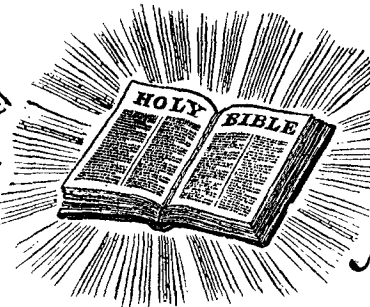


Bible Echo



AND SIGNS OF THE TIMES.

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

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THE LAST VERDICT.

"Thou hast been faithful over a few things, I will make thee ruler over many things." Matt. 25: 23.

"NAY," she said, with her drooping face;
"I have done nought to deserve thy grace,
Nought but the simple duties at hand;
Give to another thy large command."

Answered her Lord, "Who guards the few,
Is faithful unto the many too.
The perfect measure of large and small
Lies in the Hand that incloses all."

"I have been maiden and wife and mother,
A very woman I like any other;
Giving love and patience and care,
Sweetening my toil with the breath of prayer."

"Hast thou not ministered to the saints?
Quelled the murmur of harsh complaints?
Craved for the erring a larger scope?
Chided with meekness, and cheered with hope?"

"Have I? she thrilled with the deep surprise,
"Have I so wrought in the Master's eyes?"
And lo! to the vision no longer dim,
All things look noble if gone to him!

—Charlotte M. Packard.

General Articles. 3

"Walk in the Light."

BY MRS. E. G. WHITE.

"THERE is a way which seemeth right unto a man, but the end thereof are the ways of death." Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is traveling, and comes to a place where there are several roads, and a guide-board indicating where each one leads. If he disregards the guide-board, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

God's word is given us that we may become acquainted with its teachings. We there read that if we do his will, we shall know of the doctrine. Ignorance will not excuse young or old, or release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions,

however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every way-mark on the heavenward journey, and he ought not to guess at anything, but to know what is truth. He should search the Scriptures on bended knees; morning, noon, and night, prayer should ascend from secret places, and a continual prayer should arise from his heart that God will guide him into all truth.

The word of God gives men no liberty to set up a standard of righteousness of their own, as many do who claim to be without sin. They do not compare their characters with the great standard, the law of Jehovah. While they are holy, judged by their own imperfect standard, the Scriptures present them as sinful Pharisees, under the condemnation of the law of God, which they transgress daily. They walk after the imagination of their own hearts, and follow their own devices. Yet many of these persons are sincere. They think they are right; for "there is a way which seemeth right unto a man, but the end thereof are the ways of death." Feeling is no criterion for any one; the assertions of men are no evidence of truth. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Men present many theories and doctrines, and this is the reason that so many claim to be sinless while they are transgressors of the law. Should they look into God's great mirror, they would start back with horror. They would say with Paul, "I was alive without the law once; but when the commandment came, sin revived, and I died." Oh, how many forsake the "Fountain of Living waters," and hew them out "cisterns, broken cisterns, that can hold no water." This is a correct representation of the spurious holiness so prevalent in the world to-day. But God's way is the humble way of penitence, faith, and obedience, and no human substitute will be accepted. "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." But all this vain boasting of holiness is not of God.

The Lord declared to ancient Israel, "Ye shall not do . . . every man what is right in his own eyes;" but he shall "observe and hear all these words which I command thee." And he promised them, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and will give ear to his commandments," he "shall keep unto thee the covenant and the mercy which he swore unto thy fathers," and "thou shalt be blessed above all people."

God is exact to mark iniquity. Sins of thoughtlessness, negligence, forgetfulness, and even ignorance, have been visited by some of the most wonderfully marked manifestations of his displeasure. Many who have suffered terrible punishment for their sins, might have pleaded as plausibly as do those of to-day who fall into similar errors, that they meant no harm, and some would even say that they thought they were doing God service; but the light shone on them, and they disregarded it.

Let us look at some of the examples found in sacred history. Assisted by his sons, Aaron had offered the sacrifices that God required; and he

lifted up his hands and blessed the people. All had been done as God commanded, and he accepted the sacrifice, and revealed his glory in a most remarkable manner; for fire came from the Lord and consumed the offering upon the altar. The people looked upon this wonderful manifestation of divine power with awe and intense interest. They saw in it a token of his glory and his favor, and they raised a universal shout of praise and adoration, and fell on their faces, as if in the immediate presence of Jehovah.

As the prayers and praise of the people were ascending before God, two of the sons of Aaron took each his censer, and burned fragrant incense thereon, to arise as sweet odor before God. But they had partaken too freely of wine, and used strange fire, contrary to the Lord's commandment. And the wrath of God was kindled against Nadab and Abihu for their disobedience, and a fire went out from the Lord, and devoured them in the sight of the people. By this judgment God designed to teach the people that they must approach him with reverence and awe, and in his own appointed manner. He is not pleased with partial obedience. It was not enough that in this solemn season of worship nearly everything was done as he commanded.

The Lord sent Samuel to King Saul with a special message. "Go," he said, "and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." Saul was faithful and zealous in performing a part of his commission. He smote the Amalekites with a great slaughter; but he took the proposition of the people before the command of God, and spared Agag, the king, and "the best of the sheep, and of the oxen, and of the fatlings, and of the lambs, and all that was good."

The Lord commanded Saul to "utterly destroy the sinners the Amalekites, and fight against them until they be consumed." The Lord knew that this wicked nation would, if it were possible, blot out his people and worship from the earth; and for this reason he had commanded that even the little children should be cut off. But Saul had spared the king, the most wicked and merciless of them all; one who had hated and destroyed the people of God, and whose influence had been strongest to promote idolatry.

Saul thought that he had done all that was essential of which the Lord commanded him to do. Perhaps he even flattered himself that he was more merciful than his Maker, as do some unbelievers in our day. He met Samuel with the salutation, "Blessed be thou of the Lord; I have performed the commandment of the Lord." But when the prophet asked what meant the bleating of the sheep and the lowing of the oxen which he heard, Saul was obliged to confess that the people had taken of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice to the Lord in Gilgal.

Did the Lord accept this justification of Saul's conduct? Was he pleased with this partial obedience, and willing to pass over the trifle that had been neglected out of so good a motive? Saul did what he thought was best, and would not the Lord commend such excellent judgment! No. Said Samuel, "Hath the

Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

These instances show how God looks upon his professed people when they obey part of his commandments while in other respects they follow a course of their own choosing. Let no one flatter himself that a part of God's requirements are nonessential. He has placed no command in his word that men may obey or disobey at will, and not suffer the consequences. If men choose any other path than that of strict obedience, they will find that "the end thereof are the ways of death."

The Unspeakable Gift.

There are many and various divine gifts spoken of in the Scripture; as the gift of prophecy, the gift of faith, the gift of Jesus Christ, the gift of the Holy Spirit, spiritual gifts, etc. Indeed, all favors are the gifts of God. "Every good gift and every perfect gift is from above." But among all these gifts is there not one so pre-eminently great and precious as to be properly designated "the gift of God?" Is not this what the apostle Paul meant when he exclaimed, "Thanks be unto God for his unspeakable gift?" If so, what is this gift? The many gifts of God contributing to our salvation may, in one sense, be regarded as one gift, for they all are connected with each other, and any one of them, when regarded by itself, may well be considered as great and unspeakable. But looking at them in their order, there seems to be one that is chief among them all, and around which all others cluster in subordination, and to which they are tributary. It is this, we think, to which the apostle refers. What is it? Or rather is it not the gift of eternal life?

We know it is quite common to call the gospel the gift. We have heard eloquent discourses preached from this text, in which the excellency and glory of the gospel were set forth as the special theme suggested by it. But the gospel is only the proclamation of the gift. It is not the gift itself. The word "gospel" means good news. What is the good news which the gospel proclaims? It is this that makes it so excellent and precious. It is nothing at all apart from its theme.

But the gift spoken of is more generally understood to be Jesus Christ himself. Commentators have quite commonly assumed this to be so, without any question. Preachers have almost universally made this text the foundation of their discourses on the glory of Christ. It is so customary among Christian people to take this view, that they are hardly prepared for any other. But after carefully considering the passage in its connection, and especially in comparison with other similar expressions, we are strongly inclined to think he had something beyond this in view; that it was not so much the person of Christ, as what God has given us through Christ, that he denominated as the unspeakable gift.

In one sense, and an important one, Christ may be said to be the gift of God, for he came by the will of God. He came also of his own will, and "gave himself for us." But whether we consider him as given by the Father or by himself, it was for a purpose. It is to his errand in coming, and not simply to his coming, that our attention is directed. "God so loved the world that he gave his only begotten Son"—our thoughts do not rest here, but on what follows—"that whosoever believeth in him should not perish but have everlasting life. This, then, is the gift through Christ, everlasting life. Or, if we consider the gift as from Christ himself,

it is the same. He gave himself to redeem us from death. He laid down his life for us—not to save us from the punishment of never-ending misery, but to redeem us from death. He came to die that we might live, and live forevermore. He came to lift us out of the perishing condition into which sin had brought us, and to make us meet to be partakers of the inheritance that is "incorruptible and undefiled, and that fadeth not away"—to impart to us his own life, a spiritual life which is infinitely higher and better and more enduring than the life received by natural birth. He came not as the ultimate gift of God's love, but rather as the medium by which that gift—the gift of eternal life—is communicated to us.

To illustrate: When some years ago the people of Ireland were perishing by famine, we generously sent them, as a gift, a whole ship-load of provisions in a Government vessel. The good news of our bounty sounded in the ears of perishing men, like the gospel message of salvation. The stately ship by which the gift was sent, bearing the flag of our Union, and accompanied by our Government officers, appeared beautiful and glorious in their eyes. But the good news was not the gift itself, nor the good ship that bore it, for that comes back, but rather what was brought by the ship. And while, in thanking us for our munificent bounty, they could not be unmindful of the kindly disposition that prompted it, and the illustrious manner of its bestowment, it was for the gift itself, and the relief and salvation it brought them, that they were especially grateful. Had they not really needed it, or had it been a meager gift, no matter what the splendor of its accompaniments, it would have failed to receive so hearty and grateful a recognition. So it is with God's "unspeakable gift" to perishing men. We deem it the more important to insist on this view of the passage, from the fact that it is so common to cover up its real significance, while descanting upon the excellency of the gospel and the love and mercy of the Saviour; to overlook the gift itself, in the splendor of its accompaniments; to deny, in part, man's perishing condition, and so to construe the gospel and the works of Christ in his behalf, as greatly to depreciate their value, and even to render the gift itself a ground of offense to those for whom it was intended. If man already possesses immortality as an indefeasible inheritance from Adam, then surely he needed no such "gift of God through Jesus Christ." If man never forfeited his life by sin, then surely Christ did not die, or need not to have died, to redeem him from death. If all men are already immortal, it is but mockery to urge them to seek for immortality under the promise of eternal life through Christ.

If the glorious gospel is construed to mean nothing more than the proclamation of a way of escape from a doom that is absolutely incredible; if it be offered with an alternative which no right-minded man can accept or ought to accept as the just desert of the whole human race at the hands of their Creator, it will be as it, alas, too often is, brought into contempt and made of none effect. If men be told that Christ, the Son of God, died to save them from what they believe to be a fictitious and imaginary peril, however much they may praise the self-sacrificing kindness of the Son, when contrasted with the infinite injustice of the Father, they will turn away from his overtures with indifference and unbelief. The high-sounding phrases in which Christ as the gift of God is set forth by those who are sent to offer eternal life to dying men through a crucified Saviour, will pass for idle words in the ears of those who have been taught to discredit their perishing condition, and to depreciate the work of him who died that they might live.

