


Bible Echo



AND SIGNS OF THE TIMES.

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

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Peace.

How blest the heart that knows thy peace—
The peace which floweth as a river;
So calm, so clear, it ne'er shall cease,
But, broad and deep, flow on forever.

What grief and fear and venom'd sting
Thy world-tost children often carry!
The burden to thy feet they bring,
But leave it only while they tarry.

"He careth for you," O my Lord,
Thou art my God—there's none above thee;
All things, according to thy word,
Shall work for good to them that love thee.

Then let me cast on thee my care;
Dwell in thy smile when days are dreary;
Trust thee through all, howe'er it fare;
Rest in thine arms when faint and weary.

But more than all, grant me the grace
To do thy will, O gracious giver;
Then may I hope to know thy peace—
The peace that floweth as a river.

—*Elsie Dundee, in Presbyterian.*

General Articles.

Man's Obligation to God.

BY MRS. E. G. WHITE.

To each of us God has committed sacred trusts, for which he holds us accountable. He designs that man shall be so educated as to develop his mental and moral powers, that he may have a well-balanced mind and a symmetrical character. But education alone will not prepare him to answer the object of his creation. He needs the grace of God, and divine aid awaits his demand. Divine power united with human effort will enable him to do good and glorify his Creator.

Few appreciate the value of man, and the glory that would redound to God were he to cultivate and preserve purity, nobility, and integrity of character. The value that God sets upon man is shown in the price that has been paid for his redemption; his love is expressed in that he withheld not his beloved son, but gave him to die for a sinful race. Angels could not, by any sacrifice that they could make, accomplish the work of man's redemption. It was only through the suffering and death of Christ that he could be restored to the favor of God. For our sakes, he who knew no sin was made an offering for sin. He was afflicted, insulted, oppressed, arraigned as a criminal, he suffered shame, insult, mockery, and pain.

Christ bore all this to rescue man from the hope-

less state into which he had been brought by his disobedience of the law of God; for sin is the transgression of the law, and death is its penalty. He did not suffer to do away with the law or to lessen its force, but that its claims might be met, and the sinner be spared. Through his perfect obedience, the law was exalted and made honorable. To choose to be a sinner is to refuse to stand before the throne of God washed from the defilement of sin; it is to refuse the riches of eternal glory; it is to refuse to be a joint-heir with Christ to the immortal inheritance, and to be exalted to an equality with the heavenly angels;—it is to reject all these, and to choose instead the sure consequence of sin, the sinner's fixed doom.

Those who might become co-laborers with Christ, and do good service in advancing the interests of his kingdom, but who use their talents and influence to tear down instead of to build up, are like noted rebels; their prominence, the value of the talent they use in the service of Satan, increases their guilt and makes their punishment sure. These will feel the wrath of God. They will experience what Christ suffered in saving men from the penalty of the broken law. The value of man and the measure of his accountability can be known only by the cross of Calvary. He who presents himself to the sinner as the one strong to deliver, will prove himself mighty to execute wrath and judgment upon every unrepenting son of Adam. He who holds the worlds in position, who weighs the hills in scales, and the mountains in a balance, who taketh up the isles as a very little thing, will shew himself mighty to avenge his unrequited mercy and spurned love. Those who flatter themselves that God is too merciful to punish the sinner, have only to look to Calvary to make assurance doubly sure that vengeance will be visited upon every transgressor of his righteous law.

The penalty for breaking the law of God is proportionate to the price paid to redeem its transgressors. What unutterable bliss is prepared for those who will be saved through Christ, and what depths of woe for those who despise and reject his great salvation! Whatever of a worldly nature men esteem valuable, sinks into insignificance when viewed in this light, and how great appears our obligation to use in the service of God all the talents that he has intrusted to our keeping.

Science is too limited to comprehend the atonement; the mysterious and wonderful plan of redemption is so far-reaching that philosophy cannot explain it; it will ever remain a mystery that the most profound reason cannot fathom. If it could be explained by finite wisdom, it would lose its sacredness and dignity. It is a mystery that One equal with the eternal Father should so abase himself as to suffer the cruel death of the cross to ransom man, and it is a mystery that God so loved the world as to permit his Son to make this great sacrifice. The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the great salvation that we have through him, and the sacred, elevated purity of his righteousness. Says Christ, "He shall take of mine, and shall show it unto you." The Spirit of truth is the only effectual teacher of divine truth; those who are taught of him have entered the school of Christ. How must

God esteem the race, that he gave his Son to die for them, and appoints his Spirit to be man's teacher and continual guide. Satan understands this, and he lays his plans to mar and wound man, the workmanship of God, and to prevent him from enjoying the happiness that this great rebel lost through his disobedience and malice.

Since his fall from Heaven, it has been Satan's only joy and constant employment to thwart the plan of God by preventing the salvation of perishing men. He has carried on this work with marked success, and will continue it until Christ shall bring his career to an end. He has tried to induce men to aid him in treading the honor of God into the dust, and many have become co-laborers with him, and have encouraged his rebellion. Those who do this, who glory in their skepticism, and lead others to despise the law of Jehovah, place themselves in the ranks of the enemies of Christ, and use their influence to destroy rather than to save souls. They second Satan in his efforts to undermine the law of God by assuring the sinner that he will be saved while transgressing that law. They serve Satan, and will share his terrible fate.

The short space of time allotted to men here is exceedingly valuable. Now, while probation lingers, God proposes to unite his strength with the weakness of finite man. We should so educate ourselves that we can serve him intelligently. Those who have cherished skepticism may, by proper discipline of the mind, learn to cherish faith. Those who truly love God will desire so to improve the talents that he has given them, that they may be a blessing to others. And by and by the gates of Heaven will be thrown wide open to admit them, and from the lips of the King of glory the benediction will fall upon their ear like richest music, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus the redeemed will be welcomed to the mansions that Jesus is preparing for them. Then their companions will not be the vile of the earth—liars, idolaters, the impure, or the unbelieving, but they will associate with those who have overcome Satan and his devices, and through divine aid have formed perfect characters. Every sinful tendency, every imperfection that afflicts them here, has been removed by the blood of Christ; and the excellence and brightness of his glory, far exceeding the brightness of the sun in its meridian splendor, is imparted to them. And the moral beauty, the perfection of his character, shines through them, in worth far exceeding this outward splendor. They are without fault around the great white throne, sharing the dignity and privileges of the angels.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." In view of the glorious inheritance which may be his, "What shall a man give in exchange for his soul?" He may be poor; yet he possesses in himself a wealth and dignity that the world could never bestow. The soul redeemed and cleansed from sin, with all its noble powers dedicated to the service of God, is of surpassing worth; and there is joy in Heaven, in the presence of God and holy angels, over one sinner that repents,—a joy that is expressed in songs of holy triumph.

What is Religion?

THE time was when Christians eschewed dancing and card-playing. From present appearances we should not be surprised to see them introduced as accompaniments of the Wednesday evening prayer-meeting. We are told there is no harm in these things. But they are the craze of the most ignorant, vicious, and immoral members of the human family. Collect the seum and offscouring of the earth together and a pack of cards and a fiddle will be sure to appear very soon. Is there a den in this or any other city where cards are not as necessary as beer or rum? Sad compliment to the enlightenment of this boasted and boastful nineteenth century, to its refinement and tastes, that it must find the means of killing time in the imitation of the vulgar and degraded. "But dancing is an elegant amusement, and what is there wrong about it?" Is it a thing Christians should engage in? Does it make one better? Does it bring one nearer to God? Does it develop the higher and nobler traits of character? Does it fill the prayer-meeting? Does it lead to closer communion with God? Are those who are most diligent in attendance on the card-table and the ball-room those who are ready to pray and speak in the prayer-meeting, to counsel those who are inquiring? "But young people learn manners, and it is very important that boys and girls should know how to behave in company." So it is, and they should learn to behave properly while young, and *parents*, not a dancing master, should be their teachers. Manners are quite as necessary in other places as in a ball-room, however, and if certain young gentlemen whom we see at church and Sunday-school who are full of etiquette, whose bows are faultless and the smiles perfection itself, are fair specimens, we want no child of ours, not any in which we feel an interest, to know anything of etiquette. The great rules of good conduct, reverence for God and respect for man, they have not learned, and, if they have any manners worth speaking of, they carefully leave them at home on Sundays, when they are almost as useful as at any other time.

It seems to us that a very good test of the character of a calling or amusement is the character of those who are most devotedly attached to it, and the effects it produces. Examine the dance and the card-table. Do you find the most earnest, devoted followers of Christ there? Do inquirers after Christ flock there? Do they lead to Christ? How many converts come from the ball-room and the card-table? If they lead not men to Christ, then they are not aids to the growth of the soul in grace and knowledge of the truth.

Religion, if a mere matter of form, can have little influence on the life. If it consists in the adoption of certain principles of action, it must, as far as those principles differ from those formerly acted upon, change the conduct and lead to a different life. If the Christian and he who professes no religion, live and act alike, in what do they differ? Why, then, not admit to the church, without question, all who are willing to assist in paying the expenses? But to us it seems that all Christ's teachings, as well as those of the apostles, makes it plain that the Christian is not to follow the example of the world, but to deny himself, take up his cross, and follow Jesus; that he is to so live that the world may know that he is a follower of Christ; that he is to eschew all those things that do not further the interests of Christ's kingdom; that he is to watch and pray lest he enter into temptation; that to him it must not be enough that a thing is bad; it *must* be good. He should be a living epistle, read and known of all men; a bright and shining light and way-mark for the kingdom of Heaven. These principles must influence his whole life, not simply send him to church Sunday and once in a while to prayer-meeting. He must know as much of the Bible as of the last

novel—and how many professors of religion do not! The Bible must be to him a higher authority than Shakespeare, and he will much prefer to hear it quoted from the pulpit than to being treated to the great dramatist's lucubrations. The way of life is straight and narrow, and we do not believe the traveler will be able to find room for much baggage, and we imagine few Christians will place among their treasures a pack of cards, a violin and a series of opera tickets. It would be well for every professing Christian to thoughtfully consider these matters and to decide, asking God for light and guidance, whether he can engage in these things or not.

The church is weak through following the world. It grovels in the dust, begging for friends to carry on its work, giving entertainments that would be just as appropriate in a Buddhist temple as in a church, and engaging in or encouraging questionable means of obtaining money, means that Christians should be ashamed of. Is this religion? Is this serving God?—*Ottawa Republican*.

The Danger of Riches.

THERE must be some fascination in money itself, or a delusion in the hope of possible good to be derived from its possession. The latter proposition is true, and the good which men expect from riches is perfection. All nature aspires to perfection, and the lower creation realizes its aspiration, under normal conditions and favorable circumstances. Man realizes a constitutional demand for perfection, and is ever seeking after it. An error of judgment as to the idea of perfection, and the law of its attainment, and the consequent fact of failure, do not vitiate the general principle that man desires perfection.

But what perfection is there in being rich? Respectability. The principle involved in this idea is our respect for the opinions of others. No woman, for example, is governed strictly by her own taste, or that of the sterner sex, in the character and style of her dress; but she is a slave to the opinions of others of her own sex, by whose judgment she must stand or fall.

Men seek wealth from the same motive. Even the swinish miser, who despises rank and station, and ignores society, is in pursuit of the perfection of respectability. He expects the verdict of "well done" from his fellow-men, and to enjoy the honor of having attained the highest excellence. He cannot be supposed to be governed by any other motive to his low ambition. His comfort could be promoted with less than the sum to which he aspires; besides, he, as a fact, ignores comfort in any circumstances. He aspires to perfection—the personal excellence of being rich—this, and nothing more.

There is a nobler class of mammon-worshippers, who, though they are governed by the same aspiration for perfection, expect to attain it in a respectability of state and commercial power and influence. They constantly aim at a position and circumstances which will excite wonder in the vulgar herd, and cause people to say, "There goes Money-bags"—"That is Cash's establishment"—"He rents a pew in the church of the holy 7-30's"—"Old Stocks-and-securities controls this enterprise," or "owns that system." And an additional fascination is added to the bait by the possible hope of controlling legislation and corrupting the judiciary.

Millionaires are sometimes seized with a paroxysm of liberality, and they supply another condition of respectability—apparent benevolence. But, with rare exceptions, men of this class cannot, even by a stretch of charity, be supposed to know anything of the spirit of true benevolence. They affect humanity and the grace of Christian liberality to secure the applause of men, and Jesus says: "They have

their reward." Men will talk, and newspapers will publish, and the donor is made famous, and becomes the cynosure of universal gaze.

The apostle Paul says, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6 : 9, 10.

If the reader will take pains to analyze this scripture, he will see that God regards riches as dangerous, and their possession to be deprecated rather than desired. Two points only we would note: "They that will be rich fall into temptation and a snare." The idea is that of a gin or trap concealed by a fascinating bait in order to obtain which the unwary bird or beast approaches at the unconscious risk of its life and liberty. How expressive this figure for its purposes! The fascination of wealth, with all its desirable possibilities, lures the man to his destruction; for it is added, "which drown men in destruction and perdition." Second point: "Which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

No more fatal cause of apostasy and final skepticism exists than the inordinate love and ardent pursuit of money. It is an absorbing pursuit, and so occupies the time that it leaves no opportunity for worship, and so fills the heart that it leaves no room for God. And success often inspires such a dangerous feeling of independence and self-sufficiency that the poor, deluded victim of avarice exclaims: "It is vain to serve God." No wonder it is said: "They have pierced themselves through with many sorrows." It is a scene calculated to make an angel weep, that of a once pious man having forsaken God, and being now forsaken of God, all as the effect of loving money.

Let us all heed the words of him who said: "I counsel thee, to buy of me gold tried in the fire, that thou mayest be rich;" then we shall have imperishable riches whose values never change, and far beyond the reach of flood and fire.—*Alfred Graham, D. D., in Bible Banner*.

STUDENTS of "Comparative Religion," as it is called, have insisted upon the "study of the ancient religions," that thereby we may understand what Max Muller styles "the divine education of the human race." Poets have taken their old and romantic legends and woven them into attractive stories, where the constant implication is that just as the good and beautiful and true are conjoined in Christianity, so are they in the faiths which it proposes to displace. Very sage advice is often tendered to Christian missionaries by all-knowing editors and writers of articles for magazines, in which they are counseled to hunt out the good things which are embosomed in these old religions, and found their instruction on them, and not prejudice their cause and offend the people by demanding the instant and utter abandonment of their traditional faiths. It certainly adds to the discouragements of the Christian missionary that he is forced to the conviction that while he is confronting the dark and terrible systems of error in the lands where they are dominant, a latent skepticism behind him is imbuing the public mind, and to some extent the Christian mind, with the thought that his work is needless and therefore valueless, and that he is doing no service to the poor men whom he persuades to surrender their hereditary faith and accept the new gospel which he brings.—*Scz*.

THERE are few more certain evidences of the deterioration of a man's moral nature than the increasing tolerance with which he views low standards of conduct, as held by others in that sphere of society in which his lot is cast.

The Last Call.

THE prophetic word of God and its fulfillment shut us up to the conclusion that the time has come for the closing message of probation to be given. This being so, earth has never before heard a message so solemn and important. The eternal destiny of the living generation is to be decided by it.

All the great lines of prophecy declare with united voice that the end of the world's sinful career is at hand. Every sign given in the word of God declares that the perils of the last days are upon us. Wickedness, as foretold, abounds; and infidelity and lawlessness have almost reached the highest summit, or rather lowest depth, possible.

The word and works of God being infallible, if the time has come for the last message, the message is come also; and we cannot reasonably come to any other conclusion but that the work now being done, claiming to be the fulfillment of the predicted message, is genuine—that it is in truth the work of God. How solemn then the warning message now being sounded through the earth! How important the precious moments that remain of probationary time! Oh, that God would help us to realize it! May we have grace to act as though we believe the truth that pertains to this time. Never did weightier responsibilities rest upon a people than those that rest upon those who know the thrilling truth connected with the 'Third Angel's Message.

Brethren, it is my highest aspiration to have a humble part in this work of the Lord—to do the very work which God would have me do. And I fervently pray God to grant me this portion, and still give me a part in his work. The reward of well-doing will be sure to all who shall have done well. R. F. COTTRELL.

Present Possession and Future Promise.

