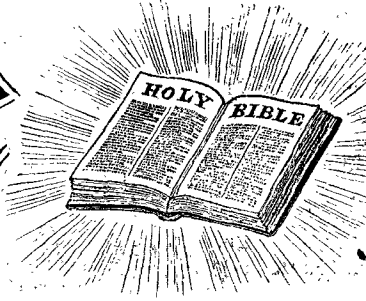


Bible Echo



AND SIGNS OF THE TIMES.

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

VOLUME 1.

MELBOURNE, VICTORIA, JANUARY, 1886.

NUMBER 1.

Bible Echo and Signs of the Times.

ISSUED MONTHLY

for the

AUSTRALASIAN BRANCH

of the

International Tract and Missionary Society.

Devoted to the promulgation of moral and social reforms, from a purely Bible stand-point.

Address all communications to the Bible Echo, Echo Publishing House, corner of Rae and Scotchmer Streets, North Fitzroy, Victoria.

"Bible Echo."

BY MRS. A. MILLER.

ECHO of truth! God speed thee well,
And grant his blessing on thy track!
Go forth, the joyful news to tell,—
Echo the welcome tidings back.

We send thee forth with many prayers,
That God will bless the scattered seed;
That rich, ripe grain from out the tares
May come, and own him Lord indeed.

God grant the many a welcome find
In many a home, in many a heart.
God grant that many an honest mind
May grasp the truth thou wilt impart.

God speed thee, messenger of light!
And cause his face on thee to shine
While doing service for the right,—
While shedding forth the truth divine.

Prosper thy work, we pray thee, Lord,
In this fair land from shore to shore;
Thy blessing, smile, and strength afford,
Till work and time shall be no more.

South Melbourne.

General Articles.

Science and the Bible in Education.

BY MRS. E. G. WHITE.

THE foundation of all right education is a knowledge of God. Many parents who make great sacrifices to educate their children, seem to think that a well-trained intellect is more essential than a knowledge of God and his truth. They neglect to train up their children in the nurture and admonition of the Lord, and act as though they supposed this important part of education would come naturally, as a matter of course. But the first and most important lesson to be impressed upon young minds is the duty of regulating the life by the principles of the word of God.

Parents and teachers should make God first. The influence of the Spirit purifies the heart and stimulates the intellect. If the fear of God is made the basis of education, the result will be a well-developed and symmetrical character, one that is neither dwarfed nor one-sided. Care should be taken to keep constantly before the mind the fact that we are dependent on God, and that we owe him willing obedience, a lifetime of loving service. The true

object of education is to fit us for this service by developing and bringing into active exercise every faculty that we possess. Satan desires to defeat this object. He is the great enemy of God, and it is his constant aim to lead souls away from their allegiance to the King of Heaven. He would have minds so trained that men and women will exert their influence on the side of error and moral corruption, instead of using their talents in the service of God, to save souls and bless society. His object is effectually gained, when, by perverting their ideas of education, he succeeds in enlisting parents and teachers on his side; for a wrong education often starts the mind on the road to infidelity.

The conclusions which learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly that if these learned men are correct, the Bible cannot be. These philosophers would make us believe that man, the crowning work of creation, came by slow degrees from the savage state, and that farther back, he was evolved from the race of brutes. They are so intent upon excluding God from the sovereignty of the universe, that they neglect man and the dignity of his origin. Nature is exalted above the God of nature; she is idolized, while her Creator is buried up and concealed from sight by science falsely so-called.

Cold, philosophical speculations, and scientific research, in which God is not acknowledged, are a positive injury. The thorns of skepticism are disguised; they are concealed and made attractive by the bloom and verdure of science and philosophy. Skepticism is attractive to the human mind. The young see an independence in it that captivates the imagination, and they are deceived. Satan triumphs; it is altogether as he meant it should be. He nourishes every seed of doubt that is sown in young hearts. He causes it to grow and bear fruit, and soon a plentiful harvest of infidelity is reaped. Teachers who sow these doubts do not lead the mind through the mist of unbelief to faith in the inspired word. But ignorance of God, of his might, of his infinity, and his majesty, is the real reason that there is an infidel in the world.

Many teach that matter possesses vital power. They hold that certain properties are imparted to matter, and it is then left to act through its own inherent power; and that the operations of nature are carried on in harmony with fixed laws, that God himself cannot interfere with. This is false science, and is sustained by nothing in the word of God. Nature is not self-acting; she is the servant of her Creator. God does not annul his laws nor work contrary to them; but he is continually using them as his instruments. Nature testifies of an intelligence, a presence, an active agency, that works in, and through, and above her laws. There is in nature the continual working of the Father and the Son. Said Christ, "My Father worketh hitherto, and I work."

God has finished his creative work, but his energy is still exerted in upholding the objects of his creation. It is not because the mechanism that has once been set in motion continues its work by its own inherent energy that the pulse beats, and breath follows breath; but every breath, every

pulsation of the heart, is an evidence of the all-pervading care of Him in whom we live and have our being. It is not because of inherent power that year by year the earth produces her bounties and continues her motion around the sun. The hand of God guides the planets, and keeps them in position in their orderly march through the heavens. It is through his power that vegetation flourishes, that the leaves appear, and the flowers bloom. His word controls the elements, and by him the valleys are made fruitful. He covers the heavens with clouds, and prepares rain for the earth; he "maketh grass to grow upon the mountains." "He giveth snow like wool; he scattereth the hoar frost like ashes." "When he uttereth his voice, there is a multitude of vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures."

Parents and teachers should aim to impress minds with the beauty of truth. They should realize that the safety of the young depends upon combining religious culture with general education, that they may not be the snare of unsanctified knowledge. What are the men of learning, that the characters of the young should be moulded by their ideas? They are not connected with the Source of wisdom; and if they do not actually deny God, they at least lose sight of his direct agency in the operations of nature. But his care is over all the works of his hands. Nothing is too small to escape his notice.

God is the foundation of everything. All true science is in harmony with his works; all true education leads to obedience to his government. Science opens new wonders to our view; she soars high and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science; but the book of nature and the written word do not disagree; each sheds light on the other. Rightly understood, they make us acquainted with God and his character by teaching us something of the wise and beneficent laws through which he works. We are thus led to adore his holy name, and to have an intelligent trust in his word.

The Bible should be read every day. It is the correct standard of right and wrong and of moral principle. A life of devotion to God is the best shield for the young against the temptations to which they are exposed while acquiring an education. The first consideration should be to honor God; the second to be faithful to humanity, performing the duties and meeting the trials that each day brings, and bearing its burden with firmness and courage.

If we work in harmony with the Spirit of God, we shall see of his salvation. The education begun here will not be completed in this life; it will be going forward through all eternity,—progressing ever, never completed. Day by day the wonderful works of God, the evidences of his miraculous power in creating and sustaining the universe, will open before the mind in new beauty and grandeur. In the light that shines from the throne, mysteries will disappear, and the soul will be filled with astonishment at the simplicity of the things that were never before comprehended.

Why Watch and Wait?

"Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25:13.

THE promise of the Saviour's coming is the key-note of prophecy. "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go." Again, "He will come in the clouds of heaven, with power and great glory." Again, "Looking for that blessed hope, the glorious appearing of Jesus Christ, our God and Saviour." "We shall appear with him in glory." "The Lord cometh with ten thousand of his saints." Again, said that ancient and afflicted emir, seated in the sunshine, on his Eastern plains, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." The Psalms are full of predictions of the advent of our blessed Lord. In the fiftieth psalm: "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice;" or in New Testament language, "Come, ye blessed of my Father." And the Saviour himself tells us, in language the most graphic, "The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." And Peter says, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And John in the Apocalypse, says, "Behold, he cometh with clouds, and every eye shall see him." When Jesus said, at the close of that splendid vision which irradiated with its noon-day splendor the lonely island on the bosom of the Aegean, "Surely I come quickly," the last words of John, the beloved disciple, with which he closed his vision, were, "I will come, and I will stand with him, and I will be with him, and I will be with him, and I will be with him." Ever so come, Lord Jesus!

Christ is the end of creation and redemption; he is the perfection to which all imperfection soars; the glory to which all the fallen creation aspires; the great model to which humanity in its noblest specimens shall be conformed; the Sun of Righteousness, in whose light we shall see light.

But what is there in the promised advent of Christ that makes his advent the desire and the aspiration of all who know him? We desire his speedy approach because we shall see him as he is, not as he was—the Man of Sorrows, and acquainted with grief, wounded and stricken for our transgressions,—but crowned with the diadems of creation, providence, redemption; angels adoring, and prostrate millions casting their crowns in flashing showers at his feet, and saying: "Not unto us, but unto him that loved us, and washed us from our sins in his own blood; to him be glory and dominion forever and ever." If we believe in what he has done; if we love him as the Author and the Finisher of our faith, as the friend long for the presence of his best friend, as the family long for the return of its parent and its head, as the bride longs for the arrival of the bridegroom, when he comes to accept her as his wife, so must we, like John, desire the advent of him who comes to right a creation that has gone wrong, and to restore a glory that has passed away like a vision. Surely, when he comes amid welcoming shouts and hosannas, "Blessed is he that cometh in the name of the Lord," we too will praise and glorify and worship him.

When he comes, we shall be like him. These bodies of ours, which have been so much deteriorated by sin, shall be restored and reconsecrated. Between Eve in ancient Eden before the fall, and the fairest of her daughters upon earth, there is, I do not say an infinite, but a very great contrast. In every instance, bodily as well as morally, the gold is become dim, the fine gold is changed, the wine is mixed with

water, the crown of glory and of beauty is fallen from our heads. But at that day we shall rise in resurrection robes, the cold and corruptible garments of mortality consigned to the grave. There will be left no trace of corruption, or imperfection, or aught of the ravages and taint of a great primal sin. Eye, and ear, and all our senses shall be perfect as they shall be pure. This mortal shall put on immortality; this corruptible shall put on incorruptibility. Every sense shall be an inlet to joy; every sensation shall be as blissful as it is pure.

The Bridegroom will come, and those on whom the cold shadow of death has lain for many a long and weary year, he will waken from the sleep of death and bring with him. The babes that fell from the tree of life, and the gray-haired men that withered by the wear of years by its branches, the fair, the beautiful, the holy ones that we would have kept because we loved them, will all reappear, with not one blemish left upon a single brow; not one rude mark remaining on the spirit; not one sting in any heart; all sensations, bliss; all sights, beauty; all sounds, music. The bride shall receive the Bridegroom, and she shall no more go out; "and there shall be no more tears." How beautiful the Apocalyptic passage; it is almost music to hear it: And there shall be no more tears, nor sorrows, nor crying, nor death; all things shall be made new.

When our blessed Lord comes, all creation will be purified and reconsecrated. Some think that this earth has become so vile that the sooner it is extinguished the better. They think that it is unworthy of God to retain an orb so poor, so sin-stained, and that it had better be canceled and a lovelier placed in its orbit. There is no prediction of such a catastrophe in the Bible. The deeper we penetrate the arena of nature, the clearer is the proof that annihilation is not possible; and certainly is not fact. But apart from this, would it not be a grievous loss were a world of so historic antecedents as ours expunged from its orbit, and dismissed over the depths of oblivion forever? What! shall the atmosphere breathed by the incarnate God cease to exist? Shall the flowers that those eyes looked on, and the sweet sound of brooks, and waves, and winds, those ears heard, be all extinguished forever? Shall the Mount of Olives, from which he rose; the Mount Tabor, on which a transient gleam of his glory rested, be thrown down? Shall Calvary and Gethsemane be only names of things that no longer are? I cannot believe it; all the instincts of my nature revolt against the idea, and the instinctive desire in our hearts to perpetuate and preserve those historic scenes of the past, are ripples from the great tide of eternity, and in their measure they tell us God will not destroy scenes that superstition may, in its imperfect economy, pervert, which Christians treat only as they deserve, when they reverently remember them.

To destroy the earth would be to acknowledge and seal the success of Satan. What was the devil's attempt? To get the earth and us with it. What is he now? He is the prince of the power of the air. We don't see him, but he walks in our homes; he is here or there, for he goeth about seeking whom he may devour. He or his servants may now be whispering, "Oh! it is all nonsense; don't believe these things; you have your business to attend to; you must not enter into religious speculations." Such a result would interrupt or reverse the great process that God has constantly pursued, and end the analogy that runs through all inspiration. The great law in revelation is not to destroy, and create other things instead, but to take old things and purify and restore them, so as to make them what they were or should be. All the Saviour's miracles are indications of this. When he opened the eyes of the blind, he did not take out the old orbs, and put in new ones, but he renewed the old

ones: And when he unstopped the ears of the deaf, or laid the fever of the sick, or made the lame leap as the roe, or when he quickened the dead—these and indeed all his miracles were restorative and beneficent, as well as miraculous and divine. And therefore we believe the earth will not be destroyed. Indeed, Scripture expressly promises "a new heaven and a new earth." St. John does not say, I saw another heaven and another earth, as he would have said if it had been something substituted for the old. But does not "new" mean "another"? Certainly not. For instance, we read, "If any man be in Christ he is a new creature." Does not that mean that his identity disappears, and that he becomes another man? Not at all; he is changed, regenerated, transformed, and becomes new only in the noblest and intensest sense of that word. So this earth will be made a new earth; it will be disinfected and purified; the last fire will refine it as gold and silver; and Jesus, the great High Priest, will wave his priestly hand over it, and on that earth which has shared in our descent and has become corrupt, literally, not figuratively, its deserts will rejoice, its solitary places will blossom like the rose, the lion shall lie down with the lamb, and a little child shall lead them. These are not stray fancies, but assured facts and prophecies that must be accomplished. God has so written it in his holy word, and he will so arrange it in his providence.

When the Saviour comes, what will he do? He will come to prove that redemption is no failure; that his own word is no fable. Some cry, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were." Others say, "Let us eat, drink, and be merry." But the believer says, Come, Lord Jesus, come speedily. And when he comes, he will show that not one jot has fallen under the least promise, but all has been exactly fulfilled; that Christianity, in the numbers of its converts, in the splendor of its victories, in the results and issues of its conflicts, is no failure, but has the pre-eminence in all things. That ancient servant Moses, that stern prophet Elijah, and all that believe in the Lamb, shall meet on a mountain the glory of which shall not fade, and in a day which shall have no night, and a blessedness which shall have no end. It will be seen that redemption was no mistake; that Christianity was no cunningly devised fable; that all that it predicts, but which thousands scoff at, and all that it claims, which thousands repudiate, it truthfully predicted and justly claimed,—all things made new; God in the midst of his people; the bride presented to the Bridegroom; creation restored; the earth animated by a new spirit; and all things purified, glorified, elevated, ennobled, will attest, as the voice of many waters, as the voice of a great multitude, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—*Dr. Cumming.*

"Ye Did It Not."

In the twenty-fifth chapter of Matthew is given a vivid description of the day of Judgment. This description is from the lips of Jesus himself. Of all the utterances recorded in this chapter, none are more solemn than the answer given to those on the left hand of the Judge. In astonishment they cry out, "Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Then comes the crushing reply, "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me." There is a mighty and eternal truth in these words. Men are lost because of what they do not do. Religion calls for action. The sinner must respond to the Spirit's striving, and the believer must be earnest and active in the divine life.—*Messiah's Herald.*

Two Ways to Eternal Life.

ARE there two ways? Did Jesus teach two ways?

There is a class of teachers in these days who say the ten commandments have been abolished, blotted out, being nailed to the cross of Christ; that the decalogue was the old covenant, which has passed away, being superseded by the new. They tell us that instead of the ten commandments, we have the two great commandments given by Christ; namely, to love God with all our heart and our neighbor as ourself. These, they say, comprehend man's whole duty; and to this we say, Amen. They were not new, however, when spoken by Jesus, but were quoted from the books of Moses. Deut. 6:5; Lev. 19:18. Had they superseded the ten in the days of Moses? If not, if the ten were then binding, why not now? What proves our love to be genuine? "This is the love of God, that we keep his commandments," not as a burden grievous to be borne, but in so hearty a manner that "his commandments are not grievous." 1 John 5:3.

Four of the ten teach our duty directly to God, and the other six, our duty to our fellow-men. Can we break one of these six, and still love our neighbor as ourself? Impossible. And can we love God with all the heart, and still break one of the four that are given expressly to teach us how he would have us honor him? Is it not evident that the ten are all comprehended in the two? No one will deny that nine of them are? Why not the other?