But let them be assured, as God's word plainly teaches, that they are born of a mortal race, and are hastening to death; that it is not in the

power of morality nor of good works to translate them into the kingdom of God, which is the only everlasting kingdom, nor to give them that spiritual life which is necessary to enter it, and which is the only life that is eternal; that it was the special mission of the Son of God to bring this kingdom down to earth, and to introduce mortal man into it by a new spiritual birth, and, as the One "who only hath immortality," to give them his own eternal life, that they might live and reign with him forever; that this is the gift which God's love provided, and which he himself came to bring us; and that he even gave his life to ransom us from the power of death—our common inheritance—and to make us "heirs according to the hope of eternal life;" and that now this heavenly boon is offered freely in the gospel to every man, without money and without price; and who can fail to be touched by such wonderful love and grace, and to exclaim with the apostle, "Thanks be unto God for his unspeakable gift"—the gift of eternal life to perishing mortals.

This would seem to be the meaning of Paul's explanation. He is endeavoring to stir up the Corinthian Christians to a liberal contribution in aid of their suffering brethren. What more natural than that he should call to mind God's amazing love in translating them from the power of darkness into the kingdom of his dear Son, and in making them, who were born of a mortal race, heirs together with him of everlasting life? And what more appropriate than that he should enforce his appeal by the remembrance of this unspeakable gift!

But we need not, surely, hesitate to accept this view, when we see how repeatedly Christ himself designates this eternal life, which he came to impart, as "the gift of God." In his conversation with the Samaritan woman at the well, he says: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water." "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

To the unbelieving Jews who were hoping for salvation as God's special favorites, through obedience to the law, and who spurned the gift at his hands, he said: "Search the Scriptures, for in them ye think ye have eternal life." (But they encourage no such hope excepting through me as your Saviour.) "They are they which testify of me. And ye will not come to me, that ye might have life." Again, referring to this gift, in his intercessory prayer, he says: "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." But why is it needful to cite the many other passages bearing on this point, when it is expressly declared, in words that can hardly be misconstrued, that the gift of God, which is pre-eminent among all his other gifts, and which includes them all, is the gift of eternal life? "For the wages of sin is death; BUT THE GIFT OF GOD IS ETERNAL LIFE THROUGH JESUS CHRIST OUR LORD." Rom. 6: 23.—*Life Everlasting, by Prof. J. H. Pettingell.*

"WHAT is he worth?" is a question often asked,—How much is he worth in dollars and cents? This is the way that men estimate one another. The Lord has a different standard of estimating the worth of men. What is he worth to my church? What is he worth to my cause in Christian example and service? What is he worth in doing good, and in labors to bless and save the world? How much better will the world be for his having lived in it? These are questions of serious import, and should be carefully and prayerfully considered. Seek to be rich towards God, and your worth to God and his cause cannot be estimated on earth.—*Zion's Herald.*

Faith and Feeling.

ANY Christian who has had even a slight experience in leading inquirers into the way of salvation, can readily understand how important it is to guard against the tendency to pay more attention to what is called feeling than to the promises of God. At the outset nearly every one makes the mistake of supposing that emotional feeling must precede faith, and hence when urged to believe and rest upon God's sure word of promise, the penitent seeker is nearly always ready with the answer that he cannot believe, that his heart is too hard, or his guilt too great, or that wicked thoughts and inclinations rise up to darken his sky, and make trust in God impossible. In dealing with such cases every teacher knows that the inquirer must be persuaded to accept God's word, not because he feels like doing so, but because it is God's word, and because the word of the living God can be trusted, no matter what the mental or emotional state of a poor child of mortality may be. When at last this point is cleared up, and the earnest seeker believes what God says, stops thinking of his own subjective emotions, and looks away from self and unto God, he quickly learns that the fruits of the Spirit—love, joy, and peace—result from faith, but do not precede it. This is according to the scriptural rule. The gift of the Spirit is consequent upon, but does not precede faith. "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13.

No Christian need expect to be signally owned of God unless he can learn how to walk by faith, even without a faint glimmer of sight. It is in the vineyard of the Master where we are most prone to lose heart, and give up all as lost, as soon as we are left to toil with only the support which the promise of God gives. In the midst of visible success it is not hard to persuade ordinary Christians to believe, or at least it is not hard for them to persuade themselves that they believe. But when fruit does not appear, when opposition becomes bold and active, when the heavens no longer seem to drop down dews of grace, and the earth no longer blooms in freshness and beauty, the ranks of the laborers begin to be thinned, and the hands of many hang down in languid hopelessness. The cause of this is not hard to find. The people do not study the terms of their call, do not keep their eyes fixed upon the word of God, but merely trust in and follow after the tokens of visible success which God may give them. They have not the faith that accomplishes great things. They grow weary long before the set time for the overthrow of the frowning walls before them has come, and they have no heart to wait through three years and a half of drought for God's set time of answering by fire.

God cares little for our feeling, but highly esteems our faith. Love is greater than faith in its intrinsic qualities, but love never springs up in the heart until faith has prepared a way for it. God seeks our love, no doubt; but as the condition of love in the heart is faith, we find that our Saviour above all, things sought for trustful hearts, and recognized and rewarded faith wherever he found it. He seeks still. He has great treasures in store for him that believeth. He has great victories in reserve for those who learn the secret of trusting him. To thousands of weak and lowly ones he waits to speak the word of approval and comfort. "Great is thy faith; be it unto thee even as thou wilt."

We sometimes feel almost disheartened when we think of the low ebb of Christian faith which is witnessed on every hand. There are so few, so very few, who seem to know what it is to take God at his word, or what an awful thing it is to decline to take him at his word. We talk about miracles and wonders, and send to the ends of the earth to have Dr. Cullis or

Dr. Boardman tell us what can be done, or what has been done, in answer to the prayer of faith; while all the time, on every shelf, and every table, and every desk, a book may be seen in which God has written the words, "Only believe; all things are possible to him that believeth." But such is the power of habit, or the perverseness of our poor human nature, that most men would rather believe Dr. Boardman than accept the simple promise of the Lord Jehovah. The heart of man does not like to believe God's word apart from all human corroboration. Here we discover the plague of the evil heart of unbelief. When this is taken away, and the heart made all pure within, it becomes a second nature to us to accept God's every word as true.—*Indian Witness.*

The Book that Bad Men Hate.

ONE reason why we believe that the Bible is the work of God, is the extraordinary and indefatigable pains taken by men of obscure integrity to get rid of it. The things that bad men hate, it will, as a rule, be safe for good men to believe in. Men's hearts stain through on to their philosophy. It never ceases to be true that every one that "doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." Light always shows the spots. Bad men congregate under the shadows. Men like to have the Bible vilified, because it eases a little the pressure on their conscience. It is always possible to gather an audience to listen to an unbeliever. Men do not want to believe, and are glad to hear the man that will meet them at the level of their wish. If they did not consciously stand beneath the Bible's reproof, they would hardly have an interest in hearing it maligned.

And we should win wondrous confidence in these staunch, sturdy Scriptures of God, if we could, for a moment, see this one volume stand up in all the serenity of its celestial powers, begirt by all the thousands upon thousands of panoplied books that have been sent out to beat it down. The strength of a champion is measured by the strength of the men that are needed to overmaster him. And yet, there was never a time when the Bible stood more evidently sovereign of the field and sovereign of human hearts than to-day. The Bible has taken no detriment. The rents its enemies have made are hardly such as to reward the pains of their valor.

And then these destroyers of the Bible give us nothing in its place. They belabor the poor Hebrews and scant fishermen who composed for us the law and the gospel, but never go about throwing their better wit and finer genius into the work of making a gospel that is superior. It was a motto of Napoleon, "To replace is to conquer." These antagonists of the Bible will have to give us something in place of it before they can break its power. And if they have the courage to crush the fulcrum on which civilization has pivoted for forty centuries, what is the meaning of their modest hesitancy in setting up something that shall make the abstraction good?

When a certain missionary had hewn down the sacred oak worshipped by the savages in the forests of Germany, he did not stop with destroying it, but when it was felled, built out of its fallen and splintered fragments a Christian chapel, and in the room of the worship of Thor, the thunderer, established the worship of Christ, the crucified. "To replace is to conquer," and the theology of the forests fled back abashed before the theology of the cross.

And so with these destructionists; let them show themselves constructionists as well. Out of the ruins of the old, let them build us a comfortable little chapel of the new. It is but just; it is but honest; it is but the rendering of an equivalent. Removing old support, let them give us something in its place that heart and

mind can lean upon; something that will go forward, beautifying the home; purifying society, cultivating kindly relations among nations, holding men in proper relations with men, developing character, repressing the baser passions, stimulating the finer ones, creating in men peace and joy, robbing the death chamber of its gloom, and the grave of its shadow, and suffusing life with that beautiful serenity with which the word of God has been for three thousand years so triumphantly demonstrating its power. And so I believe the Bible is the word of God, because bad men are so bad as to hate it, and brilliant wickedness is incompetent to offer anything in its stead.—*Dr. Chas. H. Parkhurst.*

"Teaching of the Apostles."

OF this recent "find," which is making so much noise in the world, Dr. J. B. Tombes speaks as follows in the *Herald of Truth*:—

"At the first appearance of the manuscript from the hands of Bryennios, it was strongly hinted that it possessed the sanctity of inspiration, and the reference of Clement of Alexandria was brought forward as proof. The claim rests specially on his use of the term *graphē*—scripture. Now Clement, if he really refers to the 'Teaching,' could not have attached to it any other importance than a writing that might be quoted on some point of illustration. This erudite scholar, and Christian father, along with other early writers, makes special mention of the inspired penmen and their writings. In his work called 'Hypotyposes,' he furnishes an abridged statement of all the canonical scriptures, not omitting the *Antilegomenoi*, but no such composition as 'Teaching of the Twelve Apostles' is mentioned. The same may be said of Eusebius, the celebrated ecclesiastical historian, who was born about A. D. 268. This author has given us a reliable history of the primitive church. He also makes frequent mention of the New Testament canon, and its writers, but does not make mention of any such writing as the 'Teaching,' or as ranking with the received inspired authorities. In the light of these important considerations, it will be granted that we are not allowed to recognize the 'Teaching' as any other than an ordinary Christian treatise, written by some one of undoubted piety, and desirous of urging others to a life of consecration to God. But I wish to say, in addition, that as a composition the 'Teaching' can have no claims to gospel authority."

Spiritual Pride.

PICKING up an issue of a "holiness" paper a few days ago, attention was drawn to the caption of an article. It was the "experience" of one of the "saints," written by her own hand. The *ego* was so fearfully conspicuous that I was prompted to count, and found that the perpendicular personal pronoun occurred in the "experience" eighty-nine times, and "me," "my," and "myself," sixty-eight times, making a grand total of one hundred and fifty-seven times that *ego* was projected to the front!

Thus did not Jesus, nor Paul, nor John, nor Peter. Search all the Book, and no such "experiences" are given to either church or world to bring glory to the Redeemer's kingdom. Mental aberration justly calls forth sympathy, but method in madness usually arouses a modicum of suspicions. And yet, when such "saints" parade the streets to declaim on the corruption of ministers and churches, let no sinner presume to open his mouth.—"Quis?" in *Cal. Chris. Advocate.*

AS LONG as our young men leave the Sabbath for business advantages, and our young ladies for matrimony, we may expect to find the work hard and discouraging.—*Sabbath Recorder.*

The Special Work of the Spirit Attends Every Special Work of God.

MANY have rejected the third angel's message, and many stand aloof and in doubt concerning it, not because its teachings in respect to the law and the gospel are false, but simply because the work is accompanied by a special manifestation of the Spirit of God. If there was nothing of this kind in the work, they think they could receive it as the truth, and as a genuine work of God. Take away the testimony of Jesus, which is the spirit of prophecy—rob the work of its special credentials as a special work of God—and they could receive it. Then they could number themselves with the remnant of the woman's seed, "which keep the commandments of God and have the testimony of Jesus Christ."

Now it is self-evident that the proclamation of the last message of probation is a special work. In its importance it is not exceeded by any work ever performed among men upon earth. At different times in the past, when the special promises of God became due, there have been special interpositions of God's providence in their fulfillment. The fulfillment of these special promises in the development of the great plan of salvation is what I call special works of God. And I affirm that God never performed such a work without the presence of direct and special inspiration of the Holy Spirit. Let us notice some examples.