God's best gifts to his loved ones are not always in good things of immediate possession. Some who are very dear to God have only promises to live on; they walk by faith, and not by sight, all their lives through. In the glowing record of the ancient workers of faith, in the eleventh chapter of Hebrews, it is said, with reference to the earlier patriarchs: "These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth;" and, again, it is said, of the later men and women of God, at the close of that roll of fame: "And these all, having had witness borne to them through their faith, received not the promise"—in its fulfillment. This same truth is brought out most touchingly by Joshua, in his closing address to assembled Israel at Shechem. In repeating the story of God's dealings with his covenant people, Joshua tells of Abraham, called out from his Mesopotamian home, and promised an inheritance in the land of Canaan. "And I took your father Abraham; . . . and led him throughout all the land of Canaan," says the Lord, speaking by Joshua, "and [I] gave him—Isaac." All that Abraham received in the present was first a promise, and then a link with the next generation, to which the promise was handed down. Abraham never had a permanent possession in Canaan, except in a burial-place, and that he had to pay full price for. "And I gave unto Isaac, Jacob and Esau," continues the Lord. "And I gave unto Esau Mount Seir to possess it; but Jacob and his children went down into Egypt." Esau was the first one to receive solid earthly possessions; and that was because he despised promises, and preferred to have in hand whatever was to be his treasure. All the others lived and died "not having received the [fulfilled] promises," and not being dissatisfied with their lot. After this,

as the Lord reminds his people, the Israelites had Canaan given into their hands to possess and to enjoy. But the sequel shows that that people did not walk so surely by sight as their fathers had walked by faith. After all, the best things which God *could* give to his children now, are not the things which show most in, and for, the present. Esau's share is not so desirable as Jacob's, in the long run. Neither a mess of pottage nor a real estate transfer is so good a portion, for a true-hearted child of God, as an inheritance in the promises. Esau and Jacob each chose what he preferred; and the Lord gave him what he chose. And the Lord is likely to give us that which we choose. Hot pottage and real estate do look tempting at times; but the promises are worth infinitely more. When the choice comes to us, we must decide for the one portion or the other. We cannot look for both.—*Sel.*

PSALM LXI.

Oh, hear me, Jehovah! attend to my prayer!
From ends of the earth unto thee will I cry.
When my heart is overburdened with sorrow and care,
Oh, lead to the Rock that is higher than I!

My shade and my shelter thou ever hast been!
My tower of defense, that secures my being!
Let me dwell in the courts where thy glory is seen,
And trust evermore in the shade of thy wings.

O God, thou hast heard and accepted my vow,
And giv'st me a portion with those that are thine;
Thou wilt lengthen the life of thy servant below,
And establish his throne in Immanuel's line.

He ever doth sit before God as a king,
And thy mercy and truth shall surround him for aye;
For this unto thee endless praise will I sing,
And daily my vows to thy name will I pay.

—*Rev. William Wye Smith.*

Jesus Weeping.

W. G. SCHAUFFLER draws the following interesting reflections on the tenderness which Jesus manifested over human suffering:—

"Jesus wept over the woes of a single city; and do you think that he never wept over the woes of a world? He wept in public, where he certainly would have restrained his feelings as much as possible; and do you not think he wept in secret? Could we lift the sacred veil of his solitary hours, of his seasons of retirement while an obscure workman at Nazareth, of his forty days' fasting and prayer in the wilderness, of his vigils on the mountain-top and in the desert, what prayers, what intercessions, what tears, what tender and heavenly sympathies with the sorrows and woes of humanity, would come to light! His affections were not limited to Judea; he did not love those merely who loved him. He wept at the grave of Lazarus, and over the distress of Martha and Mary; and why not over the great congregation of the dead of a hundred and thirty generations past; and over all the broken hearts of widows and orphans from the beginning of the world? Why not over the distresses of all the sick, the delirium of the deranged, the agonies of the dying? Do you not see why he went about with restless assiduity to console, to comfort, to bind up broken hearts, raising the dead, curing and cleansing and restoring men to the enjoyment of health, sight, hearing, and reason? How could he do otherwise, with a heart like his? He would have done so, though no man would have believed in him on that account, or returned to him a grateful word or look."

TEMPTATIONS are among the means of Christian growth. Every time that a temptation is mastered, and we are able to say, "Get thee behind me, Satan," we add another link to our armor. When trials are courageously surmounted, when the plot which is laid for our destruction is frustrated, we feel the thrill of victory, and are stronger than before.—*Sel.*

The Highlander's Prayer.

A SCOTCH Highlander, who served in the first disastrous war with the American colonies, was brought before the commanding officer one evening charged with the capital offense of being in communication with the enemy. The charge could not well be preferred at a more dangerous time. Only a few weeks had elapsed since Major Andre had been executed, and the indignation of the British, exasperated almost to madness by this event, had not yet cooled down. There was, however, no direct proof against the Highlander. He had been seen in the gray of the twilight stealing out from a clump of underwood that bordered on the forests which at that period covered the greater part of the United Colonies, and which, in the immediate neighborhood of the British, swarmed with the troops of Washington. All the rest was mere inference and conjecture. The poor man's defense was summed up in a very few words. He had stolen away from his fellows, he said, to spend an hour or two in secret prayer.

"Have you been in the habit of spending hours in secret prayer?" sternly asked the officer, himself a Scotchman.

The Highlander replied in the affirmative.

"Then," said the officer, drawing out his watch, "never in all your life had you more need for prayer than now; kneel down, sir, and pray aloud that we may hear you."

The Highlander, in expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addressed his God. It breathed an imminent peril, and earnestly implored the divine interposition in the threatening danger—the help of Him who in times of extremity is strong to deliver. It exhibited, in short, a man who was thoroughly conversant with the scheme of redemption, and fully impressed with the necessity of personal interest in the advantages it secures, had made the business of salvation the work of many a solitary hour, and had in consequence acquired much fluency in expressing all his various wants as they occurred, and his thoughts and wishes as they arose.

"You may go, sir," said the officer, when he concluded; "you have, I dare say, not been in correspondence with the enemy to-night."

"His statement," he continued, addressing himself to the officers, "is undoubtedly correct. No one could have prayed so without a long apprenticeship; fellows who never attend drill always get ill at review."—*Hugh Miller.*

Sentiments of Rome.

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

There is no other remedy for the evil but to put heretics (Protestants) to death.—*Belarmine.*

Let the public school system go to where it came from—the devil.—*Freeman's Journal.*

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

We will take this country and build our institutions over the grave of Protestantism.—*Priest Hecker.*

Religious liberty is only endured until the opposite can be carried into effect.—*Bishop O'Connor.*

God's tribunal and the pope's tribunal are the same. All others are his subjects.—*Muscovius.*

I would as soon administer the sacraments to a dog as to Catholics who send their children to the public schools.—*Priest Walker.*

We are not advocates of religious freedom, and we repeat we are not.—*Shepherd of the Valley.*

The Organized Church.

THE most important organization among men is the Christian Church. It is composed of those who have chosen to separate themselves from evil and yield obedience to the Creator, to whom all allegiance is due. It is the most honorable association with which man can be connected, as its members are called the sons of God. 1 John 3:1. It is the only organization upon earth that has a Heaven-given assurance of an existence beyond this life. Its grand Head and High Priest exercises the functions of his office at the right hand of the Majesty of Heaven (Heb. 8:1), whence he is in constant communication with the "body," by means of his Holy Spirit.

But not the least important feature of this organization is its part in the actual work of salvation. The church as a body figures very prominently in the great plan, and has a remarkable degree of power and authority delegated to it. See Matt. 18:17-20. We do not accede to it that exclusive authority upon earth which the papal church arrogates to itself, its pope "exalting himself above all that is called God" (2 Thess. 2:4), even claiming the right to change the times and the laws established by the authority of the Creator (Dan. 7:25). This we hold to be an unscriptural and blasphemous extreme.

But there is another extreme quite as dangerous as to results, though having a less presumptive appearance. This is manifested in the idea held by some that individual Christians are not responsible to any human organization at all for their actions; that if they only believe on Christ, they are at liberty to act perfectly independent of everybody else. There is a degree of self-sufficiency about this position that is unwarranted by the example and teachings of Christ and the apostles.

The Saviour honored his organized church under both the old and new covenants. Led by the Spirit, his parents, when he was an infant, observed the requirements of the church law respecting him. Matt. 2:21-28, 39, 42, 43. We also read that it was his custom to attend the synagogue. Luke 4:16. And when on a certain occasion he healed a leper, he sent him to the priest to "offer the gift that Moses commanded." Jesus also met with his church several times after his resurrection and gave them instruction regarding his future work through their instrumentality, enduing them with the authority he designed them to exercise in his absence. Matt. 28:18-20. He recognized them as a legitimate body after his ascension, by choosing through his Spirit an apostle in place of Judas; and also by sending the spirit upon them on the day of Pentecost; and especially in that he "added to them daily such as should be saved." Acts 2:47.

There are, however, two notable instances which seem to show at a glance the prominent position assigned to the church in the work of redemption. 1. The conversion of Saul. The Lord met him in person, and overcame him physically and spiritually, and convicted him of his great error. But when it came to giving him instruction how to proceed under the circumstances, a most critical period, the Master just turned over the afflicted convert to the church, whose business it was to show him the path of duty. "Rise and enter into the city and it shall be told thee what thou must do." Acts 9:6. He was passed right into the hands of those whom he had come to persecute—by them to have his eyes opened, be baptized, and be inducted into the recognized organization of believers.

2. The conversion of Cornelius is a marked case, being the first record of apostolic labor for the Gentiles. Cornelius was a devout man, and God sent an angel to give him a start in finding salvation. But the angel did not give him the details of duty; he merely referred him to a

minister of the gospel, an apostle in the church, for instruction.

God has made the church the channel through which to give light to the world, and the means of succoring those who throw off their allegiance to sin and enlist under his banner. There was no man more intimately connected with the Lord himself, after the resurrection, than Paul. No one could have more reason to think that a personal relationship to the Saviour was all that was necessary. Yet so far as the inspired record informs us, he traveled more and established more churches than all the other apostles combined. And wherever he succeeded in gaining converts, he was careful to have them fully organized, and to have the necessary officers appointed. Acts 14:21-23. Nor did he end his work with this precaution; he continued to watch over them with a father's care. He tells us, Acts 11:28, that he had upon him daily "the care of all the churches;" and he was especially solicitous for unity and harmony in their ranks. To this end the apostle, either personally, or by letter, or by his co-laborers, faithfully exhorted and encouraged them, that their organization and consequent usefulness might be preserved. Only by their organization could he have kept any trace of their progress and spiritual condition. It is the only way in which the church can protect itself from imposture, or make any successful aggressive movement whatever.

The importance which God attaches to his church is manifested in the spiritual gifts, and illustrated by the figure of the "body," in 1 Cor. 12. Here is brought to view the highest type of human organization, without which it would be impossible for the disciples to be "one," as the Master had specially enjoined. In no other affairs of life do men undertake to maintain unity of purpose without organization.

But some who profess a desire to be Christians maintain that they can do so without joining the church and assuming its responsibilities; and others in the ranks of membership, who tire of the restraints of the body, tell us they can be "just as good Christians out of the church as in it." Perhaps they can; but this is the place of safety provided by the Good Shepherd, and those who prefer to remain outside have no assurance of protection from the enemy. The plea so often made, that there are inconsistencies in the body, and hypocrites among the members, will not stand in the Judgment as an excuse for neglect of known individual duty. It is possible that such an excuse is a mere subterfuge to avoid the restraints and shirk the responsibilities of membership; and those who present such pleas prefer to forego the privileges rather than assume the duties of the gospel. But all such attempts to gain an entrance to the everlasting kingdom will be detected by the all-seeing eye of him who has prescribed the way. All attempts, of whatever nature, to improve upon the plan originated by the Spirit and adopted by the apostles, for carrying on the work of salvation under the gospel of Christ, will prove utterly futile in the end, and disastrous to those who are deceived thereby.

But in the midst of the multitude of churches, all claiming to be right yet greatly differing, how shall we be guided to that which is true? Be guided by the word of God, and be warned by the same word against this Babylon of division and confusion. Rev. 18:4. "Every one that is of the truth heareth my voice," said Jesus to Pilate. John 18:37. His voice spoke the moral law from Sinai. Ex. 20 and Deut. 5. And till heaven and earth pass this law will not pass away. Matt. 5:17, 18. He himself commanded his ordinances. Matt. 28:19, 20; Luke 22:19, 20; John 13; 1 Cor. 11:23-26. This law and these ordinances have been perverted or ignored by the Babylon churches. They do not hear his voice. He also spake by his angel to his servant John, and in that Revelation it is shown what organization shall resist the

mark of the beast who with his followers "shall drink of the wine of the wrath of God." Chap. 14:12 says it is "they that keep the commandments of God, and the faith of Jesus." Another distinctive feature of the church is that they will be waiting and watching for the Lord at his coming, according to his admonition. Matt. 24:32-47; 25:1-13; Rev. 16:15; Isa. 25:8, 9.

These are all plainly marked features; no one can mistake them who earnestly seeks for the right in the light of the Scriptures. Find these combined in one organization, and you have the church of God. With such plain directions as these in the inspired word, he is without excuse who is led by the blind or by the vicious into the ditch.

W. N. GLENN.

Is Protestantism True to Itself?

THIS query was suggested while comparing the proposed religious amendment of the Constitution of the United States with the following from D'Aubigne's History of the Reformation, in which he speaks of the two branches of the work—that in Switzerland, which leaned upon the civil arm, and that in Germany, which relied solely upon the arm of the Lord:—

"If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work; thus the opposition of the spirit of the gospel to the spirit of the world was the great fact which signalized the entrance of Christianity among the nations. But what its Founder had separated had soon come together again; the church had fallen into the arms of the world; and this criminal union had reduced it to the deplorable condition in which it was found at the era of the Reformation.

"Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. The gospel of the reformers had nothing to do with the world and with politics. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the gospel of peace.

"If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and ceased thus to follow up the spiritual principle that it had so loudly proclaimed, it was unfaithful to God and to itself.

"Henceforward its decline was at hand.

"It is impossible for a society to prosper if it be unfaithful to principles it lays down. Having abandoned what constitutes its life, it can find naught but death.

"It was God's will that this great truth should be inscribed on every threshold of the temple he was then raising in the world; and a striking contrast was to make this truth stand gloriously forth. One portion of the Reform was to seek the alliance of the world, and in this alliance find a destruction full of desolation.

"Another portion, looking up to God, was haughtily to reject the arm of the flesh, and by this very act of faith, secure a noble victory.

"If three centuries have gone astray, it is because they were unable to comprehend so holy and solemn a lesson."

The above speaks for itself; and who, but those drunk with the "wine of Babylon," cannot see that the proposed religious movement is contrary to the spirit of the gospel, either as taught by its Founder or illustrated by its effect upon the hearts of men, whenever and wherever received. And do we not in this, have additional evidence of the fall of Babylon, and that the time is near for the formation of the image to the beast and the issuing of "unrighteous decrees" in the interest of those who substituted the traditions of men for the commandments of God? May God help us to "discern the signs of the times," and prepare for the solemn test.

S. B. WHITNEY.

Punishment of Parental Sins.

By a striking concurrence we have two domestic histories unfolded side by side in the Bible. One is the story of wise parental training, as illustrated in the case of Elkanah and Hannah, the father and mother of Samuel. The other is the tragic story of Eli, the father of those two "scapegraces," Hophni and Phineas. This latter story is a beacon of warning against parental indulgence of sins committed by those who are intrusted to us as the trustees of their spiritual welfare. It depicts the errors and the doom of a father who fell a victim to the sins of his children, which became really his own sins by his failure to hinder them at the right time and in the right manner. Among all the Bible narratives, none is more instructive than the short, sad biography of gray-haired Eli.

Eli exhibited a wonderfully beautiful submissiveness to the will of God under a most humiliating trial. When Samuel had told him every whit of the just judgments that were impending over him, he uttered those brave words of resignation: "It is the Lord; let him do what seemeth him good." We do not exaggerate when we affirm that, if looked at only on the bright side of his character, Eli would be one of the most admirable men in the Old Testament picture gallery.

But the attractions of the bright side only deepen the darkness of the dark side. The clay in Eli's composition was exceedingly frail and friable. Excellent as were his convictions of duty, he seems to have been pitifully weak in working them into practice. There was a lamentable lack of will-power. When warned of his weaknesses and of the calamities that would follow them, he did not grasp hold of duty with a resolute hand and carry it through with promptness and thoroughness. This feeble irresolution and pulpiness of character brought fearful miseries upon himself and wrought fearful mischief to others.

There are too many such people now-a-days—men and women of good impulses, but of weak performance. They lack spiritual force and fiber; when the strain comes, they snap. When we hear them pray so penitently over their own frailties, we do not deny their sincerity; yet as soon as they are done sorrowing, they begin to sin again in the same direction. The one vital point in which high priest Eli broke down most disgracefully was in the management of his own household. This has given him his unhappy celebrity; his very name is proverbial for parental neglect, and for the penalty which such neglect commonly brings.