To the young man who asked the Saviour, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus answered, "If thou wilt enter into life, keep the commandments." He then quoted five of the ten, so that we are sure that he meant the ten. See Matt. 23:16-19. The term, the commandments, includes the whole code of which he quoted a part. Therefore, Jesus did teach the keeping of these commandments as the way to life.

Again, a certain lawyer demanded of Jesus, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do and thou shalt live." Luke 10:25-28.

Now the question is, Did Jesus teach two ways to eternal life? If he did not, then to keep the ten commandments truly, and to love God with all our heart and our neighbor as ourself, is one and the same. If there is but one way to eternal life taught by Christ, whoever truly and heartily keeps the ten commandments loves God with all his heart, and his neighbor as himself; and whoever loves God and his neighbor as he ought, will not willingly break one of the ten commandments. In mathematics two quantities, or lines of extension, that are each precisely equal to a third, are precisely equal to each other. Therefore, if our Saviour did not teach two different ways to eternal life, the two great commandments "in the law" and the ten of the decalogue are precisely equal. On the two hangs all the law; if these are kept, the whole moral law of God is kept. There is no way of pardon of our transgressions but by faith in Christ; and the only way to life is the way of the commandments. The parting blessing to his church pronounced by Jesus to his beloved servant on the lonely isle is, "Blessed are they that do his [the Father's, not my] commandments, that they may have right to the tree of life." Disobedience drove man from the tree of life; obedience is the only way back. R. F. COTTRELL.

I AM the way, the truth, and the life.—Jesus.

THE TROUBLE IN THE CHURCH.

THERE was evidently trouble, and the parson heaved a sigh. As he glanced around the audience and caught the deacon's eye; And the deacon gazed in wrath upon the leader of the choir, While the latter looked the sexton through with mingled scorn and ire.

The little band of worshipers sat silently in dread Of some impending evil, while the parson's silvered head Sank low upon his withered head. No sound the stillness broke, Until, in tones subdued and sad, the good old parson spoke.

"My brethren, many weary years I've taught this little flock, And tried to place them safely on the firm, unyielding Rock.

Through summer's sun, through winter's chill, through day and cheerless night, I've striven to serve my Master, and lead my sheep aright.

"When first I came among you, there was lightness in my tread; The snows of eighty winters had not drifted o'er my head. This withered hand was strong and firm; this brow as smooth and fair As any, ere the hand of time had left its traces there.

"You did not come and tell me then that I was growing old, And that a younger man, perhaps, could better guard the fold.

You did not say my eye was dim, my voice could scarce be heard, And that I was no longer fit to preach my Master's word!

"Tis true my hand is tremulous, my voice is weak and low, And years have circled round my head, and left it white as snow; But do you think, my brethren, that my heart is altered too— That time has withered it, until there is no place for you?

"And now—O brethren, when I think of hours that I've passed here, Where heaven and earth and all mankind grew nearer— doubly dear; This little church, the only spot this world can hold for me, I ne'er must look upon again—these faces never see.

"It fills my heart with sadness; but the Father's will be done, And though my voice be weak, I pray God bless you, every one!

And he will hear and answer, and although my eyes are dim, I pray that your's may never grow too weak to look on him!

"The time is drawing near when I must lay life's burden down; I've borne the cross for many a year, and soon shall wear the crown; And think you, when I've journeyed to the shining gates of gold, The blessed Lord will say to me, 'Depart, you are too old!'

"Now, brethren, will you take my hand just once before I go, And say a kind farewell?" The weeping deacon faltered, "No! We'll take your hand, but, brother, let us still retain your heart, We've loved you all these fifty years—this is no time to part!"

A sound of muffled sobbing through the church the parson heard, And reverently laid his hand upon God's holy word, And said: "My brethren, here behold the only living way; A better teacher far than I, and older. Let us pray."
—A. L. Harvey, in *Inter-Ocean*.

Infidel Self-Condernnation.

WHEN we present to the people the evil effects of infidelity, the infidels usually attempt to shield themselves by flourishing before the world the lives and characters of apostate ministers, or hypocritical church members. But in this they condemn themselves. If a professor of religion steals, robs, commits adultery, or any other sin, they at once denounce him as a hypocrite; but why is he a hypocrite? Be-

cause the pure principles of Christianity demand him to live a pure and holy life, which he has not done; therefore, they call him a hypocrite, and thereby acknowledge that Christianity demands a pure and holy life. They condemn themselves by denouncing such a pure system. No one should blame them for condemning the hypocrite, but why should they condemn the perfect rule by which they measure his moral character? Would a wise carpenter condemn the rule by which he learned that the beam was too short for the building? —Eld. R. S. Webber.

"Been Baptized, Massa."

"WELL, Cato, what ground have you for believing yourself a true Christian?" said a minister one day to an old colored man whose life was not so much in harmony with his profession as it ought to be.

"Been baptized, massa," replied Cato, placing marked emphasis on the word baptized.

The minister vainly tried to convince Cato that mere baptism could not make him a Christian. Cato was stubborn on this point; for he thought that the water in baptism cleansed his heart of its sinfulness. The poor fellow knew nothing of the work of the Holy Spirit on the heart.

Just then a happy thought struck the minister's mind. He led Cato into his study, and took an empty ink bottle from the shelf, and held it up, said:—

"Cato, do you suppose I can clean my pen by washing the outside with water?"

"No, massa; you must wash the inside, if you would have him grin with self-approval."

"Very good, Cato," replied the minister. "Now do you suppose I can clean the outside of the bottle?"

"I see it now, massa," replied Cato, placing his hand on his forehead. "I will seek de inside of dat bottle, and de Holy Spirit to make my heart clean inside."

Thus by means of an old ink bottle, did the minister overthrow Cato's faith in baptismal regeneration, and led him to see the inward washing of which baptism is only the symbol.

Reader, are you like an ink bottle, washed on the outside only? Have you, like Cato, substituted the form for the spirit of religion? If so, I commend you to the prayerful study of the true way of salvation, as described long ago in the following apostolic words:—

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."—*The Reaper*.

ON looking back through thirty years of church life we are compelled to come to the conclusion that the most unsatisfactory members we have ever had, have been those who were best satisfied with themselves. One brother became so thoroughly sanctified that he could not live with his wife; and another had so clean escaped from sin of every sort that he quitted us all in disgust. We find in the Sabbath-school; the lay preachers' association; the Christian young men's meetings; and in all other forms of work, that as soon as any of the brethren or sisters begin to brag about their holiness they become wholly useless, and before long the place that knew them knew them no more.—C. H. Spurgeon.

It is an excellent thing when men's religion makes them generous, free-hearted, and un-

The Coming Kingdom of Glory.

THE first prophecy that sounded, amid the locks of Paradise, rich music in the ears of the natives that had sinned and fled from the glorious presence of the Almighty, was in these words: "The seed of the woman shall bruise the serpent's head." This prediction has not yet been wholly exhausted. That the seed of the woman is the Christ of Nazareth is unquestionably true. That he has finished transgression, made an end of sin, brought in everlasting righteousness, is also true. But can it be said as a historic fact already accomplished that he has finally bruised the serpent's head? That this has not been fully done, is obvious from such considerations as these: Satan is still the prince of the power of the air; Satan still works in the children of disobedience; Satan still sifts every Peter, buffets every Paul, and goeth about seeking whom he may devour. If these can be predicted of his power and presence in the midst of us now, it cannot with any fairness be alleged that his head is bruised. Satan is a living, restless, malignant power in this world, perverting the law; he cannot destroy; he still goeth about seeking whom he may devour; him we are still to resist. Therefore this prophecy has not been translated into history; it is a process not completed. When Satan is cast down from heaven, driven to the bottomless pit, and the kingdoms of this world have become the kingdoms of our God and of his Christ, then the prediction will be exhausted. . . . "The government shall be upon us, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of David, and peace there shall be to us, and upon us, and we shall establish it with righteousness from henceforth." . . . "The portrait of a person—our Lord and glorious Prince. . . . The promise has been fulfilled on all the promises in this chapter of the Bible. . . . The crown shall be unveiled in all its glory, and the throne shall be established forever. . . .

It is obvious that the Jews looked for a literal sovereign. Were they wrong? No, certainly not; but they looked for a profile instead of a full-face view. They looked far across the humiliation, and rested their admiring eyes only on the glory. They spurned the intervening, necessary cross, and looked only for the splendor of the promised crown. Their ignorance or their error was fatal and disastrous; yet still what they looked for was a reality; but what they ignored was the only way by and through which that reality could ever be historically fulfilled. I admit a figurative interpretation is not excluded where that interpretation can be justified by a fair and reasonable exegesis; but here the words of a most able and accomplished divine are well worthy of our remembrance. The judicious Hooker, author of the "Ecclesiastical Polity," says, "I hold it as an infallible rule of exposition of the sacred Scriptures, that where a literal construction will stand, the farthest from the letter is commonly the worst." And Prof. Stuart, a very learned American theologian, says, "It is one of the plainest and most cogent of all the rules of hermeneutics, that every passage of Scripture or any other book is to be interpreted as bearing its plain and primary and literal sense, unless good reason should be given why it should be tropically, figuratively, or metaphorically understood."

A disastrous error lay in the one-sided or partial interpretation of the Jews, but let us not forget that it is possible for us Christians, looking to the cross, which is our safety, to ignore to shut our eyes to the rising splendor of the crown, which is the source of our hope and happiness forever.

Another expression of his has also been misinterpreted: "My kingdom is not of this world." It is literally from the Greek, "My kingdom is not from this world." It does not spring from Caesar; its birth is not in this world; it does not descend in any shape from the powers of this world. This meaning is obvious from what he adds: "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." He evidently speaks of that spiritual kingdom he came to inaugurate, a kingdom which has lasted now eighteen centuries. But these words are not in the least inconsistent with the expectation of a future, glorious kingdom, visible from the river unto the ends of the earth; they simply rebuke the partial misapprehension of the Jew, who looked across Calvary, invisible to his jaundiced and prejudiced eye, and saw only the fulfillment of a glorious promise, that related to a kingdom that should have no end, and a glory that should have no shade. That this is no forced connection of these passages will be obvious from other texts scattered over the New Testament, one or two of which I will now quote. Gabriel said, "Thou shalt conceive, and bring forth a son, and shalt call his name Jesus." This was literally fulfilled. But what follows? "And the Lord God shall give unto him the throne of his father David," this has not been fulfilled, "and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Nathaniel said what the Saviour accepted, "Thou art the Son of God; thou art the King of Israel." The dying thief was not corrected when he prayed, "Remember me when thou comest into thy kingdom;" a thing still future. And Jesus said to his disciples, "When the Son of man shall sit on the throne of his glory"—that is, the throne of David—"ye also shall sit on twelve thrones, judging the twelve tribes of Israel." And again, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." We must understand this to mean what the words imply in ordinary usage. They coerce and constrain the meaning of the word of God who try to prove that these words have simply a spiritual significance, and that they are all fulfilled and actualized in Christ's reigning over the hearts and consciences and minds of his believing people. Can it be said that the words of the Saviour in the gospel of St. Matthew have been fulfilled, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory?" or the promise of Gabriel to Mary, "He shall give him the throne of his father David;" "and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, and the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit, what we have never yet inherited on earth, 'the kingdom?' If it be a spiritual kingdom, 'the kingdom of righteousness, peace, and joy in the Holy Ghost,' that is meant in all these passages, then every true Christian has inherited the kingdom already. But this cannot be, for he says, 'Inherit the kingdom prepared for you from the foundation of the world.'" St. Paul writes, "The Lord Jesus Christ shall judge the quick and the dead." When? "At his appearing and his kingdom;" something still future. In the Apocalypse, when Christ returns, we are told, "The kingdoms of this world are become the kingdoms of our God and of his Christ, and he shall reign forever." And says St. Paul, in the Epistle to the Thessalonians, "The Lord himself shall descend from Heaven, and the dead in Christ shall rise first," called in the Apocalypse "the first resurrection;" after which, says John in that same book,

"they lived and reigned with Christ a thousand years."

I have shown there are countless predictions of a future advent of Christ into our world. I have also shown that it is impossible, with any reasonable interpretation of the passages I have given, to suppose that Christ has fulfilled these glowing and magnificent predictions in any century that has passed away, from his crucifixion on the cross onward to the present hour. It will follow, therefore, from all this, that the earth is to be restored; that this orb of ours is to be the capital not only of our solar system, but, in all probability, of the universe itself; that the sunshine of Sinai, Calvary, Tabor, and Olivet, shall never be extinguished; they are too memorable ever to be forgotten; and that from this earth shall go forth the law, the light, and the love, that are to be the admiration and law of surrounding orbs, and that to this world other kingdoms throughout the universe shall look as to the kingdom of grace and righteousness now culminating in this kingdom of glory, swayed over by a scepter that shall have no interruption, and governed by a King of whose reign there shall be no end. Such seems the just and inevitable conclusion from the passages I have quoted, and I cannot come to any other. There never yet has been a perfect nation, a perfect government, or a perfect ruler. Despotism, monarchy, republics, aristocracies, all have risen, and all have disappeared in succession; and the very imperfections of all human governments, imperfections that multiply with their duration, seem to indicate, almost to prophecy that some more perfect and more excellent order yet will be, and that a Ruler and a reign will one day be reproduced in the world that will satisfy the demands, and gratify the yearnings of the human heart, and bring in a kingdom which shall never be destroyed. It is impossible to come fairly to any other conclusion than that a personal King is to reign over all the earth; that Jesus, the same Jesus whom they saw ascend from the Mount of Olives, "shall so come in like manner as ye have seen him go;" and he will fulfill in his person, and in the manifestation of his glory, and in the erection of his everlasting kingdom, all the prophecies I have quoted; for not one jot or tittle shall pass away from one of them until all shall be fulfilled.—*Dr. Cumming.*

The Spirit of Discontent.

THE other day we stood by a cooper who was playing a merry tune with his adz round a cask.

"Ah!" said he, "mine is a hard lot—driving a hoop."

"Heigho!" sighed the blacksmith on a hot summer day, as he wiped the perspiration from his brow, while the red iron glowed on the anvil; "this is life with a vengeance, melting and frying one's self over a hot fire."

"Oh! that I were a carpenter," ejaculated the shoemaker as he bent over his lapstone. "Here I am, day after day, wearing my soul away making soles for others—cooped up in this little seven-by-nine room. Hi-ho-hum!"

"I'm sick of this out-door work!" exclaimed the bricklayer—"broiling under the sweltering sun or exposed to the inclemency of the weather. I wish I were a tailor."

"This is too bad;" petulantly cried the tailor—"to be compelled to sit perched up here plying the needle all the time. Would that mine were a more active life."

"Last day of grace! banks won't discount—customers won't pay—what shall I do?" grumbles the merchant. "I had rather be a truck, a dog, or anything else."

"Happy fellows!" groans the lawyer, as he scratches his head over some dry, musty records—"happy fellows! I had rather hammer stones all day than puzzle my head over these tedious, vexatious questions."—*Sel.*

The Golden Rule.

THE golden rule requires us to do unto others as we wish they would do unto us. Notwithstanding the justice of this principle upon which rests all moral obligation between man and man, the natural disposition cries out against it, and declares that the only true rule to be governed by is to do unto others as they do unto us. We are told that it is an impossibility to obey the golden rule in all its bearings, as it requires us to regard other people's rights as sacred as our own. I cannot see any difficulty in this except for selfish individuals. These are never satisfied with equal rights, but want the advantage in every transaction. They love themselves better than the golden rule requires them to love their neighbor. With such, obedience is an impossibility.

The objector to the golden rule has suggested an improvement in the wording of this rule, so as to have it read, "Whatsoever men do to you do ye even so to them, for this is natural, and therefore right." Now let us test the strength of the logic in this revised copy. A, in business transaction with B, is defrauded to the amount of one hundred dollars. Now it is the duty of A to engage in deal with B, and defraud him in like manner, that he may do to B as B has done to him. But when A has succeeded in the matter until he has the advantage of B as much as he was beaten by him, it then becomes the duty of B to make another trial of his rascality in deal with A, and so on endlessly. But if A should fail to equal B in dishonesty, it follows, according to the natural version, that A is in the fault, because he has failed to do unto B as B had done to him.

But should B become wearied with his neighbor, because he has been more successful in trickery than himself, and attempt to chastise him, as a pugilist is often tempted to do, he would only place A under the necessity of retaliating in the same manner; but here we are met by an impossibility, because, if one man is physically able to inflict corporal punishment upon another, it is quite certain that the man who has received such treatment will not be able to give what he has received, and so he cannot in this case do to others as they do to him.

