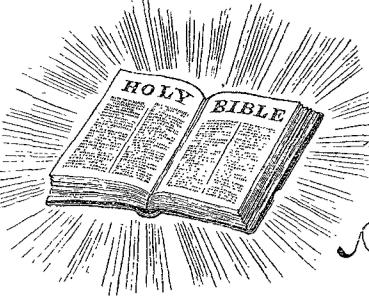


Bible Echo



AND SIGNS OF THE TIMES.

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

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THE FURNACE FLAME.

THE furnace flame and ringing hammer's stroke
Produce the strength that never can be broke;
The furious gale
And tempest's flail
Make dense and tough the grains of mighty oak.

And so the weary task, the heavy load,
The midnight watch, the long and thorny road,
Are but the way
That leads to day,
The way to peace and wisdom's grand abode.

The greatest good comes not with greatest joy
To man or maid, to gleeful girl or boy;
But hard denial
And sturdy trial
Make character like gold without alloy.

—New York Observer.

General Articles.

Noah's Time and Ours.

BY MRS. E. G. WHITE.

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

This is inspired testimony respecting the state of society in the days of Noah,—an accurate description of the generation that perished in the waters of the flood. "God saw that the wickedness of man was great," and that the "earth was filled with violence." The fear of God had well-nigh died out of the hearts of the children of men. Lawlessness was rife, and almost every conceivable sin was practiced. The wickedness of men was open and daring, and the cries of the oppressed reached to heaven. Justice was trampled in the dust. The strong not only disregarded the rights of the weak, but forced them to commit deeds of violence and crime.

The wickedness of man was great; but this was not all. "Every imagination of the thoughts of his heart was only evil continually." The purposes and desires of the heart were corrupt from day to day.

Many flatter themselves that in this enlightened age men are superior in knowledge and talent to those who lived before the flood; but those who think this do not rightly estimate the physical and mental strength of that long-lived race. In those early ages, growth was slow and firm. Men did not, as at the present time, flash into maturity early, and

quickly exhaust their vital forces. Their minds were of a high order, and were strong and clear. Had these men, with their rare powers to conceive and execute, devoted themselves to the service of God, they would have made their Creator's name a praise in the earth, and would have answered the purpose for which he gave them being. But they failed to do this. "All flesh had corrupted his way on the earth." There were many giants, men of great stature and strength, renowned for wisdom, skillful in devising the most cunning and wonderful work; but in proportion to their skill and mental ability was their great guilt because of unbridled iniquity.

These antediluvians had received many and rich gifts from God; but they used the bounties granted them by Divine Providence to minister to their own selfish desires, and turned them into a curse by fixing their thoughts and affections upon the gifts instead of the Giver. They had goodly trees of great variety and almost without limit; but of these they made temples, where they reveled in scenes of pleasure and wickedness. Gold, silver, and precious stones were in abundance; but they used these also to gratify the desires of their own proud hearts.

These sinful men could not deny the existence of God; but they would have been glad to know that there was no God to witness their deeds and call them to account. They delighted to put him out of their minds. The children were not taught to fear and reverence their Maker. They grew up unrestrained in their desires, and destitute of principle or conscience. Their minds were absorbed in devising means to rival one another in pleasure and vice; and they neither looked nor cared for a heaven beyond this world.

Yet the whole world was not corrupt. There were a few faithful witnesses for God. Methuselah, Enoch, Noah, and many others labored to keep alive on the earth the knowledge of the true God, and to stay the tide of moral evil. God declared that his Spirit should not always strive with guilty men, but that their probation should be a hundred and twenty years; if they did not then cease to pollute with their sins the world and its rich treasures, he would blot them from his creation; and these faithful ministers of righteousness gave the warning message. But the light was not heeded, and the preaching of Noah and his co-laborers impressed hearts less and less. Many, even of the worshipers of God, had not sufficient moral power to stand against the corrupting influences of the age, and were beguiled into sin by the bewitching allurement that were constantly before them.

But at length the patience of God was exhausted. By their obstinate resistance to the reproofs of conscience and the warnings of God's messengers, that generation filled up the measure of their iniquity, and became ripe for destruction. Because mankind had perverted his gifts, God would deface and destroy the things with which he delighted to bless them; he would sweep away the beasts of the field, and the rich vegetation which furnished such an abundant supply of food, and transform the fair earth into one vast scene of desolation and ruin. And guilty man should utterly perish in the overthrow of the world upon which he had set his affections.

Is not this picture of the antediluvian world reproduced in our time? Man has not grown more pure and holy since the days of Noah. His heart has not changed; it is still "deceitful above all things, and desperately wicked." The intense worldliness of that generation is exceeded by that of the generation now living. Money is lavishly spent for costly houses, fine horses and carriages, and other expensive articles of luxury and display, while the poor suffer for food and clothing. The fear of God is banished from the hearts of the children of men, and his law is treated with indifference and neglect.

Said Christ: "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be." God did not condemn the antediluvians for eating and drinking; he had given them the fruits of the earth in great abundance to supply their physical wants. Their sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint.

It was lawful for them to marry. Marriage was in God's order; it was one of the first institutions which he established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions had been forgotten, and marriage had been perverted to minister to passion. The godly mingled with the depraved, and became like them in spirit and in deeds. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

A similar state of things exists now in relation to marriage. Marriages are formed between the godly and the ungodly, because inclination governs in the selection of husband or wife. The parties do not ask counsel of God, nor have his glory in view. Christianity ought to have a controlling, sanctifying influence upon the marriage relation; but husband and wife are not united by Christian principle; uncontrolled passion lies at the foundation of many of the marriages that are contracted at the present time.

In Noah's day there were men who laughed to scorn his words of warning. They said that nature was governed by fixed laws which made a flood impossible, and that if there were any truth in what he said, the great men, the wise and prudent, would understand the matter. There was total disbelief in Noah's testimony in regard to the coming judgments; but this unbelief did not prevent or hinder the gathering storm. At the appointed time, "the fountains of the great deep were broken up, and the windows of heaven were opened," and the earth was washed of its corruption. Only those who found shelter in the ark were saved.

Reader, another storm is coming. The earth will again be swept by the desolating wrath of God, and again sin and sinners will be destroyed. Do you feel that it is an event of little importance? Then read some of the utterances of the prophets in reference to the day of God: "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord

of hosts, that it shall leave them neither root nor branch." "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord. The mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness."

But though this is a day of trouble and distress to the wicked, the righteous will be able to say, "Lo, this is our God;" "we have waited for him, we will be glad and rejoice in his salvation." The truth will be their shield and buckler. God will be their refuge, and under his wings shall they trust. Says the psalmist: "Because thou hast made the Lord, who is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give his angels charge over thee, to keep thee in all thy ways."

Be Ye Circumspect.

THIS is a matter of great importance, and yet one most strangely neglected by so many who have taken upon themselves the name of Christ. If we were more circumspect in our walk, and guarded our conduct and conversation more zealously, we should not only be a noble example to others, but would also find much enjoyment and satisfaction in living as though we were in the presence of God and observed by him. It is a fact beyond all contradiction that we are observed by others. They note our actions and our words.

There is one thing we are apt to forget, that our conduct is noted by others besides our intimate friends and those with whom we are in contact almost daily. We are observed by such as we know not of. They form an estimate of our character. Perhaps a single word carelessly spoken when we thought no one was nigh has determined that. A word will very often more than anything else reveal of what stuff we are made. A single act on the street or in the shop will help men to estimate our worth, not only as citizens of the commonwealth, but also as members of Christ's church and kingdom.

If it is so important, then, that we walk circumspectly before men, how much more is it necessary that we walk uprightly before God, who cannot be deceived by any conduct of ours. It is a wonderful thought that God knows every thought and intent of our hearts, and it is just as wonderful that men forget this, and live in his sight and before men just as they please. It is said that the good St. Francis of Assisi once went down into the cloisters of his monastery, and, laying his hand on the shoulder of a young monk, said, "Brother, let us go down into the town and preach." So they went forth, the venerable father and the young man. They walked along their way, conversing as they went. They wound their way down the principal streets, round the lowly alleys and lanes, and even the outskirts of the town and to the village beyond, till they found themselves back at the monastery again. Then said the young monk, "Father, when shall we begin to preach?" And the father looked kindly down upon his son, and said, "My child, we have been preaching; we were preaching while we were walking. We have been seen, looked at; our behaviour has been marked, and so we have delivered a morning's sermon. Ah, my son, it is of no use that we walk anywhere to preach, unless we preach as we walk."

This only faintly illustrates how our conduct is noticed. The command is, "Let your light so shine before men that others, seeing your good works, may glorify your Father which is in heaven." It is our duty to do that which is right when we are alone as well as when we are in the company of others.—*Rev. E. Herbruck.*

THE test of Christian experience is the fruit it bears in our life.

TO VICTIS.

I SING the hymn of the conquered, who fell in the battle of life,—
The hymn of the wounded, the beaten, who died overwhelmed in the strife.—
Not the jubilant song of the victors, for whom the resounding acclaim
Of nations was lifted in chorus, whose brows wore the chaplet of fame,
But the hymn of the low and the humble, the weary, the broken in heart,
Who strove and who failed, acting bravely a silent and desperate part;
Whose youth bore no flower on its branches, whose hopes burned in ashes away,
From whose hands slipped the prize they had grasped at, who stood at the dying of day
With the work of their life all around them, unpitied, unheeded, alone,
With death swooping down o'er their failures, and all but their faith overthrown.

While the voice of the world shouts its chorus, its psalm for those who have won,—
While the trumpet is sounding triumphant, and high to the breeze and the sun
Gay banners are waving, hands clapping, and hurrying feet
Thronging after the laurel-crowned victors,—I stand on the field of defeat,
In the shadow, 'mongst those who are fallen, and wounded, and dying, and there
Chant a requiem low, place my hand on their pain-knotted brows, breathe a prayer,
Hold the hand that is helpless, and whisper, "They only the victory win
Who have fought the good fight, and have vanquished the demon that tempts us within;
Who have held to their faith unseduced by the prize that the world holds on high;
Who have dared for a high cause to suffer, resist, fight— if need be, to die."

Speak, History! who are life's victors? Unroll thy long annals and say—
Are they those whom the world called the victors, who won the success of a day?
The martyrs, or Nero? The Spartans who fell at Thermopylae's tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilate, or Christ?

—*Blackwood's Magazine.*

Man in Death.

IS HE CONSCIOUS?

"FOR in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. 6 : 5.

There is a state which we call death. What is it? Is it what it seems to be—a total cessation of life? And do the dead really go into the grave, as implied in the text? Or is death the separation of an immortal soul, or never-dying spirit, from a mortal body? Let death be defined as we will, in that state, if we may believe the text, there is "no remembrance" of God. In death, the righteous, as well as the wicked, have forgotten God. This they would not do, had they consciousness and memory of anything.

In another psalm David characterizes the state of death as "the land of forgetfulness." He says: "Wilt thou show wonders to the dead? shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?" Ps. 88:10-12. Now, when a man dies, if he retains his consciousness, he knows more than he did before; for, in addition to his former knowledge, he now knows what it is to be dead. In that case, death is not the land of forgetfulness, but a state of increased knowledge. If the faculties of the mind remain unimpaired by death, as it is held, then it is one of the "mistakes" of the man of God to call death the land of forgetfulness.

Again the psalmist says: "While I live will I praise the Lord; I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:2-4. Mark the expression, "I will sing praises unto my God while I have any being." Then if he has any conscious being in death, he will still praise

the Lord when dead; and that would harmonize with one of our modern poets, who says:—

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers."

Not so says the poet of Israel. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. And the good king Hezekiah, when God had given him a new lease of life, takes up the strain and says, "The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Isa. 38:18, 19.

Why cannot the dead praise the Lord?—Because, as we have seen, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." But are not the dead the guardian spirits of the living? Let us hear another witness: "Thou destroyest the hope of man. Thou prevailest forever against him, and he passeth; thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:19-21. The reason why they are not the trusty guardians of the living is, "The dead know not any thing, . . . their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. Then the spirits that have so much to do under the sun, by way of rapping, writing, table-tipping, playing on instruments, lifting persons and things and carrying them about, and appearing in material form, are not the spirits of the dead. If you inquire what they are, please find an answer in Rev. 16:14: "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty."

Satan still sticks to his text which he announced in Eden, "Ye shall not surely die;" and he is proving to the satisfaction of those who reject, and those who neglect the Bible, that his doctrine is true—that men do not die when they seem to, but become as gods. Those who hold to the immortality of man by nature, are exposed to the "strong delusions" against which the Scriptures have abundantly warned us. Speaking of the coming of Christ, Paul says: "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12. Jesus himself gave warning of the same. Said he: "There shall arise false christs and false prophets, who shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

It is the Bible truth concerning man's state in death that all want, to shield them from the strong delusions of these last days. Those who heed the words of God will be like a man that built his house upon a rock. The storm of wrath is coming. Then those who have abandoned the sure word, and built upon the deceptive sands of pagan and papal traditions, will be swept away. Our only safety is in knowing and heeding the word of God. That word is a sure foundation. What it teaches being true, the fundamental doctrine of spiritism is false.

R. F. C.

Both Sides of the Christian Character.

THERE is a beautiful symmetry in yonder maple tree which I see from my window; no limb obtrudes so far from the outer line of foliage as to disturb the equipoise of the tree; a mathematician could hardly have given it a more perfect balance. In Christian character, symmetry is equally important as an element of both beauty and usefulness. There are two sides in a well-developed Christian. There

is what may be called the *Martha*-side, which is occupied in benevolent activities,—in giving, teaching, toiling, and other diffusive methods. Some good people rather overdo this side, and neglect the *Mary*-side, which consists in self-study, reading, meditation, and heart-communion with their Master. They are incessantly on the go, in a round of constant excitement; and there is a tendency to noise, haste, and general superficiality. Shallow brooks often raise a racket; the still streams that run deep do not so soon run dry. A life of zealous activity requires constant replenishing. The busiest and most benevolent *Martha* should often take *Mary's* place at the dear Master's feet, both to learn his will and to be filled with his Spirit.—*Sel.*

A Plea for Justice.

SPEECH OF COLONEL CROCKETT BEFORE THE ARKANSAS LEGISLATURE.

SIR, I take shame to myself as a member of the General Assembly of 1835, which repealed the act of religious protection which this bill is intended to restore. It was hasty and ill-advised legislation, and, like all such, has been only productive of oppressive persecution upon many of our best citizens, and of shame to the fair fame of our young and glorious State. Wrong in conception, it has proven infamous in execution, and under it such ill deeds and foul oppression have been perpetrated upon an inoffensive class of free American citizens in Arkansas, for conscience' sake, as should mantle the cheek of every lover of his State and country with indignant shame.

For nearly a half century the laws of our State, constitutional and statutory, were in accord with our national Constitution, in guaranteeing to every citizen the right to worship God in the manner prescribed by his own conscience, and that alone. The noble patriots who framed our nation's fundamental law, with the wisdom taught by the history of disastrous results in other nations from joining church and State, and fully alive to so great a danger to our republican institutions and their perpetuity, so wisely constructed that safeguard of our American liberties that for forty years after its ratification there was no effort to interfere with its grand principle of equal protection to all in the full enjoyment and exercise of their religious convictions. Then petitions began to pour in from the New England States upon the United States Senate "to prevent the carrying and delivering of the mails upon Sunday"—which they declared was set aside by "divine authority as a day to be kept holy."

The petitions were referred to the committee on postal matters, and the report was made by Hon. Richard M. Johnson, one of the fathers of the Democratic party. I quote the following from that report, which was adopted unanimously and "committee discharged":—

"Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has withheld the power of defining the divine law. It is a right reserved to each citizen. And while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions. . . . The obligation of the Government is the same on both these classes [those who keep Saturday and those who keep Sunday]; and the committee can discover no principle on which the claims of one should be more respected than those of the other, unless it be admitted that the consciences of the minority are less sacred than those of the majority."

Listen to that last sentence; but again I quote:—

"What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which Government cannot deprive any of its citizens, however small. Despotism may invade these rights, but justice still confirms them." And again:—

"Let the national Legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for the usurpation of the divine prerogative in this country, which has been the desolating scourge to the fairest portions of the Old World. Our Constitution recognizes no other power than that of persuasion, for enforcing religious observances."

Sir, it was my privilege during the last two years to travel through our Northwestern States in the interest of immigration. I delivered public lectures upon the material resources of Arkansas, and the inducements held out by her to those who desired homes in a new State. I told them of her cloudless skies and tropical climes, and bird songs as sweet as vesper chimes. I told them of her mountains and valleys, of her forests of valuable timber, her thousands of miles of navigable waters, her gushing springs, her broad, flower-decked and grass-carpeted prairies, sleeping in the golden sunshine of unsettled solitude. I told them, sir, of the rich stores of mineral wealth sleeping in the sunless depths of her bosom. I told them of our God-inspired liquor laws, of our "pistol laws," of our exemption laws, and oh, sir! God forgive me the lie—I told them that our constitution and laws protected all men equally in the enjoyment and exercise of their religious convictions. I told them that the sectional feeling engendered by the war was a thing of the past, and that her citizens, through me, cordially invited them to come and share this glorious land with us and aid us to develop it.