Eli's misgovernment of his children had two cardinal faults. One error was that he rebuked his sons *too late*. The other error of the weak-backed Eli was that, having postponed his correction of his dissolute sons until they became hardened in vice, his words of rebuke were as weak as water. As quaint old Matthew Henry remarks, "There was no edge to his reproofs." He was not only too late; he was too lenient. Eli's wretched failure was the failure of millions of fathers since his day; when his children were young he would not restrain them, and when they grew older, he could not. With a few timid words he vainly strove to subdue the stalwart transgressors whom he had allowed to wax strong and stubborn in their sins, which had become so rank as to "smell to Heaven." It was a mournful proof of the old man's utter and pitiable loss of all power of restraint, that the reckless sons would not even "harken to the voice of their father."

The grace of God is not transmitted by inheritance, yet a father's conscientious piety is often reproduced in his children. If his footprints are deeply indented toward God and Heaven, he may reasonably hope that his children will tread in them. "He sought to the

Lord God of his father, and walked in his commandments," is the Bible description of the good King Jehoshaphat. If there is a law of Christian nurture by which, with God's help, the godly family becomes a nursery of religion, so there is a law of unchristian nurture, and by this law bad opinions and bad habits are transmitted to the next generation. Whatever "fires the father kindles, the children gather the wood." If the father sets a decanter on his table, the boys soon practice at the glass; a large percentage of all our drunkenness is hereditary.

Pulpit invitations and warnings, however faithful, are drowned amid the din of an irregular home. Show me a father who talks nothing but money at his own table, and I will show you a crop of boys whose chief ambition is to be rich; show me one who talks horses and games, and I will promise you a fast-driving troop of young sportsmen. Show me one who fences his home around with God's commandments, and lights it up with domestic comforts and pleasures, and anchors himself to his home, and I will show you the best kind of restraint from dangerous evening resorts. A happy Christian home is the surest antidote for evil amusements. But if a father hears the clock strike eleven in the theater or in his clubhouse, he need not be surprised if his sons hear it strike twelve in the drinking-saloon or the gaming-room or the haunts of the profligate. Even in spite of the strongest restraints, some sons will break through into sin; but if a parent leads into irreligion, what but God's omnipotent grace can keep his imitative household from following him to perdition? The history of such a family is commonly written in that frequent line found in the Old Testament: "He walked in all the sins of his father, which he had done before him."

But Eli, you may say, was a servant of God. So he was, in his way, but there are two very different types of paternal religion. One parent prays at his family altar for the conversion of his children, and then does his utmost to secure what he prays for. He surrounds his home with Bible restraints against sinful temptations. He aims to make both his religion and his home *attractive*. The books he purchases, the journals he takes, the amusements he provides, the company he invites, the whole atmosphere of his home, are made to be a *restraint* against evil by being an attraction toward purity and true religion. The Holy Spirit is not invoked to convert his offspring to Christ while the head of the house is *perverting* them to worldliness, or self-seeking, or frivolity, or secret contempt for all religion.

Yet I fear that certain fathers are guilty of Eli's folly and fatal blunder. They busy themselves with certain words and acts of religious observance; they try to serve God in certain directions; they even pray, formally, for their children's conversion. But their daily example, their conduct, and the whole trend of their influence are not an effective restraint against sin; they do not draw their children toward Jesus Christ and his commandments as the law of life. It is a terrible truth to declare, but I honestly believe that some professed Christians are an absolute hindrance to the conversion of their children. For the warning of such the divine Spirit has spread out at full length the calamitous history of Eli's awful mistake.

Being dead, Eli yet speaketh. He speaks to-day, and warns us who are parents that if we commit his sin, our sin will yet find us out. Methinks that from his lips, growing pale in death, we can catch the faltering words, "A foolish son is a grief to his father and a bitterness to her that bare him. Correct thy sons, and they shall give thee rest; yea, delight unto thy soul. But a child left to himself bringeth his father and mother to shame."—*T. L. Cuyler*.

"He that reapeth receiveth wages."

Japanese Idea of Hell.

ONE of the curious articles exhibited at Tiffany's is a scarf of gray Canton crape, which portrays the infernal regions, according to the Japanese idea. The scarf is nine yards long, and half a yard wide. The first scene represents Satan on earth seeking new victims. The arch-fiend appears as a sulphuric, yellowish-green demon, with protruding horns, cloven feet, and a demoniacal expression, luring his victims into his net, and plunging them into fiery depths. They appear to fall into a nest of burning scorpions, where they are tantalized by a glimpse of their friends enjoying themselves in a lake of cool water. Then in the next scene Satan takes the form of an immense dragon, with his hum victims crouching at his feet. They are mercilessly dragged into court, and the judge is represented as condemning them to be tied to rocks and to have red-hot lead poured down their throats. They are then chased by hyenas through a field of open knives and other sharp instruments. The victims are next portrayed as being tortured by having their limbs sawed off, and by being thrown into a revolving wheel of fire. Satan next appears to be looking out for new victims on a field of battle. Some of those victims are made to hug red-hot stove-pipes, while Satan himself, with a smile, is fanning them. Others are swimming in seas of blood, surrounded by laughing demons. Others still are seated in a cauldron of red-hot sulphur, having their tongues pulled out. Some are represented as carrying heavy burdens of coal and throwing it into the fire to burn new victims. His Satanic Majesty is next represented as feeding his subjects with rice, presumably to give them strength with which to endure greater tortures.—*New York Tribune*.

It is not right to estimate ministerial success by the number who unite with the church. The growth of a church cannot be determined by the numerical increase. God looks to quality and not quantity. If that minister is most successful who adds to his church the largest number of souls, there are churches that are lamentable failures when compared with those of Rome; and thus measured, the most successful church of all is, perhaps, the Mormon. How few convicts Jesus had when he died. If we except the great Pentecostal outpouring, Dwight Moody has, in all probability, brought more men and women into the church than any of the apostles. At the end of the first century of the Christian era, there were only about 500,000 professed followers of our Saviour in all the world. The world is not to be converted by numbers, but by principle; not by a large, but by a holy church.

"THEN shalt thou prosper, if thou takest heed to fulfill the statutes and judgments which the Lord charged; . . . be strong and of a good courage; dread not, nor be dismayed." The assurance of prosperity does not relieve the child of God from downright work, or from times of sore trial. Of course you will prosper, if you are doing what the Lord has set you to do; but you may have a hard time prospering. Prosperity is often a hard road to travel; and it sometimes seems as if the Lord were against his children on that road. If everything seems to be going wrong with you, while you are sure that you are going right, keep up and keep at it; be strong and of good courage; dread not, nor be dismayed; then shalt thou prosper, if thou takest heed to fulfill the word of God to you.—*H. Clay Trumbull*.

"THIS is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus 3:8.

The Sabbath School.

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

IMPORTANT LESSONS ON PROPHECY.

First Sabbath in February.—The Fourth Kingdom.

1. Describe that part of the image which represented the fourth kingdom.
2. By what is the same kingdom shown in the second line of prophecy?
3. How does Daniel, in his interpretation of the dream, describe the work of this kingdom? Dan. 2:40.
4. How is that work described in Daniel's vision? Dan. 7:7.
5. How far was that work to extend? Verse 23.
6. What does the prophet say about the division of the fourth kingdom? Dan. 2:41.
7. By what was that division indicated in the prophecy of the four beasts? Dan. 7:24.
8. By what symbol does the first line of prophecy mark that division?
9. When was the predicted division of the fourth kingdom effected? *Ans.* Between the years A. D. 356 and 483.
10. What were the names of these kingdoms? (See note.)
11. What is to be set up in the days of these kings? Dan. 2:44.
12. Since the division of the Roman kingdom did not begin till A. D. 356, could the everlasting kingdom of God have been set up in the days of Christ or his apostles?
13. What, then, must be the conclusion, regarding the time when the kingdom of God is to be set up?

NOTES ON LESSON ONE.

"It is certain that the Roman Empire was divided into ten kingdoms; and though they might be sometimes more, and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire.—*Scott's Commentary.*

The Roman Empire was divided, between the years A. D. 356 and A. D. 483. These divisions were established respectively by the Huns, A. D. 356; Ostrogoths, 377; Visigoths, 378; Franks, 407; Vandals, 407; Suevi, 407; Burgundians, 407; Heruli, 470; Anglo-Saxons, 476; and Lombards, 483. This enumeration of the ten kingdoms is that given by Machiavel, in his History of Florence, lib. i, who is, says Dr. Hales, "the best, because the most unprejudiced, authority." The dates are furnished by Bishop Lloyd; and the whole is approved by Bishop Newton, Faber, and Dr. Hales.—*Thoughts on Daniel and the Revelation.*

Second Sabbath in February.—The Little Horn.

1. Describe the four beasts of Daniel seven.
2. What is described in the eighth verse?
3. How is this symbol explained? Verse 24.
4. What three specifications are given concerning the career of this power? Verse 25.
5. Has any power arisen within the bounds of the Roman Empire that has fulfilled the first of these specifications? *Ans.* The church of Rome under the popes.
6. What titles does the pope of Rome assume? (See Note.)
7. What power does the pope claim to possess? *Ans.* To forgive sins, to grant indulgences for sin, and to open and shut heaven.
8. What is meant by granting indulgences for sin? *Ans.* Giving a person the right or privilege to commit sins without his being condemned.
9. What alone can cleanse one from sin? 1 John 1:7; 1 Pet. 1:18, 19.
10. Repeat the second specification of verse 25.
11. Has the papacy worn out the saints of the Most High? (See note.)
12. What is the third specification concerning this power?
13. How has the papacy thought to change times and laws? (See note.)

NOTES ON LESSON TWO.

"HE SHALL SPEAK GREAT WORDS AGAINST THE MOST HIGH."—This specification is fully met in the blasphemous titles assumed by the pope of Rome. He styles himself "His Holiness," "Vicegerent of the Son of God," "Lord God, the Pope," "Holy Father," "King of the World," "King of Kings

and Lord of Lords." He has allowed himself to be addressed in extravagant terms by his followers without rebuke. A Venetian prelate spoke thus in addressing the pope: "Thou art our Shepherd, our Physician, in short, a second God upon earth." Lord Anthony Pucci, in the fifth Lateran, said to the pope, "The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power, both in heaven and in earth, is given unto you."—*Thoughts on Daniel and the Revelation.*

"To none can this apply so well or so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut Heaven, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go against God, when they give indulgences for sin. This is the worst of all blasphemies."—*Dr. Clarke, on Dan. 7:25.*

"SHALL WEAR OUT THE SAINTS OF THE MOST HIGH."—"Can any one doubt that this is true of the papacy? The inquisition; the persecution of the Waldenses; the ravages of the Duke of Alva; the fires of Smithfield; the tortures of Goa—indeed the whole history of the papacy may be appealed to in proof that this is applicable to that power."—*Barnes' Notes on Dan. 7:25.*

It is estimated that more than fifty millions of saints were destroyed by the power of the papacy, often in the most cruel manner. See Dowling's History of Romanism; Histories of the Reformation, etc.

"SHALL THINK TO CHANGE TIMES AND LAWS."—Not the laws of earthly governments; for this was ever done by the nations of earth. They are the laws of the same Being, to whom the saints belong, who were worn out by persecution; namely, the laws of the Most High. In its catechisms, the Roman church has expunged the second commandment of the decalogue, in order to its adoration of images, and has divided the tenth to make up the number ten. It has also torn from the fourth commandment the Sabbath of Jehovah, and placed in its stead a rival institution.—*See Catholic Catechisms.*

Third Sabbath in February.—The Little Horn Continued.

1. When and from whom did the Bishop of Rome first receive authority over all the churches?
2. What kingdoms were opposed to the elevation of the Bishop of Rome? *Ans.* The Heruli, Vandals, and Ostrogoths.
3. What had to be done before the decree of Justinian could be carried into effect?
4. What did the prophecy say respecting this? Dan. 7:8, 20.
5. When was the last of these powers subdued? *Ans.* A. D. 538.
6. At what point of time, then, was the papacy fully established?
7. How long was the little horn to continue? Dan. 7:22.
8. How long were the saints, the times and the laws to be given into his hand? Verse 25.
9. How many symbolic days does the Revelator give for the same period? Rev. 12:6, 14.
10. What is the Bible rule for measuring symbolic time? Eze. 4:3, 6.
11. When did this period of 1,260 years begin? *Ans.* A. D. 538.
12. When did it end?
13. What event marked the termination of that period? (See note.)
14. When was the next pope selected?
15. In what respect has the power of the popes been limited since 1798?

NOTES ON LESSON THREE.

The power to exercise authority over all the churches was first given to the Bishop of Rome by the Emperor Justinian, who, in A. D. 533 issued an edict that the bishop of that church should be head over all the churches. This decree being opposed by those nations who were of Arian belief, it follows that until they yielded, or were driven from the country, the decree could not be carried into effect. The Heruli had already retired before the victorious arms of the Ostrogoths, under the direction of the

emperor. The Vandals were subdued in 534 by the army of Belisarius, and in 538, the Ostrogoths who were occupying Rome, retired, leaving that city in undisputed possession of the victors. The last hindrance to the advancement of the Roman bishop being overcome in the defeat of the Ostrogoths, the authority of the bishop became universal, and he received the title of pope, or Holy Father.

On February 10, 1798, General Berthier, at the head of the French army, entered Rome, proclaimed it a Republic, made the pope a prisoner, and for a time, abolished papal rule. The pope was carried away a captive to France, where he died the following year. Another pope was selected and placed on the throne in the year 1800, but with limited power; for since the overthrow of 1798, no pope has had power to depose kings, or to openly persecute dissenters, as had been freely done before.

Fourth Sabbath in February.—Daniel's Second Vision

1. How long after the vision of the four beasts, did Daniel have his second vision? Dan. 8:1.
2. Where was the prophet when this vision was given? Verses 2.
3. Where was the scene of the vision located?
4. Describe what Daniel saw before the river. Verses 3, 4.
5. What did this symbol represent? Verse 20.
6. What next appeared upon the scene of vision? Verse 5.
7. What did he do? Verses 6, 7.
8. What did the goat represent? Verse 21.
9. What did the horn between his eyes denote?
10. When the goat became very great, what then took place? Verse 8.
11. What did these four horns denote? Verse 22.
12. What came forth out of one of them? Verse 9.
13. What did this little horn denote? Verse 23.
14. Which of these powers was said to be great?
15. Which kingdom waxed very great?
16. Of what is it said that it became exceeding great?
17. Then which of these kingdoms must have been most powerful?
18. Since both the Medo-Persian and Grecian kingdoms were universal, must not the kingdom represented by the little horn have also been universal?

NOTES ON LESSON FOUR.

The first king of Grecia was Alexander the Great. He died in the prime of life, and after his death, his sons were murdered and his empire divided among his four leading generals. Seleucus had Syria and Babylon; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus, in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Coele-Syria, in the south; and Cassander had Macedonia and Greece in the west.

Teaching or being Teacher.

THE idea is quite too common that it is more important to have a Sabbath-school class than to teach a Sabbath-school class; that somehow there may be a gain in allowing scholars to do just as they please in a class, rather than to insist firmly and with kindness on their being orderly and attentive. The truth is, that it would be better to have one scholar whom you can teach, than forty scholars who receive no instruction from you. Here is a New York State teacher, who is in perplexity on this point. He writes:—

"I have had a class of boys in a large Sabbath-school for about two years. It is the custom in this school for the librarian to distribute the library books before the lesson is half done. When the books are distributed, the lesson is out of the question, and the scholars pay no more attention to me than if I were not there. My time, as far as they are concerned, seems to be simply wasted. True, I could take the upper hand with them, close their books, and compel them to listen to the lesson. But the question with me is, would it not do them more harm than good to force the lesson upon them against their will? I am perplexed about this; and I think that I am not the only one in this condition. Would you be kind enough to assist me by giving me a few practical suggestions that will apply to my case?"

Of course it is wrong to permit the scholars to read their library books during the time allotted to the lesson. Would it be right to permit them to play cards, or the gem puzzle, during the lesson hour? Would the teacher think it would "do them more harm than good" to interfere with such an amusement, and "to force the lesson upon them against their will? If it is right to have any control over the class, it is right to insist on the duty of the hour receiving exclusive attention. "Let all things be done decently and in order" is just as truly an inspired injunction, and just as binding on the Christian teacher, as "Quench not the Spirit." As it now is for those scholars, the teacher's "time as far as they are concerned, seems to be simply wasted." Surely that is wrong in a Sabbath-school. In the first place, the librarian ought not to distribute books to the classes while "the lesson is half done." It would be better to have no librarian and no library in the Sabbath-school. But if the books are left at the class seat, the teacher should see to it that they are not distributed until the lesson is finished. He should hold them meantime, if he dies for it. It is well to have a full class of scholars, but it is more important to do right, and to be faithful with a single scholar, than to have an overflowing class overrunning the teacher.—*S. S. Times.*

The Teacher's Preparation for his Class.

Nothing is plainer than that a man cannot teach what he does not know. He must know a thing himself before he can teach it to others. This is so nearly a truism that it seems trifling to insist upon it. Yet one cannot have much to do with the management of Sabbath-schools without being forced to the conclusion that this is not an accepted truth in the practical beliefs of a great many teachers. I feel, therefore, that it will not be entirely beating the air, if I occupy a few paragraphs in urging upon teachers the duty of study.