God made a promise to Abraham that after his children should serve the Egyptians four hundred years, he would bring them out of their bondage to the land he had promised to give them. And when "the time of the promise" was come, he sent Moses, filled with the Spirit and endowed with miraculous powers, and with the promise, "I will be with thy mouth, and teach thee what thou shalt say;" and so redeemed the promise which he had made.

Another instance we find in the fulfillment of the promised restoration after the seventy years' captivity in Babylon. Few and feeble were the Israelites that returned to build again Jerusalem and the temple of God. Their enemies stood ready to oppose the work by every available means. There was much to discourage the people; but God had promised; and it was not by the power of the people, but by the Spirit of God, that the work was to be accomplished. Zech. 4: 6, 7. But for the prophesyings of Haggai and Zechariah, it is evident that the work would not have been accomplished. But "they prospered through the prophesyings of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel." Ezra 6: 14. Can the exceeding great and tremendous work of the closing messages of probation be accomplished without the gift of prophecy to unite and encourage the feeble laborers? No. With emphasis all must say, No! Without it the work could never have been brought to its present state of development; but with it, it will prosper to its completion.

We have another instance in John the Baptist. The Lord had promised to send a messenger before the Messiah to prepare the way. In order for Christ to be the Christ of promise, the promised messenger must precede him. There was no greater prophet than John; and yet it is expressly affirmed of him that he "did no miracle." The light of prophecy, without the aid of miracles, was sufficient proof of his mission. It was by the inspiration of the Holy Spirit that his work was accomplished.

No special message, no special work, was ever done without divine inspiration. Will the closing messages, than which there has been no greater, be an exception to this general rule? The idea would be preposterous, had not the Spirit described the remnant of the church as

having "the testimony of Jesus," which is the spirit of prophecy."

The work in which we are engaged is a work of promise; and it is second in importance to no other, from the beginning to the end of the world. It should have the special sanction and aid of the Spirit of God. This is promised in the Scriptures of truth. See the tract entitled, "The Perpetuity of Spiritual Gifts." And it is not only reasonable and Scriptural that it should be expected, but the promise is being fulfilled. The builders in this work know what is promised in prophecy—that such a work must and will be done; but they would lack the essential unity and courage to prosper in the work, and might in discouragement conclude, as the returned Israel of old, "that the time is not come" for the work to be performed. Hag. 1: 3. It is encouragement to put forth united effort that is needed. It is the assurance that the builders will be successful when they put all their energies into the work. Encouraging words like these: "This is the word of the Lord to Zerubbabel. Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it."

If God spoke through the gift of prophecy to aid and carry forward the work of rebuilding the temple, that his promise might be fulfilled in its restoration, will he not speak in that way to those who have the last message to proclaim to mankind—a message upon which the destiny of the last generation living is to be decided. Reasoning from analogy the conclusion is inevitable; and besides this we have the sure promise of God's word for it. The presence of the gift of prophecy, therefore, is no objection; on the contrary, its absence would be the greatest objection against the genuineness of the work.

R. F. COTTRELL.

Much Ado about Nothing.

THE following comment accompanies a rather amusing picture in the *Sword and Trowel*:—

This seems a very silly business, stopping the plow and wasting the time of a man and a boy and four horses to catch a mouse. The reader smiles at the picture, but we have often felt ready to cry when we have seen the thing done in real life.

A number of Christian gentlemen on a committee, with business to do for the Lord which concerns thousands of souls, will wrangle over a point of order, or a matter of detail of the most minute importance, delaying great movements upon a subject not worth so much as one poor mouse. A whole denomination of Christians will debate and dispute over merely personal differences which only in the smallest degree affect the grand enterprise in which Heaven and earth are concerned. A body of Christians will split into pieces over a petty quarrel, a personal feud, or an infinitesimal point of opinion, while all around them the masses are perishing for want of the gospel. Thus a miserable little mouse, which no cat would even hunt after, takes them off from their Lord's work. Good men will spend months of time and heaps of money in inventing and publishing mere speculations, while the great field of the world lies unploughed, and the hemlock of vice is running to seed all over it. In other matters, a little common sense is allowed to rule; but in the weightiest matters, foolishness is sadly conspicuous. Oh that love to God and a concern for the salvation of men would lead good men to use their brains, and leave little things alone while eternal matters ask their attention!

Reader, let us kill a mouse when it nibbles

our bread; but let us not spend our lives over it. Let us give our chief attention to the chief things—the glory of God, the winning of souls for Jesus, and our own growth in grace. There are fools enough in the world, and there can be no need that Christian men should swell the number.

Conceit and Skepticism.

A PROLIFIC source of doubt regarding the validity of the Scriptures lies in the intellectual pride and conceit of the doubter. God designed man to become a truth-seeker only by a conscientious and loving nourishment of his moral faculties. If, now, he sets out to use these faculties only as a means of self-display, and of tickling his vanity by winning brilliant applause, he may startle others by his destructive theories, and will finally forfeit his own capacity to discover eternal truth. It was, for example, Hume's boast on one occasion that he "threw out his skeptical speculations only for the entertainment and amusement of the learned and metaphysical world." What a shameless confession this, and how representative in its character! In exactly the same spirit some scientists of our day seem to engage in skeptical discussions—not for the sake of truth alone, but rather for showing off their own splendid abilities in devising original yet highly plausible systems antagonistic to old notions, and especially to Biblical doctrines. The fame of a heretic is absolutely courted, and the *odium theologicum* is their dainty delight. The semblance of a crown of martyrdom on their heads makes their books sell, and gathers enormous lecture fees for their pockets. But this intellectual vanity, this desire to stun the world with novel views, or a novel defense of old heresies, is moral suicide. Hume followed it until, by his own lamentable confession, he became absolutely incapacitated to discern the difference between truth and error; and he concluded at last that "no one opinion was any more probable than any other." Such a dismal end may indeed be reached through philosophic speculations or scientific negations; but the seeing eye will recognize that end as already prefigured in the intellectual pride of the poor victim at the beginning, just as the oak lies inwrapped in the germ of the acorn. And because a Haeckel forges the iron of science into a dagger with which to stab Christianity, let us not blame the iron, but rather the forger. Haeckel is an atheist plainly, but his science is not. Possessed of the same spirit, he would have converted Biblical criticism, had he occupied a theological chair, into a weapon against Jesus and his church. The love of speculation for its own sake never made a truth-seeker, and much less a truth-finder.—*Prof. T. S. Doolittle, in Christian Union.*

The Church Organ.

A WRITER in the London *Nonconformist*, relating an interview with Mr. Sankey, says:—

"Mr. Sankey and his singing have in several ways distinctly advanced our church music. To him more than to any living person must be attributed the ripening of opinion in favor of organs in Scotland. He did not argue the lawfulness of instrumental accompaniments in divine worship, but he superseded argument by making people feel that organs were consistent with devotion and helpful to it. Of course, like all blessings, organs may be so used as to become a curse. As we converse with Mr. Sankey on this point, he says: 'I use my reed-organ just to support my own voice or the voices of the choir. But, oh! the rushing and roaring of the organ that often greets me when I attend church. The din is sometimes so great that I cannot sing. If organists must make a noise, let them play a solo. When voices are singing they ought to be at the top.'"

Helping after Conversion.

THE first aim of all true and faithful Christian work should be to bring souls to Christ, and yet the whole duty of the church to souls is not discharged when this is done. They are then to be watched over with warm, nourishing love, wisely guided through the perils of inexperience, trained in the duties of their new life, and built up in Christian character.

When young people are pressed to make a public confession and unite with the church, one of the arguments used is their need of Christian sympathy, and that help which comes from the mutual association of Christian people. They are assured that the church will be to them a pillar of strength; that the love and cheer of its members will be to them a source of continual inspiration. When they are admitted to the communion, a pledge is given to them of affection, interest, sympathy, and care on the part of all the members. They are told in fervid words that they are now members of the family, and may depend upon receiving help at every point. The church will be to them a cherishing mother. If they are weak, she will put her own strength underneath them. If they have sorrow, she will come with comfort. If they are in sore temptation, she will shield them. If they fall, she will lift them up, and without chiding restore them.

All this is very encouraging. The young Christian, trembling in his weakness, is strangely thrilled and uplifted as he listens to such earnest pledges. Life will not be hard, beneath whatever cross, in whatever struggle, with such strong and loving support. With the promise of all this sustaining tenderness circling about his weakness, he feels sure that he can be true and faithful as a Christian. Relying upon these loving pledges, he enters the church with glowing hope and enthusiastic zeal.

How much of all this pledged sympathy and help does he receive? When his struggles begin, how many brotherly souls draw up close about him to strengthen him by their words and acts of cheer? If he falls under temptation, how many of those who were pledged to stand by him and help him to rise again, come with warm love and strong hands to fulfill their promise? If adversity overtakes him, how much does he realize of the ideal blessedness of Christian brotherhood?

No doubt there are churches in which this covenant made with young Christians is in a large measure fulfilled; but is it so in ordinary cases? Far more frequently they are left to struggle alone. The very persons who so eagerly sought their conversion consider their responsibility at an end when they see them received into the church.

Here is an experience in illustration: "When I first entered the class," said a young man, "my teacher manifested the deepest interest in me. I was not a Christian, and he let no fitting occasion pass without saying a word to me about personal religion. He wrote me earnest letters. He frequently came to see me. He would often walk home with me from the class. As each communion season drew near, he would urge me to settle the question, and unite with the church. At last I yielded my heart to Christ, and my teacher was very happy. The day I made a public confession, his heart seemed overflowing with love and joy. But from that day his attentions to me ceased. He appeared to consider his work for me finished. He called no more, wrote me no more letters, never asked me how I was getting along, said nothing to me about my new life. He has always been kind and courteous, but he has taken no apparent interest in my welfare as a young Christian. I have had many perplexities and struggles since then, in which I would have given anything for his help, but I looked in vain for aid."

This is a true experience. It is easy to see where this teacher failed; he considered his

work and responsibility ended when his pupil was led to give himself to Christ. The result shows also how sorely disappointed the young Christian was when the teacher's hopeful interest was withdrawn, and it shows in what peril this withdrawal left him.

This is no rare case. There are thousands who have precisely similar experience. The interest in them ceases at the gate of the church. While they are outside they find love and sympathy, and tender regard, but when they pass inside they find a strange absence of the very things they specially expected. The beautiful words about brotherhood, and the promises of help and cheer, really seem to mean nothing when the time comes to prove their genuineness in a practical way.

Yet any young Christian has a right to expect that all the pledges made to him when he unites with the church shall be faithfully kept. The church ought never to break covenant with her children. Besides, it is her very office to be a cherishing mother to all her members. The young Christian should not merely be pressed to enter and then welcomed at the door, but should receive encouragement, love, and fresh impulse at every step. The strong should help the weak. The secure should reach out a hand to the imperiled. The rejoicing should share their cup of gladness with the sad and sorrowing. Those who have gone over the hard places should assist younger souls in passing through similar experiences.

Next to that of the home, the church tie should be the closest on the earth. When a number of God's children are associated together in the same church, no guild or fraternity on the earth should be so closely knit as that society, and compose so real a brotherhood. It should be in the truest sense a mutual help association. Each member should know that if he is sick he will receive such ministrations of kindness as he may need; that if he is in any trouble he will not fail of sympathy and aid; that if sorrow enters his home he will have the best comfort which Christian friendship can bring; that if he falls under sore stress of any kind, he will not be left to sink beneath his burden, but will find brotherly hands outstretched to him.—*S. S. Times.*

Reading the Bible Through.