Many came and settled up our wild lands and prairies, and where but a few years ago was heard in the stillness of the night the howl of the wolf, the scream of the panther, and the wail of the wildcat, these people for whom I am pleading, came and settled; and behold the change! Instead of the savage sounds incident to the wilderness, now is heard the tap, tap, tap, of the mechanic's hammer, the rattle and roar of the railroad, the busy hum of industry, and softer, sweeter far than all these is heard the music of the church bells, as they ring in silvery chimes across the prairies and valleys and are echoed back from the hill-sides throughout the borders of our whole State.

These people are, many of them, Seventh-day Adventists and Seventh-day Baptists. They are people who religiously and conscientiously keep Saturday, the seventh day, as the Sabbath, in accordance with the fourth commandment. They find no authority in the Scripture for keeping Sunday, the first day of the week, nor can any one else. All commentators agree that Saturday is and was the scriptural Sabbath, and that the keeping of Sunday, the first day of the week, as the Sabbath, is of human origin, and not by divine injunction. The Catholic writers and all theologians agree in this.

These people understand the decalogue to be binding upon them as fully to-day as when handed down amid the thunders of Sinai. They do not feel at liberty to abstain from their usual avocations, because they read the commandment, "Six days shalt thou labor," as mandatory, and they believe that they have no more right to abstain from labor on the first day of the week than they have to neglect the observance of Saturday as their Sabbath. They agree with their Christian brethren of other denominations in all essential points of doctrine, the one great difference being upon the day to be kept as the Sabbath. They follow no avocations tending to demoralize the community in which they live. They came among us expecting the same protection in the exercise of their religious faith, as is accorded to them in all the States of Europe, in South Africa, Australia, the Sandwich Islands, and every State in the Union, except, alas that I should say it, Arkansas! Sir, under the existing law there have been in Arkansas within the last two years three times as many cases of persecution for conscience' sake, as there have been in all the other States combined since the adoption of our national Constitution.

HOW THE LAW HAS WORKED.

Let me, sir, illustrate the operation of the present law by one or two examples. A Mr. Swearigen came from a Northern State and settled a farm in _____ County. His farm was four miles from town, and far away from any house of religious worship. He was a member of the Seventh-day Adventist Church, and after having sacredly observed the Sabbath of his people (Saturday) by abstaining from all secular work, he and his son, a lad of seventeen, on the first day of the week, went quietly about their usual avocations. They disturbed no one—interfered with the rights of no one. But they were observed, and reported to the grand jury—indicted, arrested, tried, convicted, fined—and, having no money to pay the fine, these moral, Christian citizens of Arkansas were dragged to the county jail and imprisoned like felons for twenty-five days—and for what? For daring in this so-called land of liberty, in the year of our Lord 1887, to worship God.

Was this the end of the story? Alas, no, sir! They were turned out; and the old man's only horse, his sole reliance to make bread for his children, was levied on to pay the fine and costs, amounting to £7 12s. 6d. The horse sold at auction for £5 10s. A few days afterward the sheriff came again and demanded £7 4s., £2 5s. balance due on fine and costs, and £5 10s. for board for himself and son while in jail. And when the poor old man—a Christian, mind you—told him with tears that he had no money, he promptly levied on his only cow, but was persuaded to accept a bond, and the amount was paid by contributions from his friends of the same faith. Sir, my heart swells to bursting with indignation as I repeat to you the infamous story.

Another, and I am done. Sir, I beg you and these senators to believe that these are neither fancy nor exaggerated sketches. Five years ago a young man, newly married, came to _____ County from Ohio. He and his wife were Seventh-day Baptists. The young girl had left father and mother, brothers and sisters, and all the dear friends of her childhood to follow her young husband to Arkansas—to them the land of promise. The light of love sparkled in her bright young eyes. The roses of health were upon her cheeks, and her silvery laugh was sweet music, of which her young husband never wearied. They purchased a little farm, and soon, by tireless industry and frugal thrift, their home blossomed like a rose in the wilderness. After awhile a fair young babe came to them to brighten the sunshine, and sweeten the bird songs. They were happy in each other's affection and their love for the little one. For them "all things worked together for good;" for, in their humble, trusting way, they worshiped God and loved their fellow-men.

CONTINUED PERSECUTION.

Two years ago the law under which their prosperity and happiness had had its growth was repealed! Accused be the day which brought such a foul blot upon our State's fair fame! A change, sudden, cold, and blasting as an Arctic storm came over their lives and pitilessly withered all their bright flowers of hope. Under this repeal, persecution lifted its ugly, venomous head. The hero of my sad story was observed by an envious, jealous neighbor, quietly working, as he believed God had commanded him, on Sunday. He was reported to that inquisitorial relic of barbarism, the grand jury—indicted, tried, convicted, and thrown into jail because his conscience would not let him pay the fine.

Week after week dragged its slow length along. Day after day the young wife, with baby in her arms, watched at the gate for his coming, and, like Tennyson's Marianna—

"She only said: 'My life is dreary—
He cometh not,' she said.
She said: 'I am aweary—awear—
I would that I were dead.'"

Then baby sickened and died; the light in the young wife's eyes faded out in tears, her silvery laugh changed to low, wailing sobs. Pale-faced Misery snatched the roses from her cheeks, and

planted in their stead her own pallid hue. Sir, how can I go on? At length the cruel law was repealed, and this inoffensive citizen (except that he had loved God and sought to obey him) was released from prison, and dragged his weary feet to the happy home he had left a few short weeks before. He met his neighbors at the gate bearing a coffin. He asked no questions, his heart told him all. No, not all! He knew not—he could never know—of her lonely hours, of her bitter tears, of the weary watching and waiting, of the appeals to God, that God for whom she had suffered so much, for help in the hour of her extremity, of baby's sickness and death. He could not know of these. But he went with them to the quiet country burial-place, and saw beside the open grave a little mound with dirt freshly heaped upon it, and then he knew that God had taken both his heart's idols, and he was left alone. His grief was too deep for tears. With staring eyes he saw them lower the body of his young wife into the grave. He heard the cloths rattle upon the coffin, and it seemed as if they were falling upon his heart. The work was done, and they left him with his dead; and then he threw himself down between the graves with an arm across each little mound, and the tears came in torrents and kept his heart from breaking. And then he sobbed his broken farewell to his darlings and left Arkansas forever. Left it, sir, as hundreds of others are preparing to leave if this General Assembly fails to restore to them the protection of their rights under the Constitution, national and State.

On next Monday, at Malvern, six as honest, good, and virtuous citizens as live in Arkansas are to be tried as criminals for daring to worship God in accordance with the dictates of their own consciences; for exercising a right which this Government, under the Constitution, has no power to abridge. Sir, I plead, in the name of justice, in the name of our republican institutions, in the name of these inoffensive, God-fearing, God-serving people, our fellow-citizens, and last, sir, in the name of Arkansas, I plead that this bill may pass, and this one foul blot be wiped from the escutcheon of our glorious commonwealth.

"What Manner of Persons?"

If those who profess to keep the commandments of God and have the faith of Jesus, would only weigh every word and action in the Lord's sight, and before saying or doing anything, ask his blessing upon it, what different meetings we should have when we come together for prayer and praise. In these last days, when envy and hypocrisy have crept into the church, there is great need of striving to overcome the enemy of souls. This is the time when Satan comes as an angel of light. He has done so much mischief that if he comes in any other way he is soon detected. He makes us look upon our own faults as little hills, and on our brother's as mountains; but when we approach these mountains and examine them, how soon they shrink to little hills.

Many a good work has been cut short, not by the outside world, but by envy, sown by the evil one in a heart ready to receive it. Many an earnest worker in the church has striven to add to the Lord's glory by speaking a word here and doing a good deed there, and on a sudden has found his good evil spoken of. Envy has crept in, discouragement has come, and Satan has gained a victory. If whatever we do were done to the Lord, with a single eye to his glory, these things would not be so. If we bite and devour one another, can we wonder that there is no blessing, that the church is weak, and the cause of the Lord hindered?

Let us take heed, when we judge, that it is not envy sitting in judgment in place of the mind of Christ. Let us learn to esteem others better than ourselves, and so fulfill the law of love. The disciples had to be of one accord before they received the Holy Spirit, so will the church have to be again before the Lord comes. If we would only stop and consider the responsibility we incur by hindering the

work of the Spirit, we would not do it. The Lord is soon coming, and we want to be ready to meet him,—to be as children of the day, that that day may not overtake us as a thief in the night. This is the watching time, and the testing time, when we are tried to see whether we are true gold or dross.

The Judgment has begun at the house of God; knowing this, what manner of men ought we to be! We have no time for anything except in some way or other to help on the Lord's work. Let us not hinder one another, but help, and give God the glory. The Judgment will soon be past. Jesus is coming quickly, and he will bring with him his reward for the faithful ones. Rev. 22:12:

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God Knows.

THROUGH all my little daily cares there is
One thought that comfort brings when'er it comes,
'Tis this; "God knows." He knows indeed full well
Each struggle that my hard heart makes to bring
My will to his. Often, when night-time comes,
My heart is full of tears, because the good
That seemed at morn so easy to be done
Has proved so hard; but then, remembering
That a kind Father is my Judge, I say,
"He knows," and so I lay me down, with trust
That his good hand will give me needed strength
To better do his work in coming days.

The Noble Bereans.

The first verses of the seventeenth chapter of Acts give an account of the experience of Paul and Silas at Thessalonica. They were on a missionary tour. Leaving Philippi, where they had been whipped and imprisoned, they came to Thessalonica. Here they went into the synagogue, and reasoned with the congregation out of the Scriptures, "opening and alleging that Christ must needs have suffered, and risen again from the dead; and that Jesus, whom I preach unto you, is Christ."

At first many were convinced of the truth; but those who believed not were moved with envy, and caused a great uproar to be made. The excitement was so great that the brethren considered it best to send them away secretly in the darkness of the night. On reaching Berea, they began immediately to preach the same things they had taught at Thessalonica; viz., that according to the Scriptures Jesus had come, had died, and had ascended to the Father. The manner in which the people of Berea treated Paul and the truths he presented, is thus recorded by the sacred historian: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11. The writer plainly states that the Bereans were more noble than the Thessalonians.

Inasmuch as we are subjects of the same grace, and are living in the same dispensation, and are liable to meet with the same experiences that others have in religious matters, it becomes us to inquire into the difference between the two classes. What did the Bereans do that made them more noble than the Thessalonians? At Thessalonica, "some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Surely there can be nothing wrong in this. It is good as far as it goes; but by looking again at verse 11, it will be seen that the people of Berea not only received the word with all readiness of mind, but searched the Scriptures daily, whether these things were so. It would seem that the searching of the Scriptures daily, was chiefly that which made them more noble than the Thessalonians. The result of this searching is stated in verse 12: "Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few."

This act of the Bereans was certainly noble. They could not consistently accept or reject the teachings of the apostles until they had tested them

by the Scriptures. In doing this they were but obeying many injunctions of the word itself.

The Bible teaches most clearly and emphatically that its sacred pages should be carefully studied. That this duty is sadly neglected, not only by the millions of non-professors, but by professing Christians as well, is plainly evident to the careful observer. Such neglect must of necessity seriously affect, not only the individual himself, but the cause of God generally.

The Bible is a revelation of most important truths to man. It not only formally declares its divinity, but the same is proclaimed by an abundance of external evidence. It contains those important truths without which all would be dark and uncertain. Says the wise man: "Where there is no vision, the people perish." For evidence of the truthfulness of this statement, we need take but a glance at those nations that have never had the word of God. Compare their benighted and degraded condition with the condition of those who have the Scriptures, and it will seem that literally "where there is no vision, the people perish."

But although the Bible came from God by inspiration, and is of such value to the world, what direct benefit is it to him who never reads nor obeys it? Of what use to man are gold and silver, iron and coal, while stored away in the earth? Plainly of no use. Earnest toil must be put forth to bring them from their hiding places before man can receive any personal benefit from them. So it is with the great truths of the sacred Scriptures. God revealed them to the prophets and apostles, and they recorded them for the good of the generations to come. On this point Paul writes as follows: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4. They were written for our learning; but how can we know them, how can we learn them, without giving the Bible careful study?

Some who neglect the study of the Scriptures endeavor to console themselves with the idea that they have employed a minister to read and study the Bible for them; they attend church every Sunday, and listen to the words of the preacher, and that is quite sufficient. That may be sufficient to satisfy the desires of lukewarm professors; but it does not meet the demands of the Scriptures. How, then, can it pass in the Judgment? It is true we may be greatly benefited by hearing a faithful presentation of the word. The Lord has ever had his servants who have given the Scriptures thorough study, and have taught them to his people; yet it has always been the duty of all men to read and study for themselves.

Jesus, the greatest and most perfect teacher that has been on the earth, admonished his hearers to "search the Scriptures." John 5:39. At that time the only sacred Scriptures in existence were those of the Old Testament. Webster thus defines the word search: "To look over or through for the purpose of finding something; to examine by inspection; to explore. To search out, to seek till found; as to search out truth." He gives the following words as synonyms: "To explore; examine; scrutinize; seek; investigate; pry into." The Judgment alone will reveal the great good that results from heeding our Saviour's command.

The most noted Bible characters paid great attention to the word of God. Job says: "I have esteemed the words of his mouth more than my necessary food." The Bible nowhere intimates that Job's esteem for God's words was too great; but few in these days are more anxious to read the Bible than to partake of food. Jeremiah thus states his love for the word of God: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." Jer. 15:16. Further reference might be given to show that those whom the Lord has used in his service were persons who paid great attention to his word. Who will presume to say but that the same devotion to the Bible to-day will bring the same degree of God's blessing? Reader, do you search the Scriptures daily?

A. G. DANIELLS.

The Sun is Setting.

The sun of mercy is setting. The time of probation is fast closing. If we desire to do anything in the service of God, it must be done soon. The night comes when no man can work. It approaches more swiftly than we are aware. Our life also hangs by a brittle thread. Our existence is one of uncertainty. The gates of *hades* are wide open. Every hour carries thirty-six hundred human beings to the tomb. We must not marvel if the angel of death should knock at our door next.

Wonderful events are transpiring around us in nature, among the kingdoms and nations of this world, and among the people of God. The prophetic chains are being completed, link after link. The signs of the times illuminate the pathway of the saints. The warning voice of God is sounding with solemnity. The last message of mercy calls for earnestness and uncommon diligence. The remnant of God's people have slumbered too long on the enchanted ground. The sun of mercy is fast sinking. The night of sorrow—the day of Judgment—approaches with giant steps. The lukewarm will soon be spewed out of the mouth of the Lord.

Awake, awake! If you want to serve God, serve him now. If you intend to suffer with Christ, do it now. If you mean to gain the victory over the corrupt desires and habits of the old man, make a full surrender now. Make no delay. Take hold of this matter in earnest. Be honest before God and to yourself. Otherwise you may soon be placed on the left hand, and be compelled to listen to those terrible words: "Depart from me, ye cursed!"

Satan is often moderate when he can advance his own devices. He does not ask for the whole heart, only a small corner—a little room for a small throne. His request does not appear so unreasonable. You sympathize some with him on account of old acquaintance. How long shall this continue? You undertake a perilous work. You are in danger of losing the crown of glory.

Are you prepared for the coming of our Lord? Answer the question, yes or no. If you are not prepared, how long will you wait before you wash your robe in the blood of the Lamb, and cleanse your character from the stains of sin? How long before you will fill your soul with heavenly love, so that you can rejoice to meet the coming King? What will you do when your lamp goes out? What will all your prayers and sacrifices amount to when at last you sink into the lake of fire?

Do you say that you can do no more than you do? Consider this seriously. Your Saviour tells you to resist unto blood striving against sin. Remember what he has done for you. Behold his sacred head, crowned with thorns. Behold him in the agony of death, groaning under the burden of your sins. Behold the Lamb of God that taketh away (or beareth) the sins of the world. Listen to his last agonizing cry: "My God, my God! why hast thou forsaken me?" Do you think Jesus had to put forth strong efforts to bear your sins? Then you must also make strong efforts to overcome.

Consider how you can toil and endure to advance your temporal interests. Do you show as much diligence in spiritual things? Are you more interested in preparing to meet your God than in attending to your earthly affairs? Then you can labor for the Lord, and you can pray in earnest. Then you can break through all darkness and hindrances. Then you will not rest until rays of precious light from the sanctuary illuminate your mind. Then you can suffer with Christ and labor for him, when the heart is warmed up with his infinite love. Then you can subdue self and glorify God in trying to save sinners.

Dear reader, the sun of mercy is setting. If you mean to do anything for Jesus, do it now before it is too late. May God sanctify you wholly, and "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

JOHN G. MATTESON.

WORK, and prayer will be completer;
Pray, and work will be the sweeter;
Work and pray, and both the fleetest
Shall ascend upon the way.

Jesus Only.

"Nothing in my hand I bring,
Simply to thy cross I cling."