Those who neglect weekly preparation for the duties of the Sabbath-school may be divided into several kinds. The first kind consists of those who teach very young children, or very ignorant persons. Such a class, beyond all others, requires stated, special preparation on the part of the teacher. The more feeble and ignorant the mind of the learner, the more the teacher must study to find out just what knowledge and ideas are capable of being received by the pupil, and will be interesting to him. The teacher may have a good deal of knowledge, of one kind and another, without having just what is wanted for his class. He should make it his business on the Sabbath to gauge the minds of his scholars, and during the week to select and prepare for use just those items of knowledge which their case requires and admits.

Another teacher is favored with a more advanced class. His scholars have a regular Bible lesson, with a Question Book from which to learn it. But he has been a great reader all his life, is familiar with the Bible, has studied and read it a great deal; he is fluent in discourse, often addresses the people in the prayer-meeting, and other occasions, and never seems at a loss for thoughts or for words with which to express them. He is tempted, therefore, to rely upon his general knowledge and fluency, instead of preparing himself specifically upon the lesson of the week. He thinks, if his scholars will study the lesson, he can safely draw enough from his fund of general knowledge to make the subject interesting. So he contents himself with asking the questions that are in the book, and branching off here and there in unprepared talk upon something incidentally brought up in the course of the lesson. Such instruction is not entirely lost. But it is far from coming up to that measure of usefulness which every teacher should seek. To a studious child there is no stimulus to study so strong, and at the same time so healthful, as the discovery that his teacher is perfectly at home in every minute point of the lesson. The child feels that his acquisitions or failures will come under the review of one who can measure them with minute and unerring

certainty; and the recollection of this fact operates most powerfully and most beneficially upon the mind of the learner. If the scholar's mind is at all given to inquiry, and there are but a few minds which have not some tendency in this direction, the thirst for knowledge is stimulated by the certainty that it will be gratified. The more complete and exhaustive is the teacher's knowledge of that particular lesson, the more will the child's natural love for knowledge take root and grow under its influence.—*J. S. Hart, LL. D.*

Heart-Consecration.

THE Israelites were prone to backsliding. It seems strange that they should so soon and so often depart from God when he was so good to them, and provided so well for them. In their backslidden state they offered polluted bread upon his altar, and the blind and sick and lame, for sacrifice to him. They said, "The table of the Lord is polluted." "Will a man rob God?" They further said, "Every one that doeth evil is good in the sight of the Lord, and he delighteth in them." For these things they were cursed with a curse, even the whole nation. As a remedy for these things, God's messenger proposed a reconsecration of all that belonged to God, to his service. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it." Men are not naturally better now than they were in the time of Malachi. They did not do so badly because they knew no better; they had line upon line, precept upon precept. They indulged the wayward tendencies of their fallen nature, hoping, perhaps, and presuming that God would not visit them for their offenses.

The sacrifice God demands now of every one to whom the gospel comes, is the heart. The sacrifice God asks is a broken spirit. A broken and contrite heart he will not despise. "Set your affections on things above, not on things on the earth." "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." This is the first and great commandment. Try the church to-day by this high standard, and see what a demand for reconsecration. The church should be holy. Alas how many in the church are, in spirit, altogether worldly. The riches, honors, pleasures, and laudation of the world have a greater charm for them than the church, the Bible, Christ and Heaven. Is it not a fearful thought that so many in the church are on their way to perdition? Try them by what rule you will, and they are found wanting. Now, my wayward, disconsolate brethren, would you enter the valley of blessing again? Would you make your calling and election sure, and know you are saved? Reconsecrate yourselves to God. Begin with the heart. Oust pride and worldliness out by repentance and turning to God. Then bring all the tithes into the store-house and you will be blessed. Your money, your time, your talents should all be given up to God, to be used only for his glory. Remember that whosoever 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 deeds.—*Rev. J. P. Wilson, in Telescope.*

A SORT of preparation which might be good enough for a scholar, will be far from sufficient for the teacher to limit his study to books and commentaries. Let him imitate the great Teacher, who drew his instructions from the occurrences of every day. The Sabbath-school teacher would do well to make his book-preparation on Sabbath evening. Let him on that evening go through the ordinary routine of exploring the commentaries and books of reference, and hunting up the parallel passages, so as to have the subject fairly in his mind. Having done this, let him then keep the subject fairly in mind during the week, and be ready to add to his book-knowledge illustrations drawn from life.

SAYS a devout writer: "There are moments when, whatever be the attitude of the body, the soul is on its knees." But there are moments, too, when, though the body be on its knees, the soul is strutting about on rhetorical stilts, parading in lofty self-sufficiency its tinsel glories before a knee-sore audience. Something of this kind might have been seen the other day at an anniversary occasion. The school and audience were told that they would be led in prayer. But, instead, they were led from prayer by the high strutting leader, while he told the Lord, with a flourish of language, the history of the Sunday-school cause from the beginning. He depicted the marvelous growth and accomplishments of that particular school. He lauded the faithfulness and self-sacrifice of its teachers; the punctuality and liberality of its scholars; the energy, ability, and self-denying labors of its superintendent; and a multitude of other things, ending with an eloquent compliment to the pastor of the church and the audience before him. It was, in its way, very striking. It was in some aspects instructive. But it was not prayer, nor any kin to prayer. We wish we could say there was never anything like it before or since.—*Sel.*

Are You Growing?

IN body, mind, spirit, Jesus grew. He was fitting to be the great teacher. He was a perfect and divine being, yet even he must needs grow. Surely, then, we need to grow. We have not reached the stature of a perfect man in Jesus Christ. He sought help from men and God. The teacher is to be a growing, fruitful plant. Soil and sun give growth. Some teachers take nothing from soil, but trust to sun alone. They pray, but do not study. Others would get all from the soil but none from the sun. They study but do not pray. Both wrong. Christ is the example. He found the teachers' meeting in the temple a necessity. Can we do without it? He wondered that his parents were surprised to find him there. Should we not wonder when the teacher is not there? The teacher who neglects either teachers' meetings or his closet is a marvel. He proclaims that he need not grow, or else he declares that he can grow without the aids which his Divine Master needed. Now, are you growing?—*Christain Union.*

Making the Application.

THE duty of making the application of the lesson should not be omitted by the teacher, on the plea that the superintendent will make some impressive remarks at the close of the session, or in the review. What the superintendent says is, after all, an arm's-length business. If the teacher knows the spiritual state of the scholar, the teacher can best make the appropriate application. There is an effect produced by the nearness of the teacher, by the kind tone and earnest manner, by the look of the eye and the touch of the hand, which no appeal from the desk can make. Rev. William Jay, of Bath, England, was once invited to preach in another pulpit. His brother minister asked him before they entered the pulpit, whether he should not relieve him by taking the preliminary part of the service—the prayer, the giving out of the hymns, the Scripture reading before the preaching. Mr. Jay answered, "No I thank you, I like to whet my own scythe."

As the sun can be seen only by its own light, so Christ can be known only by his own Spirit. The sun can make dark things clear, but it cannot make a blind man see them. But herein is the excellency of this Divine Sun, that he illuminates not only the object, but the faculty; doth not only open the mysteries of his kingdom, but opens blind eyes to behold them.—*Leighton.*

THERE is a gift that is almost a blow, and there is a kind word that is munificence; so much is there in the way of doing things.—*Arthur Helps.*

Bible Echo and Signs of the Times.

"What is truth?"

J. O. CORLISS, }
S. N. HASKELL, } MANAGING EDITORS.

GEO. I. BUTLER, }
U. SMITH, }
J. H. WAGGONER, } CORRESPONDING EDITORS.

Melbourne, Victoria, February, 1886.

Spiritual Gifts.

It is becoming quite the fashion with some in these days, to ignore all scripture that does not just agree with their preconceived opinions. A correspondent of a certain journal raised the query as to whether the gifts spoken of in Mark 16: 17, 18; 1 Cor. 12: 28, should now be found in the church. The answer given to the question was as follows: "The scriptures quoted have no application to the question; they had their application and fulfillment in the apostolic age."

Such a wholesale statement is quite astonishing, when we stop for a moment to consider that the journal which contains it is a great stickler for the "faith and practice of the apostles." It does not hesitate to score roundly all those who read the gospel commission differently from itself, or who think that some of the customs adopted by the church, of which the said journal is the organ, passed away with the apostles. But when it comes to some spiritual gift which is not enjoyed by its own communion, it follows in the very track it so much condemns among the "sects," and confines all such gifts to the apostolic age.

But how does our contemporary know that the gifts spoken of in the chapter alluded to, belong wholly to the time of the apostles? Why may we not as well conclude that baptism ceased with the primitive church? One may answer, oh, that was commanded in the gospel commission, and must continue to the end. But does not that commission contain the promise: "He that believeth and is baptized shall be saved"? Then why separate from that document the words that follow: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues," etc. These are gifts to be bestowed on the baptized believer. They are, moreover, specially mentioned by the apostle in 1 Cor. 12: 28, where he says that God has set them in the church. These gifts of the Spirit included apostles, prophets, teachers, then miracles, gifts of healing, helps, governments, and diversities of tongues. In verses 7-13 he says that the manifestation of these gifts is the operation of one and the same Spirit. He also says that the exercise of the gifts is as necessary to the welfare of the church, as the members of the human system are to the proper operations of the body.

How can one say, then, that this verse had its entire fulfillment in the days of the apostles? Can the church get along any better without them now than when she had the help of the apostles; or has she so far advanced in knowledge and virtue, that they are no longer needed? But the apostle includes *teachers, helps and governments* of the church in these gifts, and have they, too, ceased from the church? No one believes that. Then why not be consistent and let all the gifts have their place in the church? Those who would do this, could better lay claims to having, and teaching the apostolic faith.

But what does inspiration say about the length of time these gifts were to continue? While under the influence of the Spirit of God on the day of Pentecost, the apostles spoke with tongues, so that men from every nation heard the gospel in their own language. Some who heard, mocked saying, "These men are full of new wine." But Peter vindicated the matter by saying that it was too early in the day to be drunk,

but that the present manifestation was only the fulfillment of what Joel had predicted, that God would in the last days pour out his spirit upon *all flesh*, which would cause them to have visions and prophesy. After a few more remarks by the apostles the people were greatly troubled and appealed to Peter to know what they should do. His recorded answer is well known: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38."

It was by this very gift of the Spirit that Peter and the others had just spoken in tongues. If the people who heard him would repent and be baptized, the promise was that they too should have that power. The reason assigned by the apostle for pledging the gift was this: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

When God ceases to call sinners to repentance through our Lord Jesus Christ, then, and not till then may we look for the gifts to cease, as the apostle has inferred in 1 Cor. 13:10. Through the long apostasy of the dark ages, the gifts were lost sight of to many; but when the apostolic faith shall be fully restored by God's people, they will evidently have the gifts of the Spirit in the same measure that the apostles had them; otherwise it is not an apostolic faith.

Visit from a Mormon Missionary.

A FEW evenings since a man came to our tent meeting, and presented himself as one seeking for light and truth. After listening to the discourse he carried behind the others for a few moments of conversation. The drift of his discourse seeming peculiar, we ventured to ask if he was connected with any church. In a hesitating manner he replied that he was a member of the Church of Jesus Christ of Latter Day Saints. Knowing that there were two bodies in America, claiming this wonderful title, yet repudiating each other, we questioned the man as to which branch of that people he was connected, when he revealed the fact that he was a missionary to Australia from Salt Lake City, and that he advocated polygamy.

Of course he presented his claim to being the true church, as opposed to the antipolygamous Mormons. Through dissatisfaction some years ago on the part of young Joseph Smith, a son of the founder of Mormonism, a split was made in the sect, and a considerable party followed young Joseph, the only special difference between them being the question of polygamy. Not being able to live in peace together, the weaker party was obliged to emigrate, and are now scattered in small companies over some portions of the Pacific slope. Their special delight seems to be in airing the differences between themselves and the polygamous saints (?) whom they term "Brighamites."

Instead of refuting polygamy by the Bible, and then letting the matter rest, they seem to prefer to establish the divine mission of their branch of the church by trying to show that they alone hold the doctrines originally taught by the great founder of the system, and that the Salt Lake branch is an offshoot, having adopted polygamy through the influence of Brigham Young after he obtained control of the church. To make this point appear in the least plausible, they stoutly deny that the senior Smith ever practiced or taught polygamy, history to the contrary notwithstanding.

Having heard antipolygamists deny, with much warmth, this charge against their revered founder, we were somewhat curious to know what testimony our visitor would bear on this question. When interrogated on the point, to our astonishment, he boldly declared that he well knew Joseph Smith in his lifetime, and was personally acquainted with several of his wives, and that he therefore knew that Smith did teach the doctrine of polygamy.

In answer to some further questions the missionary stated that he had labored for some time in one of the suburbs of Melbourne, but with little success. He thought that the late vigorous action taken by the United States Government against his people was one of the mysterious things that God suffered to come upon them, which would, no doubt, work for their good.

It does seem strange that any one with ordinary intelligence, and with the Bible in his hands, can be so completely blinded, as to adopt a practice at once so far removed from virtue and common decency. We do not hesitate to declare our belief that the doctrine of polygamy was born of lust, and though nursed in the bosom of the ancient church, God only *suffered* it to exist, as he has endured wrongs among his people in different ages, even in the churches of the present generation; simply that man, after knowing the will of his Creator, might develop character as he himself saw fit. The vile system of polygamy was never approved by Jehovah, nor taught in his holy word. On the other hand, the Bible account goes to show that God frowned upon it from its inception. Its existence on the free soil of America has therefore not only been an offense against society; but a daring insult to the Author of morality.

It should be considered an offense against any government to propagate within its jurisdiction such a corrupting, soul-blighting system. America seems to have become aroused in the matter, as its present session of Congress has already passed most stringent measures to root out the cantankerous thing from the entire country. Undoubtedly the fanaticism of the Mormons will feed their stubbornness to that extent that, most of them, rather than yield the point, will remove to Mexico in a body, as it is said their leaders in anticipation of future developments, have already secured large tracts of land in the country of the Aztecs. Be that as it may; one thing is quite certain. All virtuous people in that country so long cursed with the mighty evil, will hail with delight the day that shall see the gigantic system of trickery and deceit driven from their fair land.

A Revival Needed.

In a late published address by Mr. Spurgeon, he deploras the sad condition of the world, religiously, and thinks the cause of it is largely attributable to the so-called modern revivals, since those places which have been visited the most by these efforts, are the hardest to reach with the truth. In his judgment, if modern thought proceeds much farther, the fashion of religion will be more infidel than Christian. He says that hundreds of families of so-called Christians have no family worship, no restraint upon growing sons, and no wholesome instruction or discipline. This he believes to be one of the principal causes of the terrible impurity of London life.

The trouble of which Mr Spurgeon complains is not confined to London. The same doleful lamentation is borne upon the breeze from every quarter. The truth of God is being wounded in the house of its professed friends in every part of the world. Men of discernment see this, and occasionally, like the great London preacher, refer to it with apparent depression of spirits, and call for a general revival of personal godliness.

The picture drawn by the Apostle Paul of last day Christianity is being swiftly met in the rapid decline of pure and undefiled religion. After describing many sins to which men will become addicted, he says they are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5. Men whose names stand on the church books, may be found, without difficulty, who have time to attend races, dances and the theater, but who seldom attend a prayer-meeting, or even find time to engage in family worship. They spend money freely in pleasure, but do nothing to save perishing souls. "Can ye not discern the signs of the times?"

The Cause in Europe.

We have received particulars respecting a late council of representative men of our work in Europe, which was held at Basle Suisse. We have organized missions in England, Central Europe, and the Scandinavian countries. These extend their operations throughout the European continent to a greater or less extent. The mission at Grimsby, England, issues a sixteen page paper, besides other publications. At Basle, Suisse, is located a large publishing house, where publications are issued in four of the principle languages of Europe. During the past year there was issued an edition of 6,300 copies of the French paper of sixteen pages, also 52,100 of the German, 8,000 of the Italian, and 9,000 of the Roumanian papers. A church of more than one hundred members is located at Christiana, Norway, where is also a large publishing house for the Scandinavian countries. Here works are issued in the Danish, Swedish, and Norwegian languages.