ONE of my neighbors says that he reads the Bible all through once every year. He begins at Genesis on New-Year's Day. He reads just so many chapters or pages every day, and manages to finish up on the 31st of December. He thinks that everybody ought to do as he does—take just so much Bible a day, whether the days are long or short, hot or cold, wet or dry. The result of this plan in my neighbor's case is that he goes over the Bible as a matter of form. His object is not to get truth to feed upon—truth adapted to the varying circumstances of life—but to get through. That is his task, and he takes great credit to himself when he has accomplished it. But I don't find that he knows any more about the Bible, after all, than those of us who don't read it as much, but who remember more of what we read.

I went to visit this neighbor once, when there was a revival in progress. I had been reading the promises and the account of the day of Pentecost; but he was just then in Chronicles, and was feasting his soul on such edifying verses as these:—

The sons of Levi: Gershom, Kohath, and Merari.

And then the names of the sons of Gershom: Libni, and Shimei.

And the sons of Kohath were Amos and Izhar and Hebron and Uzziel, &c.

I did not find him in a very spiritual frame. He wanted the revival postponed until he got over to the Psalms and Isaiah. But that would have brought it into mid-summer, so we were

obliged to leave him stumbling through the genealogies, like a man walking in a graveyard.

Now the genealogies are a part of the Bible. They have been recorded, and the record preserved for our instruction. Yet it does not follow that they are as interesting and as instructive as the Gospels, and ought to be read just as often. I don't believe much in this idea of just so much Bible a day. Sometimes I want to spend an hour upon half a dozen verses. The more I read them, the more I see in them. To go over the fourteenth chapter of John or the eighth of Romans as we go over the first, second, and third chapters of Chronicles is as absurd as to say that a nickle is worth as much as a half-eagle because both are money. The stamp of inspiration is upon every part of the Bible. But it does not follow that every part is of equal value. Who does not know the twenty-third Psalm by heart? But who ever thought of committing to memory the thirty-sixth chapter of Genesis—"the generation of Esau, which is Edom," &c.—*Sel.*

A Novel Prayer-Meeting.

AN exceedingly novel prayer-meeting took place recently in the upper part of town, which, it is believed, was the first of the kind ever held in Ulster County. It occurred at the Court House, in the petit jury rooms. A jury had been sent out to deliberate on a case, about six o'clock, and had vainly endeavored to agree upon a verdict for six long, wearisome hours. The midnight hour had arrived. Discussion had been waging hotter and hotter. The debate was most pronounced. The jurymen were well worn out and sleepy, when they were startled into a thoroughly wide-awake condition by a proposition to them made by one of their number, a venerable man, who had not been so demonstrative in argument as many of his companions. He proposed that the jury hold a prayer-meeting. It would certainly do no harm and might better fit them for the further discussion of the case. All the jurors agreed, and the meeting began at once, the gentleman proposing it reading from the Bible. The scene was peculiarly one of unusual interest. It was the dead of night. No one was stirring. The Court House was dull and dark, and the jury, in a little room all by themselves, were engaging in a service of devotional character. Not one on the panel will ever probably forget the occasion. When the prayer-meeting was over, the discussion was resumed, and it is a fact worthy of note that an hour or two afterward the jury agreed upon a verdict.—*Kin. J. N. Y., Leader.*

A MAN'S memory is like his stomach. To do its best work it must have good treatment. It must neither be neglected nor overloaded. It can easily be so abused by neglect, or by irregular and unsystematic employment, as to become chiefly a cause of annoyance and discomfort; or again, it can be so overworked and heavily taxed that it becomes practically the chief organ or agent of the entire system, every other portion dwindling in its comparison. The latter course is the great danger of those who value the help of a tenacious memory. Both memory and stomach are valuable, not in proportion to the burdens they carry, but in proportion to their training for their part of the work of the system as a whole; and either of them is made effective as much by what is kept from it as by what is packed into it.—*Popular Science Monthly.*

"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.

WRONGS entrenched in bad legislation can never be converted into vested rights.

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 BIBLE LESSONS.

First Sabbath in May.—The Sanctuary Described.

1. In his song of deliverance from the Egyptians, what did Moses say he would build for the Lord? Ex. 15:2.
2. What commandment did the Lord afterward give him concerning a sanctuary? Ex. 25:8.
3. What is the meaning of the term *sanctuary*?
4. Was Moses left to his own judgment, as to how the sanctuary should be built? Ex. 25:9, 40.
5. Name the materials used in its construction. Verses 3-7.
6. How were these materials to be furnished? Verse 2.
7. In what spirit were the offerings to be made, to have them acceptable?
8. How did the people respond to the call? Ex. 36:5-7.
9. How has God ever regarded such a spirit? 2 Cor. 9:7.
10. Of what was the framework of the sanctuary constructed, and how was it arranged? Ex. 26:15, 17.
11. How many boards were used to form the two sides of the tabernacle? Verses 18, 20.
12. How many boards formed the west end of the structure? Verses 22-25.
13. What provision was made for closing the east end? Ex. 26:36, 37.
14. With what were the boards of the tabernacle overlaid? Ex. 26:29.
15. What formed the covering of the building? Ex. 26:1, 7, 14.
16. How many apartments did the tabernacle contain? Verse 33.
17. What were they called?
18. By what were these apartments separated? Verses 31-33.
19. What is this veil called by the apostle? Heb. 9:3.
20. What were the dimensions of the whole building? Ex. 26:15-30.

NOTES ON LESSON ONE.

Webster defines sanctuary as, "a sacred place; a consecrated spot; a holy inviolable site." Cruden says, "a holy or sanctified place; a dwelling place of the Most High." See also Ex. 25:8.

The dimensions of the tabernacle are given by Josephus as thirty cubits long by ten broad, or forty-five feet by fifteen. We learn from the scriptures cited in the lesson that the north and south walls were each composed of upright boards, twenty in number, each being one and one-half cubits wide. The west end had six boards, of the same width, which with the two corner boards, or posts made up the ten cubits. The eastern end of the tabernacle, which was also the entrance, was closed by curtains of very fine texture, beautifully wrought in blue and purple, and scarlet colors, which were supported in place by five pillars of wood overlaid with gold. The structure itself was divided into two apartments, by another curtain, or veil, called respectively, the Holy Place and the Holy of Holies. The first of these, or the outer apartment, occupied two-thirds of the space of the building; but the inner apartment was not only a perfect square, but a cube as well; that is, its dimensions were in every way the same. The arrangement of the temple built by Solomon was after the same order. See 1 Kings 6, and 2 Chron. 3.

Second Sabbath in May.—The Furniture of the Sanctuary.

1. What article of furniture is first mentioned in the construction of the sanctuary? Ex. 25:10.
2. What was contained in the ark? Ex. 25:16; 31:18.
3. What was written upon these tables? Ex. 34:28.
4. What was the cover of the ark called? Ex. 25:21.
5. Describe the mercy seat? Ex. 25:17-20.
6. In what part of the sanctuary was the ark placed? Ex. 26:34; Heb. 9:3, 4.
7. What separated the holy place, from the most holy? Ex. 26:33.
8. What article of furniture is next mentioned? Ex. 25:23.
9. For what was this table used? Verse 30.
10. What position did this table occupy in the tabernacle? Ex. 26:35.

11. Describe the next article mentioned. Ex. 25:31-38.
13. What was the remaining article in the outer apartment called? Ex. 30:1, 6.
13. For what was this altar used? Verses 7, 8.
14. Where did the altar of burnt offerings stand? Ex. 40:6.
15. For what was this altar used? Verse 29.
16. What stood between this altar and the sanctuary? Ex. 30:18.
17. For what purpose was this structure built? Ex. 25:8.
18. How was God's presence manifested in the sanctuary? Lev. 16:2. Ex. 25:22.

NOTES ON LESSON TWO.

The ark of the covenant was an oblong chest of wood about three feet and nine inches in length, by two feet and three inches in breadth and depth. It was overlaid with gold within and without, and had for a cover one solid piece of beaten gold, which was called the mercy seat. On each end of the mercy seat was a golden cherub, their wings extending inward, and meeting over the center of the mercy seat. Inside the ark were kept the commandments, which were, so to speak, the ten pillars of God's Government; for immediately above them, and on the mercy seat from between the cherubim, God said he would speak to the children of Israel what he designed to say to them through Moses. Ex. 25:22.

After the veil which separated the two apartments, there were placed, 1. The altar of incense, which stood just outside the veil, or curtain, and immediately in front of the ark. 2. The table on which was set every Sabbath twelve newly-baked loaves of bread, in two rows, six in a row. Lev. 24:5-8. These loaves are supposed to have represented the constant supply of spiritual food to be found in the service of God. 3. The seven-branched golden candlestick, which was daily supplied with oil, and kept burning every night. Thus the interior of the sanctuary was always light, which is supposed to have shown by figure, the continual light to be received by those who are engaged in the service of God.

Third Sabbath in May.—Daily Services of the Sanctuary.

1. Who were appointed to minister in the sanctuary? Heb. 8:4.
2. In which apartment of the sanctuary was the daily ministrations performed? Heb. 9:6.
3. How often did the high priest minister in the second, or most holy place? Verse 7.
4. What daily offerings were made upon the altar before the door of the sanctuary? Ex. 29:38-41.
5. Besides these, what other offerings were made? Lev. 4:27-29.
6. When the priest sinned, what was he to bring? Lev. 4:3, 4.
7. What was done with the blood of the victim? Verses 5, 6.
8. Why was the blood carried into the sanctuary? *Ans.* to transfer, in figure, the sin from the sinner, through the substitute, into the sanctuary.
9. How do we know that sin was conveyed into the sanctuary? Lev. 16:16.
10. When one of the common people sinned, was the blood of his victim taken into the sanctuary? Lev. 4:27, 30.
11. Then how were his sins conveyed into the sanctuary? Lev. 10:17, 18.
12. Did the priests partake of *all* the sin-offerings? Lev. 6:30.
13. What then was the difference between the way the offering of a ruler was treated, and that of a common person?
14. Why was it necessary for these offerings to be made? Lev. 4:27, 28.
15. What does sin bring to the transgressor? Rom. 6:23.
16. What was signified by the sinner laying his hand upon the head of the victim, and then slaying it? *Ans.* That God would, accept a substitute for the sinner, who was subject to death.

NOTES ON LESSON THREE.

From among the twelve tribes of Israel, the Lord selected the tribe of Levi to minister, under the high priest, in the services of the sanctuary. Num. 3:5-8. The service in the outer apartment was performed every day in the year, and consisted of a morning and evening national offering (Ex. 29:38-42), besides individual sin-offerings. In the latter

case, the sinner must bring his offering, lay his hand on the head of the victim (which would be an acknowledgment of his guilt), thus transferring his sin to the offering, and then slay the victim, upon which his guilt had thus been transferred. The transgression of the law contained in the ark, which was in the inner apartment, was sin, the penalty of which was death. 1. John 3:4; Rom. 5:23. But if the sinner brought the offering as just described, the victim died instead of the sinner, and some portion of the victim was carried into the sanctuary, through which typical atonement was made for the sins that were transferred to the sanctuary.

Fourth Sabbath in May.—Yearly Service of the Sanctuary.

1. How often were services performed in the outer apartment of the sanctuary? Heb. 9:6.
2. What change was made in the round of service once each year? Heb. 9:7.
3. What was the object of this yearly service? Lev. 16, 34.
4. On what day did it take place? Lev. 23:27.
5. With what was this atonement made? Lev. 17:11.
6. With what kind of an offering did the high priest appear before the Lord on that occasion? Lev. 16:3.
7. What was this bullock for? Verse 11.
8. What other offerings were selected? Verse 5.
9. What was done with the two goats? Verse 8.
10. After making an atonement for himself, what did the high priest next do? Verse 15.
11. Why was it necessary to sprinkle the blood on the mercy seat? (See note.)
12. What work was next performed? Lev. 16:18, 19.
13. What did this service do for the sanctuary?
14. After the sanctuary was thus cleansed from the sins of the people, what ceremony was then performed at the door of the tabernacle? Verses 20, 21.
15. While all this work was going on, what were the people to be doing? Lev. 16:29.
16. If any did not do this, what was the result? Lev. 23:27-29.
17. Then at what time was the atonement made, which, cleansed, in figure, the people and sanctuary from sin?
18. But did this service *actually* take away sin? Heb. 10:3, 4.