THESE lines came to my mind this morning as the exhortation was given to examine ourselves. Alas! there is nothing in us to recommend us to God's favor. We can plead nothing but Jesus; his preciousness, his merits, his righteousness; but what a perfect Saviour and High Priest he is! He was tempted in all points like as we are, yet without sin. "And in that he suffered, being tempted, he is able to succor them that are tempted." What a comforting thought; and not only able, but willing; always ready to listen to our humble cry, ever willing to forgive our waywardness and sin, sympathizing with our weakness, delighting in our efforts to overcome self in its varied forms, and loving us with an everlasting love, for *this* Friend is "the same yesterday, to-day, and forever." Shall we not love him with all our heart for his great and wonderful love to us? Shall we not delight in his service, and strive to follow him faithfully and fully to the end? Ours should be no *half-hearted* service; it should be "*all* for Jesus,"—willing to be anything or nothing so that he be exalted, and honored. I love the lines:—

"O to be nothing, nothing,
Only to lie at his feet,
A broken and emptied vessel
For the Master's use made meet."

Shall we not strive to overcome self and all evil, and perfect character, so that when he shall come, we may be accounted worthy to have an entrance into that home that he has gone to prepare for those who love him? If we grow weary, as we are apt to do at times with the strife and conflict of life, let the thought that he is coming again to receive us unto himself, cheer us on. "Unto them that look for him shall he appear the second time, without sin, unto salvation."

We know that "trials must and will befall;" but we *also* know, that if we are faithful unto death, we shall receive a "crown of life that fadeth not away." Shall we not strive for this? Shall not every day and hour find us fighting the good fight, so that we may lay hold on eternal life? Jesus will be our help in every time of need. He has said: "My grace is sufficient for thee." "As thy day, so shall thy strength be." Let us seek, then, to be more closely united to Christ our loving Saviour, even as the branch is to the vine; let us imitate him in our daily life, taking him for our pattern at all times; then we may expect to hear him say at last, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

A. M.

Melbourne, Victoria.

The Second Advent.

SAYINGS OF EMINENT MEN.

THE following is from the Rev. W. Dalton, M. A., incumbent of St. Paul's, Wolverhampton:—

"Everything about us seems defiled and out of joint; there is a heaving of the sea of discord, which is felt to agitate and disquiet,—a sort of prelude of that fearful storm which will burst on the church just previous to its eternal calm.

"We have now to meet with sorrows and bereavements in this world of separation; we have now to weep and lament over the uprisings of the evil principle which we have inherited from Adam, and which struggles so hard against the heavenly nature implanted by Christ; all this we have now to meet, and therefore we have need of patience.

"Your Lord would have you learn this lesson daily, while yet he tarries in the heavenly sanctuary, and has not set out to take possession of his millennial kingdom. But then, he gives you the sweet assurance that the delay is short, and that very soon we shall behold him in his robes of majesty, attended by myriads of holy angels and glorified saints, proclaiming, with a voice of supremacy, that shall be heard to the utmost bounds of creation, 'Behold, I make all things new!'"—*Lectures during Lent*, p. 106.

The Rev. J. W. Brooks, M. A., rector of East Retford, England, says:—

"The signs of the Second Advent in the state of the world at large are such as to impress my own mind with a deep persuasion that we are on the eve of events of immense—immense importance to mankind."—*Ib.*, pp. 109, 110.

"Though I distinguished only some few signs as in themselves cheering, yet, when considered as the tokens of our Lord's approach, all are cheering; therefore he bids us, as in the text, when we shall see these things only begin to come to pass, to lift up our heads, because our redemption draweth nigh. And if the beginning of these things is calculated to inspire us with hope and joy, how much more their fullness! Yes; those things which are dark and appalling to the world—like the pillar and the cloud—will be as light and brightness to the saint, who, when all is roaring and raging and upheaving round about him, shall be ardently waiting for, but most surely expecting, and in the midst of it obtaining, deliverance from corruption, into the glorious liberty of the children of God."—*Ib.*, p. 152.

Confessing Christ.

My brethren, we can never be placed in exactly Peter's situation. That particular incident could never occur but once. But Christ is still on trial before the world, and he needs the testimony of his friends. We may repudiate Christ by spoken words, but it often occurs that to be silent is to deny him. To defend one who is attacked is a proof of friendship, and to stand up for one in peril at a sacrifice to ourselves is a proof of love. Our love for Christ requires that we testify for him, and yet how often do our trembling lips act the part of the coward! When in our social meetings our tongues are silent, hear we Jesus saying, "Lovest thou me?" When in the company of the ungodly we hear them speak lightly of that hallowed name, and deride his holy life and doctrine in wicked jest, and our lips are still, then does that voice ring again, "Lovest thou me?" Does a husband love a wife, who suffers imputations to be made upon her character and does not resent them? Does a child love its parents, who hears reflections cast upon them and does not deny them? Is not our Lord dearer to us than wife or parent? Child of God, stand up for Jesus! Spring to his defense when assailed. Declare with boldness and fervor his exalted character and wonderful love. Let other lips be still, but be thine eloquent in his praise. Confess him cheerfully before men, whom it will be thy great honor to have confess thee before his Father and the holy angels.

"Ashamed of Jesus! that dear friend
On whom my hopes of heaven depend?
No! when I blush, be this my shame,
That I no more revere his name."

Christian Conversation.

"LET your conversation be seasoned with salt" is an apostolic injunction. As food is flavored with salt, so should the conversation of believers be with Christian feeling and sentiment. Christian conversation by its reflex influence improves the temper and character of those scrupulously maintaining it. In careful *regime* of his thoughts and expressions, he puts "away anger, wrath, strife, and all uncharitable judgments." Speaking in any evil passion kindles that passion to a more consuming flame. The subdued and low conversation of the Quakers contributes to their peaceful temper and manners. Christian conversation in the household is like tuning an instrument on which the most delightful harmonies are played all the day long. Ill-tempered words stir harsh discords in the hearts of parents, children, and servants alike. Christian conversation in the family is better than piano, harp, or vocal music to fill the home and heart with cheerful sentiments and charitable feelings. Christian conversation lights up the social circle with peace and joy. It precludes or rebukes idle gossip and malignant slander, and fills the public ear, memory, and heart with all sweet sounds, beautiful images and trusts good-will and charity.—*Watch-Tower*.

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 July.—The Pool of Bethesda.

1. After Jesus visited Capernaum the second time, where did he go? John 5:1.
2. Was this the first or second Passover he had attended since he began his ministry?
3. Then how long had he been publicly laboring?
4. Give an outline of his work up to this time.
5. What was located by the sheep gate near the temple at Jerusalem?
6. Were pools common in and around this city?
7. Describe the pool of Bethesda.
8. Who resorted to this pool? John 5:3.
9. What belief caused them to assemble here?
10. When Christ visited the pool of Bethesda, who especially attracted his attention?
11. What question did the Saviour ask him?
12. What response did the poor man make?
13. Then what did Jesus say to him?
14. Did the man obey?
15. What charge did the Jews bring against the man?
16. How did the healed man answer them?
17. What question did they ask him?
18. Why did he not point Jesus out to them? Verse 13.
19. Where did Jesus next meet the man whom he had healed?
20. What did he say to the man?
21. What did he do?
22. What did the Jews seek to do?
23. How did the Saviour prove that his actions were right?
24. What did he say had been given him?
25. How did he prove to them that he was the Messiah? John 5:32, 33, 45-47.
26. What was a still greater evidence? Verse 36.
27. With all this evidence, why did they not accept Jesus as their Saviour? Verses 42, 44.

NOTES ON LESSON ONE.

Chronologically this lesson should probably follow that of the healing of the nobleman's son. This is the order that John gives, while the other evangelists do not speak of this event, and when we consider the progress of the Saviour's work, and the things that happened to arouse the animosity of the Jews, it seems necessary that this miracle at Bethesda be placed here. While the feast spoken of in John 5:1 is not stated to be that of the Passover, and no positive evidence can be gathered to prove that it was the Passover feast, yet from all the circumstantial evidence that can be obtained, it is generally believed that the Passover is meant. It was the second attended by the Lord, and hence he had been laboring one year and a half since his baptism. The notable events of the Saviour's work during this period might be stated as follows: His baptism, the temptation, goes to Galilee, disciples follow the Saviour, preaches at Nazareth, the marriage at Cana, brief visit at Capernaum, attends his first Passover, cleansing of the temple, Nicodemus visits the Saviour by night, Jesus labors in Judea for several months, contention arises between his followers and those of John, returns to Galilee, stops at Sychar, visits Cana again, heals the centurion's son, attends second Passover, and heals the impotent man at Bethesda.

The word pool may mean a small lake or pond in which one may swim, or a place for fish, bathing, or washing. In this instance it refers to a medical spring. There are numerous pools in and around Jerusalem. The Hebrew word Bethesda signifies a house of mercy, and this pool was so named on account of its strong healing properties. It seems that it flowed more freely at one time than another, and when flowing freely it possessed stronger medical properties than at others. There can be little doubt that the basin now pointed out a little north-east of the ancient site of the temple is the one referred to in the text. It is one hundred and twenty feet by forty broad, and eight deep. At one end there are the remains of several arches which may be the porches referred to. It is approached by stone steps. The spring has long since

ceased to flow, and the pool is dry. It was near the sheep gate so frequently spoken of by Nehemiah (3:1, 32; 12:39). The marginal rendering "sheep gate" is correct, as "sheep market" does not appear in the Bible. It was termed the sheep gate because these animals, so used in the offerings of the past dispensation, were brought through it into the temple court.

The miracle of healing, that Jesus performed at this pool was on the Sabbath, and when the Jews saw the man carrying his bed they were greatly enraged, and wanted to know who had healed him, and went so contrary to their teachings as to tell the man to do that which they considered a great sin. When they found that it was Christ who had done this, their anger could not be restrained, and they endeavored to kill him. Notwithstanding the proof he gave that he had not violated the Sabbath law, they still persecuted him, and he left Judea for Galilee. From this on until a short time before his crucifixion, his labors were confined to the latter district. Because the Jews did not have the love of God in their hearts, they could not receive his Son.

Second Sabbath in July.—Jesus Accused of Breaking the Sabbath.

1. Of what was Jesus often accused by his enemies?
2. As the disciples were passing through a field of corn one Sabbath, what did they do? Matt. 12:1.
3. What complaint did the Pharisees make to this?
4. What example did the Saviour bring to justify the act of the disciples? 1 Samuel 21:1-6.
5. What was the law concerning the show-bread? Lev. 24:5-9.
6. Under what circumstances would it be allowable for others to eat of this bread?
7. What work had the priest to perform on the Sabbath? Numbers 28:9, 10.
8. Was the Sabbath intended as a blessing or a burden to man? Mark 2:27.
9. Why was Jesus better able to say how the Sabbath ought to be observed than the Jews? Matt. 12:8.
10. If he is Lord of the Sabbath, then which day of the week is the Lord's day?
11. Give another miracle that Jesus performed on the Sabbath. Luke 6:6-11.
12. What question did the scribes and Pharisees ask him?
13. Why did they watch and question the Saviour so closely?
14. What did he say to them before answering their question? Matt. 12:11.
15. What direct answer did he then give?
16. What did the Pharisees do after the man was healed? Verse 14.
17. When Jesus learned of this, what did he do? Verse 15.
18. Did the Saviour mean to teach by this that we should not be particular in observing the Sabbath?
19. What things are not lawful to be done on the Sabbath? Ex. 20:9, 10.
20. What things may be done without violating the law?
21. On what points were the Jews very particular?
22. What did they not seem to realize?
23. Why should we refrain from doing our own secular work on the Sabbath?

NOTES ON LESSON TWO.

Our Saviour during his ministry on earth was frequently charged with breaking the Sabbath. However, he always asserted his innocence, and proved by some clear and forcible illustration the lawfulness of his course. And further, the Scriptures bear this testimony that he "did no sin." If we compare the people of Christ's time with those of to-day, we will find that human nature is much the same now as then. The influence of eighteen hundred years in this direction, has been to settle and confirm rather than to change. The Saviour was the truest advocate the truth has ever had, and, being Lord of the Sabbath, knew just how it should be observed, and it is a safe practice to follow him in this matter. The world hated him and the truth he so graciously offered them, and consequently sought something wherewith to accuse him. The servant is not greater than his Lord, and those who are presenting the same truth now, only modified and made solemn by the near return of the Master, may expect to meet the same spirit that he had to meet. The relation of the people of the two periods to the Sabbath is very different; but if there are

those who feel the necessity of keeping the Sabbath law, and show it by their lives, they will condemn the sinful course of others, who will ask them all manner of questions that they also may have something wherewith to accuse them. They will not ask the questions with a desire to learn what is right, but that they may quiet their own conscience and justify their sinful course. The Saviour's course, as shown in this lesson, is a good answer to the question, What shall Sabbath-keepers do when they are met with such quibbles as riding to church, building a fire, warming food, and a host of kindred things, on the Sabbath? Show to them the lawfulness of your course, and then continue in what is right. The Saviour did not enter into controversy with them, but told them the truth in plain words, and lived it out in his life. He did not teach slackness in the observance of the Sabbath. It is not lawful for us to do our own work on the Sabbath; but acts of love, mercy, necessity, and things connected with God's worship, may be performed without violating the law. The Jews were very particular as touching their traditions, and other things that God did not require of them, and seemed to lose sight of the truth that the Sabbath should be a pleasure and a delight, a real blessing, a day in which the mind should be freed from secular cares, and placed upon heavenly things.

Third Sabbath in July.—Ordaining of the Twelve Apostles.

1. With whom did the Jews counsel in regard to destroying Christ? Mark 3:6.
2. Where did Jesus go?
3. Who followed him?
4. From what country did they come? Mark 3:7, 8.
5. What caused this multitude to throng him?
6. What did he do for many of them? Matt. 12:15.
7. What charge did he give them?
8. What did Jesus request to have in waiting?
9. Why was this necessary?
10. What did unclean spirits do when they saw Jesus?
11. What charge did he give them?
12. What prophecy did Christ fulfill by his quiet manner of teaching and healing? Isa. 42:1-4.
13. In referring to this, does Matthew quote the exact words?
14. In this prophecy, what does God say of Jesus?
15. What was to be placed upon him?
16. In what spirit was he to teach the truth?
17. Was his name to be precious to other than his own people? Matt. 12:21.
18. Does this apply to us?
19. At one time, where did Jesus spend a night? Luke 6:12.
20. In the morning whom did he call?
21. How many did Jesus choose from among the number for a special work?
22. What were they called?
23. What power was given them? Mark 3:14, 15.
24. Name those who were chosen? Luke 6:14-16.

NOTES ON LESSON THREE.

When Jesus had healed the man with a withered hand in the temple, the scribes and Pharisees left immediately, and laid plans with the Herodians to put him to death. The Herodians were a class of Jews who favored Herod Antipas, and so outwardly favored Rome. The Pharisees, or national party, hated Rome with a deadly hatred, but to get Jesus and the truth, that showed them their own sinful course, out of the way, they would overlook the differences between them and Herod's friends that they might secure the influence of the government. In a sense, history is repeating itself to-day.

To avoid this persecution that threatened to hinder his work, he withdrew to a more favored field, multitudes following him. His fame had spread to the different countries round about Palestine, and from every quarter came persons flocking to hear his words, and to be healed of their infirmities. None were turned away without a blessing, but in all his teachings he was unassuming and endeavored to keep those quiet who had been healed. The evil spirits who declared he was the Son of God, he commanded to keep still, for he was not desirous that it should be blazoned abroad that he was the Messiah. He had not yet done what he wished to establish his claim to the Messiahship. Because he was poor and unhonored, the claim would

be treated as that of an impostor. For the present, therefore, he did not want it declared abroad. The spirit manifested in this was a fulfillment of the prophecy of Isaiah.

When there was important work to be done, the Saviour spent much time in prayer. On the occasion mentioned in this lesson, he spent a night in communion with his Father. He then called his disciples to himself, and chose from among them twelve, whom he called apostles. They were set apart as special teachers, and given the power to heal all manner of diseases. Dr. Barnes says the Greek word here translated "ordained" does not have the signification now given to it, but that the idea simply is that "he made," or appointed, twelve to be with him. We think, however, the custom to be followed in after years by the church in setting apart men for the especial work of the ministry, was here indicated by the Saviour, and that he called twelve around him, and bowing in their midst placed his hands upon their heads, offered a prayer, dedicating them to his sacred work. In choosing just twelve, some reference may have been had to the twelve tribes of Israel.

Fourth Sabbath in July.—Sermon on the Mount.

1. After ordaining the twelve apostles, where did Jesus go? Matt. 5:1.
2. When he had seated himself, who gathered around him?
3. With what words did Jesus begin his teaching? Verse 3.
4. Why is this true of the poor?
5. What blessing is promised those who mourn?
6. What mourners do you think are here meant?
7. What blessing will be received by the meek?
8. What promises will then be fulfilled? Gen. 12, 13, 17, 22, 26.
9. What will be granted those who hunger and thirst after righteousness?
10. What is it to hunger and thirst after righteousness? Luke 13:24; Ps. 42:1.
11. What will be enjoyed by the merciful?
12. What is promised to the pure in heart?
13. Who are the pure in heart? 1 Pet. 1:22.
14. What honor will be bestowed upon the peacemaker?
15. May we receive this blessing? Rom. 8:14.
16. What must all expect who live godly in Christ Jesus? 2 Tim. 3:12.
17. What blessing is promised to such?
18. Should we be despondent when men persecute us? Matt. 5:11, 12.
19. What did Jesus declare the Christian to be? Verse 13.
20. What are those who have received the light of truth? Verse 14.
21. How did he illustrate the duty of such?
22. If each discharged his duty, what would it cause others to do?

