persons, unable to make their escape, met a terrible death.

Sincerity vs. Truth.

How often do we hear it said when religious beliefs and doctrines are called in question, "It makes no difference if I am only sincere." We never hear the expression used in any other than a religious sense. When traveling a road at right angles to the one which leads to our destination, or finding ourselves pursuing an opposite direction, we do not say when apprised of this, "It makes no difference if we are only sincere. We would never be so foolish as that. We know that going east would not take us south, neither would going south take us north. If our way were questioned, it would not awaken the indifference of 'sincerity' (?) but the anxiety of truth. Had we a dose of medicine to our lips, and some one should say it was poison, we would not say, 'It matters not if I am only sincere.' We would become assured of the character of the medicine before we proceeded with it."

Why not be as wise in regard to the way which leads to eternal life? There is but one way—Jesus. He says, "I am the way, the truth, and the life." John 14:6. We can have forgiveness only through repentance toward God, whose law we have transgressed, and faith toward our Lord Jesus Christ. Acts 4:12; 20:21. We are sanctified through the truth (John 17:17); we are made free by the truth. John 8:32. We can only be Christ's disciples by continuing in his word, and his word is truth. John 8:31; 17:17. This must include God's holy law, for that is the truth. Ps. 119:142. And "no lie is of the truth." Now can we willingly neglect one single portion of God's practical truth, one duty, one sanctifying principle? If we are to be sanctified through the truth, if the truth is to make us free, if we are to worship God in the spirit and in the truth, can we wilfully ignore that truth and still be sanctified, still be free, still worship God acceptably? If it is unwise to trust to our "sincerity" in the small matters of life, is it not Heaven-daring presumption to ignore God's way of saving men and still expect to be saved? Such an excuse as the above of *sincerity* may answer our conscience; but it will not answer at the bar of eternal Judgment, where every man will be judged by his deeds. Sincerity is an excellent thing if one is sincere in the truth.—*Present Truth.*

Is Death the Gate to Glory?

THAT theory which claims that death transforms the saint into an angel, and transfers him to an angel's home, is subversive of the doctrine of a future resurrection, and either denies, or makes of no importance, the second mission of Christ to earth. If an angel's home can be gained without a resurrection, if eternal life and immortal glory can be gained without a resurrection, what need of a resurrection? If saints go to Christ at death, why need he ever come again? This theory makes death the door to glory. But did the inspired servants of God present death in this light?—Nay, verily; as the following illustrations will show:—

1. God threatened to chastise Moses for acting imprudently at the rock. Because of this, Moses was told that he should not enter the land of Canaan, but should die before reaching it. That is, according to the immortal-soul theology, God was to chastise Moses by not letting him enter Canaan, but sending him straight to heaven. Would not Moses have been pleased with such chastisement? Would it not have been offering a premium for misdemeanor? Again, we see Moses climbing the rugged mount to get one glimpse of the land before dying. But Moses could have saved himself that trouble and labor, if he had only known (which some now pretend to believe) that his keen-eyed ghost was immediately to soar over that land and "view the landscape o'er."

How much of a chastisement would it be to a man who was laboring for twenty pounds to be told that in consequence of a misstep which he had made, he should not have the twenty pounds, but should have two hundred thousand pounds?—Just as much as it would have been to Moses, who was laboring to enter Canaan, to tell him that, in consequence of a misstep, he should not enter Canaan, but might go to glory.

2. Hezekiah, a man who had a "perfect heart," was informed that he should "die and not live." Isa. 38. If he had believed that death was the door to glory, this would have been a cheering message to his soul; but "Hezekiah wept sore." Would a saint weep when told he should immediately go to heaven? Is an entrance into heaven to be dreaded? But hark! he prays death to be deferred. Thus, if death is the door to glory, he prayed that he might have the privilege of staying out of glory a little longer! In answer to this prayer God added to his days fifteen years; that is, if death is the door to glory, God permitted him to stay out of glory fifteen years longer.

3. Daniel, "a man greatly beloved," and an inspired prophet of God, received intelligence that he must be put to death with the wise men of Babylon. Dan. 2:13. If Daniel had believed that death was the door through which his soul, or spirit, should fly directly to glory, would not this information have elated his heart with transporting delight? But how did it affect him? He began to pray that he might be empowered with wisdom to reverse the decree that required his death. If death is the door to glory, Daniel is certainly praying to obtain the chance of staying out of glory! Is glory thus to be shunned? Finally, prayer prevails, and Daniel's wisdom removes impending death; that is, if death is the door to glory, God gives Daniel wisdom enough to shut the door of glory against himself.—*Sol.*

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