The Council convened in the month of September, and held over two weeks. There were present three laborers from America, five from England, also Wales, Ireland, France, Roumania, Italy, Germany, Denmark, Norway and Sweden were well represented. A large number were also present from the churches in Switzerland. The reports given from the different parts of Europe were very encouraging. Much time was devoted to special instruction as to the best methods of labor in new fields, how to conduct Bible-readings, and what steps could be taken to make the labors of God's servants the most effective. Elder J. G. Matteson, a native of Denmark, had labored during the year in Sweden, Denmark and Norway. In Copenhagen, Denmark, a company of believers had been brought together, and his labors in Stockholm, Sweden, had resulted in the conversion of over fifty souls. That church has now over seventy members. Over five hundred subscriptions had been received for the periodicals in those languages. The periodicals published at Christiana are *Tidernes Tegn*, a Danish, Norwegian religious monthly; *Sanningens Harold*, a Swedish religious monthly; *Sunghedsbladet*, a Danish-Norwegian monthly health journal; and *Helso-och-Sjukvard*, a Swedish health journal, also a monthly. There are scattered individuals, and small companies of believers in the various parts of these countries.

Reports of labor were also given from Roumania, Italy, France, and from the Waldensian valleys. In the latter region there are about 25,000 inhabitants. The motto of this people is: "The light shines in darkness." Reports showed that a good work had been accomplished among that people. Others reported from the different parts of Europe, showing that in every place where efforts had been put forth there were believers gathered, and many persons had become interested.

At Liverpool, England, George R. Drew has charge of the ship missionary work. During the past year he visited 2,296 vessels, and sold over one hundred pounds worth of publications, and visited 2,433 families. He also obtained many hundred subscriptions for *Present Truth*, the English paper. Elder R. F. Andrews gave an interesting account of his labors in the north of Ireland.

The propriety of using tents for meetings in the European countries was freely discussed. It had been tried during the past year to some extent. It was the opinion of the council, from the past experience of the delegates, that the cause could be greatly advanced by the use of tents in the summer season, both in England and also on the Continent. Experience goes to show that many would attend such meetings, who, for various reasons, could not be induced to enter a house of worship. It was therefore recommended that additional tents be purchased for the use of laborers in the different nations of Europe. It was also thought to be practicable to place on the transatlantic steamers tract

distributers containing reading matter for the traveling public. It was further thought advisable that a school be established at Basle for the benefit of those children who wish to study the Holy Scriptures.

The daily programme at the Council was as follows: Prayer and social meeting at 5:30, A. M.; Bible class at 9; general meeting of the Council at 10:30. Instructions were given to canvassers and colporters at 1:30 P. M.; and the committee on missions held a session at 3. At 4:30, instruction was given to a class in English, and at 6:30 different methods of holding Bible-readings were considered, a reading being held each day to illustrate the points. Preaching at 7:30 each evening. No gathering exceeded one hour and a half in length, and perfect harmony characterized the deliberations. Evidently the Spirit of Him who is the great counsellor of his people was in their midst to enlighten their understanding and sanctify their judgments. It was the most profitable meeting of the kind ever held by our people in Europe. All were encouraged, and greatly revived in their minds, at the prospects before them. Mrs. E. G. White, the author of *The Great Controversy between Christ and Satan*, *The History of the Church from the Apostles till its Final Triumph*, *The Life of the Apostle Paul*, etc., was present with her son from America, who from their extensive experience in the cause of Christ, added greatly to the interest of the meeting.

It is true that as a people we cannot boast of great numbers, or of advanced age as an organized body like some denominations. These features we gladly accord to our Roman Catholic friends, who are unchangeable in their nature, and stereotyped in their character. They can boast of being the oldest denomination that professes the Christian religion. Reformers discarding the errors of the Romish Church, have, from time to time left her communion as men would a sinking ship, and became independent denominations. When they drifted into ritualism and dry formality, others in turn left them; thus showing the fallibility of man, and the infallibility of God's word. Perfection lies only in God, and in his truth. God's work is a work of reform. The Christian religion is one of growth in grace and knowledge.

There has ever been manifested on the part of religionists a tendency to claim a patent on the Christian religion. These have each echoed the old strain of the mother of harlots, against those who have departed from their midst, crying, "We are the church, and you are heretics." Every generation has witnessed to the fact that the new wine of the reformers could not be put in old bottles. God's cause constantly advances in light and knowledge. It would, therefore, be extreme bigotry to affirm that any one denomination is perfect in its faith, and has a monopoly of grace and truth. The publishers of *BIBLE ECHO* represent a people who do not claim to have existed as an organization but about forty years; neither do they claim infallibility in their faith any farther than it agrees with the Word of God. But with the blessing of Heaven, they are endeavoring, to the best of their ability, to not only expose every shred of tradition which the dark ages have placed in the truth of God, but to encourage the study of the Scriptures among all classes of people, and they recommend the most simple and literal interpretation of them. As a people we are united in our faith and general modes of labor. At some future time we shall be happy to give a history of this people, and their methods of labor. S. N. H.

Those who do nothing are generally the first to find fault with those who work. They can tell just what needs to be done, just when it ought to be attended to, and if any failures are made, they would have known better, they would not have acted so unwisely. What a pity those persons who understand so well how to work should remain idle; if only they would be persuaded to teach by example the blunderers who are willing to work, how much might be accomplished.

Old-fashioned Religion.

This phrase is one we often hear. Sometimes it is mingled with regrets at the disappearance of the article, sometimes with ridicule at the old-fashioned ways. That there has been a great change in religious thought and practice, seems to be generally recognized. Probably no person will claim that the religious sentiment or practice of fifty years ago was perfect, or that grave errors did not exist in connection with them. Neither would any intelligent, candid person dispute but that in some respects improvement is manifest,—greater humanity in the treatment of the unfortunate, the insane, the blind, and other classes; more charity towards those differing in religious belief, and in other directions. How much of this change is attributed to the real spirit of Christ, and to proper motives, we will not attempt to say. That there are many noble men and women laboring for the salvation of souls, the amelioration of distress, the success of the temperance cause, and the elevation of the race in intelligence and purity, we would not for a moment question.

But there are elements of old-fashioned religion which are greatly missed. The staunch steadfastness, the rugged probity, the simple virtues, the reverence for sacred things, the quiet humbleness of mind, the simplicity of dress and hatred of show and parade, and the love of truth and justice, seen a generation or two back, are not as plenty as we could wish. We must admit that there is a lowering down of the standard of right, less of sterling integrity than in the days of our fathers. A laxity of principle seems to be taking its place. Outbreaking crimes are becoming quite common among those in high positions of trust and responsibility, not only in the world, but in the church. How many startling incidents of this kind have the secular papers chronicled in the few years just past,—numerous instances of ministers of the gospel brought to trial through impurity; defalcations in the use of funds among church members. In fact, these things are becoming notoriously common. And, worst of all, we cannot doubt that there is a general feeling of indifference to these things affecting society, which is fraught with great peril to those living in the near future. The foundation principles of morality seem to be losing their influence. It is a question of the deepest interest where these things are going to end. It seems too plainly evident that the current is running the wrong way, and with great force. Why is this? We believe the professed church of Jesus Christ is largely responsible for this state of things.

The faithful preacher should expose the sins of the heart, and lay open the corrupt principles of the sinner's life, and show him where he is wrong and the consequences of it, and the sure punishment if persisted in. Then when intelligent repentance takes place, point the poor, sin-sick soul "to the Lamb of God who taketh away the sins of the world." The sinner would then feel the need of this dear friend. Because he knew he was mortally sick he would feel the need of a physician. He would prize his help and cling to him with the deepest affection, because he felt it was something of importance to be saved from the terrible consequences of sin. His love and gratitude would correspond with the importance of his help.

But this modern preaching says, "Come to Christ," before there is any clear sense of the nature of sin, and before their danger is realized. The heart is not broken; an excitement of feeling bears the crowd along. The feelings are moved by stories, more or less fictitious and sensational. Death-bed scenes are relied upon to move to action, and the consequence is, the whole work is terribly superficial. There is no intelligent surrender of the heart to God to live in obedience to his law, to give up the world and its vanities for the sake of Christ. Many are taught that Jesus has done it all; nothing to do but believe that you are saved now. If you only believe it, that is all that there is to it. No doubt Christ has done all of

his part of the work, but the sinner has a part also to do. Repent, believe, obey, is the sinner's part. He will need constant help from Christ to enable him to do this. There can be no more dangerous doctrine than this, that there is nothing to do but believe. The whole tenor of Scripture is against it.

Christ says, "If thou wilt enter into life, keep the commandments." "Why call ye me Lord, and do not the things which I say?" "Fear God and keep his commandments; for this is the whole duty of man." "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." "This is the love of God that ye keep his commandments." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "Faith, if it hath not works, is dead, being alone." Thus saith the Scripture, and not a tittle of it can ever fail. But this doctrine that all we have to do is to believe, is destroying its thousands. A truth but partially expressed may become misleading, yea, actually false. It is true that when a sinner has thoroughly repented of his sins, is penitent and humble before God, and ready to do anything he requires, the only thing which he can do is to believe and accept Christ as his Saviour. This is the only thing which will save him at this point. If he accepts him with all the heart, he can say, Christ is my only Saviour, he saves me now. But how wrong and misleading to say Christ saves us when we do not repent, and when we utterly refuse to obey God's requirements. Such teaching then would be the basest falsehood. Christ's blood will not benefit him who utterly refuses to obey God. Repent, believe, *obey*, is the proper order. These faithfully regarded will give us the genuine kind of religion. G. I. B.

"It is Written."

WHEN Jesus, our pattern, was tempted of the devil, he met the suggestion of the enemy with the words of the Scriptures. At each proposition of Satan, the Saviour referred him to that which "is written." This was at once his answer and his refuge. "The Scriptures," which he always honored, and which were with him and with his apostles after him, the sole resort to settle all questions, were the sacred writings of the Hebrews—the Old Testament. Many in this degenerate age have become "wise above what is written," and depreciate the Old Testament, if they do not quite hold it in contempt. In this they are very far from following the example of our divine Master. In the notable parable of the "rich man and Lazarus," he put into the mouth of Abraham these words: "They have Moses and the prophets; let them hear them;" with the further declaration that, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

These words of Jesus afford to us an important lesson of the high esteem in which we are to hold the Scriptures and of the use we are to make of them. The words of Moses and the prophets are better evidence, and more convincing, than would be the greatest miracle. Facts bear witness to the correctness of this estimate of the Saviour. He who rejects the word of God will not be convinced by any evidence. Jesus set word to John that "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." And it was after all this that the Pharisees and Sadducees came together asking of him a sign! As they were not satisfied with what he had done, we cannot imagine what sign would have been satisfactory to them.

When the Sadducees questioned him concerning the resurrection of the dead, he referred them "to the Scriptures and the power of God." The Scriptures say

the dead will be raised, and God is able to fulfill his word; and here he rested it. The Bible is its own best witness, and they who reject the "sure word of prophecy" will not be convinced by any amount of external evidences. Infidelity is more a matter of the heart than of the head. We have said, and we are firm in the belief, that the world is not wicked because of its ignorance of the truth, but it is ignorant because of its wickedness. "Light is sown for the righteous." Thank God for a revelation which our consciousness approves, which reaches the heart as well as the mind; which guides the affections as well as the intellect.

But Satan is crafty; he was intent upon gaining his point, and he also quoted Scripture. Determined not to be discomfited, he thought to meet the Son of God upon his own ground, and with his own weapons. But the Saviour was not even thus to be driven from his stronghold. Calmly and confidently as before, he still appealed to the Scriptures to rebuke the tempter.

In this dilemma the people of God often find themselves. Scripture met with Scripture! So the magicians of Egypt met miracle with miracle. And he of little faith in God often comes off second in such a contest. How shall this difficulty be met?

Here also we find an important lesson. It is not merely in the use but in the right use of Scripture that we shall find strength and security. The Saviour quoted the Scriptures to vindicate the right and to honor God. Satan quoted the Scriptures to subvert the right and to accomplish his own selfish and wicked purposes. The Scriptures may be used to aid wickedness as well as to aid righteousness. We need to have our senses exercised to discern motives as well as actions.

How may we know when the word of God is wrongly used, as in the case of Satan's quoting it? We must understand not only the words of the Scripture, but their proper application. A scripture misapplied is perverted. Read Psalm 91, from which the devil quoted, and you will find that it refers to the plagues of the future, and could not justly be applied to the Saviour or to his time. This is the great error of the present age. Many read the Bible; they learn its words, but they are not wise in its application. Past, present, and future are all alike to them. They are as blind as were the Jews to "discern the signs of the times." As the Jews, they will not know the time of their visitation, unless they are more discriminating, and more unselfish, in their applications.

We believe that all perversions of Scripture are founded in selfishness. Of this we may not always be conscious, but that proves nothing. "Who can understand his errors?" Who knows the deception of the human heart? Jer. 17:9. Gerrit Smith once remarked that, according to his observation, men seldom read the Bible to learn what they ought to do, though they profess to reverence it, and to receive it as "the man of their counsel;" but they first decide what they desire to do, and then search the Bible for proof that it is right. There is little doubt that this is quite true of many who use the Bible merely as a minister to their own selfishness. No amount of direct evidence can move such professors. They have just what they want—just what their own hearts devised, and therefore it must ever be highly acceptable to themselves. They may uphold their notions by only the merest inferences, yet the plainest declarations of holy writ cannot shake them. They may be moved by still stronger appeals to their selfishness, but by nothing else.

That such conclusions seem unavoidable is to be regretted. We would that it were different; that the heart of man were not so deceitful; that man, in his fallen condition, were not so perverse. But it is so. We shall do injustice to ourselves as well as to the truth of God if we shut our eyes to the truth. In order that we may avoid the danger, we must be aware of its existence. We must be convinced of our own weakness before we will seek for help and strength from above. We cannot examine ourselves too closely,

nor study our motives too thoroughly, where a mistake may prove to be fatal. God has magnified his word above all his name; Ps. 138:2; and it is a fearful thing to pervert it. The Scriptures are a gift too precious to be lightly esteemed. If used aright they have a sanctifying and saving power; if abused they will prove a swift witness against us in the day of account.

J. H. W.

Missionary.

Whom Shall I Send?

"WHOM shall I send, and who will go?
Whose lips are touched, whose feelings glow?
Who long to tell how much they owe?"
"I'll go, my Lord, for thee."

Though oft this heart asks, Who am I?
Yet whilst I can on thee rely
And "Abba, Father," I can cry,
"I'll go, my Lord, for thee."

And should the seed be sown with tears,
My faith oft struggling hard 'gainst fears,
Yet whilst thy smile my spirit cheers,
"I'll go, my Lord, for thee."

Then, when I from my labor rest,
Grant, if my efforts have been blessed,
This thought may calm my peaceful breast,
"I've been, my Lord, for thee."
—Selected.

The Swiss Conference and the European Council.

THE Swiss Conference was held at Basle, Sept. 10-14, and was followed by the European Council, which continued until the 28th. The Conference was quite generally attended by our Swiss brethren, and by representatives from Germany, France, Italy, and Roumania. The Council was attended by laborers from England, Ireland, Wales, Norway, Sweden, Denmark, Germany, France, Italy, and Roumania. The meetings increased in interest from the first. The congregation was divided into three parts, those speaking German, French, and English, each company occupying a different part of the hall. Two interpreters followed the speaker. If the sermon or testimony was given in English, it was translated into French and German. If given in French, it was translated into German and English, and into French and English if given in German. This way of speaking was rather embarrassing at first; but this soon wore away, and it has been far less taxing to me than my usual manner of continuous speaking, and has given more time for meditation on what has been said.

The Lord especially blessed in speaking Sunday afternoon. All listened with the deepest interest, and at the close of the discourse an invitation was given for all who desired to be Christians, and all who felt that they had not a living connection with God, to come forward, and we would unite our prayers with theirs for the pardon of sin, and for grace to resist temptation. This was a new experience for many of our brethren in Europe, but they did not hesitate. It seemed that the entire congregation were on their feet, and the best they could do was to be seated, and all seek the Lord together. Here was an entire congregation manifesting their determination to put sin away, and to engage most earnestly in the work of seeking God. In every company there are two classes, the self-complacent and the self-aborring. To the first class the gospel has no charms except as they can construe detached portions to flatter their vanity. They love those peculiar features of lofty morality which they think they possess. But many of those who view Jesus in the perfection of his character see their own imperfections in such a light that they are almost in despair. Such was the case here; but the Lord was present to instruct and reprove, to comfort and bless as the several cases required. Earnest prayer was then offered, not for a happy flight of feeling, but for a true sense of our sinfulness, and of our hopelessness without the atoning sacrifice. Never did Jesus seem dearer

than on this occasion. There was weeping throughout the congregation. The promise was grasped, "Him that cometh to me, I will in no wise cast out." If the veil could have been withdrawn, we should have seen angels of God standing to minister to the humble, penitent ones. After prayer, one hundred testimonies were borne. Many of these showed a real, genuine experience in the things of God.

The Holy Spirit operates the same the world over. When it is received into the heart, the whole character is changed. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Old habits and customs, and national pride and prejudice are broken down. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." When these are abiding in the soul, there will be unity of thought and action.