NOTES ON LESSON FOUR.

We find in the study of the Saviour's life, that he was very fond of holding meetings in the open air. He chose the forest, the mountain, the field, and the lake-side as his sanctuary rather than the synagogue; for here he would be surrounded by the works of nature familiar to all classes, with which to illustrate the truths of nature's God. At the time mentioned in this lesson, in order to accommodate the large number that thronged him, he withdrew up the side of the mountain to a level spot, and calling his newly ordained apostles near to him, he began his memorable sermon. When it speaks of his "disciples coming unto him," it does not mean that only Christians heard this sermon. In the seventh chapter and twenty-eighth verse, there is evidence that this was not the case.

The poor in spirit are those who feel their sins, and realize that in themselves dwelleth no good thing. The mourners spoken of are those who feel a godly sorrow for sins, that leads to repentance. When the meek receive the blessings promised them, then will be fulfilled the promises to Abraham, Isaac, and Jacob, and this world will be filled with the knowledge of God as the waters cover the sea. To hunger and thirst after righteousness is to feel the need of God's blessing to sustain spiritual life, as we feel the need of water and food for the physical life. One must agonize to enter in at the strait gate, or as the psalmist very beautifully states it: "As

the hart panteth after the water brooks, so panteth my soul after thee, O God." The pure in heart would see God, because there would be nothing to blind their eyes to the truth. They would see him in the works of nature, in the gift of Jesus, and in their every-day blessings. If persons strive to restore peace and harmony, and are led by the Spirit, they will be the children of God, and joint-heirs with Christ to the heavenly inheritance. We should bear with patience the reproach received for Christ's sake; for it leads to bliss that hath not entered into the heart of man. Yes, we may ever rejoice; for it is an evidence of our heirship. It is nothing more than Christ has borne for us. Were it not for the righteous persons that are in the world, nothing would save it from destruction; hence the Christian can be said to be the salt. But if he loses his savor, and is only a Christian in name, his influence is bad, and severe loss will be sustained through his influence. The sun is the physical light of the world, but God's people should be its spiritual light. They should ever let this light shine, so others may be led to glorify the Father of light.

Fifth Sabbath in July.—Review.

1. What pool was in Jerusalem, not far from the temple?
2. What caused many to assemble here?
3. What miracle did Jesus perform here?
4. On what day was it?
5. What did the Pharisees say to the man when they saw him carrying his bed?
6. How did he defend himself?
7. Of what did they afterwards accuse Jesus?
8. How did he answer them?
9. On what other occasions did they accuse him of breaking the Sabbath?
10. How did he prove the consistency of his course?
11. What did he say of his relation to, and the nature of, the Sabbath?
12. What did he do one Sabbath on entering the temple?
13. What course did the Pharisees take toward him?
14. What wrong notions did the Jews have in regard to keeping the Sabbath?
15. Tell how Jesus' fame spread.
16. From what parts did persons flock to hear him?
17. What did he do for them?
18. What charge did he give the unclean spirits?
19. What prophecy was fulfilled by Christ's quiet manner of working?
20. Tell how the twelve apostles were chosen.
21. After ordaining the apostles, where did Jesus go to teach the people who came to hear him?
22. What advantage did he gain by holding his meetings out of doors?
23. How did he begin his sermon?
24. Repeat the blessings pronounced by him at this time?
25. What did he teach in regard to the Christian's influence in the world?
26. What should we always do?
27. What effect will this have on others?

Pupil—Teacher.

He who would teach Christ's truth to others must himself be a pupil in the school of Christ. No lesson helps, no commentaries, however learned, critical, and complete, are sufficient to give one that insight into the doctrines of the great Teacher, and that conviction of their absolute truthfulness, which are essential qualifications of an efficient instructor. To know that those doctrines are divine one must accept them, not only as theories to be assented to by the intellect, but as revelations of divine love made to the heart, as truths for faith to cling to, as spiritual conceptions giving birth to a love responsive to that infinite love which they set forth. Hence the Saviour said, "If any man will do his will, he shall know of the doctrine whether it be of God." And all Christian experience conforms to this saying. As a matter of fact, no man fully comprehends Christ's words or feels their regenerating power until he honestly wills to do what they command. But when a man can say, "I love him because he first loved me," he sees a meaning, a beauty, a grandeur in Christ's words which qualifies him to teach as he never could do without that experience of faith and love. Let him, therefore, who desires to teach well, enter himself as a perpetual pupil in the school of Christ.—S. S. Journal.

Youth's Department.

THE FOUR T'S.

- THERE are four T's so apt to run,
'Tis best to set a watch upon:—
- Our *Thoughts*—
Oft when alone they take them wings,
And light upon forbidden things.
- Our *Temper*—
Who in the family guards it best
Soon has control o'er all the rest.
- Our *Tongues*—
Know when to speak, yet be content
When silence is most eloquent.
- Our *Time*—
Once lost, ne'er found; who yet can say
He's overtaken yesterday? —Golden Days.

A Little Girl's Company Manners.

"Sit down, will you, please, and wait a moment till mother comes?" said a little girl to two ladies who came to see her mother.

"And will you give me a glass of water, Martha?" asked one of the ladies; "I am very thirsty."

"With pleasure," answered Martha, and she presently came back with two goblets of water on a small waiter, which she passed to both ladies.

"Oh, thank you," said the other lady; "you are very thoughtful."

"You are quite welcome," said Martha very sweetly.

When Martha went out of the room, one of the ladies said, "This little girl is one of the loveliest children I ever met. How sweet and obliging her manners are!"

Let us go into the next room and see. Martha took the waiter back into the dining-room.

"Me drink! me drink!" cried little Bobbie, catching hold of his sister's dress and screwing up his rosy lips.

"Get out, Bob!" cried Martha. "Go to Bridget."

"Don't speak so to your little brother," said Bridget.

"It is none of your business what I say," cried Martha, tossing back her hair.

"Martha!" That is grandmother calling from the top of the stairs.

"What!" screamed Martha back.

"Please come here, dear," said grandma.

"I don't want to," murmured Martha.

She, however, dragged herself up stairs. Unwilling feet, you know, find it hard to climb.

"Martha," said grandma, "will you try to find my specs? I am pretty sure I left them in the dining-room."

"No you didn't," cried Martha, in a cross, contradictory tone; "you always lose them up here;" and she rummaged round the chamber, tumbling things over like the north wind.

"No matter," said the dear old lady, seeing she would have much to do to put things to rights again; "no matter, Martha; they will come to hand;" and she quietly put down the newspaper for by and by. Martha left her and went down stairs with a pout.

Oh, where are Martha's civil, obliging manners? Why, those are her company manners. She puts them on in the parlor, and puts them off when she leaves the parlor. She wears them before visitors and hangs them up when they are gone. You see, she has no manners at home; she is cross, and disobliging, and rude, and selfish. She forgets that home is the first place to be polite in—in the kitchen as well as in the parlor. There is no spot in the house where good manners can be dispensed with.—Early Dews.

KIND words are better than gold, and the voice of a friend has saved many a man from ruin.

Bible Echo and Signs of the Times.

"What is truth?"

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

Melbourne, Australia, July, 1887.

Be of Good Courage.

As a people, we have great reason to rejoice in the fulfillment of prophecy, not only as seen in the history of the nations of the earth, but also in the encouraging reports which are received from different parts of the field, testifying to the advancement of the truth of God. The people of God may well echo the sentiment of John Wesley, "The world is my parish." Christ died for no particular nation, or tongue, or people; but he died for the world, and his gospel is to go to all the world. It doesn't read that all the world will be converted to the gospel; but the Saviour distinctly says: "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." He evidently implies that at the conclusion of this world's history, the gospel of the kingdom, or the proclamation of the second coming of Christ to establish his kingdom, will have been preached to every nation under heaven.

We have cheering reports from different parts of the field, showing that at the present time this is meeting its fulfillment. The soon-coming of Christ has been proclaimed for the last half century to the different nations of the earth. In connection with this proclamation, the commandments of God have been preached, and this is the message that is presented in Rev. 14:9-12: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." The commandments of God are given us as a moral rule of conduct, while the faith of Jesus reveals to us a remedy for our past sins. At the close of the message, the second coming of Christ brings deliverance to the people of God.

The reports from the different States in America are very encouraging. We cannot but thank God that at the present time there is not a State or a Territory in that country which has not a greater or less number of those who are keeping God's commandments, and looking for the soon coming of Christ in the clouds of heaven. In Territories where the preacher has never gone, reading matter has been sent, and the canvasser has placed our publications in the hands of the people. From across the Atlantic, England sends in cheering reports. In different parts of Ireland believers have been raised up, who have enlisted under the banner of Prince Immanuel, and are spreading the light of truth. Scotland also joins in furnishing representatives of this most glorious faith. We cross the English Channel and step into Switzerland, and there we find a publishing house erected at a cost of over £5000, sending the printed missionaries throughout Europe; and in the city of Basel a corps of mission workers is going from house to house sowing the seeds of truth. The same work is being done in other cities of Europe. Throughout Germany, France, Italy, Roumania, Austria, and even in Russia, to the borders of Asia, the colporter has gone with the truths adapted to these last days. The Scandinavian countries also bear witness to many hundred souls whose steps have been turned to the keeping of the down-trodden Sabbath of the Lord.

It is not talented ministers or clever debaters that God makes so prominent in his work, but it is his people who humbly trust in him. It is the truth that is to attract the admiration of the people, and lead them to admire and grasp those lines of prophecy which point to the soon coming of Christ. It is only people who trust in God, who fear him, whether they are public characters or in private life, who can carry the truth to others in meekness and fear, and go forth with weeping,

bearing precious seed,—only these who will doubtless come again, bringing their sheaves with them. We do not mean by this that there are no able men among us. There are, and for this we thank God. But it is not because of able men that God blesses his truth at the present time. The truth is of God, and the work is of God, and men cannot overthrow it.

We are rejoiced that the work is also prospering in the colonies, especially in New Zealand, and that steps are being taken to carry the truth to other British colonies. The first Bible society ever organized was the British and Foreign Bible Society, and that nation has done a noble work in giving the Bible to the millions within her dominions. Now here is a present truth which God in his providence is giving to that very people, and men of all classes and grades of society in different parts of the world are found taking their stand on the principles which God would have recognized.

Christ is soon coming. The work will soon be over. We say to our brethren in Victoria, and other parts of Australia, and New Zealand, Be of good courage in the Lord. The battle may be severe, Satan may rage, difficulties will arise, and discouragements come; but nothing can be so difficult that the truth cannot triumph over it. The light of heaven shines about God's people. His holy Spirit inspires their hearts. It is for us to trust God, to confide in him, and be faithful and true to his precious cause, and he will be true to us. And when the work is over, and the great gathering day is come, we shall then hear the welcome plaudit, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." s. n. h.

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

We have noticed every instance where the first day of the week is mentioned in the New Testament, excepting one, which we now present: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2.

This scripture is claimed as evidence for Sunday, on the ground that public collections were taken upon that day; hence there must have been public meetings held. Therefore the first day of the week was the day for public assemblies of Christians. But does this language say that public collections were taken up on the first day of the week? The whole question turns upon the expression, "lay by him in store." Would the act of taking money from the purse or pocket and placing it in a box or plate, be laying by him, *i. e.*, by himself?—Most certainly it would be just the opposite. It would be putting the money away from himself. The money would be gone. This is evidently an act to be done, not in a public gathering, but at home. This is most certainly the meaning of the original Greek. Various translations collected by J. W. Morton, late Presbyterian missionary to Hayti, read as follows: "Greenfield in his Lexicon translates the Greek term 'with one's self, *i. e.*, at home;' two Latin versions, the Vulgate and that of Castellio, render it 'with one's self, at home;' three French translations, those of Martin, Osterwald, and De Saey, 'at his own house, at home;' the German of Luther, 'by himself, at home;' the Dutch renders it the same as the German; the Italian of Diodati, 'in his own presence, at home;' the Spanish of Felipe Scio, 'in his own house;' the Portuguese of Ferreira, 'with himself;' the Swedish, 'near himself;' Dr. Bloomfield, 'by him, at home;' the Douay Bible, 'Let every one of you put apart with himself.' Mr. Sawyer thus translates it: 'Let each one of you lay aside by himself.' Dr. Justin Edwards, in his 'Notes on the New Testament,' thus gives it: 'Lay by himself in store; at home.' 'That there be no gatherings.' 'That their gifts might be ready when the apostle should

come.'" Surely all these authorities, and others which might be cited, are sufficient to settle the question beyond all controversy, that there is no public collection intended, but, on the contrary, that the act required was to be done at home.

Again: the act required is not such a one as would be consistent with Sabbath sacredness. They were to lay by them on the first day of the week as God had prospered them. To tell how God had prospered him during the week past, if a business man, would necessitate the reckoning of accounts. Our first-day friends would hardly relish the idea of finding some of their church members who were merchants, busy reckoning up columns of figures to ascertain the amount of prosperity during the past week, it being what they call the "Christian Sabbath." Yet this is precisely what this command of the great apostle to "lay by him in store as God hath prospered him" would necessitate in the case of any one who had large business transactions.

Here we see the same fact stated which has been apparent in the other cases where the first day of the week is mentioned. Secular labor is spoken of as being done on that day; and in this last instance the apostle required it. Surely this is hardly consistent with Sabbath holiness. We therefore conclude that this last mention of the first day utterly fails to prove the practice of holding religious meetings on the first day of the week in the apostolic age, and fails to give the slightest sanction to any claim of sacredness.

We next notice references made to the Bible Sabbath during the days of the apostles. "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Acts 13:14. After this Paul gave a masterly discourse to those assembled, proving that Jesus was the Christ. We learn from this scripture that the day Luke calls the Sabbath some twelve years after, which many claim had been changed, was still the seventh day, the very day when the Jews met in their synagogues. At the close of this discourse, we read: "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." "And the next Sabbath day came almost the whole city together to hear the word of God." Verses 42, 44. Here, again, the inspired word of God positively declares that the seventh day, on which the Jews met in their synagogues, was the Sabbath day in the year A. D. 45.

We are well aware how first-day advocates try to avoid the force of this argument by saying, "It was the Jewish Sabbath of course," and "the apostles went into the synagogue to preach, simply because they could not get opportunity to speak to the Jews any other day," and "the apostles did not hold religious meetings with the Gentiles on the Jewish Sabbath," etc. But the very fact that they in every case place the word "Jewish" before the word "Sabbath," when speaking of the seventh day of the week, as a term of reproach, while they speak of the first day of the week as *the Sabbath*, without any such qualifying phrase, shows the sense in which they speak of that day, as distinguished from the manner in which inspired men speak of it many years this side of the cross. Why did not Luke speak of the day as the "Jewish Sabbath," if his practice then was the same as that of many Christian ministers now? We could not persuade these estimable men to speak of the seventh day as *the Sabbath day* before their congregations in public. They never do it. They would feel at once that all who heard them would draw the conclusion that they considered it a sacred day, should they do so. The observers of the seventh day always call it "the Sabbath day" because they regard it as such. How shall we explain the fact that Luke, whenever he has occasion to speak of it, always calls it by the same name that modern observers of it do, and never calls it the Jewish Sabbath, only on the supposition that he observed it himself, and considered no

other day of the week the Sabbath day. This writer is a Christian, writing for the Christian dispensation. He calls those institutions which he names what they really are. He always calls the seventh day, when he has occasion to speak of it, "the Sabbath," just as writers always had for four thousand years before, showing that no change had occurred. He never in a single instance calls the first day of the week by any such title or any sacred title whatever; yet many good people believe that he had been keeping the first day of the week as the Sabbath for thirty years, and not keeping the seventh day as such. We leave it for first-day observers to explain such inconsistency.

We next notice the claim that the apostles did not hold meetings on the seventh-day Sabbath, except with the Jews, for the sake of reaching them. Verse 42 implies that this meeting on the first Sabbath mentioned, was a mixed meeting of Jews and Gentiles; for the latter requested that these words might be repeated to them on the next Sabbath. This shows at least that they were somewhat conversant with the discourse. What an excellent opportunity this presented to the apostle to inform them of the first-day Sabbath, if there had been any instituted! How readily our modern ministers would have remarked, "You need not wait a whole week; to-morrow is the Christian's Sabbath, the day in which we instruct the Gentiles." But not a word of this do we find. They waited a whole week; then nearly the whole city turned out to hear the gospel. Luke says it was "the next Sabbath day" when this great gathering occurred. It was evidently a week later than the other meeting. If it was the *next* Sabbath day, then most certainly Sunday was *not* a Sabbath day. Here was a *Gentile meeting* on the Sabbath day, and no one can truthfully deny it. Here we have two consecutive Sabbath days in which the great apostle held religious services, instructing far more Gentiles than Jews. G. I. B.

Matthew 24.