In some particulars this could be done. A man could bear false witness against his neighbor, and his neighbor in turn could bear false witness against him, and thus be in harmony with the natural rule of right. If one man should abuse another, the injured party could in many cases retaliate, but where is the justice in this? Should my neighbor defame my character, I in turn could defame his character; but there would be too much liberalism in this to please even the most liberal one. But all can obey the golden rule. I can do unto others anything that I in justice could demand of them, circumstances being equal. If I desire my brother or neighbor to speak well of me, I can speak well of him. If I demand that he shall respect my rights in any transaction, I can respect his in the same transaction. If I desire him to be careful of my reputation, I can be careful of his. If I think of publishing a report derogatory to my brother's character, I can, from a moral standpoint, do so when I can desire that he should also do the same to me. I have the right to desire his money, when I can at the same time desire him to possess an equal amount of my means. If I ask his assistance in need, I am entitled to it when I would gladly do the same for him in like circumstances. If I desire the privilege of dictating to him, I can have it when I am just as ready to grant him the same liberty with my rights. It is a perfect antidote for pride and vanity, as it prevents each person from parading self before his neighbor.

But in this sketch I can only suggest a few

thoughts, which may lead the mind of the reader into a more thorough study of the subject, for I believe the golden rule is infinitely perfect, and is as enduring as eternity, and as universal as the universe, and will conduct all its devotees in ways of pleasantness, for all its paths are peace. It is the comprehensive commentary on the perfect law of God, and yet an elementary treatise for juveniles to study.

WM. COVERT.

Sins of Omission.

IN using this term I do not mean to imply that what are called sins of omission are less positive than what are called sins of commission. In fact, sins of omission are the most positive of sins. For man owes to his Maker the uninterrupted and perfect obedience of his life-time; so that one single sin of omission is a debt which he can never find time or means to pay; and therefore the Lord teaches us to pray, "Forgive us our debts." In fact, the parent sin—the sin of sins, that root sin of which it is one of the offices of the Holy Spirit to convict the world—is a sin of omission: "Of sin, because they believe not on me." Alas! most persons are troubled only with those sins which are called sins of commission,—outward, manifest sins. They forget that by far the larger proportion of our sins in God's sight are sins of simple neglect. The sinner's whole life is one black night of omission, now and then rifted by sins of commission flashing athwart it. Did ever a day pass over the head of any of us in solemn review of which we could truly say, "I have done to-day everything that God requires of me?" Oh, these sins of omission! Who shall count them? Who shall weigh them? Who shall ferret them out, burrowing without number as they do through the labyrinths which wind beneath that outward life on which alone we are wont to fasten our eyes? And as we consider these unconscious sins of omission with which our lives are compact and black, of all prayers that become our lips none is more fitting than this: "Cleanse thou me from secret faults."—*George Dana Boardman.*

Hypocrites.

THE most dangerous enemies of the church are not infidels and worldlings, but hypocritical Christians. An enemy is far more powerful for evil in the camp than outside of it. One inconsistent Christian injures the cause of religion more than five rampant infidels. One backslidden minister strikes a more thrilling blow at the church than a dozen of Ingersoll's most eloquent lectures. In view of this, it is an ominous sign that so many ministers are departing from the old faith, preaching the "enticing words of men's wisdom," while they still pretend to be the elect of God. These men proclaiming falsehood from the pulpit, pandering to the spirit of the times with a perverted gospel, are the most powerful agencies of Satan in fighting the kingdom of God. When, in the history of the people of Israel, the destruction of Ahab was desired, and the Lord planned how to effect it, the problem was solved in this way: A spirit came forth and stood before the Lord and said, "I will persuade him; I will be a lying spirit in the mouth of his prophets." The plan met with approval, and the spirit, by speaking falsehood from the mouth of the prophet, accomplished Ahab's ruin when no other could have prevailed. Give the devil the "livery of Heaven," and he will lead more souls astray than he otherwise could. Put the deceitful, flattering words of human speculation into the form of a sermon, apparently supported by divine authority, and they are made thrice as potent for evil as usual.—*Christian World.*

"GIVE light, and darkness will disappear of itself."—*Erasmus.*

A Great Gulf.

THERE is a great gulf fixed between the teachings of the world and the teachings of the gospel, on the subject of easy living. According to the popular view, the one thing worth living for is to have money to spend, fine pictures to admire, pleasant books to read, soft carpets for the feet, easy couches for tired limbs, and delicate dishes for the palate; and yet the God whom we believe in, and worship, has only revealed himself to human eyes and hands as One who was crucified, whose brow was wounded with thorns, and whose side was pierced through with a spear; and the gospel which he brought teaches that all pampering of the body and all undue indulgence of its desires, so far from being the supreme object of life, may be a snare and a stumbling-block to the soul. If there are any of us who really believe in our hearts that personal enjoyment is the true object of our lives, let us honestly acknowledge to ourselves that we are lovers of pleasure rather than lovers of God, and so go back to crown with roses the forgotten statues of the kindly pagan gods who loved hot life and the beauty of sense. There ought not to be room in one house for both the cross of Christ and the ivy-crown of the wine-god, or the myrtle of the goddess of pleasure. "No man can serve two masters"—so runs the old saying, but the lesson is hard to learn. Nevertheless, it is one which must be learned sooner or later, when every man must make the deliberate choice whether he will count his own pleasure the chief object of his life, or whether he will yield his will, for pleasure or for pain, to the will of God. And on that one decision hangs every man's destiny, for both here and hereafter.—*S. S. Times.*

Be Christlike.

A CHRISTIAN should be a striking likeness of Jesus Christ. You have read lives of Christ, beautifully and eloquently written, but the best life of Christ is his living biography, written out in the words and actions of his people. If we were what we profess to be, and what we should be, we should be pictures of Christ; yea, such a striking likeness of him that the world would not have to hold us up by the hour and say, "Well it seems somewhat of a likeness;" but they would, when they once behold us, exclaim: "He has been with Jesus; he has been taught of him; he is like him. He has caught the very idea of the holy man of Nazareth, and he works it out in his every-day actions.

A Christian should be like Christ in his boldness. Never blush to own your religion. Your profession will never disgrace you; take care you never disgrace that. Be like Jesus, ever valiant for your God. Imitate him in your loving spirit, think kindly, speak kindly, and do kindly, that men may say of you, "He has been with Jesus." Imitate Jesus in his holiness. Was he zealous for his Master? So be you; even go about doing good. Let no time be wasted; it is too precious. Was he self-denying, never looking to his own interests? Be the same. Was he devout? Be you fervent in your prayers. Had he deference to his father's will? So submit yourself to him. Was he patient? So learn to endure. And best of all, as the highest portraiture of Jesus, try to forgive your enemies as he did, and let those sublime words of your Master—"Father, forgive them, for they know not what they do"—always ring in your ears. Forgive as you hope to be forgiven. Heap coals of fire on the head of your foe by your kindness to him. Good for evil, recollect, is godlike. Be godlike then, in all your ways, and by all ways and means so live that all may say of you, "He has been with Jesus." Remember his words, "Learn of me, for I am meek and lowly in heart."—*Spurgeon.*

The Sabbath School.

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

IMPORTANT LESSONS ON PROPHECY.

First Sabbath in January.—Nebuchadnezzar's Dream.

1. Who were taken captives to Babylon during the reign of Jehoiakim, king of Judah? Dan. 1:1-3.
2. What remarkable persons were among these Jewish captives? Verse 6.
3. What special blessings did God bestow upon Daniel and his companions? Verse 17.
4. What caused the king's spirit to be troubled? Dan. 2:1.
5. How did the king try to obtain an interpretation of his dream? Verses 2-8.
6. When the king saw that the magicians could not tell the dream, what decree did he make concerning them? Verse 9.
7. Did that decree embrace Daniel and his companions? Verse 13.
8. What request did Daniel make of the king? Verse 16.
9. What did Daniel next do? Verses 17, 18.
10. Were the prayers of these men answered? Verse 19.
11. When brought before the king again, did Daniel claim any wisdom of his own to interpret the dream? Verse 30.
12. In giving Nebuchadnezzar the dream, what did God design to reveal to him? Verses 28, 29.
13. Repeat the dream as Daniel related it to the king. Verses 31-35.
14. What did Daniel say that the head of gold represented. Verse 38.
15. What kingdom was to arise after Nebuchadnezzar? Verse 39.
16. What was the name of the kingdom over which Nebuchadnezzar reigned? Dan. 1:1.
17. What kingdom conquered and succeeded Babylon? Dan. 5:30, 31.
18. How far did the Medo-Persian kingdom finally extend? 2 Chron. 36:23.
19. By what kingdom was Medo-Persia subdued? Dan. 8:3-7, 20, 21.
20. Then what was the name of the third kingdom?
21. What was its extent and power? Dan. 2:39.

THE PROPHECY OF DANIEL.—The lines of prophecy in the Book of Daniel are entirely devoted to the history of the world, as connected with the people of God, and reach to the consummation of all earthly scenes, to the setting up of God's everlasting kingdom, and the final redemption of his people.

THE expression, "Thou art this head of gold," has reference to the kingdom over which Nebuchadnezzar ruled, or the Babylonian kingdom. In verse 39, the statement is made, that "after thee shall arise another kingdom inferior to thee." This has reference to the Medo-Persian kingdom, which did not arise in his day, but in the time of his grandson Belshazzar, the reign of three other kings intervening. The king is often given as representing the kingdom he governs. See Dan. 7:17, 24; 8:20, 21. These all have reference to the kingdoms governed, and not to any one king, as many of the kingdoms thus represented were governed by a long line of kings.

Sorcerers were such as pretended to hold communication with the dead. In this sense, we believe, it is always used in the Scriptures. Modern spiritualism is simply ancient heathen sorcery revived. The Chaldeans here mentioned were a sect of philosophers, similar to the magicians and astrologers, who made physic, divinations, etc., their study. All these sects or professions abounded in Babylon. The end aimed at by each was the same; namely, the explaining of mysteries and the foretelling of future events, the principal difference between them

being the means by which they sought to accomplish their object. The king's difficulty lay equally within the province of each to explain; hence he summoned them all.—*Thoughts on Daniel and the Revelation.*

Second Sabbath in January.—The Dream Continued.

1. What part of the image represented the fourth kingdom?
2. Which is strongest: gold, silver, brass, or iron?
3. If the first three kingdoms were universal, and the fourth was to be stronger than they, must it not also be a universal kingdom?
4. Do the Scriptures mention any king as having universal dominion later than the time of the Grecian empire? Luke 1:1.
5. Over what empire did Cæsar Augustus reign? *Ans.* The Roman empire.
6. Name each of the four universal kingdoms represented by the great image.
7. By what part of the image was each represented?
8. Give proof that each of these kingdoms was universal.
9. How was the division of the Roman kingdom symbolized? Dan. 2:41.
10. How many divisions or kingdoms, would the toes naturally indicate?
11. What will the God of Heaven do in the days, or during the existence, of these kingdoms? Verse 44.
12. What will it do to the kingdoms of the earth?
13. By what symbol was this kingdom represented in the dream of Nebuchadnezzar? Verses 34, 35.
14. Where was the stone to smite the image?
15. Did the feet and toes represent Rome in its united, or in its divided, state?
16. In which state is the Roman kingdom at the present time?
17. Then what is the next event in order to be looked for?

"The empire of the Romans filled the world. And when that empire fell into the hand of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."—*Gibbon.*

To take the ten toes to represent the ten kingdoms into which Rome was divided, is so easy, consistent, and natural, that it requires a labored effort to interpret it otherwise.—*Thoughts on Daniel and the Revelation.*

"IN THE DAYS OF THESE KINGS."—This shows that at the time the kingdom of God is set up there will be a plurality of kings existing contemporaneously. It cannot refer to the four preceding kingdoms; for it would be absurd to use such language in reference to a line of successive kings, since it would be in the days of the last king, only, not in the days of any of the preceding, that the kingdom of God would be set up.—*Ibid.*

IN B. C. 538 the conquest of the Babylonian empire by the Medes and Persians was completed in the capture of the city of Babylon by Cyrus. See Dan. 5:28, 30, 31. This empire is represented by the silver of the image, as it followed Babylon, which was symbolized by the head of gold. History agrees with prophecy that Medo-Persia was the second great universal empire of the world.

AT the taking of Babylon, B. C. 538, Cyrus, as an act of courtesy, had assigned the first place in his kingdom to his uncle, Darius. But two years afterward, B. C. 536, occurred the death of Darius; and in the same year also died Cambyses, king of Persia, Cyrus's father. By these events, Cyrus was left sole monarch of the empire.

Third Sabbath in January.—Vision of the Four Beasts.

1. Who had a remarkable dream in the first year of the reign of Belshazzar king of Babylon? Dan. 7:1.
2. What did he first behold in his vision? Verse 2.
3. What was the result of this strife? Verse 3.
4. What was the first beast like? Verse 4.
5. Describe the second beast. Verse 5.
6. Give a description of the third beast. Verse 6.
7. How did the fourth beast appear? Verse 7.
8. As Daniel considered the ten horns upon the head of the beast, what transpired? Verse 8.
9. What did the four beasts of this vision represent? Verse 17.
10. What did the fourth beast denote? Verse 23.
11. Since the fourth beast represented the fourth kingdom, what then was symbolized by the three preceding beasts?

12. What did the ten horns on the fourth beast represent? Dan. 7:24.

13. In the fourth kingdom of the second chapter, what indicated its division into ten parts?

14. Since the terrible beast, which is also a symbol of the fourth kingdom upon earth, had ten horns to represent its divided state, is it not shown that the beast of the seventh chapter, denotes the same kingdom as that represented by the legs of the image? See lesson two.

15. What kingdom preceded Rome?

16. What kingdom preceded Grecia?

17. What one preceded Medo-Persia?

BELSHAZZAR.—Three rulers came to the throne of Babylon between the death of Nebuchadnezzar and the ascension to the throne of Belshazzar, the grandson of Nebuchadnezzar. While Belshazzar succeeded to the rule of the great empire which had been governed by his grandfather, it seems that he inherited none of his good qualities. He was weak and pusillanimous, and did nothing to build up his kingdom or protect it from his foes. He relied simply on the impregnable nature of the walls of his city, and gave himself over to the luxury and debauchery of his court, and was there slain when the city was overthrown by Cyrus.

"FOUR WINDS . . . STROVE UPON THE GREAT SEA."—All Scripture language is to be taken literally, unless there exists some good reason for supposing it to be figurative; and all that is figurative is to be interpreted by that which is literal. . . . Winds, in symbolic language, denote strife political commotion, and war. Jer. 25:31, 32, 33: "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Here the prophet speaks of a controversy which the Lord is said to have with all nations, when the wicked shall be given to the sword, and the slain of the Lord shall be from one end of the earth to the other; and the strife and commotion which produce all this destruction is called a great whirlwind.

That winds denote strife and war is further evident from a consideration of the vision itself; for as the result of the striving of the winds, kingdoms arise and fall, and these events are accomplished through political strife.

The Bible definition of seas, or waters, when used as a symbol, is peoples, and nations, and tongues. In proof of this, see Rev. 17:15.—*Thoughts on Daniel and the Revelation.*

Fourth Sabbath in January.—Babylon.

1. What was the first universal kingdom on the earth?
2. By whom was it founded? Gen. 10:8-10.
3. To what does the name Babel correspond? *Ans.* Babylon. See margin of Gen. 10:10.
4. When did the kingdom become universal? *Ans.* about 603 B. C.
5. How did Babylon first become connected with God's people? 2 Chron. 33:11.
6. When did this take place? *Ans.* 677 B. C. See margin of 2 Chron. 33:11.
7. By what was Babylon represented in the great image?
8. By what was it represented in Daniel's vision of the four beasts?
9. Which symbol best represented the wealth and grandeur of the kingdom?
10. By what was the warlike character of the Babylonians best represented?
11. Of what were the wings of the lion an emblem? Hab. 1:6-8.
12. Who was the most noted ruler of that kingdom? *Ans.* Nebuchadnezzar.
13. How did he gain his great power and dominion? Jer. 27:5-8.
14. When was his kingdom overthrown? *Ans.* A. D. 538. See margin of Dan. 5:28-30, 31.
15. How long did the Babylonian kingdom continue after it became connected with the people of God?