NOTES ON LESSON FOUR.

While the people brought daily offerings for sin to the door of the tabernacle, and through their victims had their sins conveyed, in figure, into the sanctuary, this was not the end of the matter. The sins remained in the sanctuary until the last day of the religious year, which came on the tenth day of the seventh month, when the atonement for them was accomplished. The high priest alone, could make the atonement, and that was made in the holy place, which could be entered but once a year, and not at the door of the tabernacle where the daily offerings were made.

The high priest first of all made an atonement for himself. He then killed one of two goats which it had been determined by lot to offer for a sin-offering, and carried its blood in and sprinkled it on the mercy seat, which was above the ark. The law therein deposited had been broken, and called for the life of the transgressor. The goat having been chosen as a substitute, the sins of Israel rested, in figure, on the goat. He was slain, and his blood was sprinkled on the mercy seat to show that the demands of the law deposited beneath, had been satisfied. When this was done, the high priest went back to the outer apartment, cleansing that, and still bearing the sins that he carried in before the mercy seat, he went to the door of the tabernacle, and laid them on the head of the live goat, which was then taken by the hand of a fit man into the wilderness, where they were borne by the goat. In this way the sanctuary of Israel was yearly cleansed of the sins of the people, which was but a figure of better things to come. See Heb. 10:1-4.

Fifth Sabbath in May.—The Temple Sanctuary.

1. At what period of the world was the earthly sanctuary completed? (See Ex. 40:17, compared with margin of Ex. 12.)
2. Where was it first set up? Num. 9:1, 5.
3. How long did it remain there? Num. 10:11, 12.
4. Where was it first erected after the Israelites entered Canaan? Josh. 4:19.

5. By what permanent structure was it finally succeeded? 1 Kings 6:1, 2.
6. Where was the temple built? 2 Chron. 3:1.
7. When was the temple finished? 2 Chron. 5:1.
8. How long time elapsed from the setting up of the tabernacle in the wilderness, to the dedication of the temple?
9. What calamity befell this temple in the reign of Zedekiah? 2 Chron. 36:6, 7, 18, 19.
10. What became of those who had worshipped in the temple? Verse 20.
11. Why was this calamity permitted? Verses 15-17.
12. How long did their captivity continue? Verse 21.
13. At the close of their captivity, what provision was made for another temple? Ezra 1:1, 5.
14. By whom was this temple enlarged and beautified? *Ans.* Herod the Great.
15. What words of lamentation did the Saviour speak concerning this house? Matt. 23:37, 38.
16. What occurred at the Saviour's death, to show the fulfillment of his words? Matt. 27:51.
17. When and by whom was the temple finally destroyed? *Ans.* By the Roman army under Titus, A. D. 70.

NOTES ON LESSON FIVE.

The sanctuary built by Moses was set up by the command of God, in the year of the world, 2514; or B. C. 1490, in the wilderness of Sinai, and remained there fifty days, when it was again taken down to be conveyed in the journeyings of the Israelites to the promised land. The first encampment in Canaan was in Gilgal. During the subjugation of Canaan, it was probably removed from place to place, where the host of Israel was, for the time, encamped. It finally found a place at Shiloh, and remained there the entire period of the Judges. After the people had so far departed from the service of Jehovah, as to worship Ashtoreth, the sanctuary had no settled abiding place. At the command of God, the temple was built B. C. 1005, but was destroyed by the Babylonians B. C. 588. The temple was rebuilt by those who returned from the captivity, but was enlarged and embellished by Herod the Great.

Just before his death, the Saviour cried out against Jerusalem: "Behold, your house is left unto you desolate." At his crucifixion, the veil of the temple was rent in twain, showing that the service of the temple was over. From henceforth worship must be directed to heaven itself where the blood of the true sacrifice for sins will be offered.

WHAT we want is the hiding of God's word in the heart,—not like the wedge of gold hidden by Achan under his tent, an inert, lifeless thing buried in the earth, but rather as the planting of a living seed, having within it a living germ, in the mellow earth. The heavens shower down their rains, the sun sends forth his warming beams, the winds fan it, and it grows and bears rich fruit. So if we have within the heart God's word, the living germ of a holy life, pervading our being and supplying the motive of action, the dews of God's grace water it, the Sun of righteousness shines upon it, the Spirit's influences nurture it. Thus our lives become beautiful with the rich graces of Christian living, goodness, holiness, usefulness.

As teachers in the Sabbath-school we are compelled to study the word of God. While studying it, we should make it our aim, our constant earnest endeavor, that the very life of that word may be hidden within our souls, that we ourselves may be enriched by it, and so may be enabled to enrich others. The teacher whose soul is not informed by the vital truths of the gospel, can impart little to the scholar; but he who feeds upon God's word, who meditates in it and lives by it, has that to bestow which learning in all the languages, living and dead, cannot confer. Let us so hide the blessed truths of God's revealed word in our very heart of hearts, that from us shall flow "rivers of living water."—*Westminster Teacher.*

THE truth cannot be burned, beheaded or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still; and the lie on the throne is the way to defeat, and the truth in the dungeon is on the way to victory. No accident of position can change the essential nature of things, or the eternal laws which determine their destinies.

Let Him Try.

SOME years ago, it is said, an insane man in a New England town, once rose from his seat in the midst of a large assembly, and seizing with a great deal of energy one of the pillars that sustained the galleries of the church, declared aloud that he was going to pull it down. Had another Samson Agonistes suddenly appeared, and declared himself just ready to bow between the pillars of another of Dagon's temples, there could hardly have been a greater consternation. If the people had but stopped to consider, their good sense as well as their confidence in the architect of the edifice, it would have assured them of the man's utter impotence to execute his threat. But amid outcries and faintings and general confusion, they yielded to the most foolish fears. Nor did they recover their self-possession, and quietly resume their seats, until another man significantly pointing to the large and strong pillar which had been threatened, calmly said, "Let him try; let him try."

This proposition restored order and confidence at once; the house did not fall, and the services went on. And so, to compare great things with small; when men instantly threaten to pull down the pillars that the skill of the Divine Architect has reared, and holds up, we are too easily moved with alarm, and too slow to consider the strength of the structure. When God pleases he can indeed make 'the pillars of heaven to tremble, and to be astonished at his reproof.' But so long as it is a feeble mortal who undertakes to shake them, our confidence in the Omnipotent Ruler would do well to quietly "let him try." This seems to be the very object of that assurance of God to the trembling inhabitants of the earth in a time of great fear; "The earth and all the inhabitants thereof are dissolved;" that is, melted with fear, trembling with dark forebodings; but "I bear up the pillars of it."

The skeptic, the scoffer, the blasphemer, or the persecutor; boasts of his power, and threatens to overturn Christianity, explode religion, confute the Bible, and introduce a new order of things. We have heard of such threats, before. Let him try. Let everything that can be shaken, shake, and everything that can be overthrown, tumble; something has hitherto survived such assaults, and there may be some of God's work left after the devil has done his worst. If a man thinks to bombard Gibraltar with boiled potatoes, "let him try!" One who knew man in his weakness and his strength, has said, "Heaven and earth shall pass away, but my words shall not pass away."—*The Christian.*

What Has Infidelity Done?

HAS infidelity ever raised a man or woman from the haunts of vice, and made a sinful life clean? Has it ever taken the drunkard from the gutter, the gambler from his cards, the fallen from a life of shame? Has it ever found a man coarse and brutal in character and life, and made him a kind husband and faithful father? Has it ever gone out into a heathen land, and found a people ignorant and barbarous, delighting in rapine and murder, and by the power of its teaching lifted them out of their degradation until they adopted the customs of civilized nations? Has it ever written down languages, translated literature, prepared text-books, planted schools, established academies, seminaries, colleges, and universities? Has it ever founded hospitals, builded asylums, established orphanages, and brought blessings to the poor, the sick, the maimed and the blind? What discoveries has it made? What improvements has it introduced? Is there in all the history of infidelity a story of its moral triumphs that will match the regeneration of the Fiji Islands under the labors of the missionaries? Has it added anything to the sum of human happiness? Does it bring one ray of comfort into the chamber of death, filling the soul of the dying with peace, and the hearts of weeping friends with hope? The religion of Jesus Christ has done all these things. "The tree is known by its fruit." "Do men gather grapes of thorns, or figs of thistles?" Does infidelity bear figs, or thistles?—*Sel.*

He Didn't Want to Hear It.

HE didn't want to hear a sermon on covetousness as it looked as though the preacher was begging money. And he should not preach on style and fashion, as the refined neighbors were very fashionable, and would stay away from church. He didn't want to hear the preacher reprove people for bad conduct in church, especially the brethren's children, as it offended them and looked too rough. He didn't want the preacher to say much about dancing and Sabbath breaking, as the young people would not come to church to hear the preaching. He didn't want anything said about Sabbath-schools or missions, and no one should ask him for the poor, as he paid for what he wanted, and worked for his money and others could do the same. He didn't like to hear the preacher exhort too warmly, as it might bring some into the church before they were ready, and they might fall back into the world. More than three or four sermons he did not want to hear in one place, as it would keep people away from their work, and might bring a "lot" into the church before they had counted the cost. He did not want a preacher to visit him that was not *exactly* in the "order"—hair, coat, vest, pants, and all—because it had too much worldly influence, and he did not want any one to look only as he did, as he dressed just right. He would not go to a church where carpets were in the aisles; yet his own parlor was spread with Brussels, and lace adorned the windows. He was one of the strictest of the strict, but where were his children? Out of Christ, and they never heard their father pray.—*Gospel Preacher.*

"Something Gives Way."

A CHRISTIAN woman in a town in New York desired to obtain a school-house for the purpose of starting a Sabbath-school, but was refused by a skeptical trustee. Still she persevered, and asked him again and again.

"I tell you, Aunt Polly, it is of no use. Once for all I say you cannot have the school-house for any such purpose."

"I think I am going to get it," said Aunt Polly. "I should like to know how, if I do not give you the key."

"I think the Lord is going to unlock it."

"May be he will," said the infidel, "but I can tell you this, he will not get the key from me."

"Well, I am going to pray over it, and I have found out from experience that when I keep on praying, something always gives way."

And the next time she came, the hard heart of the infidel gave way and she received the key. More than this, when others opposed the school, he sustained her, and great good was done for perishing souls.

"Something gives way." Sometimes it is a man's will, and sometimes it is the man himself. Sometimes there is a revolution, and sometimes there is a funeral. When God's spirit inspires a prayer in a believing Christian's heart, omnipotence stands ready to answer it. "Something gives way."

The Worldliness of the Church.

OUT of the sixty millions of so-called Protestants, what a vast army of mere professors—having the form without the power. Out of all nominal Christians to-day there may be ten millions who give clear evidence of actual regeneration. Millions are vainly depending on dead works instead of the righteousness of Christ wrought in them by the Holy Ghost. A worldly church hinders the conversion of sinners. We thunder the terrible truth of God in the ears of the deaf and the dead, and the church itself so grieves and quenches the Spirit by fellowship with evil, that there is no power in the Lord's people to give hearing to the deaf and life to the dead! God meant to impress men by the contrast of the unworldliness of his people; but on the whole the witness of a separate and sanctified life is gone, and the witness of the tongue of fire gone with it. The worldliness of the church is a fact at which we cannot with impunity shut our eyes.—*Presbyterian.*

Bible Echo and Signs of the Times.

"What is truth?"

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Christ the End of the Law.

THE apostle Peter said that in the writings of Paul there were some things hard to understand, which the unlearned and the unstable wrested to their own destruction. 2 Pet. 3:16. From the conflicting theories drawn from the epistles of Paul in this age, it is easy to see that the tendency noticed by Peter has in no wise diminished. Take for example the text which contains the expression at the head of this article: "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. It is stoutly maintained by a large number that this really means that when Christ came and died he put an end to the moral law of ten commandments, and since then it has ceased to be a rule of life.