THERE has been a long-continued controversy over this chapter, between the Universalists and those of "evangelical" faith. Universalists well understand the importance of the contest on this field; for if it can be proved that this refers only to the destruction of Jerusalem, and not at all to the future advent of Christ in person, then the second and personal advent of the Saviour may be discarded altogether, and the doctrine of a future Judgment falls to the ground.

Many reasons may be given for applying this chapter to the second advent. A few we will notice:—

1. Before "the end" here referred to, nation should rise against nation, and kingdom against kingdom, and famines, and pestilences, and earthquakes should be in divers places. No such state of things intervened between the time when our Saviour uttered these words and the revolt which resulted in the overthrow of Jerusalem.

2. There was to be the greatest tribulation (upon the elect, see verses 21, 22) which ever was or ever should be. If we say the Jews were the elect, then we find tribulation equally great under the Babylonians. See Lam. 2 and 4; especially chapter 4:3-10; Dan. 9:11-13. But Christ said (John 8:44) that the unbelieving Jews were of their father the devil; therefore they were not the elect. But the greatest tribulation did not come upon the true people of God at the destruction of Jerusalem. They were mercifully delivered at that time.

3. Those who "spiritualize" this chapter say that "the coming of the Son of man" means the coming judgments upon Jerusalem through the Roman army. But it cannot appear reasonable to make the Roman army the Son of man and the "abomination of desolation" in the same scripture.

4. When they saw this abomination of desolation, then if any man should say, "Lo, here is Christ," they were not to believe it. But if the coming of Christ

was only a figure to represent the Roman army, then they were to believe and escape when they saw it. To apply this to the Roman army would be to cut off their warning and their escape.

5. The coming of the Son of man shall be as the lightning, shining from the east to the west. This well represents the advent of the Saviour in the glory of the Father, with all the holy angels. See Mark 8:38; Matt. 25:31; 2 Thess. 1:7-9; 1 Thess. 4:16, 17. But it does not at all represent the coming of the Romans to Jerusalem.

6. At the coming of the Son of man, the elect are to be gathered unto him. Matt. 24:29-31; 2 Thess. 2:1. But at the coming of the Roman army, the servants of God left the city and fled away.

7. Paul said that before the Lord should come and the saints be gathered unto him, there should come a falling away, and the man of sin would be revealed. What fulfilled that prophecy, if Christ came when Jerusalem was overthrown?

8. The signs of verse 29 are supposed to be figurative, and the darkening of the sun is made to mean the removal of the civil power of the Jews, as the moon is referred to the ecclesiastical. We will not say that they who argue thus are ignorant; but they must be very thoughtless to make the Saviour prophesy the loss of civil power to the Jews so many years after it was totally lost! They themselves confessed that they had no king but Cæsar. They were in complete subjection to the Romans when this prophecy was uttered.

9. It is argued that wonderful signs were shown before Jerusalem was destroyed. Admitted, and what then? The text says that *after* the tribulation of those days, the signs were to appear. If the tribulation were the destruction of Jerusalem, and the signs occurred *after* that, of what were they signs? There is no harmony in that view. But let the tribulation be upon the elect, the greatest that ever was would include the terrible persecution under the papacy; immediately after that, 1780, the sun was darkened, and the moon did not give her light; the stars fell in 1833. Thus the signs were not signs of the tribulation; but they were after the tribulation, and are signs of the Saviour's coming. Here is the harmony of truth.

10. The instruction of this chapter was not given to prove that Christ will come again (though it does prove this), for this is abundantly proved by other scriptures, and on this point the questioners had no doubt. But it was given especially to teach the church when that event is "near, even at the doors." They did not ask him if he was coming again, but what should be the sign of his coming and of the end of the world. He gave them the information they desired.

11. He informed them that when he comes, he will find some faithful servants giving the household "meat in due season," while evil servants will be saying in their hearts, if not with their tongues, "My Lord delayeth his coming." One class will be made rulers in the kingdom of the Saviour, and the other will be cut asunder and appointed their portion with the hypocrites. Matt. 24:45-51. O fearful doom of self-deceived ones! Reader, on which side will *you* be in that day? Where do you stand *now*? J. H. W.

The Ark and the Mercy-Seat.

IN the sanctuary of the first covenant, the ark and the mercy-seat were placed in the holiest of all, and were connected, the mercy-seat being placed on the ark. Heb. 9:1-5; Ex. 25:10-21; 26:33, 34. And if one exists in the heavenly sanctuary, of which Christ is a minister (Heb. 8:1, 2), most certainly both exist there. How natural and reasonable the view that the ark containing the commandments of God the Father, which are the rule of man's life, should be closely connected with the mercy-seat, where mercy and pardon may be found through the blood of the Son of God for the transgression of that holy law!

Christians have had much to say relative to the mercy-seat as really existing in the present dispensation; but they have been almost silent about the ark on which it rests. The mercy-seat has been dwelt upon with pleasure. The servants of the Lord have pointed to it as existing in heaven as really as God and Christ, and saints have, in their prayers and songs of praise, mentioned the mercy-seat with great delight. And why not preach, pray, and sing about the ark containing the ten commandments, as well as about the mercy-seat which rests upon it? Those who will examine the subject will find as much evidence for the existence of the ark in this dispensation as for the mercy-seat.

The apostle Paul in speaking of the first-covenant sanctuary (Heb. 9:1-5), mentions the first tabernacle, or holy place, and its furniture, also "the tabernacle which is called the holiest of all," where the ark and the mercy-seat were placed. An account of the typical sanctuary, its two holies, and their furniture, is given in Exodus. The idea of the mercy-seat in heaven, in this dispensation, is obtained from the law of types, and Paul's commentary upon that law contained in his epistle to the Hebrews. The apostle declares that the priests of the law served "unto the *example* and *shadow* of heavenly things." Speaking of the cleansing of the typical sanctuary, also of the cleansing of that sanctuary in heaven of which Christ is a minister, Paul says: "It was therefore necessary that the patterns of *things in the heavens* should be purified with these, but the *heavenly things themselves* with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the *figures of the true*; but into heaven itself, now to appear in the presence of God for us." Heb. 9:23, 24.

In this manner the apostle shows that the earthly sanctuary, its holies and furniture, were *patterns* of the true sanctuary in heaven; consequently the mercy-seat must be there. Hence it has been dwelt upon with great delight as really existing in heaven as much as the literal person of Jesus. And thus they have sung:—

"There is a place where Jesus sheds
The oil of gladness on our heads,—
A place than all besides more sweet,
It is the blood-bought mercy-seat.

"Ah! whither should we flee for aid
When tempted, desolate, dismayed,
Or how the hosts of hell defeat,
Had suffering saints no mercy-seat?"

Now, there is precisely the same evidence in the law of types and in the epistle to the Hebrews, for the existence of the ark of the ten commandments in this dispensation, that there is for the mercy-seat. Let those who doubt, search and see. It would be considered infidelity to doubt the existence of the mercy-seat, and fanciful to believe that the ark of God is in the heavenly sanctuary. Let one dare teach that the mercy-seat has the ark still to rest upon, and he is called a fanatic; and if he keeps *all* the holy precepts contained in the ark, he is represented as fallen from grace. It would be unreasonable to believe that the mercy-seat exists, and reject the ark, if there were as much evidence for one as the other; but it is a fact that there is more evidence that the ark of the ten commandments exists in heaven, than that there is a mercy-seat there.

"And the temple of God was opened in heaven, and there was seen in his temple the *ark* of his testament." Rev. 11:19.

"And after that I looked, and, behold, the temple of the tabernacle of the *testimony* in heaven was opened." Rev. 15:5.

Is the ark, mentioned here by John, empty? If it is, how can it be said to be "the ark of his testament"? Is not the *testimony*, the ten commandments uttered by Jehovah, in the heavenly sanctuary? If it is not, why does John mention the "tabernacle of the testimony in heaven"? Let it be here understood that John had this view of the heavenly sanctuary A. D. 96, about twenty-six years after the typical sanctuary was destroyed. We have given two texts of *plain*

Bible testimony that prove the existence of "the ark of the testimony." And it is a fact that there is not one such text in the New Testament to prove that there is a mercy-seat. Let those who have much to say relative to the mercy-seat, and think us fanatical for believing that the ark exists, pause a moment and look at these facts.

With great delight we make mention of the ark of God as well as of the mercy-seat, and believe that both exist in this dispensation. We love the mercy-seat, before which our merciful High Priest now stands, ready to plead the cases of those who come to him in sincerity and truth, and why not also love the ark of God *beneath* it? Those who do, may with propriety sing:—

"From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found *beneath* the mercy-seat."

—James White.

The Reign of Grace.

GRACE is the favor of God extended to those who have merited punishment by their sins. The grace of God could not therefore manifest itself to man till after he had become a sinner. But as soon as man had fallen, and when he had no right to expect anything but the wrath of God, the grace of God which had been hidden among his divine perfections during all the eternity of the past, manifested itself in behalf of our race, though it had done nothing of the kind at the fall of the angels. 2 Pet. 2:4.

Sin entered our world when man rebelled against God. Rom. 5:12. Grace entered when the Judge, before pronouncing sentence upon man, promised a Redeemer who should bruise the head of the old serpent, Satan. Gen. 3:15; Rom. 16:20; Heb. 2:14; 1 John 3:8. Since that time two sovereigns have divided between them the dominion of the human family. Sin has reigned unto death, and grace has reigned through righteousness. Rom. 5:21.

Though sin is a usurper, and makes slaves of all who obey it (John 8:12-36; 2 Pet. 2:19), and though it brings men to misery, to ruin, and to death, by far the larger part of mankind prefer the dominion of sin to that of the grace of God. The explanation is not difficult. Sin is a deceiver. Heb. 3:13. It promises man the utmost liberty. It tells him to do just as he pleases in everything, making only one exception, which is that he must never obey God.

Grace seeks to rescue man from the tyranny of sin. Grace teaches that liberty can only be found in submission to just government, and that no tyranny is so terrible as that which exists where every person acts toward others just as he pleases. Paul speaks of the reign of grace. If grace reigns, it must exercise authority, and that authority must be obeyed, otherwise it does not reign. Grace requires great things of man; but it has this remarkable peculiarity that in every case it gives him strength to perform the difficult duties which it enjoins.

The government which grace exercises is thus set forth by Paul: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should 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; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14. Here we learn the nature of the reign of grace. It commands men to deny themselves of ungodliness and worldly lusts, and to live soberly, righteously, and godly. It reigns in those only who obey these commands. The conduct of each individual shows whether it is grace or sin that reigns in him. If men deny themselves of all ungodliness, and if they lead godly lives, then grace reigns in them. But if they are not

sober, just, temperate, and godly, then sin and not grace reigns over them.

When men who call themselves Christians, but who neglect their duty toward God, and who do not govern their evil passions, are reprov'd for their bad example; they say: "You think to be saved by your good works, but I expect to be saved by grace." And they really suppose that they shall be admitted into the kingdom of God by some wonderful act of the grace of God, though they have rarely manifested obedience to it in their lives. But grace cannot exist in the heart without manifesting itself in the life. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

If grace reigns, it manifests itself in an obedient life and a righteous character. But when men are disobedient in life and unrighteous in character; for example, when they are untruthful, dishonest, proud, impatient, intemperate, lovers of pleasure more than lovers of God, covetous, envious, jealous,—when any or all of these evil things have dominion in the heart, then sin, and not grace, reigns therein, and the end will be not life eternal, but the second death.

Many suppose that grace renders personal obedience unnecessary. On the contrary, grace renders obedience possible, and leaves us without excuse if we continue to disobey. But that which is the most wonderful of all the acts of divine grace is, that it has power to deliver from the guilt of all past disobedience. The fountain of grace was opened for man by the death of our Lord Jesus Christ. We receive pardon of our sins, but not the right to continue in disobedience. On the contrary, it is the direct result of the grace of God to change our nature, and to produce in us that great work which the Bible calls the circumcision of the heart, the new birth, or conversion.

The evidence of the presence of grace in our hearts is shown in the acts of our lives. If grace reigns in our hearts, we shall bring forth the fruits of the Spirit of God (Gal. 5:22, 23); but if we manifest any or all of the works of the flesh, we may know that we are under the dominion of sin. Gal. 5:19-21. Let us not be deceived. If we overcome through the grace of God, we shall eat of the tree of life in Paradise. Rev. 2:7. The grace of God is sufficient for the accomplishment of this great work, and it is freely offered to every member of the family of Adam.—J. N. Andrews.

THE following utterance is ascribed to Prince Bismarck:—

"I regard peace with the Pope as important as peace with any other foreign power. How long this peace may last—if, indeed, peace is attained with the Roman Church—none can foresee. For its continuance I assume no responsibility."

In commenting upon this statement, the *Christian Standard* lays bare the real state of affairs as follows:—

"He 'assumes no responsibility,' and would find any pretext to break the unpleasant alliance, and again banish the hated Orders and Jesuitical Seminaries, at any time when he saw it was safe to do it. Nor does Leo like the Protestant Bismarck with unfeigned love, but simply has an ax to grind—and it is the blood-rusted ax which has always found service in hewing down every plant of liberty it could get a stroke at. There is no good faith on either side of this compact, but only an interested conspiracy against human rights."—*Signs of the Times*.

How often it is difficult to be wisely charitable; to do good without multiplying the sources of evil! To give alms is nothing unless you give thought also. It is written, not "blessed is he that feedeth the poor," but "blessed is he that considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.—*Ruskin*.

As bad an enemy as any which the gospel has to face in these times is probably nothing else than indolence of soul.

Missionary.

A SONG OF CHEER.

OVER the mists of the wintry sea
A message of gladness is sent to me,
And I pass it on to my friends to-night,—
This message written in words of light.
Though dense is the darkness in which we stand,
"The night is far spent, the day is at hand."

Like figures uncertain we grope about
In dangerous places in fog and doubt;
In vain we long for a shelter warm
From the chilling sleet and the driving storm;
But "Be ye patient" is God's command,
"The night is far spent, the day is at hand."

Men's hearts, like the autumn leaves, are cast
Hither and thither by sorrow's blast;
The air is heavy with want and woe,
And the fierce war-tidings we shrink to know;
And a cry of sadness rings through the land;
Yet "the night is far spent, the day is at hand."

It is always darkest before break of day
Drives the shades of the night away;
The silence is deepest before the song
Bursts into joyousness, loud and long;
And though in the stillness of night we stand,
"The night is far spent, the day is at hand."

E'en now as we wait in the shadows dim,
The angels are singing the advent hymn;
Faintly we hear it across the snow,
The good, glad anthem of long ago;
And we say, as we think of the shining band,
"The night is far spent, the day is at hand."

For Christ is coming, the world's true light,
And he will banish the mists of night.
Do not our troubles prepare his way,
And the night make ready for his great day?
Oh, let the joy-song peal through the land,—
"The night is far spent, the day is at hand."

All shall be well in the happy morn
When we see His face, the lowly born,
And glad is the message that comes to me
Out of the mist of the wintry sea;
For a star of hope is above the land;
"The night is far spent, the day is at hand."

—Marianne Farningham.

The Queen Regent Deposed.

NOTWITHSTANDING the Protestant party in Scotland had resorted to the use of arms in their own defense, it was not until they had become fully convinced that the Regent was determined upon subverting the national liberties that they conceived the idea of making any change in the government, or of assuming the exercise of supreme authority. Knox, however, entertained enlightened ideas of civil as well as religious liberty. He maintained that a mutual obligation existed between sovereigns and their subjects, and that if this was violated by the former, so that they became habitual tyrants, notorious oppressors, and destroyers of the commonwealth, the people were released from their obligations to them, and were at liberty to resist them: The Queen Dowager held the regency by the authority of Parliament. The question, Might she not be deprived of it by the same authority? now claimed the attention of the reformers. Finally, a numerous assembly of nobles, barons, and representatives of boroughs, was called in Edinburgh, and Knox and Willoch, the latter then the minister at that place, were summoned to attend and give their opinion respecting the lawfulness of the measure. They replied that the Regent, by the introduction of foreign troops, and otherwise having evinced a fixed determination to oppress and enslave the kingdom, might justly be deprived of her authority by the nobles and barons of Scotland, the native counselors of the realm, whose petitions and remonstrances she had repeatedly rejected. Accordingly the assembly proceeded to suspend her from her authority as regent until the meeting of a free Parliament, and to elect a council for the management of public affairs during the interval.

Soon after this step was taken by the reformers, the prospect before them became dark and forbidding. A messenger on his way from England, to whom had been intrusted four thousand crowns designed

to aid the cause in Scotland, was attacked and robbed. The soldiers in the service of the reformers mutinied for want of pay; they were repulsed and worsted in several assaults and skirmishes with the French troops. Secret emissaries of the Regent were busy and also successful among them; their numbers were decreasing daily, and those who remained were becoming disunited, dispirited, and dismayed. Finally Edinburgh was abandoned, and a precipitate and disgraceful retreat was made to Stirling.