BABYLON. This empire, the head of gold, was founded by Belesis, B. C. 747. This ruler is also called in secular history Nabonassar, and in the Scriptures, Baladan. Isa. 39:1. Arising from the ancient Assyrian empire, founded by Nimrod, great-grandson of Noah (Gen. 10:9, 10), which had governed Asia for about thirteen hundred years, it reached the summit of its glory under Nebuchad-

nezzar, who added to its original dominions the provinces of Asia Minor, Phœnicia, Egypt, Syria, and Palestine. These, with the empire of Babylon proper, embraced all the then known world of any national influence or power. *Prideaux's Connexion.*

It is a manifest rule of interpretation that nations are not particularly noticed in prophecy until they become so far connected with the people of God that mention of them becomes necessary to make the records of sacred history complete. When this was the case with Babylon, it was the great and over-towering object in the political world.

In 677 B. C., Babylon became connected with the people of God by the capture of Manasseh, king of Judah, and comes at this point, consequently, into the field of prophecy.

The character of this empire is indicated by the nature of the material composing that portion of the image by which it was symbolized—the head of gold. It was the golden kingdom of a golden age.

Fifth Sabbath in January.—The Second and Third Kingdoms.

1. What was the second universal kingdom? Dan. 5: 29,30; Ezra 1:2.
2. How did it become universal? *Ans.* By the conquest of Babylon. See Jer. 51:11
3. When was Babylon overthrown?
4. What part of the great image represented the Medo-Persian kingdom.
5. By what was it represented in Daniel's vision?
6. What characteristic of the Medes and Persians was symbolized by the bear, which could not be shown by the silver of the image? Jer. 50:41, 42.
7. By what power was Medo-Persia overthrown? Dan. 2:39.
8. Was Grecia a universal kingdom? Dan. 2:39.
9. When did it become universal? *Ans.* B. C. 331.
10. By what was it represented in the vision of the four beasts?
11. What did the four wings on the beast symbolize? *Ans.* Its celerity of movement, and rapidity of conquest.
12. What was indicated by the four heads of the leopard beast? *Ans.* The division of the empire into four parts after the death of Alexander the Great. See Dan. 11:3, 4.
13. What was the name of the fourth universal kingdom?
14. When was its authority established? *Ans.* B. C. 161.

As the breast and arms of silver were inferior to the head of gold, so the bear was inferior to the lion. Medo-Persia fell short of Babylon in wealth and magnificence, and the brilliancy of its career.

But in addition the character of the power is well represented by a bear. The Medes and Persians were cruel and rapacious, robbers and spoilers of the people.

"From Macedonia to the Ganges, which river Alexander nearly approached, is computed at least eleven hundred leagues. Add to this the various turnings in Alexander's marches; first from the extremity of Cilicia, where the battle of Issus was fought, to the temple of Jupiter Ammon in Libya; and his returning from thence to Tyre, a journey of three hundred leagues at least, and as much space at least for the windings of his route in different places; we shall find that Alexander in less than eight years, marched his army upwards of seventeen hundred leagues [or more than *fifty-one hundred miles*], without including his return to Babylon.—*Rollin's Ancient History.*

"THE BEAST HAD ALSO FOUR HEADS." The Grecian empire maintained its unity but little longer than the lifetime of Alexander. Within fifteen years after his brilliant career ended in a drunken debauch, the empire was divided among his four leading generals. Cassander had Macedonia and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus in the north; Ptolemy received Egypt, Seleucus had Syria and all the rest of Alexander's dominions in the east. These divisions were denoted by the four heads of the leopard.—*Thoughts on Daniel and the Revelation.*

ERRORISTS and surmisers are on a par—both are blinded by Satan. A well balanced mind takes no pleasure in error. Wisdom sifts carefully the chaff from the grain.

Promptness.

A good woman was noticed as always punctual at meeting, though she had a long way to go. When asked how it was she was never late, she replied: "I make it a part of my religion never to disturb the religion of others." Too few Christians realize that it is a religious duty to be promptly in their places, and punctual at all appointments. A good place to cultivate this virtue is in the Sabbath-school, and to this end it is of the utmost importance that officers and teachers set a good example to their scholars. The superintendent who is late in his place, late in commencing the services, or tardy in any of his work, must not expect his teachers to be any more prompt in their work. The teacher who is not on hand at the time for school to open, cannot expect his scholars to be careful to be there in time. It is well to have the reputation for punctuality of the Elder Adams, of whom it is said, that not being in his seat in the Senate one morning at the hour for business, the opening was delayed, supposing, as proved to be true, that the clock was rather fast than Mr. Adams late. Apropos of this the *Sunday-School Times* says:—

"One of our contributors recently pressed the importance of a teacher being at his post a half-hour or so before the school session, that he might greet the scholars as they came in, and have pleasant words with them until the opening moment arrived. The suggestion is a good one, and it is timely; for there are few teachers who are sufficiently prompt at school to do their best work. Most teachers lose a royal opportunity of a better hold on their scholars by not coming earlier. But, if a teacher will not be ahead of the school hour, let him never be behind it." Five minutes lost at the opening of the school are lost for ever. The venerable Dr. Tyng has said, out of his fifty years' Sunday-school experience, that "an unpunctual teacher can never be a spiritually-minded teacher." He asks pertinently, "what if those teachers are fifteen minutes too late to get into Heaven? There are some teachers who seem to have fallen behind years ago, and never to have caught up. They bid fair to be eternally late."—*Sabbath Recorder.*

The Sabbath-School a Pleasure.

THE Sabbath-school is a place of worship; it is also a place for Bible study. It is *not* a sociable; it is not a place for lounging; it is a provision for restful work in the intellectual and spiritual line; in the intellectual because of an inner spiritual. That there may be profitable study, there must be good order. There is less wear and tear of the nervous system in one hour of well-disciplined order and restraint than in one hour of freedom and confusion.

Rest is change of occupation rather than suspension of activity. A true student rests by reading lighter or different literature from that upon which he has been concentrating his attention closely. A laboring man rests by thinking and reading. The service of song and prayer and class study, which we call the Sabbath-school should be rest to all who participate in it, even when its order is strict, its worship thoughtful, and its intellectual exertions intense.

We should not make the Sabbath a dread to our young people, but, by kindling in them spiritual tastes, and impressing upon them the importance of spiritual truth, make them eager to know about the "things of the kingdom." They study five days in the week in the secular schools and learn nothing about God; they need on the Sabbath-day to bring the same mental forces which are employed during the week, and consecrate them to the study of the divine character, law, and government.

That Sabbath-school which has the best order, the closest programme, the sharpest drills, the most concentrated intellectual attention, the most fervent spiritual exercises, is the Sabbath-school which is most restful to its members.

The Sabbath day that is filled from early morning until dewy eve with home devotion and conversation, public worship and Bible study, is the

Sabbath from which people go forth rested and invigorated, and prepared for the activities of the following week.—*S.S. Journal.*

God's Plan for Your Life.

NEVER complain of your birth, your training, your employment, your hardships; never fancy that you could be something if you only had a different lot and sphere assigned you. God understands his own plans, and he knows what you want a great deal better than you do. The very things that you most deprecate as fatal limitations or obstructions, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain proof that they are poisons. No! a truce to all impatience! Choke that foolish envy which gnaws at your heart because you are not in the same lot with others; bring down your soul, or rather, bring it up to receive God's will and do his work in your lot, in your sphere, under your cloud of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but really consistent with it.—*Selected.*

It ought to be a real comfort to a Sabbath-school teacher to have scholars who have had no good teaching at home, and who have no thought of any responsibility for the preparation of their lessons out of the Sabbath-school hour. Scholars who are well taught by their parents, and who study their lessons faithfully, can almost take care of themselves. Teaching them in the Sabbath-school is, in a sense, a supplemental work. But when a scholar gets all his teaching in the Sabbath-school, and during the lesson hour, *he* is one of the scholars worth having in charge. Sabbath-school teaching ought to amount to something in his case. This is a word of encouragement to teachers who have such scholars. Instead of repining over their trying lot, they have reason to rouse themselves to the exceptionally good work to which they are summoned by the peculiar need of their scholars.

A GENTLEMAN met a little girl hurrying along one Sabbath morning.

"Where are you going so fast, little girl?" he asked.

"I am going to Sabbath-school, sir," she said.

"What are you going to Sabbath-school for?" he asked.

"Oh, to find Jesus," said the girl.

Yes, Jesus can be found in the Sabbath-school. He is certainly there.

WHAT a pity it is that so much of the pith and energy which are frequently displayed in church and Sunday-school singing, fail to go any further than the breath of the singers can carry them! If more of the vim and whole-heartedness which are displayed in Christian singing were put into Christian living, would there not be a revivifying of many churches and Sunday-schools which are known as sluggish and backward?

THE USE OF HELPS.—If a teacher cannot get along without the use of a lesson-help during the class recitation, why should he expect his scholars to get along without one? If he has not learned that which he wishes to teach them, before he comes to the class, he certainly has no right to expect them to learn it during the brief time allotted to the lesson exercise.—*S. S. Times.*

A VERY quick child made an observation to her governess, the other day, which had a great deal of truth in it. "How is it, my dear," inquired the lady, "that you do not understand this simple thing?" "I do not know, indeed," she answered, with a perplexed look; "but I sometimes think I have so many things to learn that I have not time to understand."

THERE is a way of Bible study which yields very little profit. It is a mere curious search after minute information, or for arguments upon mooted points. In this way the soul may grow lean as the mind is informed. We should every day look for the essence of truth for the heart, and not merely seek something for the memory or understanding.

Bible Echo and Signs of the Times.

"What is truth?"

CONDUCTED BY AN EDITORIAL COMMITTEE.

Melbourne, Victoria, January, 1886.

Our First Paper.

As this, the first number of our paper, meets the eye of the public, we expect that many honest queries will arise in reference to its design, and the scope it will occupy in the religious field. To many the name of the journal, BIBLE ECHO AND SIGNS OF THE TIMES, will be a sufficient explanation. For the benefit of others we will state that the design of the publishers is to make the paper a thorough exponent of the Bible. In other words, it will advocate nothing that is not distinctly taught in the Scriptures, and will vigorously oppose every theory that is not supported by a clear statement from the same authority. Our reason for marking out this line of policy is, that we firmly believe the Bible to be the revealed will of God concerning his people on the earth, and that any deviation from it, is not only unjustifiable, but, when knowingly indulged in, is a positive evil, inasmuch as the authority of God is disregarded by such a course. On the point of moral obligation, then, the journal will endeavor to maintain the character it has assumed in its leading title, and echo back the sentiments that the Bible has heralded down through the ages.

It will also be a chronicler of events which mark the times pointed out in the prophecies. These, it cannot be denied, are an important part of the Bible, for without them its inspiration would be a matter of doubt. If Christ had not fulfilled those predictions of the Old Testament, which pointed out the Messiah, none could have been condemned for rejecting him, since all the promises and detailed statements respecting his advent were embodied in those prophecies. If, then, the Jews were justly condemned for their rejection of the Messiah, it follows that their punishment was in consequence of not heeding those prophecies that had their fulfillment at that particular time.

Is it not reasonable to suppose that a portion of the prophetic word has its fulfillment in the present generation; and is it not barely possible that some of to-day may stand in their own light concerning the application of those predictions, even as did the Jews at the first advent of our Lord? Some who stand in "high places" while not absolutely denying the inspiration of the prophecies, nevertheless ridicule every attempt to give an exposition of them. It was the same with the Jews. They did not deny the prophecies themselves, which pointed out the Messiah; but ridiculed the honest efforts of those who applied them to the manifestations before them. See John 6:41, 52.

If, then, judgment was passed upon that generation because they did not understand the signs of their times (Matt. 16:3; Luke 19:41-44), will not the impartial Judge of all the earth, who ever does right, hold the people of to-day culpable for neglecting the study of those prophecies that point out the dangers and duties of our time? How could he do otherwise and maintain his integrity?

The prophecies were not committed to men to be disregarded. They are of practical value. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. It is therefore very certain that whatever events are to happen, at least those which will affect the interests of God's people, will be pointed out beforehand for their benefit, that, having learned what is coming, they may prepare for it, and so not be overtaken unawares.

There is a mission in this direction to be occupied, in which this paper will endeavor to hold a place. But while seeking to aid in an understanding of the prophecies, it recognizes the liability some have shown to

indulge in fanciful interpretations that have only tended to bring reproach upon the cause which such expositors have professed to serve. And thus it will ever be until some rule of interpretation shall be adopted that harmonizes the prophecies with themselves and with other portions of the Scriptures. If the Bible is a complete guide of itself, as is claimed in its behalf, such a rule will be found incorporated in its revelations, by all who will diligently give themselves to study the mind of the Spirit of God in the sacred writings, rather than to make the Bible bolster up a preconceived opinion. Our object is not merely to tear down error, but also to build up the cause of Bible truth and holiness. We shall endeavor to teach men faith in the Holy Scriptures, to lead them to love our Lord Jesus Christ, and to obey the law of God. We rely upon the word of God, and the aid of his Holy Spirit for our success.

The BIBLE ECHO AND SIGNS OF THE TIMES adds one more to the list of journals that stand in defense of "Present Truth." We would here make honorable mention of *The Signs of the Times*, of Oakland, California; *Advent Review and Sabbath Herald*, of Battle Creek, Michigan, U. S. A.; *Present Truth*, of Grimsby England; with similar publications in Norway, Sweden, Germany, France, Italy, and other European countries, that are all doing a united and noble work in behalf of the truth for the last days. As these papers have uniformly adhered to the precise teaching of the word of God, regardless of the strictures of others, and now have their tens of thousands of readers, so we hope in this respect to imitate them, trusting that the seed sown through this medium may bring forth fruit to the honor and glory of God.

The Present Truth.

WHILE some of the truths of the Bible are applicable to every generation of men, there are others that have a special application to a certain period, and to no other. The preaching of the flood by Noah is a case in point. The warning note sounded by Noah was not applicable to any preceding generation; neither could it be made the basis of a religious movement at any period since that time, as its fulfillment was limited to the generation to whom the message was originally given.

But the case of the antediluvians is not an isolated one. God has ever warned the world, through his prophets, when any momentous event was to transpire, that all who would take heed to the warning might be prepared to meet the issue. When Sodom and Gomorrah were to be destroyed, the Lord sent angels to inform Lot that he, and all others who would, might escape from the conflagration of those cities. Those who were overtaken by that destruction had an opportunity to escape if they would. "But when they heard the warning, they chose rather to mock the bearer of the tidings, and thus brought swift retribution upon themselves.

More than five hundred years before the first advent of Christ, the time of that event was revealed to a prophet, and recorded by him for the benefit of those who should live at the time when the Messiah would appear. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, to the Messiah the Prince, shall be seven weeks, and threescore and two weeks." Dan. 9:25. Sixty-nine weeks have four hundred and eighty-three days. These being prophetic days would, according to the Bible rule for interpreting symbolic days (Eze. 4:6), be four hundred and eighty-three years. Reckoning forward from the time when the commandment was given to restore and build Jerusalem, in 457 B. C. (See Ezra, 7th chapter), and the time ended about A. D. 27, the very year in which Christ was baptized, and started forth on his mission.

The Jews who rejected Christ at his first advent, had the prophetic scriptures before them, and might have known from these alone, the time of the Messiah's appearance. More than this, just prior to the advent of

Christ, God sent a man to herald the approach of the Messiah. When asked about his mission, he did not hesitate, but cried out in the presence of the assembled multitude: "I am the voice of one crying in the wilderness, make straight the way of the Lord, as saith the prophet Esaias." John 1:23. Everything was done that could be to prepare the people for the reception of the Lord Jesus, and when the Jews rejected him, with all the evidences that existed in his favor, none could truly say that God was unjust in rejecting them from longer being his peculiar people.

God has said he would do nothing without first revealing his intentions to his prophets. Amos 3:7. Will he warn the world, through his chosen agency, of the second advent of Christ? The Bible everywhere speaks of that event as the glorious hope of the church. Read Job 19:25, 26; Isa. 25:8, 9; 2 Tim. 4:7, 8; Rev. 22:12, and many other texts of the same import. Our Saviour, when referring to what should immediately precede his coming, said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

In Matthew, twenty-fourth chapter, Christ tells his disciples when, in the order of events, these signs of his coming may be looked for. In verses 15-20 he briefly refers to the destruction of Jerusalem by the Roman army, after which he says there will be a time of trouble such as had never taken place to that time, nor ever should take place in the future. This can have reference to no other than the long and bloody persecution of the dark ages, when for more than twelve hundred years the church of Rome mercilessly put to death those who dared to differ with her in religious belief. In verse 29 he further says: "Immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven; . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Open persecution of the church by the papal power ceased about A. D. 1772. To fulfill the prediction of the Saviour, the sun must be darkened immediately following that date. And did such a phenomenon occur? Let history answer. President Dwight, in his Historical Collections, says of the notable dark day of May 19, 1780, that "candles were lighted in many houses. The birds were silent, and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand."