It seems strange, indeed, that such a view should ever obtain in the mind of a candid, thinking person, who will stop a moment to examine the text itself. To whom does Christ become the end of the law? Only to those who believe. Then the law still exists for all unbelievers, which shows conclusively that Christ did not do what is sometimes asserted; namely, abolish the law at his death. Let us examine another point in the text. Christ becomes the end of the law for righteousness. But would the abolition of the law make any one's character righteous? Let us see. Suppose the people of some country should become very, very wicked; they had defied the law of the country until they were counted rebels against it. Now the governor desires to reunite them to him, and reinstate them as citizens. But he cannot do so unless they change their lives, and lay down their arms of rebellion. The question arises how would he be most likely to accomplish his desires? Would it be by proclaiming to them that the law by which they had been adjudged rebels was now abolished, and they might therefore return to him carrying on the same practices as before? Any one can readily see that such a course, instead of changing the subjects, and making them loyal, would lower the tone and standard of the government, and open the way for the practice of all kinds of iniquity, which the governor would be powerless to check, simply because he had abolished the very instrument by which such a work might be accomplished.

The word "end" in the text does not always mean cessation, or termination; it sometimes means purpose, or design. For instance, we read in James 5:11: "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy." Not the cessation or termination of the Lord, surely; but his purpose, or design in suffering Job to be afflicted, was shown to be through pity and mercy to Job, that he might correct some mistakes of his life, which he would have never noticed except through affliction.

So in the verse under consideration. Christ becomes to every believer, the purpose, or design of the law. There can be no doubt that when Adam was placed on probation in Eden, had he faithfully obeyed the precepts of God, he would have remained sinless, and forever retained the favor of his Creator. But by transgressing God's commandment, man became a sinner, and thereby brought death upon the race. This is attested by the words of Paul: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Then in the beginning, the purpose, design, or end of the law was to keep man in righteousness and life; since his transgression of it brought unrighteousness and death.

There is no redeeming quality in law; once transgressed, it is powerless to save. Now if man is saved from the consequences of the fall, some system of pardon must be instituted, so that righteousness may be imputed to man. But how will it be done; by removing the law that pointed out the wrong? No, indeed; for then instead of convicting the transgressor, and teaching him how to correct his error, the Author of the law would virtually say, you cannot keep that law that I proclaimed, and I did wrong in trying to exact obedience to it; I will, therefore, take the law away and let you have the privilege of doing the very things it once forbade. Such a course could never elevate the character of a sinner. On the other hand, it would only lead the sinner to charge God with the weakness of giving a law so arbitrary, that he was obliged to recant and change it, in order to bring his rebellious subjects back to his fold. Who does not see that such a proceeding would be a virtual proclamation of weakness in the divine Government? In such a case, too, man could never be made to feel the necessity of a Saviour. If God could yield enough to change his law, in order to let man be saved in his rebellious state, why the need of anxiety about the future? But if God's law is immutable and holds the sinner responsible for his conduct at the bar of justice, man may then well feel the need of an advocate to plead his case before the Author of that law. In no other way could man be made to feel his lost condition. This is the point aimed at by the apostle when he says: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

The law, then, remains to point out our sins. Referring to his own experience, Paul said: "I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. In the eighth verse he says: "For without the law sin was dead;" that is, it would not have had power to convict him. He still continues: "For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death." How was this? We have before learned that in the beginning, the commandments of God, if obeyed, would have perpetuated Adam's life, and that of his posterity; but just as soon as those precepts were disobeyed, they brought death to the race. But God designs that the object, or end of the law shall yet be effected. In order to do this, Christ came into the world, and yielded perfect obedience to the law, fulfilling it in every act of his life. Though tempted on every hand, he maintained his integrity, carrying out the righteousness of the law, the very point in which Adam failed. He thus works out the end or design of the law and purchases life for all who will believe in him.

This matter is plainly stated in the eighth of Romans. "For what the law could not do [it could not save man after he had transgressed it], in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh." Verses 3, 4. In this the apostle states that, Christ came to condemn sin—the transgression of the law—in the flesh, and not to condemn the law. But by his life of righteousness, and his death for the sins of the world, he made it possible for us to likewise fulfil the righteousness of the law and have our past transgressions forgiven. He kept the law perfectly. Stepping as he did, into the breach that was made through Adam's transgression, he must render this perfect obedience in order for God "to declare his righteousness, for the remission of sins that are past," and thus impute righteousness to the sinner for his past offenses. Now when man has learned from the law those things that are offensive to its Author, it follows that if he would receive pardon for his transgressions he must first cease to transgress the law, and then Christ will become his advocate, and obtain pardon

for him. After this pardon has been obtained, it would certainly be unwise to suppose that one should not then walk in harmony with the law, for if the transgressions of it once made man a sinner, and subject to death, will not a repetition of the same offense subject him again to condemnation? Certainly. Then if we would have Christ become the end, or design of the law to us, we must seek him "after the due order," and not according to the desires of the carnal heart. Rom. 8:6, 7.

The Tendency of Protestantism.

A BANQUET was given in Bathurst on St. Patrick's Day, when the "health of the pope" was proposed by a Mr. Rae, who presided at the meeting. He said that the pope had proved himself a truly great man, a universal peace-maker, and also an advocate of higher education. The pope being a friend of peace and progress, he thought him deserving of the highest honor. Such a sentiment coming from the lips of a son of Erin, on St. Patrick's Day, would be nothing remarkable; but Mr. Rae, when proposing the toast, announced that he was neither an Irishman nor a Catholic. On the other hand he was a broad-thinking, unprejudiced Scotchman.

It is a trite saying that "straws show which way the wind blows." This cajolery of the pope by a Scotch Protestant has doubtless been considered by some as a very charitable and meritorious thing, which is well calculated to lessen the breach between Catholics and Protestants. Such may be the result, and indeed we have no doubt that it will; but it will be obtained at a fearful expense on the part of the latter. We see in all such demonstrations a tendency to yield the pure principles of the Master to outward show and pomp. Every step taken in this direction is not only a sacrifice of principle; but is also a step towards spiritual blindness, and the loss of Christian liberty. Our reasons for thinking so, may be briefly stated as follows:

The history of the Catholic church has shown her to have always been most intolerant toward those who differed from her dogmas, as witness the millions who suffered martyrdom at her hands during the dark ages. More than this, she boasts that she has never changed—that her doctrines and principles are the same that they have ever been. When Leo XIII. proclaims that the church must govern, as it wills, the great Christian family, he only reiterates what all of his predecessors of the dark ages tried to enforce by the sword and faggot.

The Reformation with all its consequences is condemned by the present pope, and Protestants are as ardently hated by him as they were by Leo X. In his late Encyclical, the pope confirms every proposition of the Syllabus, and reasserts the tyrannical dogma that all power is given by God to the Church of Rome. He warns his subjects everywhere to not form matrimonial alliances with Protestants as long as they remain such. He also recommends them to wield all the power they can command to influence political elections, in order that the long-cherished dream of the Church may be realized; namely, that of controlling the entire Christian world in its religious thought, and through this, the ruling of its national councils.

It is, then, the height of folly for Protestants to publicly laud the pope, their greatest enemy. So long as he and his emissaries stand in their present position, Protestantism can hope for no concessions from Rome. That Church stands as firmly fixed in her hatred toward Protestantism as ever, and only awaits the bestowment of power to make her enmity felt.

The cause of Protestantism is the cause of liberty. It was purchased with the blood of such men as Huss and Jerome, Latimer and Ridley, and thousands of others who cheerfully gave their lives in behalf of the loved undertaking. Why, then, should Protestants needlessly jeopardize that cause by fawning upon its deadly enemy? Have they forgotten that the sentiment of

Rome has ever been that "No one is bound to keep faith with heretics?" To become friendly with Rome, and so live in peace, forsooth! Yes, you may; but in the same way that the lamb may now lie down in peace with the lion—in the stomach of the latter.

Let Protestants beware of yielding any principle of divine truth in order to have the favor of the Roman Church. It is a crafty, eagle-eyed power, that does not intend to modify its claims in the least for the sake of harmony. All concessions must come from the Protestant side; and when these are broad enough to suit the purpose of that hierarchy, then, and not till then will it reciprocate the advances that many Protestants seem only to willing to make.

Visit to New Zealand.

We visited this Colony last November, for a few weeks, and left a few in Auckland and Kaeo much interested in the truth. Upon our return, the interest had not abated in either place; but was rather heightened by the opposition that had sprung up. It is a singular fact, yet nevertheless true, that the most bitter opposition to the ten commandments is manifested by professing Christians. Ministers preach to their flocks that these commandments are abolished, changed, expired by limitation, were only given to the Jews, and were succeeded by something better,—it makes no difference how inconsistent the theory, if they can only make others believe that they are not in duty bound to observe the fourth precept of God's law.

But why such bitter feelings toward the fourth commandment? Is it immoral, or would keeping it impair one's character? Is it because men do not need a day of rest? Oh no, that is not the trouble; it is rather because the practice of these opposers is not in harmony with the precept, and it is easier, they think, to change the latter than the former. In doing this they cater to the minds of the majority, and so do not jeopardise their position and salary. This is what makes the Sabbath a "yoke of bondage" so heavy to bear, when the Sunday can be observed without inconvenience. If such men would only prayerfully study in connection with this subject, Rom. 8:7—"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be"—they might learn their true motive in fighting the law of God. They might also be brought into that position where they could exclaim with the Psalmist, "Great peace have they that love thy law, and nothing shall offend them." But poor souls! "They are in the dark without the law, without the ark."

Our friends in Auckland are daily growing stronger and more joyful in the truth. Many others are quite convinced, and if some public place could be secured for regular Sabbath services, they would doubtless attend. Arrangements are being made to have a tent erected there next season, when we are confident that many more will take their stand with those already moving in this direction. For the present, Sabbath-school and social services will be held each Sabbath at the house of Bro. Edward Hare, Turner Street.

Arriving at Kaeo we found some had been troubled over the "round world" question. We showed them that while the same identical hours are not kept for the Sabbath in every part of the world, yet it is the same day; for the setting sun marks the close of the day, and that only sets to one class of inhabitants at a time. As the earth revolves, the same day keeps closing to inhabitants further west, until that day has closed to all inhabitants of the globe. It is impossible for any day of the week to reach all dwellers on the earth at the same hour; they must await the revolution of the earth to bring the day to them, as it makes its way about the earth.

The meetings at Kaeo were very interesting and profitable. We were there two weeks. On Sunday,

March 21, eight were baptized; on the following Tuesday seven more. We then repaired to the house of the elder Hare, where we celebrated the ordinances of the Lord's house, and arranged for future meetings to be held in the hall at Kaeo. A Sabbath-school was also organized. As near as we could learn, there are, at that place, about thirty in all who are convinced of the truth, all of whom we hope will in due time unite with this company in their Sabbath worship. Father Hare will lead the Sabbath services, and his son William will superintend the Sabbath-school. They decided to study the lessons in the Echo, commencing with the first of January. We see no reason why this may not with the proper effort, become a strong company from which light on the commandments of God, and the doctrine of the near coming of the Saviour may emanate till the consummation. We became much attached to this people, and when we left them it was like parting from friends of many years standing. These, with the few in Auckland, are the first-fruits in this Colony of those who observe the ten commandments as given by God on Mount Sinai, and taught by the Third Angel's Message of Rev. 14:12. In all our labors in America and Europe, we never became more attached to Christian friends than to those who have embraced the truth in the Colonies. As we return to America, we shall cherish the memory of the past year's labors; and while they have not been free from sorrow, yet there has been much joy. We pray Heaven's blessing on the work in these parts. If it is in the order of God, we shall be happy to return soon, and accept this Colony and Australia as a future field of labor.

Just before the steamer is leaving for America, we received the following telegram from Kaeo: "Sabbath-school and meeting services well attended. Isa. 12:1, 2." Thereupon we immediately returned the following: "Telegram received. 1 Cor. 15:57, 58."