The dejection produced by these disasters was universal; but amid it all Knox remained steadfast and immovable. His undaunted spirit rose above the discouraging circumstances. God, he said, often suffered the wicked to triumph for awhile, and exposed his chosen congregation to mockery, danger, and apparent destruction, in order to abase their self-confidence and induce them to look to him for victory. If they turned unfeignedly to the Eternal, he no more doubted that their present distress would be converted into joy and followed by success, than he doubted that Israel was finally victorious over Benjamin after having been twice repulsed with ignominy. The cause in which they were engaged would, in spite of all opposition, prevail in Scotland. It might be oppressed for a time, but it would ultimately triumph. In the same discourse, which was delivered the day after Edinburgh was evacuated, he stated that their forces were confounded, that their enemies had triumphed, and inquired the cause why God had permitted them to be thus oppressed with sorrow and shame. The situation of their affairs required plain language, he said, and he would use it. Having, in his remarks, divided the congregation into two classes, those who had been connected with the cause from the beginning, and those who had recently joined themselves to it, he proceeded to point out what he considered blamable in each; and after exhorting all to an amendment of life, prayer, and works of charity, he concluded with an animating address.

The deep despondency which had rested upon the audience was dissipated, and the people dispersed with renewed courage. Another messenger was dispatched to London to supplicate more effectual assistance from Elizabeth. The disaster which the Protestant army had encountered at Edinburgh proved beneficial to their cause, as it was by this means that the English court was led to abandon the cautious policy which had hitherto characterized it. An English army, consisting of two thousand horse and six thousand foot, was sent to assist the reformers, and with its aid the French were soon compelled to leave the country. s. n. n.

Adelaide, South Australia.

LETTERS recently received from Adelaide give some very interesting particulars concerning the work there, as the following extracts will show:—

"The work here has not the slightest appearance of rust. It is moving rapidly, through the commendable efforts of individual members of the church. I have great faith in any work (and especially the work connected with present truth) being carried forward by individual labor. Harmony coupled with earnestness will accomplish more than the finest talent.

"Several of our brethren have been giving series of Bible-readings in many homes in different parts of the suburbs of Adelaide, and quite a number are keeping the Sabbath, and some of these have already signed the covenant; and this work has been accomplished through the readings. For instance, I started Bible-readings in a house at North Adelaide, and I think seven readings have been given, and as the result, two are keeping the Sabbath, and one of them will join the church almost immediately. It will be safe to state that since Bro. Corliss left South Australia, at least ten have commenced to keep the commandments of God and the faith of Jesus.

"The tract society is not idle, and we trust that our balance-sheets, when they are opened out in the Judgment, will represent a good work done. Some

time ago the society was apparently daunted, and the work had a slovenly appearance; but there has been an awakening on our part to a sense of our duty; several sisters have banded together, and are doing a good work. They have divided the town into districts, and each one has her own territory. Every Sunday they take a bundle of papers, and go from house to house; and where the people will read, the *ECHO* is left for a fortnight, when it is called for by our sisters, and another number left. It would do your heart good to hear these workers relate their experience. The *ECHO* is acknowledged by all who read it to be the best Christian paper they have ever read. Many have fallen in love with it, and are seriously contemplating subscribing.

"Satan is trying hard to put every obstacle in our way, and we as a church realize that he is on the alert. But may the Lord give us wisdom, so that we shall not be ignorant of his devices.

"Some time ago four Sabbath-keepers took a contract for grubbing and clearing waste land in the Ninety-mile Desert. After they had arrived, and pitched their tents, work started. They worked six days, commencing on the first day of the week, and rested the seventh day according to the commandment. While at work on the first day, they were not altogether molested; but representatives of the 'man of sin,' who were out with spades digging out rabbits, advised them to go home and work. When these men were some distance away, they began to call names. One of the names was, 'You old Israelites.' The brethren thought this a very good name, and if they could be found with no guile, it would be better still.

"Later, two monster meetings were called in reference to the matter, and the principles of the Sabbath-keepers were made known to the officer in charge of the work. There were about two hundred men at the meeting, and of course no attempt was made to say anything to such a mob as this. However, finally they were told by the officer that if they held peculiar views in reference to the Sabbath, they would have to seek new climes beyond the Ninety-mile Desert, and he also announced to the meeting, that if they persisted in working on Sunday, he would pay for no work done, and would put them off the ground as well. They could not earn sufficient in the five days, and had to leave in consequence.

"The men who took a prominent part in this matter were all aware that these brethren kept the Sabbath; but their Sunday-Sabbath no one kept. The stores were open, wood was carted to the camp, the officer in charge carted his chaff from the railway line to the camp a distance of three and a half miles, and the Sunday in the camp was the busiest day of the week; and yet, because they kept the commandment, they were driven away. The Roman element was very noticeable in this. We were not slow to observe the fulfilling of the prophecy of Rev. 12:17."

New Zealand.

THE Lord still continues to bless the work here, and the interest manifested by the people concerning present truth continues good. Since our last report, fair progress has been made in the erection of the church building. The outside part will be completed in the course of a day or two, and we hope to be able to hold our first service in it on Sabbath, June 11, and to dedicate it the next day. The people have contributed freely considering the close times; and we have reason to believe that there will be little or no debt on the building when it is finished. It seems from the opinion expressed by those not of our number, and who have no sympathy with us, that we have been most fortunate in our selection of a site. Nearly all say that it is the best position in the neighborhood where it is situated. We made this matter a subject of prayer, and we have faith to believe that the Lord directed in selecting this place.

Our Sabbath meetings have been well attended thus far, and we can see that good has resulted from

them. This is especially the case with reference to our Sabbath morning prayer-meeting at 9 o'clock. From twenty-five to thirty attend regularly. Some come a long distance even in inclement weather. All seem to enjoy it very much. At first a little diffidence was felt; but this is gradually disappearing, and much more freedom is now manifested. The presence of God has been felt in a very marked degree, and every brother and sister present has realized how good a thing it is to wait on the Lord, especially in the light of present truth. It is good to hear the simple, child-like prayers of some who have never attempted to pray in public before; also to hear the plain, humble testimonies to the goodness of God. The Lord tells us in his word that he dwells with the humble and contrite. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

The attendance at the preaching service at 10:30 A. M. continues good, and the people are endeavoring to ascertain the truth of these things for themselves. Many bring their Bibles, and not a few take notes of the scriptures referred to. In the Sabbath-school at 2:30 P. M., the attendance is on the increase, and all the scholars, both adults and children, with a very few exceptions, are evidently deeply interested. We have at present ninety-five names on the roll, and we hope soon to have one hundred. The attendance averages about 84 per cent. The teachers promise well; they are doing the best they can to secure the attention of their classes, and impress the truth upon their hearts. We hold a teachers' meeting every Thursday evening, when we go over the lesson, and consult together as to the best means to adopt in order to secure success, etc. This meeting has proved of great benefit to the teachers, and has seemed to infuse new life and zeal into them.

Through the action of a section of a professedly Christian church, we have been prevented from holding our Sabbath services in the hall which we occupied immediately after the tent was taken down. These people had rented the hall for a year, but they absolutely refused to worship there if we were allowed to remain. They told the lessee that unless he turned us out, they would leave; and he, not willing to lose yearly tenants, was reluctantly compelled to comply with their request. We feel that the Lord will turn the action of these people into a blessing; for already sympathy is being shown us, and the conduct of the parties who were the cause of our being turned out is condemned.

The Sunday services are generally well attended, and a deep interest is manifested in the truths presented. Now and then one takes a stand for the truth, and there are others balancing. A collection is taken at night in aid of the church building. In this way we have raised £12. The way seems to be opening to present the truth in the different suburbs of Auckland. By invitations from various temperance societies, I have given five or six temperance lectures from Dr. Kellogg's charts. At Onchunga we had a very interesting meeting in the Congregational church, which was pretty well filled with a most appreciative audience. The mayor of the place, who is also a physician, acted as chairman, and at the close of the lecture corroborated everything that had been said with reference to the pernicious effects of alcohol on the human body. This had great weight with the audience. Several ministers were present, and heartily united with me in the work. We feel certain that some prejudice has been removed, and that the way is opening for future labor.

Bro. J. Hare, jr., from Kaeo, is with us for a few days. I am to accompany him on his return home, and spend a week or two at Kaeo. We are in sad need of more laborers in New Zealand. The time has surely come when we should all pray the Lord of the harvest to send forth more laborers into the field.

A. G. DANIELLS.

Auckland, May 23, 1887.

The Home Circle.

A WORD ABOUT WORDS.

AH me, these terrible tongues of ours!
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike or the hint may fall?
The latest chirp of that "little bird,"
That spicy story "you must have heard,"
We jerk them away in our gossip rash,
And somebody's glass, of course, goes smash.
What fumes have been blasted and broken,
What pestilent sinks been stirred,
By a word in lightness spoken,
By only an idle word!

A sneer, a strut, a whisper low,
They are poisoned shafts from an ambushed bow!
Shot by the coward, the fool, the knave,
They pierce the mail of the great and brave;
Vain is the buckler of wisdom or pride
To turn the pitiless point aside;
The lip may curl with a careless smile,
But the heart drips blood, drips blood the while.
Ah, me! what hearts have been broken,
What rivers of blood have been stirred,
By a word in malice spoken,
By only a bitter word!

A kindly word and a tender tone,
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close-barred with passion and pride
Will open at their knock its portal wide,
And the hate that blights and the scorn that sears
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred,
By a word in kindness spoken,
By only a gentle word! —*The Welcome.*

A Two Day's Strike.

THERE were four of them in all,—Freddie the forgetful, Laura the lounger, Theresa the tomboy, and Bertie the bawler. "Four little devils," Bridget sometimes called them; for Bridget's temper was as fiery as her hair, and though she was a good worker, she was not the least bit ladylike in her talk. Mrs. Grey seldom found fault with her; but Mrs. Grey was a patient, long-suffering woman, so patient and so long-suffering that when—during the absence of Mr. Grey on a business trip to the West—she announced one night at bed-time that she was going on a strike the next day, Freddie the forgetful, Laura the lounger, Theresa the tomboy, and Bertie the bawler all pricked up their small ears and looked at her in amazement.

"Why, what are you going to strike for, mother?" asked Freddie, who occasionally idled over a newspaper when he ought to have been studying his Latin grammar. "I am sure you don't want shorter hours; for I have heard you say that the days were too short for you to get through your work in. And when it comes to wages, father always throws his pocketbook in your lap whenever you ask him for money."

"Listen, all of you," said Mrs. Grey, "and I'll tell you what I am going to strike for. I shall shut myself up in my room to-morrow, and I shall not come down stairs again until I am promised less forgetfulness on the part of Freddie, less lounging around on the part of Laura, less climbing and clothes-tearing on the part of Theresa, and less bawling from Bertie. I am sick and tired of sending Freddie back to the store for things he has forgotten, and of hearing Laura say, 'I'll do it by-and-by, mamma,' and of mending torn dresses and aprons for Theresa, and of hearing Bertie bawl when I know there is nothing in the world the matter with him but badness. I shall continue the strike until you, one and all, promise that I shall have what I demand."

"Mother on a strike! That will be a good joke!" exclaimed Fred. But somehow when he came down to breakfast the next morning, and saw his mother's place vacant, the joke seemed to have lost its point.

"Well, Frid," said Bridget, who had just placed the breakfast on the table, "have ye gone and forgot that milk?"

"What milk?" asked Freddie.

"Well, I niver saw the likes of ye! Didn't your mother tell you that our man wouldn't be around this morning, and you must go to the dairy on Y—street and order a can of milk from there?"

"Oh, I forgot all about it!"

"Well, then, ye'll none of ye have milk in your tea, that's all; and you may be sure you'll hear from Bertie when he comes to drink his."

Mrs. Grey would have dispatched Fred for the milk even then, as the dairy was not more than two blocks away; but it was a matter of small concern to Bridget whether the children had milk or went without. The latter spoke truly when she said Fred would hear from Bertie; for when that youngster saw his milkless tea, he lifted up his voice and bawled, much increasing the general discontent. Bridget grinned and said, "I told you so!" but when the bawler proceeded to upset his tea on the tablecloth, she changed her tune and boxed his ears, telling him he should have something to cry about. In getting ready for school, Fred the forgetful could not remember where he had left his slate the day before; and as his mother was not there to suggest where it might be, he naturally searched in all the wrong places first, and, consequently, was late and hurried in getting off. Laura the lounger, not having been called by her mother, did not make her appearance down stairs till nearly nine o'clock, when she was informed by Bridget, then up to her ears in soapsuds, that she was just one hour too late for breakfast.

"But haven't you saved any for me?" asked Laura.

"Indeed I haven't," was the reply. "Nobody said I must."

And then Laura remembered with something like a pang that her mother, who would have taken care that she did not go breakfastless, no matter when she came down, was now on a strike. About this time Theresa came in from the back-yard with her dress torn completely across the front breadth. (She and Laura went to a private school, and it was now vacation with them.)

"I tore it on a nail as I was climbing down the fence," said she. "Won't you mend it for me, Laura? Mamma said you could sew just as well as she could when you tried."

But Laura was too hungry and cross to be obliging.

"Mend it yourself," said she. "You ought to be ashamed of yourself! A great big tomboy like you, always climbing trees and fences, and yet not able to sew up the holes in your clothes after you have torn them!"

This set Theresa to crying, but after a while she dried her tears and went to work herself to repair the damage she had done. Her sewing was of the cat-stitchy, puckery kind, and she had another cry when Bridget laughed at her work after it was done—Bridget didn't laugh at her when her mamma was present; but she consoled herself by climbing the largest cherry-tree, a feat she had never performed before, and when she was safe among the branches she called to Bertie to look at her. But Bertie had come to grief while attempting to cut down one of the althea bushes with Fred's pocket-knife (which the latter had left behind in his haste that morning), and was now calling for his mamma to tie up his cut finger. His mamma was shut up in her room, out of hearing, and though Laura actually put down her novel to tie up the bleeding finger, she scolded Bertie so for meddling with the knife that the sufferer bawled louder than ever during the operation.

Dinner consisted of potatoes and fried bacon; for it was washing-day, and Bridget hadn't time to cook anything more. On such days Mrs. Grey was in the habit of herself getting up some nice little dishes for the children's dinner; but Laura had never learned to cook. The young people grumbled, whereupon Bridget informed them that children quite as good as themselves were often glad enough to get potatoes for dinner, to say nothing of bacon. That night there was no one to send Theresa and Bertie to bed when they were sleepy, so the former went to sleep on a lounge in the sitting-room, while the latter made himself comfortable on the kitchen floor,

whence he was aroused by Bridget about eleven o'clock that night (after her young man had taken his departure) and marched off to bed. Theresa was left unmolested till the next morning, when she awoke feeling very strange and lonely and neglected.

The second day was, in many respects, only a repetition of the first.

"Dear me!" sighed Fred at dinner, "it seems as if mother were dead!" Whereupon Bertie began to bawl most lugubriously.

"She is going to die," observed Bridget, who had come in to clear away the dishes. "The way you children go on is enough to kill a stronger woman than she is. She has stood it a long time; but she ain't made of iron and steel."

"Is she sick?" demanded the children in chorus; but Biddy (the only member of the household now admitted into Mrs. Grey's room) only sighed ominously.

Fifteen minutes later a note was pushed under the striker's door, a note which read thus:—

"DEAR MAMMA: If you will come down stairs once more, I will do all you ask me to without having to be spoken to twice.

"Your affectionate LAURA."

Then the writer came down stairs and informed Fred what she had done. Ten minutes later a large ball went bouncing into Mrs. Grey's open window, a ball around which was pinned a half-sheet of paper whereupon was scrawled:—

"DEAR MOTHER: I have capitulated. Stop your strike, and I'll never forget anything again as long as I live. Your dutiful son,

"F. W. GREY."

The two younger children had watched Fred's proceeding with open-mouthed interest, and the next heard from was Theresa, who, at imminent risk of life and limb, scrambled up some lattice-work that brought her within speaking distance of her mother's window, and then and there promised with great vehemence that if the striker would only come down stairs again, she, the speaker, wouldn't climb anywhere—not even on the back-gate, where even Bertie could climb. Mrs. Grey was watching Theresa's descent with some concern when her attention was distracted by a pounding at her door, accompanied by the piteous iteration, "I want my mamma, I want my mamma!" Opening the door, she saw Bertie lying flat on his back (he had been doing the pounding with his boots) his small face wet with tears.

"Mamma," exclaimed he, springing up and darting into her room, "if you wont selike no more, I wont bawl no more—not if I cut my finger off, not if I cut my head off!"

Such overtures were not to be withstood; and Mrs. Grey once more made her appearance down stairs, much to the joy of the assembled family, even Bridget looking quite pleased at the satisfactory termination of the strike.

"Why, Bridget!" exclaimed Theresa reproachfully, "what did you mean by telling us mamma was going to die?"

"I didn't say she was going to die to-day or to-morrow, did I?" replied Bridget. "I only said she was going to die; and, unless she has a dale better luck than other folks, she will be sure to do that when her time comes."—*Clara Marshall.*

"Succedaneum."

THERE are in a certain library in Boston a number of books which have printed on their backs "Succedaneum." People curious to know what this long title means take them down and try to open them, but find, after pulling this way and that, that they are only wooden books put in to fill a vacant place, to keep the books in position. The writer learns from this fact a warning to us not to lead mere empty lives, but to fill the volume.