Under the heading of "The Dark Day," Noah Webster, in his Unabridged Dictionary, says: "May 19, 1780—so called on account of a remarkable darkness on that day which prevailed over all of New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard, and candles were lighted in the houses. . . . The true cause of this remarkable phenomenon is not known."

With reference to the moon refusing to give her light, the united testimony of historians is decisive. The night following May 19, 1780, was as remarkably dark as the day that preceded it. The fact of the moon having fulfilled the day before, has baffled all attempts to account for the event on scientific principles. In recording the matter, Dr. Adams says:—"At nine, it was a darkness to be felt by more senses, than one, as there was a strong smell of soot." Mr. Tenny said: "A sheet of white paper held within a few inches of the eye was equally invisible with the blackest velvet."

On the night of November 13, 1833, was witnessed

the most sublime sight ever beheld by mortals. A grand meteoric shower took place, not after the ordinary method, but in such a way as to be in exact fulfillment of the description given by the prophet in Rev. 6:13, viz.: "As a fig tree casteth her untimely figs when she is shaken of a mighty wind." Edward Dunkin, F. R. A. S. of the Royal Observatory, Greenwich, in a work entitled *The Heavens and the Earth*, p. 186, says of this wonderful display: "The spectacle must have been of the sublimest order. The apostle John might have had it before him when he indited the passage referring to the opening of the sixth seal:—'And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.'" It was, in short, a display of divine power, which has perplexed the science of man.

There are those of the present generation who were eye witnesses of that thrilling scene, the last sign given by our Saviour as a precursor of his second coming. How near, then, may we expect the crowning event? Hear the words of Christ upon this point: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33. But further, Christ says:—"Verily I say unto you, this generation shall not pass, till all these things be fulfilled." What generation? He had just been talking of a people who should see these things. When they shall stand this side of the last of these signs—the falling stars—the generation that witnessed their fall will not pass till the Lord shall come.

Truly his coming is near. Reader, are you ready for it? If you are not, do not delay longer to seek an interest in the Saviour's blood or it may be too late. The Lord's coming is a "present truth" to this generation, the same as the coming flood was a present truth to Noah's generation. Only a few who heard that warning obeyed; it will be the same with this message. Christ says: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe 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." Matt. 24:37-39. Who will be among the faithful ones at that day?

Former Times vs. Modern.

STRANGE as it may seem to those who have eyes to discern the present moral condition of society, there are multitudes who claim, and perhaps really believe, that the world is daily growing better; and in support of their claim they will refer to some particular defects of past times, which modern enlightenment has remedied, and consider that a triumphant settlement of the question in their favor. This is illustrated by a letter we once received from a friend in New Hampshire. He says:—

"You seem to delight in trying to believe the world never was so corrupt and wicked before. Have you read history? Look at England two centuries ago. Think of the hanging of Quakers, witches, etc. A century and a half ago, you would not have been tolerated; and if you had lived in those 'good old times,' your life would have been short, or your doctrines changed."

And we imagine if our friend had his way, we should not long be tolerated now, unless we changed our doctrines; and so the present would be no improvement in this respect over the past. But does he not perceive that he is speaking about one thing, and we about another? Why were Quakers hanged, and Baptists whipped and banished, a century and a half ago? Was it because the morals of men were then so corrupt? because there was so much adultery, and murder, and defalcation, and cheating, and covetousness, and thieving, and robbery, and lawlessness in the land? No;

but quite the reverse. It was because the conscientiousness of the people was raised to that pitch that the devil could pervert it to his own use, and lead men into the bigotry and sin of persecution for opinion's sake.

But society has now put on another phase. And we utter no mere opinion of our own, but simply echo the general sentiment expressed in almost every newspaper in the country when we say that violence fills the land, blood touches blood, equity is fallen in the streets, bribery turns away justice, and fraud, adultery, and murder, are rampant in all parts of the country. Even in the small inland cities, we see those standing apparently at the head of society in wealth and position, in their private life false to every principle of chastity and honor. The degree of corruption which is in our days general, pervading all classes of society, the high and low, the rich and poor, is almost equal to the worst local manifestations of ancient times.

And how does the civil and religious liberty we now enjoy help this state of things in the sight of Heaven? This liberty itself is by thousands and thousands perverted to the most unbridled license. This liberty does not transmute vice into virtue, nor the filth of corruption into the white robes of innocence. It does not make men's characters better in the sight of God, nor will it restrain the judgment which he has threatened against such practices. As the word of God has said it should be in the last days, iniquity abounds, the love of many waxes cold, evil men and seducers wax worse and worse, the form of godliness supersedes the power, Satan works with lying wonders, and foul spirits and hateful birds invade even the precincts of the professed church. It requires the exercise of the graces of the Spirit to discern clearly the present age of the world; 2 Pet. 1:9; but worldly men, philanthropists, statesmen, see enough to startle and alarm them. Christ said to the men of his time, "He that hath ears to hear let him hear." We may say, He that hath eyes to see let him see!

U. S.

"We Must Have Charity."

INDEED, we must. Without it our religion is vain, and we are nothing. But many are entirely deceived as to the nature of charity. It is not that *sympathy* which some are very ready to extend to those in error. We have known some whose kindness of heart was never known to overflow until some one was proved guilty of a grievous wrong, and then they were ready to take him right into their hearts, and become his most valiant defender against any action which the church might see fit to take.

The Father said unto the Son: "Thou hast loved righteousness, and hated iniquity." For this he was anointed with the oil of gladness. We should ever cultivate the spirit of Christ; and if we do, we too, shall be haters of iniquity. And this is consistent with the exercise of true charity. Paul says of charity that it "Rejoiceth not in iniquity, but rejoiceth in the truth." 1 Cor. 13:6.

No one whose heart is not hardened and whose mind is not blinded would ever cite the case of David to excuse their own adulteries. David was exceedingly penitent, and continually confessed his sin. "My sin is ever before me," said he. But notwithstanding his penitence and confession, the Lord said the sword should never depart from his house, because he had given the enemies of the Lord great occasion to blaspheme. And they made ample use of the occasion.

It is strange indeed that those who have taught the word of God to others have never taught themselves. Rom. 2:21, 22. Strange that they do not understand that David's case is set forth in the Scriptures as a *warning*, and not as an example to follow. Was Peter's blasphemy put on record that we may follow his example? We can hardly believe that they who thus abuse the word of God to uphold sin are sincere in their actions. Their purpose is to deceive; selfishness is the controlling motive with them.

"Be not deceived." They who love righteousness and hate iniquity, and have a proper regard for the honor of God and his truth, will not be deceived by any such attempt to justify sin at the expense of God's sacred truth. We are in perilous times. Jesus says that in the last days it will be as it was in the day when Lot went out of Sodom. When we look at the prevalence of "free-lovism," and at the wide-spread reception of the teachings of modern Spiritualism, we are inclined to think that the history of Sodom will be repeated in the last days. There is danger before us. They who accept excuses for gross immoralities, and let their sympathies run toward such crimes, are opening the way for Satan to triumph, and they need not wonder if their own hearts are made to bleed because of his wicked workings. They who teach obedience to "the commandments of God and the faith of Jesus" should be a most exemplary people, avoiding even the appearance of evil. It will be time to extend sympathy to the perpetrators of gross crimes in high places when they show penitence and a spirit of confession. It is safe to turn a deaf ear to excuses and self-justifications, and the honor of the cause of God demands that we do so. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." Gal. 6:7, 8.

J. H. W.

The Providence of God.

WE read with the deepest interest the record of the wonderful providences of God, contained in the Bible. Perhaps no one of these seems more worthy of our admiration, than the case of Mordecai and Haman, contained in the book of Esther. The hand of God was directly concerned in the advancement of Esther to the throne of Persia. And by this remarkable event, he saved the Jews from a general massacre. No one can doubt that the providence of God made Esther queen for this very purpose. But there is one fact stated that shows how high above human agency God is exalted. The question ever arises, Suppose the agent to whom Providence commits a certain work should prove unfaithful to that work, what, then, would the Almighty do? Even suppose Esther had proved untrue, what then?

The words of Mordecai, meet this very point; Est. 4:14: "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

Here we have a most striking truth revealed. The providence of God is prepared for the emergency. It can never be taken by surprise. If Esther were to forget God, and fail in her duty, deliverance would arise from another place. If she, in her exaltation, left her work undone, God would employ, perhaps, one of the most lowly. His work must not fail. Let us remember this. We may ruin ourselves by disobedience, and may cause others to stumble, but we shall find that God is not dependent upon us.—*J. N. A., in The Signs of the Times.*

LORD CHANCELLOR SELBORNE, in a letter to the Rt. Rev. Christopher Wordsworth, Bishop of Lincoln, expresses the opinion that the revised New Testament cannot be read in the churches of the English church until it has been recommended or authorized by some sufficient public authority, and that any clergyman so using it incurs the risk of being an offender against the law.

The most delicate, the most sensible of all pleasures, consists in promoting the pleasures of others.

THERE is no sweeter spirit than a yielding spirit submitting to God, and saying, "Thy will be done."

Missionary.

Sowing Time.

"In due season ye shall reap if ye faint not."

I SEEK not the harvest here
From the seeds of truth I sow;
I willingly wait to bind the sheaves
In the world to which we go.

Too busy am I in the field
To track them as they fly;
But I know there's a germ of life in each,
And they cannot, cannot die.

The breath of the Lord will waft
Each one wherever he will;
And there it shall spring and bear its fruit,
His purpose to fulfill.

I know not which shall thrive;
But the promise of God I take;
His eye will follow the smallest grain
I sow for his dear sake.

"Blessed are ye that sow!"
Yes, Lord, the work is sweet;
The hardest toil is the dearest joy,
The soul's most dainty meat.

Thank God for the sowing time!
But who can the bliss foresee,
When the work is done, and the workers throng
To the harvest jubilee!

—Ellen E. Brown, in *London Christian*.

Missionary Work in the Third Angel's Message.

THE work in which we as a people are engaged is, in many respects, unlike all other denominational enterprises. It is not a work which presents one or two main features merely, but every point of Bible truth is made a specialty. It not only inculcates the Sabbath reform, but every good principle contained in the Bible. We believe in heeding the instruction of the apostle to eat and drink to the glory of God, and to dress modestly, as becometh the church of Christ. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."

These truths are presented before the world as a *specialty*, having in view a definite object, namely, a preparation to meet God. To this generation it is said: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11. This truth is not of such a character that it makes no difference whether men believe it or not; but it presents, as a warning against its rejection, the most awful threatenings found in the Bible. It restores every lost or downtrodden truth of past centuries as presenting salvation to the receiver, and condemnation to those who reject it.

The message is given in haste. Men and women who listen to this solemn warning will be witnesses of the outpouring of the vials of God's wrath; and those who reject it will receive the same, and be destroyed thereby. "And the first went, and poured out his vial upon the earth: and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Rev. 16:2.

This is a warning which will be given but once. There are prophecies which refer to events like the rise and fall of nations, which are repeatedly fulfilled, as those concerning "wars and rumors of wars;" but not so in this case. Like the rising of the sun as it lights up the eastern horizon, dispelling the fog and mist until the whole earth is lightened with its

cheering rays, so it is with this work. It is represented in prophecy as small in the beginning, but gradually increasing as it gathers truths from every part of Inspiration, until it goes forth in majesty and power, arresting the attention of people and nations, from the king on his throne to the humblest peasant in his cot. It will present itself before the world as embracing every genuine reform. And when the message has gone to every nation, kindred, tongue, and people; has gathered together in the truth the meek of the earth, and they have enlisted under the blood-stained banner of Prince Immanuel, —then the curtain drops upon the scene, and the wicked will be destroyed from the face of the earth.

This people will have a different experience from those who have seemingly learned everything necessary to their advancement, and graduated in spiritual things. They will have the experience of genuine reformers; not learning to-day that the light of yesterday was darkness, but gathering additional light, and thus growing in grace and the knowledge of our Lord and Saviour Jesus Christ. Ways and means will be devised to carry forward this work upon a larger and still broader scale, until the influence of it will be felt to earth's remotest bounds.

The commandments of God and the faith of Jesus embrace the practical truths applicable to the present time. God will honor this message. Those who have no other earthly interest, and whose lives are devoted to the promulgation of this cause, although they may be despised by men, will be honored in Heaven. It is not a high-sounding title which gives vitality and power to this work, but the spirit of our Lord Jesus Christ witnessing to every unselfish act. It may be by the sending of the BIBLE ECHO to some unknown person, if it be done in love and faith, that the Spirit of God will make fruitful of good results. Therefore the first inquiry of the heart should be, How much can I do? How much of means, or of physical and mental strength, can I put into this cause during the few remaining days of my probationary time? How much of my past life can I redeem by using what I have acquired of means, experience, learning and ability in this closing work?

It is solemn but still glorious to live in these closing moments of the world's history. May God give us wisdom, integrity, and courage to finish our work, that with joy we may exclaim with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

S. N. HASKELL.

A Visit to the Caves that Sheltered the Waldenses.

FOR many years I had been desirous of visiting not only this people, but some of the caves which had sheltered them during the time of persecution. In the summer of 1882, in company with Bro. J. W. Gardner, I found myself in the valleys where this people dwelt. There are a few of our brethren and sisters living there. Sister Revel, who is the oldest native member of the Seventh-day Adventist denomination in Europe, resides in the vicinity of Torre Pellice.

A Bro. Jamet also lived there. He had previously acted as guide to travellers to places of interest upon the mountains. Accordingly, Aug. 13th, 3 A.M., was the time appointed to start for the mountains. It was thought advisable to start thus early that we might wind our way over some of the difficult part of the route in the cooler portion of the day. We drank of the springs from which the Waldenses had often drank. We found the shepherds that were taking their flocks of goats and sheep to spots of green pasture on the mountain side. Every thing we saw was of the deepest interest to us. The ruins of buildings and old churches we examined with the greatest pleasure. Our imaginations were vivid; and while sadness filled our hearts as we called up the persecutions of these people in former years, it was mingled with joy at the thought that the gospel had triumphed, and we were per-

mitted to stand upon the spot where so many faithful men and women had lived and died in defence of the truth. Every rock had its story; and the rocks which we beheld were the scenes of martyrdoms.

As we passed up the mountains we saw in the niches of the same, relics of old churches, the stones of the walls still standing. There were the rocks against which young children were dashed by the cruel persecutors; and the cliffs of rocks where men and women were stripped naked and rolled up as balls and precipitated down the mountains. There were the decayed stumps of trees, and the sharp angles of rocks where they were caught and hung transfixed, enduring for days the agony of a living death. Our guide pointed out the mountain side where small companies were hunted like beasts, for months, guilty of no crime but that of worshipping God according to the Bible.

Time would fail to tell even a tenth of what has transpired in some of these passes and caves, which now exist as they did in the time of persecution. We finally reached a cave where 400 men, women, and children were hid at one time. Our attention was called to the spot and the very rock where one man was caught by the papists and roasted alive. We obtained the particulars of this from one of his descendants. The pass to this spot was most difficult. It was on the side of a mountain where hundreds of feet below and a long way above there was nothing but perpendicular rocks so that no animal, save those that have wings, to say nothing of man, could enter. But there was one secret passage, and to enter this we were obliged to remove our coats, and pass under a rock on our hands and knees. Having gone this far it was necessary to remove our shoes and stockings that our feet might cleave to the bulges of the rocks as we entered downward into the cave.

Passing out some fifteen feet on a rock that was sharp on the upper edge, we were then obliged to descend fifteen feet before reaching a place where we could stand. The safety, if the word safety can be used, of the descent, consisted of the strength of the fingers to hold to a perpendicular rock while the feet would be against bulges of the same, thus working our way down. Then fifteen feet more in about the same manner and we reached the bottom of the cave. The women and children were let into this cave from above, or drawn up from beneath, by ropes. Their persecutors were never known to enter this cave, and only the strongest men would attempt it. They knew where it was, but dared not venture in. Bro. Jamet who was with us, entered the cave in advance, Bro. Gardner followed, and I commenced the descent, but soon found my fingers were not of sufficient strength to cling to the rocks, so I returned. This clearly illustrates what dangers these persecuted people would undergo, rather than yield their faith and their lives to their persecutors. It is nearly as difficult to ascend as to descend.