S. N. H.

Prophecy Fulfilled.

THE Jews fulfilled the Scriptures in condemning and putting Christ to death. Between thirty and forty prophecies were fulfilled in the life and death of the Son of God. In these the Jews could see no light, yet they could understand the signs of the weather. In the evening, they would say it will be fair weather for the sky is red. In the morning it will be foul weather for the sky is red and lowering. Because they could discern the signs that pertained to their worldly interest and could not discern the signs of the times, the Saviour said to them: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Christ came in a different manner from what they expected, and so they were unprepared to receive him. The prophet describes the two advents as follows: "He shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel."

We have but to open our eyes, to see on every hand the signs of Christ's second advent, as clearly as the Jews might have seen the Signs of his first advent. The apostle gives the following plain description of professed Christian people in the last days: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." We have reached the time when this is fulfilled before our eyes. The celebrated C. H. Spurgeon will not be accused of having any sympathy with the Adventists or their views; yet he bears the following pointed testimony to the present fulfillment of the apostle's predictions:—

"It is, I think, a matter for very deep regret that this is not an age in which Christian people want to be edified. It is an age in which they like to have their ears tickled, and delight to have a multiplicity of anecdotes, and of exciting matter; but they little care to

be well instructed in the sound and solid doctrines of the grace of God. In the old Puritanic times, sermons must have been tiresome to the thoughtless, but now-a-days I should think they are more tiresome to the thoughtful. The Christian of those days wanted to know a great deal of the things of God; and provided that the preacher could open up some point of Christian practice to make him holier and wiser, he was well satisfied, though the man was no orator, and might lead him in no fields of novel speculation. Christians did not want a new faith; but, having received the old faith, they wished to be well rooted and grounded in it, and, therefore, sought daily for an illumination, as well as for a quickening; they desired, not only to have the emotions excited, but also to have the intellect richly stored with divine truth, and there must be much of this in every church, if it is built up. No neglect of an appeal to the passions, certainly; no forgetfulness as to what is popular and exciting; but with this, we must have the solid bread-corn of the kingdom, without which God's children will faint in the weary way of the wilderness." S. N. H.

Labor Troubles in America.

AMERICA is again afflicted with labor strikes that affect the great industries of the country. The Knights of Labor have things pretty much their own way. At Cohoes and Waterford, New York, they ordered the spinners to remain away from their work, and immediately thirty-five mills were stopped. At least 5,000 persons were engaged in the strike.

At South Bend, Indiana, 1,000 men employed in the Studebaker Brothers wagon and carriage factories laid down their tools and left the shop. They demanded an advance of twenty-five per cent. in wages as the conditions on which they would resume work.

In New York City the horse-car drivers on all the most prominent lines left their work, demanding an increase of wages. Much inconvenience was felt by the traveling public.

Besides these, the coal miners of Pittsburg, and the carpenters and joiners of New York City have stopped work. Of the latter class, 4,000 were engaged in the strike, which affects 600 shops. Many of the employers yielded to the demands of their men for higher wages and about one-half of the men resumed work.

But that which most affects the country at large, is the refusal of the railway employes to work the trains. Thousands of hands employed on the railways have thrown up work, and the Knights of Labor refuse to allow fresh hands, or non-union men to be employed. In some cases, engines have been disabled to prevent them from being operated till the demands of the strikers are recognized. This strike extends over almost the entire country, and the result is that, the passenger traffic in some parts is paralysed, and the storehouses along the lines are being blocked with grain and other freight that cannot be moved. At last advices, grave fears were entertained that the abounding strikes would cause a general stagnation of business.

All such demonstrations serve to keep the people of all classes in a state of unrest, and feverish excitement. Labor strikes are becoming too frequent, and we wish that the evil tendency of them might be seen, before it is too late to provide a remedy. It is a fact worthy of notice that each time such a demonstration takes place, the victors in the contest become emboldened to move again in the same direction on a slighter pretext. What makes the matter seem more serious, is that, each succeeding strike is accompanied with more determination on the part of those engaged in it, and in many cases it seems easy to resort to acts of violence. We do not, however, look for these to abate in the future, but rather to increase, until the coming of Him whose reign will be one of peace, and whose subjects will be actuated by motives of purity and good will.

The Return of the Jews.

PERHAPS no one subject has been so much talked of which is yet so little understood, as that of "the return of the Jews." It is a stereotyped theological phrase, representing various and indefinite views.

We believe in the gathering of Israel to their own land; but we must apply the same New Testament rules here which we apply to other classes of promises, to wit, allow that the true Israel are of faith, whether Jew or Gentile by birth.

There are two classes of Old Testament prophecies on this subject; one, agreeing with the history of the past; the other, agreeing with New Testament declarations, to be fulfilled in the future. Those who advocate the return of the Jews in the Age to Come, do so on the assumption that there has never been a gathering of Israel since the Babylonian captivity. But that this is only assumption and an error can be shown by history, both sacred and profane. All chronologists agree that all the prophets, except Malachi, wrote before the return of the Jews from Babylon. They date about as follows: Isaiah, 758 B. C.; Jeremiah, Ezekiel, and Obadiah, 588; Daniel, 534; Hosea, 725; Joel, 761; Amos, 787; Jonah, 800; Micah, 758; Nahum, 720; Habakkuk, 605; Zephaniah, 607; Haggai and Zechariah, 518; Malachi, 400. These dates are designed to cover the latest periods of the prophecies, and the decree of Cyrus was B. C. 536, and that of Artaxerxes, which gave efficiency to, and really complemented, the original decree, Ezra 7:13, was in 457. Hence, quotations from their writings, to sustain the theory in question, have the full weight of chronology against such an application.

In Isa. 44, the Lord declares himself as their Redeemer, "that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof." The instrumentality used in fulfillment of this promise is also shown: "That saith of Cyrus, He is my shepherd, and shall perform, all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid." Verses 26, 28.

By turning to the record, we find that the decree for the return of the children of Israel was very liberal, giving permission to all to return *who would*. And no prophecy contemplates anything more than full permission and voluntary acceptance.

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free-will offering for the house of God that is in Jerusalem." Ezra 1:1-4. Again, in the decree of Artaxerxes, chap. 7:13: "I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee." Jeremiah, speaking of the return of Israel from all the nations and from all the places whither they had been driven, introduces the same condition that Artaxerxes does in his decree—they shall go up voluntarily. "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give

you an expected end. Then shall ye call upon me, and you shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you saith the Lord, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. 29:10-14. He also places this general gathering after the seventy years' captivity.

These plain declarations are sufficient to cut off the assumption of the Anglo-Israelites, or Age-to-Come theorists who teach that only two tribes returned, while the ten remained scattered. There is no evidence that all of any tribe returned, while we have evidence that some of each tribe returned, even all that were willing.

Josephus proves conclusively that twelve tribes were restored after this captivity. He says that Ptolemy Philadelphus sent a request to the Jews to "send six of the elders out of every tribe," for the purpose of translating the law into the Greek. When they were sent, word was returned to Ptolemy thus: "We have chosen six men out of every tribe, whom we have sent and the law with them." Josephus says they sent *seventy-two*. Thus the twelve tribes were represented. See Josephus' "Antiquities" B. 12, chap. 2, sec. 4-7.

This testimony is corroborated by Scripture. That the tribe of Levi was represented in the return is evident, for the priests were all of that tribe. But Ezra says further, "So the priests and the Levites, and some of the people, and the porters, and the Nethinims, dwelt in their cities, and ALL ISRAEL in their cities." Ezra 2:70. And when the seventh month was come and the children of Israel were in the cities, the people gathered themselves as one man to Jerusalem." Chap. 3:1; Neh. 7:73.

When the temple was built, it was dedicated as related by Ezra. "And the children of Israel, the priests and Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, TWELVE he-goats, according to the number of the tribes of Israel." Ezra 6:16, 17; 8:35. If ten tribes were lacking, it would be truly singular that it should not be mentioned in such a connection as this.

There is another gathering of Israel spoken of in both Testaments, which we will briefly notice. Isa. 27 evidently refers to it. Notice in verse 11, the expression parallel to Rom. 11. "When the boughs thereof are withered, they shall be broken off; the women come, and set them on fire; for it is a people of no understanding; therefore he that made them will have no mercy upon them, and he that formed them will show them no favor. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem." Verses 11-13. This we think is easily identified as the gathering of the New Testament. When the Saviour comes, "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

That this is the gathering of Israel referred to in the prophets is proved by reference to Eze. 37. After relating the vision and the revivifying of the dry bones, the Lord said, "Son of man, these bones are THE WHOLE HOUSE OF ISRAEL; behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves,

and bring you into the land of Israel. * * * * And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and WILL GATHER THEM on every side, and bring them into their own land." Verses 11, 12, 21. Comp. vs. 20-28, and Rev. 21.

This gathering is coincident with that of Matt 24, above referred to, as the graves of the house of Israel will be opened when the Lord sends his angels with a sound of a trumpet to gather his elect. The various points referred to in Isa. 27. Eze. 37, and Matt. 24, are united in 1 Thess. 4:16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

In 2 Thess. 2, the subject is also introduced of "the coming of the Lord Jesus Christ, and by our gathering together unto him." This we firmly believe is the only gathering of Israel that remains to fulfill the prophecies.

J. H. W.

"Written for our Learning."

THE apostle says that "whatsoever things were written aforetime were written for our learning." We may draw a very useful lesson from the case of the Rechabites, who were commendably tenacious of the commandment of their father.

There is always a disposition in man to do as his ancestors did, without ever inquiring whether it is right or wrong. If among professing Christians there was the readiness to obey strictly what the word of God commands that there is to be content with barely doing what our fathers did, or what is enjoined by tradition and the precepts of men, it would be only a little while till the earth would be full of the glory of God: God commands that we shall be baptized, but the majority of Christians are willing to do almost anything in the world but to render faithful obedience to the word. The Lord commands that men shall do no work on the seventh day, but the great majority of professing Christians are willing to do anything at all but to obey the plain commandment of God in this matter. In honor of a wholly man-made institution they are willing to do all that would be required by the Lord in honor of his own Heaven-born institution. This choice has been made, and is being made by thousands as the days go by. If there was about this man-made institution the merit of the precept of Jonadab, there might be some shadow of excuse, but about this there is no one redeeming quality; it is wholly iniquitous, erected in defiance of the commandment of God. And the children of Jonadab, the son of Rechab, will arise in the Judgment with this generation and condemn it, because they obeyed the commandment of their father, and these will not obey the plain commandment of God.

The Lord has given his commandments precept upon precept, and line upon line; he now sends a message to all nations saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

How many of the people of our day are going to be condemned by "faithful Rechabites," as were the people of Jerusalem of old? How many will still refuse to obey the commandments of God? And upon how many in our day will come all the evil that the Lord has pronounced, "because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered?" "Examine yourselves whether ye be in the faith."

A. T. JONES.

Missionary.

A WORKER'S PRAYER.

LORD, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the rock, and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O give thine own sweet rest to me,
That I may speak, with soothing power,
A word in season, as from thee,
To weary ones in needful hour.

O fill me with thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show.

O use me, Lord; use even me,
Just as thou wilt, and when and where:
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

—Times of Refreshing.

Mrs. Wesley Outside of Her Family.

HISTORY affords but little information respecting Mrs. Wesley's influence and labors outside of her family, but sufficient to show that her interest and watchful care were not wholly absorbed in it. To the management of her household, especially the training and education of her children, she gave her first attention, but even in the accomplishment of this, a breadth of thought and feeling is evinced which extended beyond the limits of the family circle. This principle, which led Mrs. Wesley to interest herself for the good of those around her, had a moulding influence upon her children, especially Charles and John, who, at an early age, possessed much of the missionary spirit and afterward transmitted the same to the denomination which they were instrumental in founding.