Monday afternoon I spoke upon the necessity of laboring for unity and cultivating Christian courtesy, "endeavoring to keep the unity of the Spirit in the bond of peace." The effect of truth upon the heart is to cleanse it from every defilement. It will not increase self love, but will lead the receiver to humble his heart, and to ascribe nothing to self, but all to God. He ceases to esteem himself more highly than his brethren. His former sensitiveness to reproach, neglect, or contempt disappears, and he is not so easily irritated; he becomes gentle and condescending, and exemplifies the simplicity of Christ who was meek and lowly of heart. His own nation and personal friends are no longer the boundary lines of his love. He loves Jesus with all his heart, and all who are trying to be the children of God he loves as himself. There is an entire change in his life. Whereas he once lived for himself, he now lives for God's glory, and holds up the cross of Christ as his banner, to be adored by all.

A baptism followed the discourse. Fourteen went forward in the ordinance. This was the first time the baptistry connected with the new meeting hall had been used, and it is to be hoped that many others may follow these dear souls. God grant that none of these may ever forget their baptismal vows; but may they take heed to the words of the apostle: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Will those who have recently taken the cross of Christ, both here and in all our missions throughout the world continue to climb the ladder of progress? Will they grow in grace and in the knowledge of the truth? Will they live upon the plan of addition, so that God can work for them upon the plan of multiplication in bestowing his grace and salvation? It remains for each to answer these questions for himself.

I felt urged by the spirit of God throughout the meetings to impress upon all the importance of cultivating love and unity. I tried to present the danger of building up separate interests between nationalities. We are all bound together in the great web of humanity, and all that we do has a relation to others. There is a great work before us, and our hearts must be open to receive God's light and love that we may reflect it to others. There is a light in truth and a power in example, which will reach the indifferent and the unconverted. In the days of the apostles the Holy Spirit was the efficient agent in reaching hearts, and it would be so now if there was that exercise of living faith now that there was then. True piety and earnest zeal are greatly lacking. There is too much half-hearted religion. Many are superficial. They confess their sins without realizing the hatefulfulness of sin in God's sight, and without repenting with brokenness of heart. This is renouncing the world, but not forsaking it. The truth, the sacred, sanctifying truth, does not abide in the heart.

The end of all things is at hand. Our time to work is short, and there is a world to be warned. We feel the need of having more thorough missionary

work done. The calls are urgent for more laborers, but where are the light-bearers to the world? God has sent the truth to our doors, but are we doing all in our power to send it to the dark corners of the world?
Mrs. E. G. WHITE.

Sympathy With Christ.

CHRIST has become the connecting link between Heaven and earth. He is the Son of God, and also the Son of man. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

In his humiliation, his purity and holiness were never stained by sin. "We have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." These words contain wonderful ideas, which reveal to us how finite man can connect with the infinite God, and be a partaker of his nature, and escape the corruption that is in the world through lust. Christ's human arm encircles the race, his divine arm the throne of God. The two natures are blended in one. To be a Christian is to be Christ-like. To partake of his spirit, to be actuated by motives which brought him from heaven will not lead men to self-exaltation, but humiliation. For "he humbled himself, and became obedient unto death, even the death of the cross." Men possessing this will not strive for earthly honor and reputation, but in lowliness of mind will esteem others better than themselves. They will labor, sacrifice, and suffer, that others may receive exaltation and honor. The interests of others will be theirs. In this they will take delight.

This is Christianity. It is as foreign from selfishness as heaven is higher than the earth. Those possessing this spirit have learned to suffer with Christ here, and they will reign with him in glory. The apostle ever felt that he was under obligation to others; not others to him. "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and the unwise." He very forcibly expresses this idea in Rom. 15: 2, 3: "Let every one of us please his neighbour for his good to edification; for even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." It is thus that we sympathize with Christ.

Nebuchadnezzar gloried in his own works. "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" But how different was the glorying of the apostle: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

In one case self is honored and God is left out; in the other self is abased and Christ and his work, which was for the salvation of man, are manifested. "If any man have not the Spirit of Christ he is none of his." When men refuse to confess their sins for fear it will cause them to be thought less of by their fellow-men, or refuse to bear burdens for others at the expense of their own ease or comfort, they need the transforming influence of the grace of God.

They do not know the fellowship of Christ's suffering. They have not been made conformable to his death. Here lies the secret of the power of the Christian religion. It is our sympathy with Christ, his with us, and the same spirit extended to others which saves men.
S. N. H.

Mr. SPURGEON says: "I see it publicly stated by men who call themselves Christians, that it would be advisable for Christians to frequent the theater, that the character of the drama might be raised. The suggestion is about as sensible as if we were bidden to pour a bottle of lavender into a great sewer to improve its aroma."

God Wants You.

O MEN and women, God wants you! A mighty conflict is in progress. It is the war of the centuries between truth and falsehood, holiness and sin, good and evil, God and the devil. This conflict deepens. There is not a soul on earth who does not bear a part in it. Each and every one is for or against; neutral positions in this war, there are none. He or she that is idle is against God; and to be against him is to be in peril of irretrievable loss, for Jehovah will at last certainly win. There is so much to do, and so short a time in which to do it, that to do nothing is a crime of the deepest dye. Besides, to sit down and sit still is personally perilous. Resist, or be swept away. All may, and should work. Wisdom cries, Work well. Some can do much, others but little; each can do something; all can do more than they dream.

Mankind is treading the verge of a wonderful age. Mighty foes heave and toss society. Mighty activities accelerate its masses to a pitch of speed, absolutely headlong. Rest or calm there is none. Hurry, hurry, haste, haste, goads on all men. A trumpet-call sounds, "To arms!" Under a blood-stained banner or beneath a black flag all are ranging. What are you doing? Where is your place? Come out of your hiding, come into the light. Report for active service. You are wanted in the King's grand army. Cling to the evil, and you will go down in the swift-coming struggle. Awake! Bestir thyself. Fold not your arms in lazy lock. At the foe. Dare to do right, dare to be true. Do your own work. No other can do it for you. The conflict intensifies as the age's end approaches. It is the last age of sin's reign on the earth. The sinful cherub rages, and his dragon voice roars hideously. His day of doom is fast nearing. Men may well be alarmed at his fury and power, but God is not alarmed. God's hour of eternal victory cometh. The storm will end in glorious, ceaseless calm; all that sin has disjoined and marred shall return sweetly into its assigned place, and be restored to its old-time beauty. The conquerer shall rest from toil, and wear the laurels of the hard-won fight.

Once more I charge you that you are wanted in this sacred war. Again I say, do something for God. Do it, even though it is but a little. Enlist, not for a day, not for an hour, but for life. Join the thinned ranks of the holy. Inquire reverently, "Lord, what more can I do?" Do nothing rashly nor impetuously, but in the calmness of assured hope and conscious salvation. "Be strong in the Lord, and in the power of his might." To the warriors on Time's battle fields, Eternity's day will be long, its throne will be sure, and its rest will be sweet. The King cries, "Behold, I come quickly, to give to every man according as his work shall be." Then work, O reader, work for your Lord; he wants you!—D. T. Taylor, in the Christian.

Wanted—A Good Conscience.

THERE is no article so rare, none for which the market price is so high, as a good conscience; nothing for which, in others, men are willing to pay such good wages. We all want carpenters that will put no green timbers and no sappy boards in our houses, masons who will mix no mortar with ill-slacked lime, farmers who will put no thistles and no stone, in the centre of their baled hay, market men who will not put the ripe fruit at the top and the green at the bottom, lawyers who are not liars, shopmen who guarantee nothing that they do not know, authors who never forget to put quotation marks where they belong, ministers who preach their own earnest and hearty thoughts.—Lyman Abbott.

A SKEPTICAL young man one day conversing with the celebrated Dr. Parr, observed, that he would believe nothing which he could not understand. "Then, young man, your creed will be the shortest of any man's I know."

The Home Circle.

BE GENTLE TO THY MOTHER.

BE gentle to thy mother; long she bore
Thine infant fretfulness and silly youth;
Nor rudely scorn the faithful voice that o'er
Thy cradle prayed, and taught thee lisping truth.
Yes, she is old; yet on thy manly brow
She looks and claims thee as her child e'en now.

Uphold thy mother; close to her warm heart
She carried, fed thee, lulled thee to thy rest;
Then taught thy tottering limbs their untried art,
Exulting in the fledgling from her nest;
And, now her steps are feeble, be her stay,
Whose strength was thine, in thy most feeble day.

Cherish thy mother; brief, perchance, the time
May be that she will claim the care she gave;
Past are her hopes of youth, her harvest-prime
Of joy on earth; her friends are in the grave;
But for her children, she could lay her head
Gladly to rest among the precious dead.

Be tender to thy mother; words unkind,
Or light neglect from thee, will give a pang
To that fond bosom where thou art enshrined
In love unutterable, more than fang
Of venomous serpent. Wound not her strong trust,
As thou wouldst hope for peace when she is dust.

Oh, mother mine! God grant I ne'er forget,
Whatever be my grief, or what my joy,
The unmeasured, unextinguishable debt
I owe thy love; but find my sweet employ,
Ever through thy remaining days, to be
To thee as faithful as thou wast to me!

—G. W. Bethune.

Mr Bingle's Old Coat.

"SPLENDID!" said Mrs. Bingle, pulling the collar up and skirt down, and setting the pocket flaps, as farmer Bingle tried on his new overcoat. "Real silk-velvet collar!"

"Yes, and such a piece of cloth! Forty-five dollars for the whole thing."

"Forty-five dollars!" echoed Sam and Jim, admiringly.

"Yes. Seventeen for the tailorin' and trimmin's, and twenty-eight for the cloth. It'll do me till I'm gray."

"What you goin' to do with the old one, pa?" asked Jim.

"It's a good coat yet," said Mrs. Bingle. "Sam'll be grown into it by two years more."

"First-rate coat. But—I was thinkin' some of givin' it to Parson Graves. You see, it'll go on my account for the year, and I won't have so much to pay on his salary."

Mrs. Bingle measured with her eye how much Sam would have to grow before fitting well into the roomy coat, and decided it *might* be at least three years, in the course of which time, added to the seven during which it had been doing duty on Sundays and great occasions, it might begin to look old-fashioned, and Sam *might* object to wearing it, that young gentleman having already begun to develop a taste for clothing which came reasonably near fitting him. So it was agreed that Parson Graves should have the old overcoat.

Accordingly, on the next Saturday, when the farmer with his wife was about to drive into the country town, he asked at the last moment, "Now, where's that coat?"

"Bless me!" cried Mrs. Bingle, "I've been so busy over the butter and eggs, if I didn't clear forget about it! Sally, Sally," she ran into the house calling to the girl who helped in the kitchen, "run up to the spare chamber and take that overcoat that hangs there, and some of them papers that lays on the shelf, and wrap it up well and bring it to me."

Sally brought it, and the huge bundle lay in Mrs. Bingle's lap as she rode.

"It is a good coat," she observed, half-regretfully, smoothing with her finger a corner of the cloth which peeped through a hole in the paper, and began revolving in her mind the possibility of Sam's growing into it in two years. "Sam

won't be likely to get any ready-bought coat half as good as this."

"Like as not he won't," agreed the farmer, "but never mind. It's more blessed to give than to receive, you know."

The Bingle household awoke the next morning with the impression that something of an event was impending in the family, which impression became, with full wakefulness, defined into the remembrance that the new overcoat was to be worn for the first time on that day. There was, however, no undignified haste nor trifling in the matter. The morning chores were done, morning prayer conducted with its time-honored lengthiness, and then the farmer leisurely shaved himself as usual, at one of the windows of the great kitchen, before saying, in as indifferent a voice as he could command:—

"Jim, run up stairs and get my overcoat."

Jim went, but delayed until his mother had put the last touches to the bow in her bonnet-strings, a process which was almost invariably interrupted by her husband with remarks that they would be late for church, before he was heard shouting:—

"I can't find it."

"Where are you lookin'?"

"In the closet in your room."

"It's in the closet in the spare chamber," called his father.

Another long delay, and then Jim came down stairs without it.

"I tell you it's on one of them pegs in our closet," said Mrs. Bingle, "I'll go myself. It's dark, and he can't see, but it's there, for I put it there myself."

"No," said Mr. Bingle, calling after her, "it's in the spare chamber closet. I put it there."

She was heard stepping briskly from one room to the other, then back, and then back again. Then down the stairs, when she stood before them in silence, on her face blank consternation, and on her arm—the old overcoat!

"When did you hang it there?"

"I don't know—the day after it came, I guess. The old one always hung there, so I took it down and hung the new one there."

Mrs. Bingle sank into a chair.

"It's gone."

"Gone to Parson Graves!" The boys stared, open-mouthed, unable at first fully to take in the calamity.

"But you can get it again," at length Jim said, hopefully.

"Of course!" said Sam. "You can tell Parson Graves it was all a mistake, and it was the old coat you meant for him, and of course he'll change back."

But the farmer shook his head, ruefully.

"No, that won't do. It's done, and it can't be undone," he said with a groan. "Don't one of you never let on about its bein' a mistake."

The family and the old coat were late at church, thus missing the sight of the entrance of the new coat, but it lay over the arm of the little sofa in the pulpit. And farmer Bingle never could recall a word of that service through which he sat trying to bring himself into some friendly recognition of the fact that he had presented his minister with a forty-five dollar overcoat, which he could not hope to have count at anything near its full value on his yearly assessment, for who ever heard of a country parson having such a coat?

"Don't he look fine, though!" ejaculated Sam, as Mr. Graves came down the aisle.

"And don't Mrs. Graves look set up!" said Jim.

"Enough to make any woman, to hang on to a piece of cloth like that," said Mrs. Bingle.

Mr. Bingle was unhitching his horses as Mr. Graves came out of the church door, and did not at first raise his eyes as he listened to the remarks passing around.

"Bless me! What a fine lookin' fellow our parson is anyhow! Where on earth did he get that coat?"

"Must have had a fortune left him."

Mr. Bingle could not help feeling that the coat had been well bestowed, as its wearer came to meet him with outstretched hands and a few quiet, though very earnest words of acknowledgment of his gift. The coat had fitted the farmer well, but there was something more than the mere filling out of good cloth in the minister's dignified bearing; and in the scholarly face which appeared above it, something which stirred up a feeling in many members of the congregation that this servant of the Lord had not hitherto been clothed in a fashion worthy of his high office.

"That's a shabby old hat to wear with it," said one of the village storekeepers. "I'll see about that before another Sunday comes 'round."

As Mr. Bingle felt the grasp of his pastor's hand, he began almost to be glad he had given the coat; and then, as the fact of his having given it was whispered about, to feel ashamed of receiving so much credit for an act which he never would have thought of performing. For an honest, and really warm nature lay under the crust of parsimonious selfishness which had hardened over his heart, as it has, alas! over so many, which might overflow in deeds of kindness to bless those who have given not grudgingly, but their whole selves to the Master's service.

"I feel like a liar; yes I do!" said Mr. Bingle to his wife, with an energy which startled her, as they rode home. "To have that man shakin' me by the hand, and talkin' about my generosity, and his wife's eyes beamin' up at me, and me not able to right out and tell 'em I'm a grudin', tight-fisted old—I tell you what!"—he gave his horses such a vigorous cut with the whip that Jim and Sam, on a back backless seat of the bob-sleigh, nearly went over backwards into the snow, "I've got to get even with myself somehow, but I don't know just how, yet."

It was astonishing what a commotion farmer Bingle's gift created in the parish. Not one eye had failed to mark the justice done by Mr. Graves' goodly figure to the goodly garment, and with an awakening pride at the possession of such a fine-looking pastor came a desire to see him thoroughly well equipped. Which desire found expression in such a visitation at the parsonage as had never before been dreamed of. Cheap goods and cast-offs were ignored in the generous supply of winter comforts which each giver made sure should be in keeping with the new overcoat, and the wives and mothers had seen to it that Mrs. Graves and the children should look fit to walk beside that tailor made-up piece of cloth.

Mr. Bingle had smiled with a light in his eyes which came up from somewhere under that broken crust, at the set of furs which his wife carried to Mrs. Graves that night. But in the early gray of the winter morning he, with Sam's help, quietly unloaded in the back yard of the parsonage, a firkin of butter, the same of lard, and six barrels of his best apples, packed for market.

"A good forty-five dollars worth if I'd carted it half a mile farther," he said to his wife, with a face which shone as he sat down to breakfast. "And not a soul heard us," said Sam, rubbing his hands in great glee. "Wis't I could see 'em when they find out!"

"Now I'm even," said the farmer. "And it was the best day's work I ever did when I gave away that coat by mistake."—*Standard.*

How many take a wrong view of life, and waste their energies and destroy their nervous system in endeavoring to accumulate wealth, without thinking of the present happiness they are throwing away! It is not wealth or high station that makes a man happy—many of the most wretched beings on earth have both—but it is a sunny spirit, which knows how to bear little trials and enjoy comforts, and thus extract happiness from every incident in life.