We also entered another cave some distance from this. It is about eight feet down into a seam in a rock, which appeared to be a rent caused by some terrible convulsion of nature. It might have been at the time of the crucifixion of Christ when the rocks were rent and the graves were opened. Whatever may have been the cause, or at whatever time it may have taken place, it was an asylum for the poor and oppressed people of God. We could enter but a short distance as search had been made for gold, and not far from the entrance it was filled with dirt; but our guide said that formerly it was half an hour's walk right into the mountain, rock above, beneath, and on every side. This was not a permanent retreat, but it was often frequented by many of the Waldenses in the times of persecution. These caves and these rocks will tell their story in the day of Judgment. God heard the cries of that people, which ascended from these caves and dens of the earth, during the terrible persecution.

At the foot of these mountains was an inquisition where many Christians were tried, condemned, and yielded their lives because they would not renounce the faith of their fathers. Many places of interest, in connection with this building, were pointed out to us. Here we saw two skeletons which had been

recently found in the cellar. They were buried head downwards. Those who claimed that they could tell from the bones, said that they were youth. The Judgment alone will reveal all the secrets of that terrible system which compelled men to believe contrary to their judgments and their Bible.

S. N. HASKELL.

Reward of Missionary Effort.

THE following excellent article was written by the California Superintendent of Baptist Missions. It should be read by every missionary in the world; and if there is a professor of religion who is not interested in missionary work, we especially commend it to him as being well adapted to his needs:—

One who has written much on the subject of Home and foreign Missions has said: "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints and do minister." Another who has done more for missions than Paul, or any of us, has said. "Give and it shall be given unto you; good measure, shaken down, pressed together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again." The gifts of God to us are without measure. His gifts are limited only by his love. That is, *without limit*. But it finds expression in every gift. He so loved the world that he gave his only begotten Son to be our Saviour.

So also his love for us finds expression in what he requires of us. If he requires us to *deny* ourselves, it is that we may be more like Christ, and so be loved more of our heavenly Father. If he requires us to *give*, it is that he may give back the more to us. If he requires work, it is that we may rest in Christ. So in all his requirements, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." He *will not forget* our works of love. These two principles should underlie all our work in missions. Our efforts, in time and thought bestowed upon the work, in gifts made to it, or sacrifices for it, should be the expression of our love. We love Christ, we love the souls for whom he died, we love the "saints" to whom we "minister," we find an inward satisfaction in anything we may do to supply the destitute fields, and this finds expression in our readiness to respond to oft-repeated calls with a glad heart.

Then again, efforts thus put forth, and gifts made in such a spirit, are not subtracted from our capital. It is rather capital invested, upon which we are to receive a large dividend. "Give and it shall be given you," is not the promise of a human being whose ability is limited, and whose fortune may be absorbed or lost, but it is made by Him whose thousand hills are covered by his own cattle, and whose mines are never exhausted. He has said it and he will bring it to pass, that he will not forget our works and labor of love which we have showed toward his name, in that we have ministered to the saints and do minister.

Brethren, can we not cultivate this spirit, forgetting the things that are behind and pressing forward to those things that are before? There are open fields awaiting our occupation; there are calls which seem imperative, only one in ten of which can be answered with the assistance needed; the scattered sheep are straying farther away and souls are perishing, not more possibly for want of ability to help them than, for want of this mind and spirit of Christ which would soon develop all our resources and gladden all our hearts, causing us to shout the praises of Him who hath called us with an heavenly calling, that we might sit together in heavenly places in Christ Jesus.

A PERSIAN proverb as translated by the French, says: "O, square thyself for us; a stone that may fit in the wall is not left in the way."

"Ye are the light of the world."

The Work in New Zealand.

OUR visit to New Zealand has been, in many respects, one of interest, and we trust not unprofitable. The people of this Colony are different, in some respects, from those of any of the other Colonies of Australasia. A combination of Irish wit, English courtesy, Scottish honesty, and American enterprise is seen in both the people and in the press. America owes its greatness to the fact that tens of thousands of every nationality in the world flock to its shores yearly. In this respect New Zealand resembles America more than does any of the other Colonies.

A liberal spirit was manifested by the friends of religious reform in Auckland. We were invited by those worshipping at the Temperance Hall to present our views of Scripture, especially on those points wherein we differed from them. This we freely did, which resulted in a two evening's friendly discussion with Mr. George Aldrich, their pastor, on the Sabbath question. His position was nothing new from that usually taken, except his denial of the institution of the Sabbath at creation. He took the usual ground that the ten commandments are not obligatory on the Gentiles, reproducing the old threadbare statement that the Jews were the only people who had the Sabbath, while the Gentiles were left free to take any day that their fancy might dictate.

This might work well in a wet district among out-door laborers, as they could then take rainy days for Sabbaths, if they did not come too often. The position of the affirmative was that the Sabbath was made for man (Mark 2:27, 28) at the creation (Gen. 2:2, 3), over 2,000 years before there was a Jew, 2,500 years before the giving of the law on Sinai, and 2,000 years before the call of Abraham.

The reckoning of weeks (Gen. 29); the observance of the Sabbath in the wilderness, thirty days before coming to Sinai (Ex. 16); the fourth commandment commencing with the expression, "Remember the Sabbath," together with the reason for its observance; and the fact that Christ came to the world not to abolish, but to magnify God's moral law, was sufficient evidence to establish the obligation of the Sabbath in the Christian dispensation.

Those worshipping at the hall in Mount Eden also invited us to occupy two evenings, and truly a Christian courtesy was manifested. We spent about four weeks at this place, arranging matters for future work,—visiting, holding Bible-readings, etc. As the result of our effort a small company have commenced the observance of the Sabbath, and meet on that day for worship.

We then visited Kaeo, about 150 miles north of Auckland. This is as romantic a place as is usually seen. It is situated on the Kaeo River, about three miles from the bay. The winding roads on the mountain sides and through the valleys, made by continual travel on foot and horseback, reminds one of the hill country of Judea with its paths. We found a hospitable people here, hungry for the truths of God.

With three weeks of labor for this people, we were rejoiced to see another company take their stand to keep the commandments of God and the faith of Jesus. There is a remarkable feature about those who have commenced to observe the Bible Sabbath in these two places. While tobacco and ardent spirits are used almost universally in most places, only two out of the entire number are given to these sinful practices. The friends in Kaeo are much inclined to adhere to the vegetarian bill of fare which God gave to Adam and his posterity (Gen. 1: 29), and conclude that it is better than flesh meat. This is a fruit country.

At present we have two agents, who are traveling and soliciting subscriptions for the BIBLE ECHO and our publications. Over 100 orders have already been taken for Vol. 4, of Great Controversy.

S. N. HASKELL.

AN eminent Boston preacher once said it was a mockery to pray at night for sweet and refreshing sleep without seeing to it that the bed-room is well ventilated. God takes care of those who take care of themselves.

Labor in the Suburbs of Melbourne.

PRIOR to October 25th, a few Bible-readings had been held in private families, and some direct personal labor had been performed, which resulted in bringing nearly half a score of persons to the acknowledgement of the special truths of the Third Angel's Message of Revelation, 14th chapter. Finding this a slow process, a large tent was purchased and erected on McKean Street, North Fitzroy, where meetings were commenced on the evening of the date mentioned above.

Services were continued nearly every evening for six weeks, with a good attendance of intelligent hearers. Some of these came from other suburbs, especially from South Melbourne and Footscray. The result of the mission cannot at present be fully ascertained. Enough is known to greatly encourage those engaged in the work, and stimulate them to further, and more ardent labor in behalf of the Master's cause.

Before the meetings closed, forty-one attached their names to the following covenant: "We the undersigned, do hereby form ourselves into a company for the better opportunity of studying and learning the truth; and do covenant together, to keep the commandments of God, and the faith of Jesus Christ. We also pledge ourselves to attend worship on the Sabbath as often as practicable." Others also are investigating, and are almost persuaded to obey, whom we hope will do so before long.

Those who have thus identified themselves with the closing message, are men and women of superior worth—those who from conscientious motives have never adopted many of the foolish and hurtful practices of the present day, such as tobacco using, and the like. Those who have steadily refused to adopt these injurious habits, can appreciate the truth when it comes to them, because they have not blunted the finer sensibilities of the brain, through the use of narcotics and stimulants.

The current expenses of the tent meetings were nearly met by the liberal donations of those who attended, and those who have resolved to live out the truth, are already planning to assist, in various ways, in bringing the message before others who have not hitherto been privileged to hear it.

The tent was removed to the corner of Brunswick and Scotchmer Streets, and services recommenced December 13th. Some of those who attended the other series of discourses, still come to the meetings, and new ones are becoming interested. We confidently look for fruit from this effort. We have already had more calls for labor than we can possibly fill the present season. Had we a dozen laborers, we could find work for them all. Truly the harvest is great, and the laborers are few. We hope, however, for a reinforcement of laborers soon.

By the time this reaches its readers, we shall have organized a church as the result of these efforts, of which we will say more in our next.

J. O. CORLISS,
M. C. ISRAEL.

ONE BY ONE.—It will be well for us to learn to speak to individuals singly. A congregation of one may be large enough to call forth all our powers, in proclaiming the good news of salvation. Often we may save sinners one by one. If you had a bushel of bottles, and wanted to fill them with water, you would not think the quickest way would be to get a fire-engine and hose, and play over the heap—especially if the corks were all in; but you would be likely to take a single bottle by the neck, extract the cork, and then by means of a funnel turn in a little water at a time until it was filled; and then take another, and repeat the process. You would get more bottles filled that way, than with a hose and fire-engine playing upon them. So you may be able to accomplish more by working single-handed, than in crowds. You may preach the word by the wayside and by the fireside; for people need the same gospel in-doors as out.—*Christian Intelligencer*.

"LET your light so shine before men, that they may see your good works."

The Home Circle.

BETTER THAN GOLD.

BETTER than grandeur, better than gold,
Than rank and titles a thousand fold,
Is a healthy body and a mind at ease,
And simple pleasures that always please;
A mind that is quick to perceive and know,
A heart that can feel for another's woe,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in an humble sphere,
Doubly blessed with content and health,
Untired by the lusts and cares of wealth.
Lowly living and lofty thought
Adorn and ennoble a poor man's cot,
For mind and morals in nature's plan
Are the genuine tests of a gentleman.

Better than gold is the sweet repose
Of the sons of toil when the labors close;
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep.
Bring sleeping draughts to the downy bed,
Where luxury pillows its aching head—
The toiler simple opiate deems
A shorter route to the land of dreams.

Better than gold is a thinking mind,
That in the realm of books can find
A treasure surpassing Australian ore,
And live with the great and good of yore,
The sage's lore, and the poet's lay,
The glories of empires passed away;
The world's great dream will thus unfold
And yield a pleasure better than gold.

Better than gold is a peaceful home
Where all the fireside characters come,
The shrines of love, the heaven of life,
Hallowed by mother, or sister, or wife.
However humble the home may be,
Or tired with sorrow by Heaven's decree,
The blessings that never were bought or sold,
And center there, are better than gold.

—Sel.

A Brave Boy.

"So THIS is our new cabin boy," was my inward exclamation, as I walked on deck and saw a dark-eyed, handsome youth leaning against the railing and gazing with a sad, abstracted air into the foamy waves that were lustily dashing against the vessel. I had heard so many remarks made about him by the crew, who did not like him because he seemed somewhat shy of them, and were continually tormenting him with their rough jokes. He had refused to drink any intoxicating liquor since he came on board, and I was curious to know more about him.

My interest and sympathy were aroused, and I resolved to watch over and protect him as far as possible from the ungovernable temper of the captain and the rough jokes of the sailors. A few days after this conversation with Allen, I was standing beside the captain, when suddenly rough shouts and laughter broke upon our ears. We went to the fore part of the deck, and found a group of sailors trying their utmost to persuade Allen to partake of their grog.

"Laugh on," I heard Allen's firm voice reply, "but I'll never taste a drop. You ought to be ashamed to drink it yourselves, much more to offer it to another."

A second shout of laughter greeted the reply, and one of the sailors, emboldened by the captain's presence, whom they all knew was a great drinker himself, approached the boy and said:—

"Now, my hearty, get ready to keel right over on your beam end, whin ye've swallowed this."

He was just going to pour the liquor down his throat, when, quick as a flash, Allen seized the bottle and threw it far overboard. While the sailors were looking regretfully after the sinking bottle, Allen looked pale but composed at Captain Harden, whose face was scarlet with

suppressed rage. I trembled for the boy's fate. Suddenly, Captain Harden cried out sternly:—

"Hoist that fellow aloft into the main topsail. I'll teach him better than to waste my property!"

Two sailors approached him to execute the order; but Allen quietly waved them back, and said in a low, respectful tone:—

"I'll go myself, captain, and I hope you will pardon me; I meant no offense." I saw his hand tremble a little as he took hold of the rigging. For one unused to the sea it was extremely dangerous to climb to that height. For a moment he hesitated, as he seemed to measure the distance, but he quietly recovered himself, and proceeded slowly and carefully.

"Faster!" cried the captain, as he saw with what care he measured his steps, and faster Allen tried to go; but his foot slipped, and for a moment I stood horror-struck, gazing up at the dangling form suspended by the arms in mid-air. A coarse laugh from the captain, a jeer from the sailors, and Allen again caught hold of the rigging, and soon he was in the watch-basket.

"Now, stay there, you young scamp, and get some of the spirit frozen out of you," muttered the captain, as he went down into the cabin. Knowing the captain's temper, I dared not interfere while he was in his present state of mind. By nightfall, however, I proceeded to the cabin, and found him seated before the table, with a half empty bottle of his favorite champagne before him. I knew he had been drinking freely, and therefore had little hope that Allen would be released; still, I ventured to say:—

"Pardon my intrusion, Captain Harden, but I'm afraid our cabin-boy will be sick if he is compelled to stay up there much longer."

"Sick! bah, not a bit of it; he's got too much grit in him to yield to such nonsense; no person on board my ship ever gets sick; they know better than to play that game on me. But I'll go and see what he is doing, anyhow."

Arrived on deck, speaking through his trumpet, he shouted:—

"Ho! my lad."

"Aye, aye, sir," was the faint, but prompt response from above, as Allen's face appeared looking with eager hope for his release.

"How do you like your new berth?" was the captain's mocking question.

"Better than grog or whisky, sir," came the quick reply from Allen.

"If I allow you to descend will you drink the contents of this glass?" and he held up, as he spoke, a sparkling glass of his favorite wine.

"I have foresworn all intoxicating drinks, sir, and I will not break my pledge, even at the risk of my life."

"There, that settles it," said the captain, turning to me, "he's got to stay up there to-night; he'll be toned down before morning."

By early dawn Captain Harden ordered him to be taken down, for to his call, "Ho, my lad!" there was no reply, and he began to feel alarmed. A glass of warm wine and biseuit were standing ready for him beside the captain, who was sober now; and when he saw the limp form of Allen carried into his presence by two sailors, his voice softened, as he said:—

"Here, my lad, drink that and I will trouble you no more."

With a painful gesture, the boy waved him back, and in a feeble voice said:—

"Captain Harden, will you allow me to tell you a little of my history?"

"Go on," said the captain, "but do not think it will change my mind; you have to drink this just to show you how I bend stiff necks on board my ship."

"Two weeks before I came on board this ship I stood beside my mother's coffin. I heard the dull thud of falling earth as the sexton filled the grave which held the last remains of my darling mother. I saw the people leave

the spot. I was alone, yes, alone, for she who loved and cared for me was gone. I knelt for a moment upon the fresh turf, and while the hot tears rolled down my cheeks, I vowed never to taste the liquor that had broken my mother's heart and ruined my father's life. Two days later, I stretched my hand through the prison bars, behind which my father was confined. I told him of my intention of going to sea.

"Do with me what you will, captain; let me freeze to death in the mainmast, throw me into the sea below, anything, but do not, for my dead mother's sake, force me to drink that poison that has ruined a wife's husband, and do not let it ruin a mother's only son."

He sank back exhausted, and burst into a fit of tears. The captain stepped forward, and laying his hand, which trembled a little, upon the boy's head, said to the crew who had collected around:—

"For our mothers' sake, let us respect Allen Bancroft's pledge. And never," he continued, firing up, "let me catch any of you ill-treating him."

He then hastily withdrew to his apartment. The sailors were scattered and I was left alone with Allen.

"Lieutenant, what does this mean? Is it possible that—that—"

"That you are free," I added, "and that none will trouble you again."

"Lieutenant," he said, "if I was not so ill and cold just now, I think I'd just toss my hat and give three hearty cheers for Captain Harden."

He served on our vessel three years, and was a universal favorite. When he left, Captain Harden presented him with a handsome gold watch as a memento of his night in the mainmast.—Sel.