But here is another side, another lesson to be learned. Many of us are so placed in life that our work in itself is small and insignificant; yet it fills a gap. Our life, if rightly lived, may support and sustain lives which can accomplish great results.

We are too apt to forget what is the true glory of a life,—that it be a faithful one. In the end, many of those unheard-of, quiet souls, who have only filled up gaps, will be led up higher—will, having been faithful over a few things, be made rulers over many things.

I begin to suspect that the most important lesson we can teach our children is contentment,—willingness to let others shine, and sit by and enjoy the light. A sunny-tempered, sturdy little fellow who was being urged to more ambitious efforts, expressed a great truth when surprise was shown that he was not "first."

"We can't all be first. Nobody'd care to be first if there wasn't any last."

Let us resist the temptation to put our child forward at school receptions and on all such occasions. Make your boy find out the wonderful delight of learning for learning's sake, and educate him to sit by and see others noticed. This is not easy work; it is a great deal easier to praise and flatter the child, to train him for certain show-off occasions, and have him spoken of as "such a bright boy." But we mothers are working for future years; your boy may have to live a very humble, quiet life; your girl may merely stand in a vacant place, making by her life stronger and more capable souls symmetrical. Is it not best to prepare them to live such lives sweetly and cheerfully? The lessons in humility and contentment will not be lost if by chance they are called to fill prominent positions. Above all, let us teach by example. Let us rest quietly in our place, not be always eagerly pushing ahead. We may appear mere stop-gaps; but He who will read all the volumes, at last will open the "Succedaneum," and lives which have seemed trivial and empty will, when read by the light of the other world, prove complete and full of true glory. *Hope Lydard, in Illustrated Christian Weekly.*

"Reasonably Miserable."

"MADAM," said a pompous old gentleman to a bright-faced girl who had only worn the dignity of wife for a few months, and was receiving on all sides congratulations and advice, both merry and tender, "Madam, I have a bit of advice for your ear which will be new and startling to you. These simple-minded friends are hoping loudly that you and John may forever be as happy as two turtle-doves. Now, I beg that you will make your husband reasonably miserable; yes, madam, I mean what I say. Very happy people are of no account. If you want John to be of any use to the world, see that you make him reasonably miserable."

Mary did not need to follow the queer old man's advice; the "briers besetting every path" did that effectually, and it was all she could do to keep John reasonably comfortable. But the remembered speech emphasized for her through years of changing fortunes the fact that the appointed work of trials and discomforts is to make us of more account.

However, we must see to it that these ministering servants do their work; it is altogether possible that the trials may come, making us, as we cry, unreasonably miserable, and yet the world's needs be no better off. As troubles present themselves, whether they knock at our door or seize us by the throat or stab us through the heart or stun us by their heavy blows, let us say to ourselves, "Cease, then, selfish heart, to hunt so persistently for happiness; pursue usefulness; it is higher game. Is there not some child that needs thy guidance to-day, some servant discouraged with her life of drudgery, some sick one needing a visit, a cordial, a flower, some pilgrim fainting by reason of the weary way to whom a cup of water may be offered?"

If we give our trials this reception, we and many another "little one" will be the better for their coming. And as we fare along together, lo, the trial that came to us with a severe and frowning countenance will become transfigured, and if he leave us or if he stay will be seen to lift upon us hands of benediction!

Health and Temperance.

Drink Statistics.

A GOVERNMENT report by the British Consul-General in Germany, points out certain serious facts. The adult male German drinks annually on the average about seventeen gallons of spirituous liquors. In the kingdom of Prussia, the whole expenditure in 1882 on wine, beer, and spirits amounted to £45,400. In Sweden and Norway, the consumption of spirits has been declining for some years past; but in Denmark the evil of spirit-drinking has reached a terrible pitch. In Holland, in 1878, there was a drink-shop for every ninety inhabitants, including women and children; but a restrictive law, passed in 1881, has reduced the number about one-quarter. The worst statistics in regard to the consumption of alcoholic liquors are those of Belgium, where, in less than half a century, the drinking of such liquors has far more than doubled for each person. In 1881 there was a public house for every dozen adult males. In France the amount of drunkenness has been reduced by the passing of a salutary law. In Switzerland, between 1870 and 1880, while the increase of population was but 6.5 per cent., the increase of public houses was 22 per cent. In Austria the condition of affairs is similar.

And all this drinking has its effect. There is a horrible array of figures giving the statistics of delirium tremens, suicides, lunacy, and accidental deaths as the result of drunkenness. In Denmark 74 per cent. of the arrests were for drunkenness, or for crimes committed under the influence of drink. The inspector-general of Belgian prisons reports that four-fifths of the crime and social misery is attributable to intemperance. In Austria the hospitals, lunatic asylums, and prisons all testify to the advance of drinking habits. And continental workmen generally—even those who do not become absolute drunkards—spend a large proportion of their earnings in drink.

The foregoing statements, be it observed, are not the froth of a temperance harangue, but the cold statistics of a Government report. They show that earthquakes and cholera are not the most terrible evils of Europe. They should be studied by those who suggest that spirit-drinking can be extirpated by introducing the free use of beer and light wines. In the very countries where the milder drinks are used, the consumption of ardent spirits is increasing at a terrible rate. The temperance question is a growing question, and it demands attention here as in other lands.—*Independent.*

Breaking Off Bad Habits.

IT is easier to break off a bad habit suddenly than gradually. The gradual plan was tried at the inebriate asylums; but it was found that the best thing to do with an old toper was to cut off his supply of drink at once. For a day or two, or even for three or four days, he suffered much; but the vital powers, after being relieved of the daily poison, quickly rallied, and the man improved in health every hour.

It is so with the tobacco slave. An interesting anecdote in point is told of the late James Harper, one of the founders of the great publishing house of Harper Brothers. When he was a young publisher in Cliff street, he tried hard to dissuade one of his neighbors from drinking. One day, when he had talked earnestly upon the subject, his friend turned upon him thus:—

"Neighbor Harper, you don't like the taste of liquor; but you are as much a slave to tobacco as I am to rum, and you couldn't break off that habit any more than I could break off drinking."

To this retort Mr. Harper made no reply at the time, but it sunk deep into his mind. He thought it over all day, and finally made up his mind that no habit of his should ever be a snare to another. Before he slept that night, he put his pipes, his tobacco, and all the apparatus of smoking, away up out of sight on the top shelf of his kitchen. To the day of his death he never used tobacco again.

It cost him a severe effort to keep his resolution; but he made it cheerfully, and did not mention the matter until the victory was complete.—*Temperance Record.*

Moral Necessity of Health.

LIFE is devoted to the pursuit of happiness; and to this, health is obviously indispensable. Usefulness is so essential to happiness that all good and enlightened men teach that the most useful life is the happiest; and health is also obviously indispensable to the greatest usefulness. Morality is essential to usefulness; and while morality evidently promotes health, it is equally true, though unfortunately not so evident, that health promotes morality; for the laws of health are the laws of nature's God, and obedience to these laws is necessarily good morals, and such treatment of the body as will in no wise diminish the fullness or vigor of its vitality; that is, the capacity for usefulness is demanded by the highest morality. Health and morality are, then, to a great extent interdependent, each one promoting the other. Knowledge as well as morality is essential to usefulness. How dependent knowledge is upon health is made sufficiently obvious by the fact that however great a man's knowledge may be, he, if sickly, is less useful and happy than is an ignorant man who is healthy. Thus it seems that knowledge, and morality, and usefulness, and happiness—the four great objects of life—are all dependent on health.—*Sanitarian.*

Great Damage from Damp Linen.

DAMP linen is sufficient to account for frequent colds and consumption, and often the premature death of a whole family; and where the mischief has not taken that direction, but is developed in the form of rheumatism, when once set in from that cause the disease is generally incurable. All body linen, shortly before putting on, should be made dry by a good fire. Those who have experienced no signal evidence of the mischief of damp linen are apt to be careless on the subject; but the carelessness will inevitably entail its punishment, which is likely to accumulate insidiously until it is too late.—*Hall's Journal of Health.*

The Sick Room.

SELECT the sunniest room in the house. There is life and healing in the solar ray, even if its light, which is only a part of the ray, is excluded. We all feel instantly, on entering a room on which the sunlight never directly falls, a chill and an absence of something essential to cheer and brightness. Observation shows that in hospitals more patients die in shady than in the sunny wards; and in cities disease is more fatal on the shady side of the street than on its opposite.

THAT was an argument for prohibition which even the drinker can appreciate which was made by an Ohio drinking man just before the election in that State. He said: "I have three boys. One of them is old enough to drink, and is drinking. He learned it in the saloon. My prayer is, and my vote shall be cast, to close the saloons before my other boys get into them and get to drinking; and I know scores and scores of other drinking men who are as anxious as I to close the saloons before the little boys reach them."

FEW dietetic errors among the poor are so pernicious as the place accorded to tea in the daily food consumption. It is essentially a nerve stimulant and contributes no nutritive element to the tissues, but it gives a fallacious sense of comfort and well-being, banishing appetite. There results a condition of exhaustion which is really merely a modification of starvation.—*British Medical Journal.*

A FORCING process, or hot-house culture, does not produce the hardiest plants, either in nature or in grace.

Bible Student.

Synopsis of the Present Truth.—No. 7.

THE following reasons may be urged to show that Rome is the power represented by the iron legs of the image, and by the horn which came out of one of the horns of the goat, which was little at first, but afterward waxed exceeding great.

1. It was to come forth from one of the four kingdoms of Alexander's empire. We have seen that nations are not brought into prophecy till they are connected with the people of God. The Roman power had been in existence many years before the league with the Jews previously mentioned; and seven years previous to that event, B. C. 168, it made Macedonia, one of the horns of the Grecian goat, a part of itself. Speaking of the peremptory manner in which Popilius, the Roman ambassador, commanded Antiochus to quit Egypt, the historian says: "That which made him so bold as to act with him after this peremptory manner, and the other so tame as to yield thus patiently to it, was the news which they had a little before received of the great victory of the Romans, which they had gotten over Perseus, king of Macedonia. For Paulus Æmilius having now vanquished that king, and thereby added Macedonia to the Roman empire, the name of the Romans after this carried such weight with it as created a terror in all the neighboring nations; so that none of them after this cared to dispute their commands, but were glad on any terms to maintain peace, and cultivate a friendship with them." Being introduced into prophecy after this event, it is represented as coming forth from one of the horns of the goat.

2. The following specifications of the little horn are also fulfilled in the Roman power to the very letter: 1. It waxed exceeding great toward the south, and toward the east, and toward the pleasant land (Palestine, Ps. 106:24; Zech. 7:14). Rome being almost directly northwest from Jerusalem, its conquests in Africa, Asia, and Palestine were of course in those directions, and furnish an exact fulfillment of the prophecy. 2. It was to cast down of the host and of the stars, the same as predicted of the dragon (Rev. 12:3, 4), which all admit to be Rome. Who can fail to see their identity? 3. It was a king of fierce countenance. See Moses' description of the same power in Deut. 28:49, 50. 4. It did "destroy wonderfully," from fifty to one hundred millions of the "mighty and the holy people" being put to death by it. 5. It did stand up against the Prince of princes. Pagan Rome nailed Jesus to the cross. 6. It is to be "broken without hand." How clear the reference to the stone "cut out without hand," that smote the image. Dan. 2:34. Further proof is unnecessary; and probably ere this the reader has agreed with us that Rome is the subject of the prophecy.

From small beginnings, with a steady ascent, Rome rose to unparalleled greatness. How Macedonia became a Roman province, B. C. 168, has been already stated. The empire of Syria shared a like fate B. C. 65, when Pompey reduced all those parts to the Romans as far as the river Tigris. The only remaining portion of the goat's dominions not yet engrossed by the little horn was Egypt; but this also fell before the Romans, when Augustus Cæsar, on the death of Cleopatra, made it a Roman province, B. C. 30. Twenty-five years after this, when the whole world was settled in thorough subjection to this same Augustus, and the temple of Janus at Rome, which was kept open only in times of war, was for the fifth time shut since the building of the city, and peace reigned over the nations, there was born "in the city of David, a Saviour which is Christ the Lord." Luke 2:1-11.

There is a view largely prevailing in the Christian world which we deem not only a grave error in itself, but the parent of dangerous errors on other important subjects, and this demands a notice at this stage of our investigation. It is that Christ, at his first advent, set up the fifth kingdom of Dan. 2:44, 45; or, in other words, that the kingdom

which was to be set up in fulfillment of the prediction that in the days of these kings the God of heaven should set up a kingdom, is the kingdom of grace in the hearts of believers; and that it was established at the cross or at Pentecost. Thus Butler, in his Historical Sketches, says: "In this glorious, peaceful reign of Augustus Cæsar, the fifth kingdom commenced [Dan. 2:44, 45] in the advent of the Messiah." Prideaux says: "At this very time, Christ's kingdom commenced in the erection of his church." "The kingdom of Christ," says Scott, "was evidently intended; from small beginnings it hath already made vast progress." "A stone cut out; the fifth monarchy; the spiritual kingdom of the Lord Jesus," says Clarke, "which is to last forever, . . . the extensive and extending empire of Christ," etc.

In reference to this position we have brought the image down to the cross of Christ, where it is said that this kingdom was set up, in order to avail ourselves of the advantages to be derived from illustration in impressing the truth upon our minds on this subject. To meet the question fairly, we must here anticipate a little. The image had two feet and ten toes, and the fourth and terrible beast of Dan. 7 had ten horns; and these both represent the ten kingdoms which arose out of the Roman empire, as will be more particularly noticed hereafter. Until this division of the empire took place, the image was not complete; the feet were not fully developed. But where did the stone smite the image? Upon the feet, and the feet only. Now look at the illustration. There is the cross, but where are the feet? We have not reached them. Can it then be said that the stone that was to smite the image upon the feet did its work away back there upon the thighs at the cross of Christ?—Impossible. But do you say that we have erected the cross too soon; that the image should have been completed, and the cross erected at the feet? We answer, That cannot be; for the feet were not developed till 483 years after the crucifixion. No; the image cannot be smitten upon the feet till we reach the feet; therefore it could not have been smitten at the cross. The prophecy promised that in the days of these kings (those that rose from the Roman empire), the God of heaven should set up a kingdom, and not 483 years before the division took place or the kings existed.

Again: it is not said that the stone gradually wore away the image, or that by some chemical process it dissolved its metallic substances, and appropriated them to itself till they were all used up. Far from it. The stone smote the image; and the iron, brass, silver, and gold were ground to powder, and blown away. The nations have not yet been dashed in pieces with a rod of iron (Ps. 2:9); they have not yet been shivered like a potter's vessel; therefore that fifth universal kingdom which is to be set up by the God of heaven and stand forever, which is to be ushered in with events like these, is yet before us.

The conclusion is therefore obvious that the position handed us by Butler, Prideaux, Scott, and Clarke—a position which has been seized upon by hosts of more modern origin as an objection to the faith we cherish of the soon coming of the Son of man to establish upon the demolition of all earthly governments, an enduring empire,—it is obvious, we say, that their position is erroneous and untenable. We declare unhesitatingly and without fear of contradiction, that they have misapplied that portion of prophecy. Nor can any one say otherwise until he can change the phraseology of the Scripture so that it will read that the image was smitten upon the thighs and not upon the feet.

That the work of grace upon the heart, the freedom of the gospel, the growth of Christianity, and events in the history of the church, are sometimes set forth by the phrase, kingdom of heaven, is not to be doubted; but it does not come within the province of this article to show the application of all these expressions wherever they occur. The prophecy of Daniel is our subject, and to show the application of the kingdom there brought to

view is all that the scope of the theme demands at our hands. We have endeavored to show that that kingdom was not set up at the crucifixion, but is still future. It was future at our Lord's last pass-over. Matt. 26:29. He did not set it up before his ascension. Acts 1:6. Flesh and blood cannot inherit it. 1 Cor. 15:50. It was a matter of promise to the apostles, and is so to those that love God. James 2:5. It is promised in the future to the little flock. Luke 12:32. It is to be set up when Christ shall judge the living and the dead. 2 Tim. 4:1. It is to be set up when the Son of man shall come in his glory, and all the holy angels with him. Matt. 25:31-34.

This is the kingdom prepared for the faithful from the foundation of the world, upon which they will enter when those who will not have Jesus to reign over them are brought forth and slain in his presence. Luke 19:12-27. This is the kingdom which the saints shall take under the whole heaven, and possess forever and ever. Dan. 7:27. The prayer which our Saviour taught his first disciples still fervently ascends from the lips of his patient waiting flock in these last days, "Our Father who art in heaven, thy kingdom come!" U. S.

Candid Admissions from Sunday Observers and Writers Concerning the First Day of the Week.

"Admissions in favor of truth from the ranks of its enemies, constitute the highest kind of evidence."—Pres. Althou.

SIR WM. DOMVILLE says: "Centuries of the Christian era passed away before the Sunday was observed as the Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in A. D. 321."—*Examination of the Six Treats*, p. 291.

At a "Ministers' Alliance" held in Sedalia, Missouri, Feb. 25, 1884, a Mr. Fuller cited the fact that there was in reality no divine legislation establishing the Christian Sabbath.—*Sabbath Sentinel*, March, 1884.