Health and Temperance.

Where Does the Responsibility Rest?

J. B. GOUGH has a very pertinent illustration of personal responsibility. He describes a man as tied to a stake and finally killed by a hundred stones thrown at him by a hundred different men. Tell the first man that he is responsible for the murder, and he will say, "No indeed. the poor fellow was almost as well as ever after I hit him;" and so they might go on till you get to the last one, and he, of course, scouts the idea of being a murderer, for he will coolly say, "The man was just about dead when I hit him. It was the other men before me who killed him." It is simply disgusting to see with what shameless inconsistency some Christians can sneak out of responsibility for the ruin of their brethren, where a penny is at stake. Whether such complicity with liquor selling as that is an offense for which a man can be excommunicated from the church or not, may be a question, but he certainly ought to be excommunicated every time he leases property for the sale of liquor. It don't look well for a man to talk in prayer-meeting about "entering in at the strait gate," and then on his way home pass a gate of perdition of which he is the owner, when the said gate with his knowledge and consent displays a sign that says to all passers by, "enter in," enforcing that invitation to take the broad road, by temptations that some men cannot resist. But why should a man be excommunicated for leasing a building to a saloon keeper to sell liquor in? Because it is fair to infer that he meant to inflict an injury upon individuals and upon society at large, when he leased the building. Is that a hard saying? Let us see. It is a well established maxim of law that if any act is likely to produce mischief, he who does that act must be presumed to intend that which his act was likely to produce. Who doubts that the leasing of a house to sell liquor in is likely to produce mischief? If in a civil case a man can be convicted of crime on the principle above stated, he ought surely before the church to be convicted of a willful, premeditated and intended wrong. And he ought to receive wholesome discipline for such ungodly conduct.—*Church and Home.*

Action of Coffee on the Stomach.

IN a paper presented to the Society de Biologie (Rev. Med.) M. Leven states that coffee, so far, as is often supposed, from accelerating the digestive process of the stomach, rather tends to impede this. When thirty grammes of coffee, diluted in 150 of water, is given to a dog, which is killed five and a half hours afterwards, the stomach is found pale, its mucous surface being anæmic and the vessels of its external membrane contracted. The whole organ exhibits a marked appearance of anæmia. Coffee thus determining anæmia of the mucous membrane, preventing rather than favoring vascular congestion, and of opposing rather than facilitating the secretion of gastric juice, how comes it that the sense of comfort is procured for so many people who are accustomed to take coffee after a meal? a repast, in fact, producing in those whose digestion is torpid, a heaviness of the intellectual faculties, and embarrassment of the power of thinking. These effects and the disturbance of the head, are promptly dissipated by the stimulated effect which the coffee produces on the nervous centers, as shown by experiments with casein. Coffee and tea when taken in excess, are a frequent cause of dyspepsia, for the anæmic condition of the mucous membrane being periodically renewed, a permanent state of congestion is at last produced which constitutes dyspepsia.—*Scientific American.*

WHAT consistency is there in the church condemning the use of alcoholic wine as a beverage, and yet administering it to her members with all the solemnity of a sacred ordinance?

Effect of Diet.

DR. J. B. FINLEY was for many years chaplain of the Ohio penitentiary. He was very careful to study the characters and observe the change in the dispositions of the convicts. Of the effect of diet, he says in his "Memorials of Prison Life," p. 40:—

"These men were once among the boldest of villains, but the diet, the temperance, the active and steady labor, and the moral discipline of a prison, soon soften down the most daring and reckless spirits, and sometimes effect a perfect change in their dispositions. We learn from the facts here daily presented, the great law, that the dispositions of men are made very much by their habits. Let a person eat much meat, feed abundantly, drink spirituous liquors, spend much time in idle and wicked conversation, and take no thought of governing or even checking his natural appetites, and he is almost sure to become a fearless, violent, ambitious villain; but take him now from the excessive indulgence of his animal propensities, oblige him to spend his time in silence, keep him from the use of spirits, let his diet be nourishing but not exciting, consisting chiefly of vegetables, then raise his mind to intellectual, moral, and religious topics, even though it be only occasionally, and the whole man begins to wear a new aspect—to feel a new current of emotions—to enjoy a serener and higher kind of being. Imprisonment, therefore, on any plan, is often a blessing to these desperate characters, some of whom go out reformed in soul, mind, and body. We see, too, that the world at large has a great interest in the habits of the people. Savages, who live mostly on flesh, are the most ferocious of mankind; while those nations and tribes which feed on vegetables, chiefly, are generally the most peaceable, docile, and intellectual."

Sleep.

THERE is no danger of wearing this subject threadbare, for people are beginning to wake up to the fact that plenty of sleep is requisite to the health, particularly in the case of brain-workers. The more sleep the brain gets the better does the brain work. All great brain-workers have been great sleepers. Sir Walter Scott could never do with less than ten hours. A fool will want eight hours, as George III said, but a philosopher wants nine. The men who have been the greatest generals are the men who could sleep at will. Thus it was with both Wellington and Napoleon. The greatest speakers in the House of Commons have been the men who could go to sleep there as much as they liked. This explains the juvenility of the aged Palmerston. Sleep is in many cases the best of medicines. A friend told me that he treated himself for a fever. He went to bed with a large pitcher of lemonade by his side. He drank and slept, slept and drank, and slept himself well again. It is safe to say of any man that if he sleeps well he will do well.—*Ex.*

Inexcusable Rudeness.

A GREAT number of smokers seem to have lost sight of politeness. Their smoking makes them rude. Why should a smoker blow his smoke in my face, or allow the dust of his weed to get in my eyes. Why should he think it not indecent to frequently expectorate in my presence? I have as much right to scatter fine strong pepper and half blind the passers-by or my companions in a railway carriage. I might answer it pleased me, and they must put up with it. Men have no more right to smoke in public than I have to scatter pepper. Our pleasures ought not to be at the expense of another; all public smokers, however, break this law, and give great offense to that part of the public who hate the most distant fumes of tobacco.—*London Freeman.*

"WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

A Forceful Temperance Lecture.

Two coloured barbers, one an old man and the other a young one. The young one took off his apron and started for the door.

"Yo's gwan to git a drink, Jim?" asked the elder.

"Dat's what I's gwan to do."

"Go and get yo' drink. I used to do de same ting when I wuz young. When I wuz first married dah wuz a gin mill next to de shop where I wucked, an' I spent in it fifty and seventy cents a day outen de dollah an' half I eahned. Wall, one mawnin' I went in de butchah shop, an' who shood come in but de man what kep' de likker shop.

"Gib me ten or twelbe pounds po'ter-house steak," he said.

"He got it an' went out. I sneaked up to de butchah and looked to see what money I had lef'.

"What do you want?" says de butchah.

"Gib me ten cents wuf of libber," wuz my remark.

"It wuz all I could pay fur. Now yoo go an' git yo' drink. You'll eat libber, but de man what sells you de stuff will hab his po'ter-house steak. De man behin' de bar eats po'ter-house—de man in front eats libber. I ain't touched de stuff fo' thirty yeahs, and I am eatin' po'ter-house myself. —*Foxboro Reporter.*

A CHALLENGE by a father was answered by his son at one of Mr. J. B. Gough's lectures in Pennsylvania. At the close of the lecture a gentleman arose and was announced Judge of the Quarter Sessions. He said, "Ladies and gentlemen, before the audience is dismissed I wish to say a few words in defense of myself and the class I represent. Now, it is very hard to have it said that I set a bad example. Now, I am a moderate drinker, a respectable moderate drinker. Who dare say anything against me? Who ever saw me the worse for drink? If young men followed my example they would be as I am, respectable and respected. I challenge the country to say whether my example is a bad one." A man in the audience, evidently under the influence of drink, here made a loud interruption. Some one said, "Put the man out," and a gentleman said, "No, let the man remain; he is the only son of the Judge—his only son has tried to follow his example, and there is the result. He is so drunk that he would disturb a respectable meeting."

The Smoker.

THE smoker who is wedded to the habit, cannot readily understand why every one else does not like the odor. But the fact is patent that the scent of tobacco is not only disagreeable to some persons, but also absolutely poisonous. It does not mend the matter to say this is mere prejudice or weakness. You have no right to make others uncomfortable for your own satisfaction. No gentleman will thrust himself in close proximity to ladies with his coat saturated with stale smoke. No gentleman will pass through a car carrying a lighted cigar in his hand, and leaving a trail of offensive smoke behind him. No gentleman will get in a stage carrying a smoldering stump in his hand, and keep it there until it smolders out, and emits a more hideous stench than before. No gentleman will puff out his costly smoke on the platform of the tram-car when the passengers inside cannot escape some portions of the fumes. But you can find "men" doing these things every day in the week.

A PROMINENT American writer says that the time will come when people will not inquire what is a man's disposition, but what is the condition of his stomach! He has said many things less sensible than that.

No physician ever weighed out medicine with half so much exactness and care as God weighs out to us every trial; not one grain too much does he ever permit to be put in the scale.—*Ceci.*

Bible Student.

Bible-Reading.—Righteousness.

1. WHAT does the Lord love?

"For the righteous Lord loveth righteousness; his countenance doth behold the upright." Ps. 11:7.

2. Who is righteous?

"Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." 1 John 3:7.

3. Who are not of God?

"In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth his brother." Verse 10.

4. What is unrighteousness?

"All unrighteousness is sin; and there is a sin not unto death." 1 John 5:17.

5. What is sin?

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

6. Are all the commandments of the law of God righteous?

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

7. Where were the right judgments proclaimed by God?

"Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments." Neh. 9:13.

8. What did God speak at Sinai?

"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12,13.

9. What did Moses say should be the righteousness of the people?

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:25.

10. Did Paul teach that the righteousness of the law should be fulfilled in Christians?

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

11. What do sinners obey?

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." Rom. 2:8.

12. By what should sinners break off from their sins?

"Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Dan. 4:27.

13. Is the righteousness of God's law everlasting?

"Thy righteousness is an everlasting righteousness, and thy law is the truth. The righteousness of thy testimonies is everlasting; give me understanding, and I shall live." Ps. 119:142,144.

14. How long will every one of these righteous judgments endure?

"Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever." Verse 160.

15. Will this righteousness ever be abolished?

"Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be for ever, and my righteousness shall not be abolished." Isa. 51:6.

16. What people 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." Verse 7.

17. Was the law in the heart of Christ?

"Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7,8.

18. Is it to be in the hearts of his people?

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31:33.

19. Was it prophesied of Christ that he should preach righteousness?

"I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest." Ps. 40:9.

20. How did he preach it in the congregation?

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5:17-20.

21. What tendeth to life?

"As righteousness tendeth to life; so he that pursueth evil pursueth it to his own death." Prov. 11:19.

"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.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

22. What is the Saviour of sinners called?

"In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6.

23. How can sinners obtain righteousness?

"Being justified freely by his grace through the redemption that is in Christ Jesus; 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." Rom. 3:24,25.

24. What are the conditions on which it is to be attained?

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10.

25. What is this imputed righteousness called?

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:22.

26. When freed from sin by faith and obedience, what do we become?

"Being then made free from sin, ye became the servants of righteousness." Rom. 6:18.

27. With what will the people be judged?

"He shall judge thy people with righteousness, and thy poor with judgment." Ps. 72:2.

28. Who shall dwell in the Lord's holy hill?

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart." Ps. 15:1,2.

29. What will dwell in the new earth?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13.

30. Who shall inherit it, and dwell therein forever?

"The righteous shall inherit the land, and dwell therein for ever." Ps. 37:29.

R. F. COTTRELL.

From the beginning until Christ came, and since Christ came until now, Jesus Christ in his person and in his work has been the sum and substance of divine revelation unto men. It is he that makes the Old Testament and the New to be one. It is he that unites in one bond of beautiful harmony, patriarchs, prophets and apostles. Ever since the earth heard any message from God, it has been a message about Jesus Christ, the Redeemer. Before the curse was pronounced upon man, and before man was driven from the garden, even then mercy was triumphing over judgment, and the statement was made prophetically: "The seed of the woman shall bruise the serpent's head." Did I not say truly that this blessed Christ, this atoning Saviour, this Lamb of God taking away the sins of the world, is the sum and substance of revelation from God to man?—John Hall.

ACTIONS, looks, words, steps, form the alphabet by which you may spell character.

Grammatical Construction of Matt. 28:1.

The passage, in the original, reads thus: "*Opse de sabbatone, te epiphosekoue eis mian sabbatone, celthe Maria, he Magdaleene,*" etc. A translation is given to these words as follows: "In the end of the Sabbaths, as it began to dawn toward one (or the first) of the Sabbaths, came Mary Magdalene," etc.

Opse is defined by Robinson to mean, as a general signification, *late*, after a long time. "With a genitive, the same as *at the end of*, *at the close of*, *after*." Robinson then quotes these words from the Greek of Matt. 28:1, "*Opse de sabbatone,*" and translates them, "at the end of the Sabbath, *i. e.*, after the Sabbath, the Sabbath being now ended."

De is simply a continuative particle, signifying, *but, and, also,* and the like.

Sabbatone. There are two words translated *Sabbath* in the New Testament. The first is *sabbaton*, which is a noun of the second declension, and is always used in the singular number. The second is *sabbata*, a noun of the third declension, and always used in the plural number. But these two words have identically the same signification, and are used interchangeably. Robinson says that where the plural form occurs, it is generally used for the singular. The word here in Matt. 28:1, is in the genitive case, which, according to Robinson, determines the meaning of *opse* before it; he, as already noticed, having said that *opse* with a genitive signifies at the end of, or after. The genitive is thus used, *Sophocles*, § 196, to denote the time when, or place where.

Te epiphosekoue: It beginning to dawn. Here we have the article *te* and the participle of the verb *epiphoseko*, which means, according to Robinson, "to grow light upon, to dawn upon." Liddell and Scott give it the single signification, "to grow toward daylight." The word occurs elsewhere in the New Testament, only in Luke 23:54, where it says that the Sabbath *drew on*; and this use of the word in this instance, Bloomfield explains to be a Jewish idiom to denote the commencement of their day, borrowed from the classic use of the word by the heathen, who commenced their day in the morning. The word cannot have the tropical signification in Matt. 28:1, that it has in Luke 23:54, and signify that the first day, according to Jewish reckoning, was drawing on; for the word *opse* signifies that the Sabbath was already past. It must therefore here have its proper and literal signification, and mean, "as it began to grow toward daylight." The word is here in the dative form for the genitive absolute, *Soph.*, § 226, Note 3, the article *te*, agreeing with *heemera*, day, understood.

Eis is simply a preposition, meaning *to* or *into*.

Mian is a numeral adjective, the first of the cardinal numbers, literally signifying *one*. It is here used, according to a Hebraism, as an ordinal, signifying *the first*.—Robinson. The form *mian* is found in the singular number, feminine gender, accusative case, from the nominative, *hais, mia, hen*. Being an adjective it must agree with some substantive, either expressed or understood. Is there any word expressed with which it can agree? The next word is *sabbatone* which is in the genitive plural, and cannot therefore be the word with which the accusative singular, *mian*, agrees. What word then shall be supplied? This brings us to the principle claim based upon this text in behalf of the first day of the week. Is the sense of the passage that this is the first of a new series of Sabbaths now introduced? the first Sabbath of a new series? If so, the word first (*mian*) must agree with Sabbath (*sabbaton, singular*) understood. This form is found in the singular number and accusative case, the agreement thus far being all right; but when we look at the gender, we find that *sabbaton* is *neuter*, and *mian*, as already stated, is *feminine*. We cannot, therefore, supply the word *sabbaton*, unless we can perform the ungrammatical miracle of making a feminine adjective agree with a neuter noun.

But, strange to say, some are so determined to have *sabbaton* understood, as to claim that *mian* is neuter! and that the gender of the adjective is determined, not by its form, but by the gender of the

noun with which it agrees; as much as to say that the adjective has but one form, and is masculine, feminine, or neuter, according to the gender of its noun. This will certainly surprise those who have any acquaintance with the Greek. It is only for the benefit of those who have never studied it, that we need to say that adjectives are declined, or take a change of form to express the number and case, exactly the same as nouns; and that they have a change of form also to denote the gender; and the gender of the noun determines absolutely what form of the adjective shall be used to agree with it.

Take, for instance, the word under consideration. The accusative singular, masculine, of the numeral *heis*, is *hena*, accusative feminine, *mian*, accusative neuter, *hen*. Used with a noun in the accusative singular, if masculine, *hena* would be the form of the adjective to be used; if feminine, *mian*; if neuter, *hen*. If therefore *sabbaton* is the word understood with which the numeral should agree, the form *hen* should have been used, not *mian*; and the fact that *mian*, the feminine form, is used, shows that the noun understood, with which it agrees, must be a feminine noun. In this respect the law of the language is absolute and inexorable.