The Luckiest Fellow in Town.

"FRED DIXON is the luckiest fellow in town; everything he wants he gets; everything he undertakes prospers. Did you hear he has the place at Kelly's, that so many have been trying to get?"

"You don't say so! Why, he is a very young man to fill so responsible a position."

"Yes," added the first speaker, "he always would stand on the top of the ladder in school. Though not the brightest scholar, he managed to carry off the honors upon quitting school, which he did at an earlier age than most of his class-mates, because he had to help support a widowed mother and younger brothers and sisters. He only had to ask for a situation, and lo! all other applicants were ruled out, and Fred had the preference."

Boys, "Our Boys," do you know any Fred Dixons? If you do don't think it is *luck* that helps him along, gives him the laurels at school, aids him to obtain first-class situations; puts him in places of trust and honor, where a good name or untarnished character is required. Look back in the pages of his life. See if he was not studious at school, fair and square in all boyish games, gentlemanly and obliging, honest in all his dealings. Ask his friends if truthfulness, faithfulness to his duty, steadfastness of purpose, are not his characteristics. Find out whether he has ever been known to frequent tippling shops, gambling dens, and kindred places of vice; whether he spends his spare time in filling his mind with trashy literature, such as is thrown broadcast over our land, in the shape of dime novels. Depend upon it, boys, you will never be "the luckiest fellow in town," unless you earn it by honesty, and integrity of character, and fidelity to all your undertakings.—Sel.

PROF. ALPHESUS S. PACKARD, of Bowdoin College, who is in his eighty-fifth year, says that he has never been sick a day in his life.

Health and Temperance.

Not Fit to be Kissed.

"WHAT ails papa's mouf?" said a sweet little girl, Her bright laugh revealing her teeth white as pearl; "I love him, and kiss him, and sit on his knee, But the kisses don't smell good when he kisses me!"

"But mamma"—her eyes opened wide as she spoke— "Do you like nasty kisses of 'bacco and smoke? They might do for boys, but for ladies and girls I don't think them nice," as she tossed her bright curls.

"Don't nobody's papa have moufs nice and clean? With kisses like yours, mamma—that's what I mean? I want to kiss papa, I love him so well, But kisses don't taste good that have such a smell!"

"It's nasty to smoke, eat 'bacco and spit, And the kisses aint good, and aint sweet, not a bit!" And her blossom-like face wore a look of disgust, As she gave out her verdict so earnest and just.

Yes, yes, little darling! your wisdom has seen, That kisses for daughters and wives should be clean; For kisses lose something of nectar and bliss From mouths that are stained and unfit for a kiss.

Disease and its Causes.

It is the duty of men and women to act with reason in regard to their labor. They should not exhaust their energies unnecessarily, for by doing this they not only bring suffering upon themselves but, by their errors, bring anxiety, weariness, and suffering upon those they love. Intemperance in eating and in drinking, and the desire for wealth, have led to this intemperance in labor. If the appetite is controlled, and that food only which is healthful be taken, there will be so great a saving of expense that people will not be compelled to labor beyond their strength, and thus violate the laws of health. The desire to accumulate property is not sinful, if in their efforts to attain their object, men do not forget God, and transgress the last six precepts of Jehovah, which dictate the duty of man to his fellow-man, and place themselves in a position where it is impossible for them to glorify God in their bodies and spirits, which are his. If in their haste to be rich they overtax their energies, and violate the laws of their being, they place themselves in a condition where they cannot render to God perfect service, and are pursuing a course of sin. Property thus obtained is at an immense sacrifice.

Hard labor and anxious care often make the father nervous, impatient, and exacting. He does not notice the tired look of his wife, who has labored with her feeble strength just as hard as he has labored with his stronger energies. He suffers himself to be hurried with business, and through his anxiety to be rich, loses in a great measure the sense of his obligation to his family, and does not measure aright his wife's power of endurance. He often enlarges his farm, requiring an increase of hired help, which necessarily increases the house work. The wife realizes every day that she is doing too much work for her strength, yet she toils on thinking that the work must be done. She is continually reaching down into the future, drawing up her future resources of strength, and is living upon borrowed capital, and at the period when she needs that strength, it is not at her command; and if she does not lose her life, her constitution is broken, past recovery. If the father would become acquainted with physical law, he might better understand his obligations and his responsibilities. He would see that he had been guilty of almost murdering his children, by suffering so many burdens to come upon the mother, compelling her to labour beyond her strength before their birth, in order to obtain means to leave for them. She nurses these children through their suffering life, and often lays them prematurely in the grave, little realizing their wrong course has brought the sure result. How much better to have shielded the mother of his children from wearing labor and mental anxiety, and let the children inherit good constitutions, and give them an opportunity to battle their way through life, not relying upon their father's property, but upon their

own energetic strength. The experience thus obtained would be of more worth to them than houses and lands, purchased at the expense of the health of mother and children.

It seems perfectly natural for some men to be morose, selfish, exacting, and overbearing. They have never learned the lesson of self-control, and will not restrain their unreasonable feelings, let the consequences be what they may. Such men will be repaid by seeing their companions sickly and dispirited, and their children bearing the peculiarities of their own disagreeable traits of character.

It is the duty of every married couple to studiously avoid marring the feelings of each other. They should control every look, and expression of fretfulness and passion. They should study each others' happiness, in small matters as well as in large, manifesting a tender thoughtfulness, in acknowledging kind acts and the little courtesies of each other. These small things should not be neglected, for they are just as important to the happiness of man and wife as food is necessary to sustain physical strength. The father should encourage the wife and mother to lean upon his large affections. Kind, cheerful, encouraging words from him with whom she has intrusted her life-happiness, will be more beneficial to her than any medicine; and the cheerful rays of light such sympathizing words will bring to the heart of the wife and mother, will reflect back their own cheering beams upon the heart of the father.

The husband will frequently see his wife careworn and debilitated, growing prematurely old, in laboring to prepare food to suit the vitiated taste. He gratifies the appetite, and will eat and drink those things which cost much time and labor to prepare them for the table, and which have a tendency to make those who partake of these unhealthy things, nervous and irritable. The wife and mother is seldom free from the headache, and the children are suffering the effects of eating unwholesome food, and there is a great lack of patience and affection with parents and children. All are sufferers together, for health has been sacrificed to lustful appetite. The offspring, before its birth, has had transmitted to it disease and an unhealthy appetite. And the irritability, nervousness and despondency, manifested by the mother, will mark the character of her child.

If parents in past generations had, with firmness of purpose, kept the body servant to the mind, and had not allowed the intellectual to be enslaved by animal passions, there would be in this age a different order of beings upon the earth. And if the mother before the birth of her offspring, had always possessed self-control, realizing that she was giving that stamp of character to future generations, society would not be so depreciated in character as it is at the present time.—*Mrs. E. G. White in Pacific Health Journal.*

He Wanted to "Taper Off."

A CLERGYMAN called upon a well-known physician one day, and said: "Doctor, I wish to consult you about my health; I am afflicted with very uncomfortable symptoms, my hands tremble and shake, my eyelids twitch and quiver, and my lips are without sensation as if they were numb. Isn't it a serious matter? Am I not in danger of paralysis?"

"It is, indeed, a serious matter," replied the physician, who knew his patient, "but you can be cured entirely if you follow my advice; but I am afraid you will not be willing to take my prescription."

"I certainly will, doctor; try me; what is it?"

"It is simply to give up the use of tobacco entirely and forever. That is the whole cause of your trouble."

"Aren't you rather hard on me, doctor? I own up, I both chew and smoke when I am digging out a sermon, and I need to. I couldn't write well without it. If I should give it up my people would see the difference at once."

"Excuse me, but do you really mean to say that you, a minister called of God to preach the way of salvation to lost sinners, must depend upon a filthy

weed for your inspiration? What kind of a call is that?"

"I will give up tobacco if I must, doctor, but you will allow me to taper off gradually, won't you? I am afraid it will injure my health to give it up all at once."

"'Taper off!' it would soon be tapering on, again. I never knew of a man who turned from a wrong way to a right way too quickly. My dear sir, if I were a repentant horse-thief and had come to you for spiritual help, would you tell me I might 'taper off' and stop stealing horses, and only steal pigs and chickens and smaller things, until finally I should reform all together? No, you would not preach any such nonsense. You would tell me to leave off stealing entirely, once for all."

"If, after I have given it up for a week or two, a terrible hankering and craving should come over me, what could I do?"

"Get down on your knees, and pray for divine help until you get it."

"Well, doctor, I think I must stop using tobacco, but I will wait till I go to the Adirondacks in the summer, I can attend to it better then than now."

"Like Felix you would put off this important matter till 'a more convenient season.' I warn you, sir, that you cannot trifle with your health in this way without serious consequences. It must be attended to immediately or I cannot answer for the result."

The patient finally concluded to follow the physician's counsel fully, and the gain in health and vitality proved the wisdom of the course.—*Phrenological Journal.*

Tobacco.

FANNY FERN once entered a woman's protest against the use of this vile narcotic in the following words: "I hate tobacco. I am a clean creature, and it smells bad. Smells is a mild word; but I don't use it, being a woman. I deny your right to poison the air of our parlors or our bed-rooms with your breath or your tobacco-saturated clothes, even though you may be our husbands. Terrible creature! I think I hear you say; I am glad you are not my wife. So am I. How would you like it, had you arranged your parlor with dainty fingers, and were rejoicing in the sweet-scented mignonette, and violet, and heliotrope in the pretty vase on your table, forgetting, in your happiness, that Bridget and Biddy had vexed your soul the greater part of the day, and in your nicely-cushioned chair were resting your spirits even more than your body, to have a man enter with that detestable bar-room odor, and spoil it all? Or worse; light a cigar or pipe in your very presence, and puff away as if it were the heaven to you which it appears to be to him."

MRS. JOHN KIPP, of Chappaqua, N. Y., recently bought a green carpet in this place. She cut it and sewed two breadths, when she was taken ill. Her eyes became congested, she suffered great pain, vomited, and had a feeling of being suffocated. Dr. De Hart pronounced her case to be one of metallic poisoning. The usual remedies were applied, and it is now thought that Mrs. Kipp is out of immediate danger. A piece of the carpet was sent to the State chemist for analysis. He has written to know where it was purchased, for the purpose of tracing it to the manufacturers.—*New York Herald.*

"WITHIN half a century," says Dr. Dio Lewis, "no young man addicted to the use of tobacco has graduated at the end of his class in Harvard College, though five out of six of the students have used it. The chances, you see, were five in six that a smoker would graduate at the head of his class, if tobacco does no harm. But during half a century not one victim of tobacco was able to come out ahead."—*Letter on Hygiene of the Brain, p. 206.*

WE are anxious to impress upon our readers the idea that it is a moral duty to preserve health, for in this manner only can we induce them to make the observance of correct habits a matter of conscience.

Bible Student.

Bible-Reading.—What is Sin?

1. How came sin in the world?

"Wherefore, as by one man sin entered in to the world and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

2. What is sin?

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

3. What convinced the apostle Paul that he was a sinner?

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

4. Is sin recognized when there is no law?

"For until the law sin was in the world; but sin is not imputed when there is no law." Rom. 5:13.

5. Have all men sinned?

"As it is written, there is none righteous, no not one; for all have sinned, and come short of the glory of God." Rom. 3:10, 23.

6. Are Jews and Gentiles in the same condition?

"What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin." Verse 9.

7. Are all condemned by the same law?

"Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Verse 19.

There must then have been a law that condemned Adam, and he understood it. In partaking of the forbidden fruit Adam took that which did not belong to him, yielded to the tempter, dishonored his Father, God, and brought death upon himself and the race; hence he broke the first, fifth, sixth, eighth and tenth commandments.

8. Why cannot men be justified by the law?

"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Verse 20.

9. How are men justified?

"Being justified freely by his grace through the redemption that is in Christ Jesus." Verse 24.

10. For what was Christ's righteousness declared?

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Verse 25.

11. Is the law abolished, then, when men believe in Christ?

"Do we then make void the law through faith? God forbid; yea, we establish the law." Verse 31.

12. How is the law established by faith in Christ? Ans. By the confession of sin which is a transgression of the law.

13. Is it a sin to ignorantly break the commandments of God?

"And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty." Lev. 4:27.

14. What was the sinner required to do when he found that he had sinned?

"Or if his sin, which he hath sinned, come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering." Verses 28, 29.

15. What should Christians do when they find they have sinned?

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7-9

16. If they claim that they have not sinned, and consequently have nothing to confess, what is the result?

"If we say that we have not sinned, we make him a liar, and his word is not in us." Verse 10.

17. Describe those who hear the law and will not do it? James 1:22, 24.

18. What is the condition of those who do, and meditate in the law?

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Verse 25.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:2, 3.

19. What is the result if men break any part of the law?

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

20. How does the apostle enforce this point?

"For he that said, Do not commit adultery, said also, do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." Verses 11, 12.

21. What must all do if they would inherit eternal life?

"And he said unto him, why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments." Matt. 19:17

22. Who is our lawgiver?

"There is one lawgiver, who is able to save and to de-who art thou that judgest another?" James 4:12.

23. What precedes genuine faith in Christ?

"And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house; testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:20, 21.

24. Who is our advocate?

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

25. What witnesses to correct works which perfect a genuine repentance and faith in Christ?

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Rom. 3:21.

26. If Christ did not abolish the law, for what purpose did he die, and of what benefit is the law to us?

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

27. How does the apostle teach this?

"For Christ is the end of the law for righteousness to every one that believeth." Rom 10:4.

End in this sense signifies object or design of the law.

28. Are all of God's commandments righteousness?

"My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119:172.

29. Who, then, will know righteousness?

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isaiah 51:7.

30. How long will God's righteousness continue?

"For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation." Verse 8.

31. How does the apostle define the love of God?

"For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3.

32. How do we know that we know and love God?

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." 1 John 2:3-5.

33. What then is sin, and how is it disposed of, and how do we continue the children of God?

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whoso-

ever sinneth hath not seen him, neither known him." 1 John 3:4-6.

34. What then shall we conclude respecting the law, or commandments of God?

"Wherefore the law is holy, and the commandment holy, and just, and good. For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:12, 14.

S. N. HASKELL.

Directions for Reading the Scriptures.

The Voice of Truth gives the following Directions for Reading the Scriptures, of which M. M. O. of that paper says that it was appended by Tyndale to his version of the New Testament, first printed in English in 1525. He was martyred at Valvoorde, near Brussels, in 1536:—

TO THE READER.—Give diligence, reader [I exhort thee], that thou come with a pure mind, and as the Scripture saith, with a single eye unto the words of health, and of eternal life; by the which [if we repent and believe them] we are born anew, created afresh, and enjoy the fruits of the blood of Christ; which blood crieth not for vengeance as the blood of Abel, but hath purchased life, favor, grace, blessing, and whatsoever is promised in the Scriptures to those that believe and obey God; and standeth between us and wrath, vengeance, curse, and whatsoever the Scripture threateneth against the unbelievers and disobedient, which resist, and consent not in their hearts to the law of God, that it is holy, just, and ought so to be. Mark the plain and manifest places of the Scriptures, and in doubtful places see thou add no interpretation contrary to them; but [as Paul saith] let all be comfortable and agreeing to the faith.

Note the difference of the law and the gospel. The one asketh and requireth, the other pardoneth and forgiveth. The one threateneth, the other promiseth all good things to them that set their trust in Christ only. The gospel signifieth glad tidings, and is nothing but the promise of good tidings. All is not gospel that is written in the gospel book. For if the law were away thou couldst not know what the gospel meant; even as thou couldst not see pardon, favor, and grace, except the law rebuked thee, and declared unto thee thy sin, misdeed, and trespass. Repent and believe the gospel, as saith Christ in the first of Mark. Apply always the law to thy deed, whether thou find lust in the bottom of thine heart to the lawward; and so shalt thou no doubt repent, and feel in thyself a certain sorrow, pain, and grief to thine heart, because thou canst not with full lust [i. e., desire] do the deeds of the law. Apply the gospel, that is to say, the promises, unto the deserving of Christ, and to the mercy of God and his truth, and so shalt thou not despair, but shall feel God as a kind and merciful Father. And he shall dwell in thee; and shall be strong in thee; and the promises shall be given thee at the last [though not by-the-by, lest thou shouldst forget thyself and be negligent], and all threatenings shall be forgiven thee for Christ's blood's sake, to whom commit thyself altogether, without respect either of thy good deeds or of thy bad.

WILLIAM TYNDALL.