The Encyclopedia Britannica, after calling attention to the usual scriptural argument, says: "Still it must be owned that these passages are not sufficient to prove the apostolical institution of the Lord's day, or even the actual observance of it."—*Art. Sabbath*.

The M. E. Theological Compendium, p. 103, edition of 1865, says: "It is true, there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."

Richard Watson, in his Theological Dictionary, says: "Now there is not on record any divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week."

Dr. Fallows says: "The New Testament is silent about a change of days. The apostles doubtless observed the same Sabbath before and after the resurrection of our Lord, as would be very natural."

Robert Hall, D. D., says: But to "commemorate the resurrection of Christ by the religious observance of any day, we have no express command in all the Scriptures." And again, there is not a "particle of Scripture law."

Confession of the Swiss Church: "The observance of the Lord's day is founded not on any commandment of Christ."

Hear Prof. Burgess: "Can we find the text in the Bible enjoining the observance of this day?—No!"

Now hear the Rev. Dr. Barnes: "No precept for it is found in the New Testament."

The Townsend Herald says: "It must be admitted, too, that no statute can be altered or repealed by any power inferior to that which enacted it. . . . You may search from Genesis to Revelation for a command or injunction to this effect [first-day observance], but you will search in vain."—*Gospel Sickle*.

OUR English version of the Bible says that the law of Moses was written in a book, and placed "in the side of the ark of the covenant." The learned Dr. Horne has these remarks on this passage:—

"Previously to the building of Solomon's temple, the Pentateuch was deposited by the side of the ark of the covenant (Dent. 31:24-26), to be consulted by the Israelites; and after the erection of the sacred edifice, it was deposited in the treasury."

On the phrase, "by the side of the ark," he has the following foot-note:—

"So it should be rendered, not IN the side of the ark. See Dr. Kennicott's Dissertations 2, p. 298."

The emphasis in both cases is his. "Horne's Introduction," vol. 1, part 1, chap 2, p. 200. This still more forcibly shows the distinction between the law of God and the law of Moses,—one was put in the ark, the other by the side of the ark.—*Sel.*

News Summary.

Secular.

Belgium has just been the scene of an extensive colliery strike.

It is said that no fortifications can withstand the force of the new explosive, melanite.

Scientific temperance education has been made compulsory in the public schools of California.

The rebellion against the Amcer in the Kandahar district, Afghanistan, seems to have collapsed.

Spain is to have an international exhibition at Barcelona this year, the first one ever held in that country.

In Boston, out of a population of 390,293, there are 121,720 native-born Americans and 152,000 Irish.

A telegram was recently sent from Bath, Maine, to Shanghai, China, and an answer received in less than twelve hours.

France has just been passing through a ministerial crisis. The task of forming a new Ministry devolved upon M. Rouvier.

Chicago celebrated its 50th anniversary on the 4th of March. In the half century, the population has increased from 4000 to 700,000.

Prince Rupert, the heir-apparent to the throne of Bavaria, is apprenticed to a wood-turner in Munich, and works daily at the bench.

A Paris theater burned on the night of May 25. Fifty-six bodies have been recovered, and it is believed that fully 100 lives were lost.

Seventy miners lost their lives by a fire-damp explosion which took place near Glasgow, May 28. The accident is believed to be due to carelessness.

During the recent cholera scourge in Chili, 2,873 persons have fallen victims to the disease in Santiago alone. It is pleasant to know that its ravages are abating.

The Chusan Islands, on the eastern coast of China have been ceded to Germany. These islands were captured by the British in 1840, and restored to China in 1846.

The officers of the Royal Mint of England propose to issue as a Jubilee coinage two gold pieces worth £5 and £2 respectively, and a silver double florin of the value of 4s.

A Morocco paper states that natives of that country think drunkenness a part of the religion of Jews and Christians, so common is it among the foreigners they meet.

One of the mysteries of the sea is the disappearance of the Japanese man-of-war Unabi-Kan, which, with her crew of 200 men, has totally disappeared, and left no trace.

The army and navy of France cost £38,704,000 yearly; those of England, £28,900,000; Germany and Russia each pay £20,500,000 for the support of the military; and Austria, £12,300,000.

The news comes that England, through her Prime Minister, the Marquis of Salisbury, is making arrangements for the resumption of diplomatic relations with the Vatican.

The Turks have caught the regicide mania, which afflicts their northern neighbors so grievously. A plot to murder the Sultan has just been discovered in time to prevent its execution.

Two Imperial Commissioners from the Chinese Government arrived in Melbourne, May 26. They are charged with the duty of inquiring into the social condition of subjects of the empire resident on foreign soil.

It is announced that the official celebration of the Queen's Jubilee in England, will consist of a State service in Westminster Abbey, a naval and military review at Portsmouth and Aldershot, and a grand parade of 30,000 volunteers of the Home district before Her Majesty Buckingham.

It is said that there are now 42,000 Jews in Palestine. This is about the same number as returned from the Babylonish captivity, and more than have resided there at any former period since the time of Christ.

It is said that a bill to prohibit the liquor traffic has just been defeated in New Brunswick by the casting vote of the Speaker. The friends of temperance, however, are confident that it will pass at the next session.

From the commencement of the present year to the first of June, from 50 to 70 cases of typhoid fever were each week reported to the Central Board of Health at Melbourne, with quite a large proportion of fatal cases.

An international exhibition of dairy products and implements is about to be held at Parma, Italy. Besides the money spent in premiums, medals, etc., £200 will be used in purchasing some of the best implements exhibited.

A new gun recently tried at Woolwich, England, is the most powerful gun that has ever been fired, weighing 113 tons. It carries a load of 600 pounds of powder and 1800 pounds of shot, which would pierce an armor-plate three feet thick.

Some Wurtemberger engineers have cleared and cultivated the plain of Jezreel; in spite of the interference of the Latin monks of Mt. Carmel, they have transformed its appearance, and have succeeded in planting a prosperous colony there.

A writer in the *St. James' Gazette* states that there is a constant falling off in the wheat exports of Russia. In 1886, Russia for the first time fell to the third rank among the sources of England's wheat supply, and 1887 promises to be even more unfavorable.

The pope has issued an allocution, in which he expresses an earnest desire to become reconciled with the Government of Italy, and to enjoy the full measure of liberty which, without impairing the unity of Italy, would conduce to the prosperity of the papacy.

A very destructive fire occurred in New York City on the 26th of May. The fire broke out in the stables of a tram-car company, and spread with great rapidity. 1600 horses perishing in the flames. Three blocks were burned, and the loss is estimated at over £200,000.

An express train on the Southern Pacific Railway was recently stopped and robbed near a station eight miles east of Tucson, Arizona, by eight masked men. An obstruction had been placed on the rails, so that the train would have been thrown from the track, had it not stopped. The robbers went through the mail and express cars, securing about £1000; an express messenger saved £1000 in gold by throwing it into the stove. Several of the robbers have been arrested.

Religious.

Pope Leo XIII. has proclaimed an Australian Hierarchy.

The French Foreign Mission Society propose to start a mission on the Congo.

It is said that there is a weekly average of 124 Protestant baptisms in Japan.

The pope has directed that high mass be celebrated in all Catholic churches throughout England on the occasion of the Queen's Jubilee.

In a Wisconsin town, 30 members of the Lutheran Church have been suspended for refusing to renounce allegiance to the Knights of Labor.

The revision of the Kaffir Bible for the natives of South Africa has just been completed after eighteen years' labor, and the work has gone to press.

The Chinese citizens of San Francisco are importing a joss, or idol, for one of their joss-houses in that city. The joss is 150 feet long, and is composed of wood, paper, tinsel, and metal.

The new general of the Jesuits, Father Auerlady, is said to be a born diplomatist, and to possess remarkable executive ability. He is a gentleman of polished manners, but autocratic temper, a profound theologian and a great linguist.

The home Sunday-school connected with Mr. Spurgeon's church has 108 teachers, all members of the church, and 1,428 pupils. The total number of pupils in all the schools connected with the tabernacle is 7,677.

The London Missionary Society is about to send Rev. T. Shaw and wife back to Tamatave, Madagascar. They were driven from this field three years ago by the shameful treatment of the French, instigated by Jesuit priests.

The United States has been passing some stringent laws on the subject of polygamy, and the "faithful" among Mormons are embarrassed by them. The leading spirits in the church find it necessary to keep their whereabouts a secret; but they sent communications to the late general conference in Utah, urging their followers to stand firm in the faith.

A New York religious paper is responsible for the statement that there is in Ethiopia a people numbering about 200,000 who have an Ethiopic version of the Old Testament, and adhere rigidly to the Mosaic ceremonies and laws. They are the children of Hebrew immigrants who in the time of the dispersion settled in Abyssinia, and married wives of that nation.

The Saturday half-holiday bill has passed the New York State Senate. A New York religious paper sees a victory for Sunday in this bill, as it obviates the necessity of keeping open the museums and public libraries on that day for the accommodation of the working people.

Publishers' Department.

THE GREAT CONTROVERSY

BETWEEN
Christ and Satan from the Destruction of Jerusalem to the End of Time.

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Bible Echo and Signs of the Times.

Melbourne, Australia, July, 1887.

ELDER M. C. ISRAEL left Melbourne on June 10 to visit the churches of Ballarat and Adelaide. He speaks encouragingly of the work in both places.

ELDER HASKELL and the company of laborers for South Africa were to leave America for their respective fields about the middle of May. Elder Haskell's destination is England. Let the prayers of the people of God go with the workers.

BROTHER and Sister Curtis have gone to Castlemaine, where they expect to spend the winter in a training school for Bible workers. They are accompanied by Brother and Sister Baker and two young ladies of the Melbourne church. Bible-readings will be given and meetings held as the way may open.

THE annual "April meeting" in Oakland, California, held in the interests of the Publishing Association and of the cause throughout the Conference, was better attended this year than ever before, and was a very interesting and profitable occasion. Full particulars have not been received as yet.

A BILL granting immunity from the penalties of the Sunday law to those who conscientiously observe the seventh-day Sabbath, has just been lost in the Tennessee Legislature. So Tennessee declines to follow the good example of Arkansas in the matter of religious liberty. Perhaps the cause lacked a champion like Colonel Crockett, whose speech on the subject is published in this issue of the ECHO.

THE letter from South Australia, and the article, "A Plea for Justice," show that the adherents of a bad cause are actuated by the same principles the world over. The state of things described is just what Seventh-day Adventists have been led to expect from their understanding of the prophetic word, and is a confirmation of their views on that word. As the conflict between truth and error grows hotter, we know that the hour of victory draws nearer, and there is no doubt at all as to the final outcome of the struggle.

THE writings of Mrs. E. G. White, the author of the first-page article, are read with great interest almost all over the civilized world. Not only are they well-known to English readers, but they have been translated into the Scandinavian, German, French, Italian, and Roumanian languages also. Sister White is now traveling in Europe, with a party which includes her son, Elder W. C. White, and his wife, Mrs. M. K. White, and Brother and Sister Ings. At latest accounts, Sister W. proposed to attend a camp-meeting in Norway the present season (summer in that northern latitude), and return to America in August.

THERE has been an unusually large attendance at the regular course of Biblical lectures in Battle Creek College this year. Two classes were formed, with a regular attendance of 162 members, and the interest was good to the close. A very profitable special course has since been held, in which about two hundred young people, including officers of Conferences and tract societies, have received instruction calculated to make them more useful in the cause of God. The present has been a very prosperous year for the college. They are now erecting a large boarding-house on the college grounds, capable of accommodating about one hundred and fifty students.

A LETTER from Elder Geo. I. Butler, President of the General Conference, gives good news of the progress of the work in Battle Creek, Michigan. He says

"Our new office addition is about completed, and we are equipping it with machinery, etc., as rapidly as possible. This will give us about one-third more space than we have had, and we shall try to get in a third more help during the next three months. Our canvassing work is extending considerably this year. We have been driving to our utmost capacity to supply the demand for books; but though we have worked much nights, we have been unable to keep up. We shall try to push the canvassing work still more vigorously now that we are able to make more books."

AT this time, June 15, public attention throughout the vast British empire is occupied with the Queen's Jubilee. Everywhere the Government and the people are making extensive preparations for its celebration. Flags will be displayed, congratulatory addresses will be presented, and there will be processions, illuminations, and great rejoicings. It is fitting that her subjects should make the completion of the fiftieth year of the prosperous reign of one of the best monarchs that has ever occupied the throne of England the occasion of testifying their love and loyalty. But there is another event which we know from the Scriptures is near at hand which does not attract so much attention. It is the coming of our King—shall we call it his Jubilee?—and how few are preparing to receive him! The loyal subjects who are waiting to do honor to the Lord of heaven, and rejoicing that his advent is nigh, are only a little handful.

AT latest advices, the Massachusetts Legislature was dealing with the question of Sunday observance. A bill containing a clause granting greater freedom to Sabbath-keepers passed the House. But the excitement ran high, and over ninety petitions advocating rigorous Sunday legislation were sent in to the Legislature from various parts of the State. Just before the bill was submitted to the Senate, a conference of three hundred ministers was called in Boston, and they joined in protesting against anything that would tend to let down the restrictions. The Governor favored more liberal laws, saying that the Bible teaches that the seventh day is the Sabbath, but that by some hocus-pocus Sunday had been substituted; but under the pressure brought to bear upon them, the Senate rejected the clause granting greater religious liberty, and the bill must now be returned to the House for their concurrence. The law on this point stands as it previously did, allowing the Sabbath-keeper to work provided "he disturb no other person," "the breadth of this provision depending on the narrowness of our neighbor's mind." During the contest, Colonel Crockett's speech on religious liberty was freely distributed. A runseller in Lancaster, who attributes the recent success of prohibition in that town to the votes of Adventists, declares that he will "make them smart for it" if the law gives him an opportunity. It now looks as though he would have a chance to put his threat into execution.

DURING the first six weeks of 1887, there were one hundred strikes of workmen in the United States, and one hundred thousand persons were out of employment in consequence. A New York journal has been computing the loss from these strikes in that city and vicinity; and this is the way the figures foot up: Wages lost by striking workmen, £530,000; wages of 38,000 men sacrificed by enforced stoppage of work, £70,000; extra amount paid for coal on account of strikes, £140,000; losses incurred by steamship companies and coal-shippers, £40,000. In addition to this is the immense loss in the exports and domestic trade of the city. "These are bare statistics," says this journal; "but they represent in figures some of the results of the arbitrary action of self-willed and irresponsible men, professedly in the interest of the workmen, who have been betrayed into selecting such agitators as the guardians of their rights."

The Old Dominion Steamship Company, which suffered from the strike of the 'longshoremen, brought a suit against prominent Knights of Labor, who instigated the strike and also declared a boycott against the company. The defendants, constituting an "Executive Board," sought to be discharged from arrest; but Judge Brown of the United States Supreme Court, refused to entertain the motion. He declared that "the rights of employers and workmen are protected by law; that the action of this Executive Board 'constituted in law a malicious and illegal interference' with the company's business; and that the boycott they declared was not only illegal, rendering them liable in damages, but was a misdemeanor. He then explicitly stated that associations have no more right to inflict injury upon others than individuals have, and that all combinations to coerce workmen to become members, or to interfere with them in working or obtaining work because they are not members, or to dictate to employers the terms on which they should conduct their business, are illegal and actionable."

It is to be hoped that the firm stand taken by the courts of justice will serve as a check to the desperate men who lead in the labor troubles.

The Dragon Voice.

If one has a curiosity to know what the Church of Rome would like to do, let him read the following extracts:—

"No Bible shall be held or read, except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next."—*Council of Trent.*

"To give the Bible to the laity, is to cast pearls before swine."—*Cardinal Hosius.*

"Accursed be those very crafty and deceitful societies called Bible societies, which thrust the Bible into the hands of inexperienced youth."—*Pope Pius IX.*

"If the Catholics ever gain—which they surely will do, though at a distant day—an immense numerical superiority, religious freedom is at an end."—*Archbishop of St. Louis.*

"There is, ere long, to be a State religion in this country [America], and that State religion is to be Roman Catholic."—*Priest Hecker.*

"Protestantism, of every form, has not, and never can have, any right where Catholicism is triumphant."—*Catholic Review.*

"We hate Protestantism; we detest it with our whole heart and soul."—*Catholic Visitor.*

Catholic Policy.

CARDINAL GIBBONS has reported at Rome that the Knights of Labor, though a secret, oath-bound society, are not inimical to Catholicity, and that the propaganda should not oppose the order. This is an abandonment of the historic position of the papacy. It is not very long since a Canadian Catholic was denied the rites of Christian burial, and his body refused a place of rest in 'consecrated' ground, because he was a member of the Freemasons. The late Pope Pius and all his elergy were fulminating incessant thunders against secret societies of every kind. But Leo seeks to advance the hierarchy by every sort of crafty policy. He would abandon a principle rather than incur a loss of power or prestige. As he cannot successfully antagonize this new development of oath-bound secrecy, he fraternizes with it.—*The Interior.*

ON the 9th of June, Vernoe in Russian Turkestan was visited by a severe shock of earthquake. Most of the buildings were destroyed. It is estimated that a hundred and twenty lives were lost, and many persons were injured.