With what, then, does *mian* agree? Scholars and critics who understand thoroughly the idioms of the Greek, tell us that in such sentences, the word *day*, *hemera*, is understood. See Greenfield's Greek Testament, Matt. 28:1, margin, also Robinson's Lexicon. *Hemera* is a feminine noun, and hence *mian* can agree with it in every respect; and there is no grammatical inaccuracy involved. Putting in the supplied word, we have *eis mian hemeran sabbatone*, literally, the first day of the Sabbath.

Now it is evident that the word *sabbatone* must here be taken in other than its ordinary sense; for, "the first day of the Sabbath," the Sabbath itself being only one day, would be a meaningless expression. Turning again to Robinson, we find under the word *sabbaton*, the second definition given as follows: "Meton. [that is, by metonymy, a figure of speech in which one word is put for another] a *sabbath*, put for the interval from Sabbath to Sabbath; hence a *se'night*, *week*. "Only after numerals marking the days of the week." Then he refers, for examples, to all those passages in which the phrase "first day of the week" occurs in the New Testament. And he adds, "In the Talmudists the days of the week are written: the first, second, third, day in the Sabbath (week); see Lightfoot Hor. Heb. in Matt. 28:1."

In the light of the foregoing facts, presented in a manner so plain that we trust all can understand them, it is not difficult for any one to see that a correct translation of the passage would be: "After the Sabbath, as it began to dawn toward the first (day) of the week.

One question more may arise: How is it to be known when *sabbatone* or *sabbaton* is to be rendered *week*, instead of *Sabbath*? Answer. It is to be rendered *week* whenever it is preceded by a numeral. It is so preceded in every case where the expression "first day of the week" occurs, and also in Luke 18:12, where the Pharisee fasted twice in the (*sabbatou*, genitive singular) week. Hence we translate the word *sabbatone*, as it first occurs in Matt 28:1, by the word Sabbath, because it has no numeral before it; and in the second instance of its occurrence, we translate it *week*, because it is preceded by the numeral *mian*.

U. S.

An Honest Confession.

In the matter of the persecution of the saints by the Roman church, the following from the *Shepherd of the Valley*, a work published in St. Louis, U. S. A. in 1876, under the supervision of Archbishop Kendrick, fully justifies the application of Dan. 7:25 to that power:—

"We confess that the Roman Catholic church is intolerant; that is to say, that it uses all the means in its power for the extirpation of error and of sin; but this intolerance is the logical and necessary consequence of her infallibility. She alone has the right

to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall here be in possession of a considerable majority,—which will certainly be the case by and by, although the time may be long deferred,—then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our church, and in what concerns this, her history is open to all. They know, then, how the Roman church dealt with heretics in the Middle Ages, and how she deals with them to-day wherever she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the church for what they have done or approved in these matters."

News and Notes.

A new census just completed gives Rome a population of 385,000.

A rat that climbs trees like a squirrel has been discovered in California.

Congress has voted the widow of General Grant a yearly pension of £1,000.

The Turkish Government has sent an order to a New York factory for 200,000 rifles.

It is stated that the Chinese take £3,000,000 each year out of California and send it home.

More than one hundred Jews have been ordained as ministers of the Church of England.

Six hundred schools have been established by American societies in the Turkish Empire, which are attended by 25,000 pupils.

A Washington correspondent estimates that the funeral of the late Vice-President Hendricks cost the American Government £35,000.

Spain has been recently shaken up by earthquakes. A London dispatch says that the bed of the Mediterranean Sea has risen perceptibly.

The Secretary of the Treasury of the United States has lately received 15,000 letters from manufacturers, protesting against any reduction of the tariff.

All the property of the Singer Sewing Machine Company in Elizabethport, New Jersey, U. S. A., was attached on Dec. 19, and 1,000 employees were discharged.

Fearful storms are reported from California, which have destroyed houses and barns, and carried away bridges. Much damage was also done to wheat-fields.

Brazil has a gradual-emanicipation law, which contemplates the freedom of all slaves in that empire in thirteen years; but it is believed that the work contemplated will be accomplished much sooner.

Damaging storms have been visiting the Atlantic Coast of America. In the vicinity of New York the water rose to an unprecedented height, submerging wharves and inundating portions of the city.

The Church of England has organized a church army, modeled somewhat after the Salvation Army. The design is to engage its lay members in evangelistic work. Over five thousand are already enrolled.

Montreal in Canada, has been the victim of scourges the past year. At the close of the first week in November, 2,641 persons had died of small-pox, and at last account, the city was suffering from typhoid fever and diphtheria.

The pope has two kinds of seals. The first used in apostolic briefs, private letters, etc., is called the fisherman's ring. The other is used in bulls. The impressions of the fisherman's seal are taken in red wax, but those of the other always in lead.

The entire adult population of a Canadian village, of 2,000 inhabitants, Ste. Marthe, assembled at the church a few weeks since and pledged themselves to abstain from intoxicating drinks of all kinds for one year. A worthy example that might be followed with profit elsewhere.

A fearful cyclone has recently been experienced on the Orissa coast of India, completely wrecking seven hundred villages, and killing three-fourths of the inhabitants. Houses were crushed into a confused mass, burying their inmates. The disaster is said to surpass in its horrors anything that ever occurred in the country.

A Berlin journal has recently made an estimate of the size and cost of the armies of Europe. In the seventeen States of that continent, the armies, even on a peace footing, number 2,529,522 men. The total cost for these millions is estimated to be more than £200,000,000 per year. The total population of Europe is said to be a little more than 315,000,000. This would make the armies, in peace times, average twelve shillings per year to each person, young and old.

A photograph of a section of the sky some five degrees square, has been taken at the Paris Observatory, which shows 3,000 stars on a ten-inch square plate. Stars of the fourteenth and fifteenth magnitude are plainly outlined on the plate. Taking this portion of the sky as fairly representing other portions, no less than 20,000,000 stars, to the fourteenth magnitude inclusive, are within the range of vision.

The vigorous prosecution of the Utah Mormons by the United States authorities, has aroused a spirit of bitterness among that much married people. The Mormon press calls for blood atonement, and threats have been made to drive from Salt Lake City the entire Gentile population. Lively times are anticipated in the famous city by the salt sea, and troops are accordingly preparing to move at a moment's notice.

A Catholic priest, in a sermon recently preached in Notre Dame Church, told his hearers: "I want you to understand that the church forbids you to read those [Protestant] Bibles. If you have any of them in your houses, burn them; and if you don't want to burn them, bring them to me, and I will burn them." In this is proved the oft-repeated statement of Catholics that their religion never changes. They would undoubtedly burn heretics with as good grace as in the dark ages.

An American paper says that a wealthy lady of Philadelphia has had built a miniature castle of polished oak as a kennel for a pet mastiff, the cost of which is £100. The extravagant expenditure of wealth, represented by this case, not only begets dissipation and vice among those who thus recklessly use their wealth, but gives rise to, and fosters the socialist sentiments so prevalent in America and some European countries. Could the money that is foolishly expended be used toward the elevation of humanity, society everywhere would carry a more wholesome complexion than it now has.

Three Germans and one Russian were arrested, not long since, in San Francisco, with a quantity of dynamite in their possession, and a list of citizens who were checked off for death. Among these were Senator Stanford, Governor Stoneman, Consul Pece, several judges, the chief of police, the mayor, and several military and naval officers. These objections once disposed of, the revolutionists expected to get possession of the municipal Government, and drive out the Chinese. The organization of desperadoes of which those arrested are a portion, is supposed to number between three and four hundred.

Publisher's Department.

OUR AGENTS.

The following-named persons are now acting as agents for BIBLE ECHO. Persons desiring to have the paper sent to them for a year, or wishing to procure a single copy, can do so by calling on or addressing them:—

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*General agent for the ECHO and all publications advertised in its columns.
†General agent for ECHO.

PLAIN FACTS FOR OLD AND YOUNG.

BY J. H. KELLOGG, M. D.

This work has passed through fourteen editions in the last three years. It is commended by leading journalists, clergymen, physicians, and others who have examined it. It is a handsome octavo volume of 512 pages. Price, 19s 6d.

COMING CONFLICT.

BY W. H. LITTLEJOHN.

This work presents to the mind of the reader the leading religious question of America, and one that is at the present time attracting attention in all parts of the world. It shows the tendency of that Government to form a State religion and become a persecuting power. It will interest and instruct all. 383 pp. Price, 4s 9d.

Bible Echo and Signs of the Times.

Melbourne, Victoria, February, 1886.

THROUGH an oversight, we omitted to state in our last issue that Mr. Edward Hare, of Auckland, has been appointed general agent for northern New Zealand for the BIBLE ECHO, also for the various publications sent out from this office.

THE General Conference of Seventh-Day Adventists just closed its annual session at Battle Creek, Michigan, U. S. A., a report of which was received too late for this paper. Delegates were present, representing our work in all parts of the world—Central Europe, Scandinavia, the United Kingdom, South America, and the various portions of the United States and Canada. From accounts it seems to have been the most interesting session ever held by that body. Steps were taken for a much wider sphere of operation than has been occupied before, of which we will speak in the future.

MEETINGS were continued in the tent at North Fitzroy until the evening of January 10, during which time a church of twenty-eight members was organized. The following Sabbath seven were baptized and united with the church, and the next Sabbath ten more united, swelling the number to forty-five. Last Sabbath three more were received into fellowship, making a church of forty-eight members.

The tent was removed to South Melbourne Jan. 14, and meetings commenced the evening of the 17th with a good audience. The interest has grown from the beginning, and we confidently look for a good work to be accomplished at South Melbourne.

THE friends of BIBLE ECHO will be gratified to learn that this issue of the paper is printed at our own place of business. We have just had set in position, from the general furnishing house of S. Cooke and Co., Melbourne, a large machine of the Wharfedale pattern, with latest improvements. The motive power for this, is furnished by an "Otto" gas engine, which also does its first work in connection with printing this paper. The labor of getting in position the above-named machinery has delayed this issue a few days; but from this time forward we hope to be on time with each number, so that every subscriber will have his paper by the first of the month.

WE much regret that the circumstances under which the first number of BIBLE ECHO was issued were so unfavorable. A few errors appeared in it, which though very trifling of themselves, suggest opportunity for improvement. We shall not hesitate to adopt all such suggestions, and hope to see each issue, an improvement over its predecessors. It is designed to keep pace with the times, and produce a readable paper—one that shall deal with living issues. If this number shall fall into the hands of any who did not have the first number, and they wish to secure it, they can do so by sending to this office, as there are a few of the eight thousand then published, still on hand. It will be sent post paid for two two-penny stamps.

THE *Sydney Morning Herald* states that on the night of Jan. 27, an ice storm of great severity swept over the township of Woodburn on the Richmond River, doing much damage to standing crops, and killing horses, cattle, pigs and poultry. A few persons were wounded by the hail but none very seriously. Pieces of ice, some measuring twelve inches in circumference, and weighing from eight to sixteen ounces, were picked up after the storm. Such a heavy fall of ice was never known in those parts before.

Even the very elements seem to be out of course. We may, however, look for these strange freaks to become more frequent from this time on to the end. What are now seen are only precursors of more startling events to follow.

THE Seventh-Day Adventist church of Melbourne meets for public worship in Temperance Hall, Russell Street, each Sabbath (Saturday), at 11 A. M. The public is cordially invited to attend.

"Come to Stay."

A NUMBER of inquiries have reached us of late regarding our object in coming to this country, and how long we expect to remain. We are happy to announce that we came here to see the truths of the Third Angel's Message (See Rev. 14:9-12) established in these parts, and expect to remain until that work is accomplished. Already a good-sized church has been organized in Melbourne, and two companies are established in New Zealand. Those who have already taken hold of these truths, are from the better class of society, many of them being men and women of thought and culture.

Situated in North Fitzroy, we have a publishing house, from which is issued BIBLE ECHO, and a book repository, where may be found in stock publications on all Bible subjects. We are, moreover, greatly encouraged to know that our efforts to establish the work is not unappreciated. Already we have received evidence of a substantial character, from leading business men, of their good will toward the enterprise. In this we confidently expect others will take a part, and that we shall ere long see the cause move in Australia with a mighty impetus. We would therefore have our friends understand that we have "come to stay."

Family Sabbath-Schools.

THE series of Sabbath school lessons on prophecy that are now going through BIBLE ECHO, are of great importance, and it is to be hoped they will be diligently studied by all who receive the paper. To simply read them through will give little permanent benefit; they should be studied. In regularly organized Sabbath-schools where there are well trained teachers and pupils, there is always a stimulus to well learned lessons; but there are hundreds of families in the land who do not have the advantages of a Sabbath-school. Why should such lose the benefit to be derived from the study of these important lessons, that are able to make them "wise unto salvation"? Why may they not rather form themselves into family Sabbath-schools, and come together for the weekly recital of the lessons? We believe that if such a course should be adopted, there is scarcely a family who could not induce certain of their neighbors to join them in the same pleasant pursuit. Those who would enter upon such a work could doubtless have the satisfaction finally, of seeing souls saved through their instrumentality. In case any should see fit to act upon the above suggestion, we would be glad to have them open correspondence with this office, and report progress. Any questions relative to the organization, and conducting of such schools, or regarding any contingency that may arise in the work, will be gladly received, and will be answered either by letter or through the Sabbath-school department of the paper. Address all such communications to BIBLE ECHO.

The Prospect in the East.

THERE is much speculation just now relative to the turn affairs are likely to take in what is known as the Eastern Question. The general opinion seems to be that the fate of Turkey in Europe can now be clearly read. In an article in the *New York Independent* of Dec. 10, 1885, George Washburn, D. D. President of Robert College, Constantinople, makes some significant statements, among them the following:—

"There is some reason to believe, however, that Germany, Austria, and Russia have come at least to a partial agreement for the division of what was once European Turkey between them; Austria giving up Trieste to Germany."

Speaking further in reference to the small Balkan States he adds:—

"The danger now is, that these little States will finally attack Turkey, in the hope that their defeat may arouse the sympathy of Europe and draw the great powers into the struggle. When the day for the partition of Turkey comes, they have claims which ought not to be ignored."

In the *Melbourne Age* of Jan. 30, a Mr. Plumstead of Paris in speaking of the attitude of the European powers says:—

"Bulgaria has had the best wishes of France for her union; beyond this France could not go; she will never expend a man or a franc again in the defense of Turkey against the eagles. Serbia, till her cruelly unjust aggression, had only friends in the west; she has now lost all there. The suffrages have been given to Prince Alexander, with hope that he and Turkey will arrange their little differences, but above all, that his pluck and shrewd sense will enable him to dispense with the Russia. Not a few observers are of opinion the whole matter will end by Austria and Russia gobbling up the Balkan States, plus the remnant of European Turkey."

If these views of the matter are correct, and a division of European Turkey takes place, Russia will not fail to get the lions share; indeed, ever since the death of Peter the Great she has been steadily working to the point of securing Constantinople for her southern capital, and thus carry into effect the will of that famous monarch of Russia. To accomplish this, the Turk must be driven across the Bosphorus into his Asiatic possessions, and Jerusalem become the seat of his feeble rule. Then will be fulfilled the prophecy concerning him which says: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45. But the following verse of the prophecy connects with that event, a time of trouble such as never before existed, in which the people of God will receive their final deliverance, and the righteous dead will be called forth to everlasting life. Surely, from the present indications, solemn times are just before us, and who is ready to meet them?

A CATHOLIC is said to have been stranded in the following manner when told that the Bible is the word of God:—

"It ought to be good, then. I don't understand the whole muddle. The church says she is God's church, and that we are God's children, and the Bible—it is God's word, and yet God's church says that God's word is bad for God's children to read. It is all a muddle, and I can't understand it."

Pacific Health Journal and Temperance Advocate.—This is a forty-six page bi-monthly journal, published in the interest of the Rural Health Retreat, St. Helena, California, U. S. A. It is devoted to the prevention, and practical treatment of diseases of all kinds. The price per year places it within the reach of all. Post paid to any address. 2s 6d.

THE WAY OF LIFE FROM PARADISE LOST TO PARADISE RESTORED.

A beautiful allegorical steel engraving, 24 by 30 inches, illustrating the history of man as related to the plan of salvation, from the first transgression to the restoration of the race to its Edenic holiness.

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BIBLE ECHO,
Corner Rae and Scotchmer Sts., N. Fitzroy.

TEMPERANCE CHARTS.

These are a set of ten colored lithographic plates which depict in the most graphic manner, the ravages of alcohol among the delicate structures of the human body. The ten plates comprise thirty-eight different figures, exhibiting very forcibly the effects of alcohol and tobacco upon the heart, blood, brains, lungs, nerves, muscles, liver, kidneys and pulse of the devotees of these poisons. In the hands of an ordinary speaker, even, these charts are made most potent advocates of temperance. Some are already in use in the Colonies with good effect. Price, £3 10s.

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