Various Renderings of 1 Cor. 16:2.

GREENFIELD, in his Lexican, translates the Greek term, "by one's self, i. e., at home." Two Latin versions, the Vulgate and that of Castellio, render it, "apud se," with one's self, at home. The German of Luther, "bei sich selbst," by himself at home. Three French translations, those of Martin, Osterwald, and De Sacy, "chez soi," at his own house, at home. The Dutch, "by hemselven," same as the German. The Italian of Diodati, "appresso di se," in his own presence at home. The Spanish of Felipe Sico, "en su casa," in his own house. The Portuguese of Ferreira, "para isso," with himself. The Swedish, "naer sig sjelf," near himself.

THAT which is called considering what is our duty in a particular case, is very often nothing but endeavoring to explain it away.—Bishop Butler.

Old Testament Criticism.

IN the N. Y. *Observer*, Professor Shedd, of Union Seminary, gives the following clear statement of the real point at issue in the controversy as to the authorship of the Pentateuch:—

“There are two views of the Old Testament; the historical or traditional, and the rationalistic or critical, so called. The one is held by the church, the other is held by parties and individuals, sometimes within the church, and sometimes outside of it.

“The historical or traditional view is: That the books of the Old Testament are the infallible word of God, communicated to a small circle selected out of the people of Israel for this purpose. Certain holy men of old spake as they were moved by the Holy Ghost. These books, consequently, do not contain the religious ideas of the Hebrew race, but the teachings of the Supreme Being. The Old Testament, though Hebrew in language and modes of expression and forms of thought, is not Hebrew literature, but divine revelation; because literature, properly so called, is the natural and spontaneous product of a national mind. Originated in this manner, the Old Testament religion, unlike the natural and national religions of the world, is homogeneous in its nature. It is pure monotheism, from first to last, from Genesis to Malachi. From beginning to end, also, it contains the promise and the doctrine of a Redeemer, and of redemption. There is no polytheism, deism, or pantheism in the religion of Israel, as enunciated by Moses and the prophets. The Hebrew people themselves, from time to time, were more or less idolatrous and deistical, but the religion which Jehovah gave them through inspired individuals had nothing of this tincture. In brief, the Old Testament is a revelation, not an evolution; a revelation from the divine mind, and not an evolution of the Hebrew mind.

“The rationalistic or critical view is: That the books of the Old Testament are the product of the common Hebrew mind, as this spontaneously developed in a national literature from age to age. The religion of Israel, like the religions of Babylon and Assyria, of Egypt and India, of Greece and Rome, has no uniform and homogeneous character. It begins, like all human religions, in polytheism, and passes gradually upward into monotheism.

“This theory supposes that there was no supernatural revelation of religious truth to the Hebrew people, but only that ordinary unfolding of man’s religious nature, which is common to every nation. The books of the Old Testament are a history of this unfolding in the case of the Hebrews, and are no more infallible and entitled to be the rule of religious faith for all mankind than any other books or literatures which contain similar accounts of national religions. In brief, the Old Testament is an evolution, and not a revelation; an evolution of the Hebrew mind, and not a revelation from the divine mind.

“Such are the two views of the Old Testament. They are antagonistic in every fiber. In the entire history of opinions, there are no two theories that are more hostile to each other than these. The latter of these two views calls itself the ‘critical’ theory, but the method by which it is attempted to be established is wholly uncritical.”

Wesley on Matthew 5:18.

“ONE JOT.” Literally, not one iota, not the most inconsiderable vowel. “Or one tittle” *mia keraia*,—one corner or point of a consonant. It is a proverbial expression, which signifies that no one commandment contained in the moral law, or the least part of any one, however inconsiderable it might seem, should ever be disannulled.

“Shall in no wise pass from the law” *ou me paralthē apo tou nomou*. The double negative, here used, strengthens the sense, so as to admit of no contradiction; and the word *paralthē*, it may be observed, is not barely future, declaring what will be, but has likewise the force of an imperative, ordering what will be. It is a word of authority, expressing the sov-

ereign will and power of Him that spake; of him whose word is the law of heaven and earth, and stands fast for ever and ever. “One jot or tittle shall in no wise pass, till heaven and earth pass,” or, as it is expressed immediately after, *heos an panta genetai*,—till all (or rather all things) be fulfilled, till the consummation of all things.

Here is therefore no room for that poor evasion (with which some have delighted themselves), that “no part of the law was to pass away, till all the law was fulfilled: but it has been fulfilled by Christ; and therefore now must pass, for the gospel to be established.” Not so: the word *all* does not mean all the law, but all things in the universe; as neither has the term fulfilled, any reference to the law but to all things in heaven and earth.

From all this we may learn, that there is no contrariety at all between the law and the gospel; that there is no need for the law to pass away in order to establish the gospel. Indeed, neither of them supersedes the other, but they agree perfectly well together. Yea, the very same words, considered in different respects, are parts both of the law and of the gospel. If they are considered as commandments, they are parts of the law; if as promises, of the gospel. Thus, “Thou shalt love the Lord thy God with all thy heart,” when considered as a commandment, is a branch of the law; when regarded as a promise, is an essential part of the gospel;—the gospel being no other than the commands of the law proposed by way of promise. Accordingly, poverty of spirit, purity of heart, and whatever else is enjoined in the holy law of God, are no other, when viewed in a gospel light, than so many great and precious promises.

There is therefore the closest communion that can be conceived between the law and the gospel. On the one hand, the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbour, to be meek, humble, and holy; we feel that we are not sufficient for these things; yea, that “with man this is impossible.” But we see a promise of God, to give us that love, to make us humble and meek, and holy, we lay hold of this gospel, of these glad tidings; it is done with us according to our faith; and “the righteousness of the law is fulfilled in us,” through faith which is in Christ Jesus.—*Wesley’s Sermons*.

The Book of Daniel.

APROPOS of recent discoveries in the field of Assyrian exploration, it may not prove uninteresting to point out here that it is owing to Sir Henry Rawlinson that a very curious point in the book of Daniel has been cleared up. Belshazzar, it will be remembered, promised to make Daniel “third ruler in the kingdom.” It had long struck many critics as odd that the promise should have been “third ruler” only, and not “second,” seeing that the design of the sovereign was evidently to make him the next important personage to himself in the government of Babylon. Now for several years it was supposed that the Belshazzar of the Scriptures and the Nabonidus of the Assyrian records were one and the same person. Hence there were some striking discrepancies between the two accounts, the Biblical and the Babylonian. Daniel’s Belshazzar was a descendant of Nebuchadnezzar, but Nabonidus was not of the family of Nebuchadnezzar at all. Daniel’s Belshazzar died in the city the night it was taken, but Nabonidus, when Babylon was taken, was spared by the conqueror, who actually made him Governor of Carmania! These appeared hopeless discrepancies, until Sir Henry Rawlinson, in 1854, found certain clay cylinders in a corner of the Temple of the Moon, and, deciphering the inscriptions impressed upon them, solved the difficulty. Nabonidus refers to the latter as “Belshazzar my eldest son, the offspring of my heart.” Nabonidus had married the daughter of Nebuchadnezzar in order to strengthen his position as king, and Belshazzar was the issue of this marriage. Hence Belshazzar was a grandson of Nebuchadnezzar of the Bible. But as Nabonidus was an inter-

loper, he ruled conjointly with his own son, sharing the kingdom, and thus soothing the susceptibility of those who stood up for the rightful line represented by Nebuchadnezzar’s daughter. Belshazzar ruling in Babylon was, therefore, himself only a deputy king—was himself only the “second ruler” in the kingdom. Hence it was that the utmost honor he could promise to the Jew Daniel was, that he should be “third” in the kingdom, he himself being the second.—*Jewish World*.

News and Notes.

The Great Eastern, the largest steamship in the world, was recently sold at public auction, for £26,000.

A new steamer costing £6,000 has just been finished for the use of mission work on the River Niger.

America has over seven hundred million acres of land not yet surveyed; and more than this amount which has been surveyed and not yet taken up.

Cannon Farrar says that ritualism is more popular now in England than ever before, and that its inclination toward the church of Rome is especially marked.

The site of ancient Jericho is becoming quite a famous winter resort for the northern hemisphere. Many cottages are being built there, and invalids find it a pleasant retreat. The scenery is reported grand, and the climate healthful.

Another natural gas well, said to be the second largest one in America, was struck in Pennsylvania not long since. Gas companies in that section must feel some annoyance at such abundant natural productions for lighting purposes.

A late hurricane on the Labrador coast, caused the loss of seventy vessels, and three hundred lives. Several of the castaways perished from exposure, and hundreds who escaped drowning, were said to be in a starving condition.

William Vanderbilt, the American “railway king,” who lately died in New York, is reported to have not attended church for four years before his death, though a member and an officer of one of the most fashionable churches in the city. “Ye cannot serve God and mammon.”

It is not many years since the Bible was a proscribed book in Italy; now Bible depôts are established in every Italian city, and itinerant vendors circulate the book freely. In Rome itself the New Testament, can be purchased for two pence half-penny, and a separate gospel for one penny.

A parish priest in St. Louis, U.S.A., has announced that he will refuse the first steps toward confirmation to any child who attends the public schools. A reporter made inquiries of other priests upon this point, and ascertained that the same attitude will be maintained by the entire Roman Catholic Church.

Captain Bussius, of the North German Lloyd Steamship Line, has lately completed his eleven-hundredth trip across the Atlantic Ocean. Sixty thousand passengers have safely crossed the Atlantic under this veteran’s care. He was awarded an appropriate medal by the German Consul on his last arrival at Southampton.

Nine hundred pounds of gold were used in overlaying the five cupolas of St. Peter’s Cathedral, just finished at Moscow. The doors of the edifice cost £60,000; and the marble floors nearly £300,000; and probably there were scores of people within a stone’s cast of all this expenditure, who were suffering for the simple necessities of life.

Information has been received at Washington to the effect that the De Lesseps Panama Canal Company is on the verge of bankruptcy, and must soon collapse. It is further announced that during the coming session of the American Congress, an investigation will be made regarding the reported expenditure of more than 2,000,000 dollars in the United States Congress by the American agent of the company.

Detachments of the Salvation Army have found their way to the Thibetan border; but, to their great astonishment, they have been able to make no impression whatever on the people. Their drums were beat in vain, and their dress of saffron yellow, the sacred color of the Buddhists, attracted no attention to them. They visited a monastery, but the monks would not interrupt their litanies to greet them.

In Europe the Sunday agitation is reaching even those nations where Sunday has brought no cessation from labor. At the demand of the workmen, Prince Bismarck has ordered an investigation into the question of Sunday labor throughout the German Empire. Austria has passed a law suspending various kinds of work on that day. In Italy men of influence are urging the necessity of Sunday rest from a hygienic, moral, and social point of view. “These and other similar movements,” says a leading Christian paper, “betokens the coming of the day when the name ‘Continental Sabbath’ will lose its obnoxious meaning.”

Bible Echo and Signs of the Times.

Melbourne, Victoria, January, 1886.

THE mission rooms, of the International Tract and Missionary Society have been removed from 46 Highbury Street, Richmond, and are now in the same building with the BIBLE ECHO Publishing House, corner of Rae and Scotchmer Streets, North Fitzroy, where all communications to that Society should be addressed.

News from Basle Switzerland informs us that the late Council of our European missions held at that place was a success. Delegates were present from England, Ireland, Wales, Denmark, Norway, Sweden, Germany, France, Italy and Roumania, representing the principal tongues of Europe. Measures were adopted in that council for the advancement of the cause which, if faithfully carried out, cannot fail, with the blessing of the Lord, to increase the efficiency of the labour expended, and to materially enlarge the work in those countries, in all its parts.

WE rejoice at the prosperity of the cause in New Zealand, as reported by Bro. Haskell in another column. The Lord is also blessing the presentation of his truth in and around Melbourne. Not a week passes, but some are reported interested in the message, and who are about decided to obey. It is good to witness the large company who meet each Sabbath in the large tent for worship, and to hear the intelligent, and earnest testimonies they bear in behalf of the truth they have so recently espoused. We shall look for a still greater ingathering of souls in the suburbs of Melbourne as the season advances.

THE trades unions in America have already become powerful organizations, and threaten the welfare of the country. One of the latest developments is their general co-operation, by which the men who represent one branch of industry come to the aid of another. In some large cities, when the men of one organization inaugurate a strike, for any reason, the other unions follow suit, and thus prostrate the entire business of the city. From some notable cases that have lately occurred, the so-called knights of labor seem to have things pretty much their own way. There is some talk that a bill will be introduced in the present Congress for a law to prevent such organizations on the ground that they are conspiracies against society. It remains to be seen what that body will do in reference to the matter. It is easy, however, to predict the fate of such a bill in an American Congress, where the members are controlled by rings and trades unions. When any nation contains labor organizations strong enough to paralyze the business of the country, the arm of the law-making power can hardly be expected to hold them in check. The very principles that seem to influence the movements of these American trades unions, were those which worked among the people, as the exciting cause, just prior to the French Revolution of 1789-1800. Human nature is the same in all ages, and it is possible that, unless kept within bounds, these elements now operating in America, may yet produce a baleful crop of evil.

MORE than the usual number of those who have figured conspicuously in American affairs, have passed away during the last month. Mr. Hendricks, of Indiana, Vice-President of the United States, was the first upon the list; then followed Mr. Vanderbilt, of New York, the railway millionaire; and last comes the report of the death of General George B. McClellan. The first mentioned, was known as a man of insatiable ambition, one who ever tried to seat himself in the highest places of the nation, though often disappointed. Mr. Vanderbilt was more successful, if controlling numer-

ous long lines of railway, and being recognized everywhere as the king of railway magnates can be counted success. General McClellan made a greater failure, from a worldly standpoint, than either of the others. His career as a soldier was not very brilliant, and he was sadly disappointed in his aspirations to become president of the nation.

But the record of all these men has been made, and they will meet it again in the Judgment. If it is then seen that they secured an interest in the eternal riches of heaven, their lives will be counted a success; if not, they have made an infinitely greater failure than he who is unknown to fame, and has left no rich legacy behind with which to endow mourning relatives. One thing appears certain. Riches and honor are no safe-guard against the king of terrors. In view of this, it is better for all to heed the admonition of the Saviour to "seek first the kingdom of God and his righteousness," and receive from him in return the true riches that will abide forever.

WE would call special attention to this, the initial number of BIBLE ECHO AND SIGNS OF THE TIMES. The variety of reading matter it contains cannot fail to meet the wants of all classes. As regards this feature, this paper is a sample of those which will follow; though every endeavour possible, will be made to have each number excel all that have preceded it. It is not designed to make the journal an advertising medium; in fact, the publishers do not intend to give any space to advertising, except to call attention to books kept for sale at this office, and other branches of the work with which the office is connected. Look the paper over, and then send in your subscription to it for one year, which will be only 3s 6d post paid. Subscriptions will be received by the following agents, of whom single copies of the paper may also be obtained:—

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IT is said that when Cyrus had conquered Armenia, he said to Tigranes, the conquered king's son, "What would you do to save your wife from slavery?" He replied, "I would willingly lay down my life to save her from such a fate." Upon this Cyrus released and restored them to power. After Cyrus was gone one praised his beauty, another his clemency, another his valor; when Tigranes, turning to his wife, asked what she thought of Cyrus. "Indeed," said she, "I did not observe him." "What then were you looking at?" he asked in surprise. She answered, "At him who offered to lay down his life for me." How many for

whom Christ died look first at any other object, in preference to him who gave his life for them. What ingratitude! How base and degraded is man to neglect his Saviour!

Stand Firm.

At the battle of Waterloo a certain regiment sent word to the Duke of Wellington that they must soon yield. The Duke sent back word: "Stand firm."

"But we shall all perish."

"Stand firm," again said the Iron Duke.

"You'll find us there," then replied the officer, as he fiercely galloped away. And they stood firm; every man of that brigade fell fighting at his post.

Jesus, our great Captain, calls on us to stand firm, to do battle against Satan and all his hosts. Will the young soldiers of the cross prove less brave and true than earthly soldiers fighting for earthly glory?—S. S. Messenger.

A CELEBRATED minister recently expressed it as his opinion that a church may be in every way harmonious though not living up to the Bible standard, and illustrated his idea by the following: "Your pastor and people are thoroughly united, you say. United? Yes—all frozen solid together."

THE GREAT CONTROVERSY.

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Printed by J. O. Corliss and M. C. Israel for the International Tract and Missionary Society, at the Echo Publishing House, corner Rae and Scotchmer Streets, North Fitzroy.