In a work on Methodism we find recorded the following sentence, which, in her own words, expresses the sentiments of Mrs. Wesley's heart: "If comparatively to despise and undervalue all the world contains, which is esteemed great, fair, or good; if earnestly and constantly to desire thee—thy favor, thy acceptance, thyself,—rather than any or all things thou has created, be to love thee—I do love thee." It would be impossible for a heart, thus aglow with divine love, not to reach out after the salvation of all for whom Christ died. Love to God and man are inseparably blended together, and both will find expression in the lives of those who possess them, and so they did in Mrs. Wesley's life.

Abel Stevens, in his history of Methodism, records the fact of her having opened her doors during her husband's absence; for public service which she conducted herself. He says: "She read sermons, prayed, and conversed directly with the rustic assembly." That Mrs. Wesley was an active missionary in the community where she lived, this statement furnishes ample evidence. A step of this kind, so far in advance of the time in which she lived, could only have been prompted by an acquaintance with the spiritual and moral condition and wants of the people, such as could not be obtained except by personally laboring among them. A person of her judgment and foresight would not have ventured to thus violate the customs of society and the church without seeing and feeling a necessity for it. Even her husband revolted at the novelty of the move and advised her to desist, or to compromise the matter by getting some one else to read the sermons. Her

reply to him was as follows: "I chose the best and most awakening sermons we had. Last Sunday, I believe we had above two hundred hearers, and yet many went away for want of room. We keep close to the business of the day, and as soon as it is over they all go home. And where is the harm of this? As for your proposal of letting some other person read, alas! do you not consider what a people they are. I do not think one man among them could read a sermon without spelling a good part of it; and how would that edify the rest? Nor has any of our family a voice strong enough to be heard by such a number of people."

Very soon she gathered around her a larger assembly than had usually met at the church itself, and some of the leading parishioners, with her husband's curate, wrote to him against the assembly, which again called out a reply from her full of good sense and womanly feeling. She stated that the measure was reclaiming many of the common people from immorality; that it was filling the parish church; that some who had not attended the latter for years were now seen there, and prayed him to relieve her from the responsibility of ending the useful services, by assuming it himself as her husband and pastor.

From this reply it is easy to judge of the motives which led to what, at that time, seemed a singular course of action. It was because she saw a work to be done and no one to do it; because she felt the needs of the people and longed to see them met, that she engaged in the work herself. It was the languishing cause of God that stirred her soul and nerved her to action. No personal interest had she to plead in her defense, but the people were receiving benefit, and for their sakes she would not cease her efforts unless upon her husband's responsibility. Zeal like this in the work of God will meet with divine approval, and efforts however feeble, if prompted by such motives will be accompanied with the blessing of God. His blessing will make much of little, and bring great results from feeble means.

S. N. H.

The Christian and the Missionary Spirit Identical.

ZEAL in the cause of missions is not seldom regarded as something quite distinct and separable from the requirements of an ordinary Christian life, though perhaps no one would deny that this zeal is in entire harmony with the sentiments a Christian should cherish. A good woman on meeting a young friend whom she had long regarded as a thorough Christian, but of whom she had just learned that he proposed to spend his life in labors among the heathen, saluted him in a tone of utmost surprise: "Have you got the missionary spirit?" Unconsciously she expressed a common notion that the missionary spirit is not an essential element in Christian character, that it is an addendum found in some disciples of Christ, but not necessarily belonging to any of them. Sheldon Dibble has affirmed that "a Christian needs to be converted to a personal interest in foreign missions, just as an unregenerate man needs to be converted to a personal interest in Christ and his salvation."

Now it is sadly true that the missionary spirit is not apparent in many who are enrolled as Christians. It is true, moreover, that some of those enrolled Christians have to pass through an experience not unlike that at conversion before they come to any just apprehension of the obligation Christ has placed upon his disciples to evangelize the world. But let it not be thought, therefore, that missionary zeal is anything but the natural and legitimate outgrowth of Christian principle. Let it not be thought that there is any satisfactory evidence of life in Christ where this missionary spirit is wanting. For what is the essential element of Christian life? Is it not love, without which we are nothing? When self is subdued and love is regnant in the soul, then and then only, is there a new creature. The basis of the Christian life is love, and what other basis than this has the missionary spirit? The wish to redeem men, and the willingness to make sacrifices

to save them, are not born except of love, the fundamental principle of the Christian life. The very grace which constitutes a man a disciple of Christ should make him in spirit a missionary.

But we may be told that many who are regarded as Christians are not interested in missions, perhaps do not believe in them. Who regards them as Christians? There is only One whose judgment is final, or even of much account. He has assured us that many will say, "Lord! Lord!" whom he never knew. "If any man have not the spirit of Christ, he is none of his." But on this matter it should be borne in mind that in the human soul many qualities or principles may inhere which are only slightly developed. A person has faculties of which he has little use. He may cherish opinions of which he has not as yet seen the application. This is what we must say in hope of many who are regarded as having no missionary spirit. If, indeed, they do not have this spirit in germ, they cannot be Christians. They lack the fundamental grace of love, which alone binds the soul to Christ, and certifies that his regenerating work has been wrought within. But it is possible for spiritual life to be, as physical life sometimes is, quite dormant. It does not know itself; it does not appreciate the principles on which it should work itself out. It is life without life; just as we say of a human body when in a comatose state, that it has no vitality, though it be not literally dead. This is, indeed, a contradiction of terms. It is saying that one is filled with love, yet has none of it; that he is loyal to God, yet cares nothing for his commands. Still the expression is intelligible. It means that the Christian life is very low, so low as to be scarcely recognizable. It is a sad state, and its sadness is not in the least, alleviated by the fact that many are in it.

Every minister of Christ should seek to bring out of this spiritual torpor such of his people who have fallen into it. Let the plain truth be brought home to every conscience, pungently and repeatedly, that one cannot be Christ's and yet not be like him; he cannot love the Saviour's person, and be indifferent to the coming of his kingdom. He who has no earnest wish, and makes no self-sacrificing endeavor that the gospel of God's grace may be preached to all men, lives in a different atmosphere from that which our Redeemer breathed. For, as David Livingstone said, "The spirit of missions is the spirit of our Master; the very genius of his religion." How can one who has not this spirit regard himself as a disciple of Christ?—*The Missionary Herald.*

Winning Souls.

HE who would win souls must cultivate that kindness of manner and that courtesy in speech which may fitly be called the blossoms of a heart filled with Christian love. It is the habitual gentleman who, other things being equal, has influence over other men. This is as true of ministers as of laymen. The friendly intercourse of the preacher often accomplishes more than his most eloquent sermons. As, "when heated by the sun the traveler spontaneously unbuttons his coat," so when softened by the approaches of an affectionate minister, a sinner may open his heart to persuasions which, under other auspices, would be ineffectual. One ceases to be surprised at Paul's success at Ephesus, when he hears him saying, "By the space of three years I ceased not to warn everyone night and day with tears!" Would Paul's sermons have been as fruitful as they were, without Paul's tears?—*Sel.*

THE light of God's truth, like the sun, and like civilization, has made the entire circuit of our globe. It began in central Asia, and came west with Abraham to Syria. The apostles brought it to the shores of Europe. Luther and the reformers lighted up all Europe. Wesley's work was farther west, in England and America. And now the islands of the ocean are flooded with the gospel light. The end has been reached. The Judgment comes next.

The Home Circle.

"WHAT THEY SAY."

WOULDEST thou know what troubles many,
What annoys them night and day?
Not a frightful myth or robber,
But the specter, "What they say."

"What they say!" It haunts the maiden
When the hat or dress she buys,
Goads the matron till she maketh
Husband's purse a sacrifice.

To the orator it clingeth,
Daunts the statesman in his dream,
With the pulpit-teacher stealth
'Tween him and his highest theme.

"What they say!" Well, let them say it,
Airy echo, fleet as dew,
When they've breathed it, 'tis forgotten,
They who hear forget it too.

Wouldest thou know what rules the million?
Themis, with her ancient sway?
Pomp and tramp of banner'd legions?
No; the bubble, "What they say!"

—Mrs. L. H. Sigourney.

My Brother's Keeper.

THE cars on the 11 A. M. train, from New York, were crowded. Every seat was occupied. As the whistle sounded, a tall, fine-looking gentleman walked with a quick, nervous step and gloomy face through the cars.

There was only one vacant place. He paused before that. The occupant was also a gentleman, short and stout, sitting close by the window, his head bowed upon his clasped hands, that rested on the top of a gold-headed cane. He did not look up as the new-comer dropped into his seat, and he, in turn, soon became oblivious of his companion.

They both were absorbed in great sorrow, and the burden pressed so heavily on their hearts that they could not speak, as hour after hour slipped away, as mile after mile was passed over, and took no note of anything out of the car or in.

It was dark before they reached their destination, but neither seemed to heed the fact that they both alighted at the same small station. One carriage was in waiting, and when both found themselves in that, rapidly wheeling along over a hard road in the cloudy, moonless evening, each shrunk back into his own corner without a word.

After an hour's drive they both alighted at the door of a large educational institution. Two servants met them. They presented their cards, and both received the greeting:—

"You were expected."

After following the servants up a long flight of marble stairs, they separated, one being taken into a reception room at the right of the main corridor, the other into a parlor at the left. Here each was met by a teacher who had been praying for strength and wisdom to guide her through the interview.

The tall gentleman's grief was beyond expression. His only child, as beautiful as a work of art, as good as she was beautiful, had been suddenly stricken down while engaged in her studies, and death took her before it was possible to summon her friends. Her shrouded form now lay in its casket, in her room, awaiting her father's coming to bear her to Greenwood.

The short man's grief was no less bitter, but it had more of resentment and less of pathos. His beautiful, only child was in her room, under lock and key, protestingly awaiting her father's coming to bear her away forever from the institution that she had disgraced, back to the world that would not receive her, to the home whose happiness she had blasted, to the mother whose heart she had broken.

Each father was inconsolable, and at last each was told of the sorrow of the other.

Their meeting now, after the long, silent, absorbed day that they had passed side by side, was pathetic in the extreme. Their grief had now found vent in words, as they paced up and down the long corridor, arm in arm.

"Oh, that my daughter had died!" cried the short gentleman in agony of spirit. "Then I could take her home to her mother and lay her away in the family cemetery, under the pines, in all her maidenly purity. Could I do that, I would consider myself the happiest of men, even though all a father's love, and pride, and hope, and joy, were buried in her grave. I could then have mourned for her openly; I could have received the sympathy of my friends. Now, there is no place for her in the world. She will be dead and not buried. I must tear her image from my heart. I must ignore her name. I cannot bear it."

They walked the whole length of the long corridor, before the tall man said:—

"There is weight in your words. I find a sort of comfort in them. I would rather have my daughter taken to her lonely grave in her purity, with only the memory of her sweet Christian graces to carry with me through life, than your burden of sorrow. I can see that the Lord has been good to me, inasmuch as he has made my grief less hopeless than yours. My daughter was fit to die. She was almost an angel here on earth. The Lord might have taken your daughter also, but he has mercifully spared her that she may find the way to better life and walk in it to the end.

"It is possible!" groaned the disconsolate father, "there are no home influences to guide her in that way, and she has profited nothing here. I cannot bring myself to speak to her. I would not see her, were it possible for me to evade it. Her life is blasted; I know not what to do with her."

There was another long silence, broken at length by the tall gentleman, who paused in his walk and spoke with great earnestness.

"Wife and I are going to Europe," he said. "We shall sail in less than a week. We have lived for our daughter ever since she was given to us, trying to fit her to be useful in the world. The Lord has taken her. Will you not let us us have your daughter to cross the ocean with? My wife is a judicious, motherly, Christian woman. You need not fear to trust her with us."

"I cannot afford it," was the reply. "I was straining the last nerve to keep her here, hoping to fit her to help herself. Now she will be an increased expense to me."

"I will assume everything of that kind, the same as if she were my own daughter," said the kind-hearted gentleman, "and consider that I am paid if I may be permitted to save your daughter, with her reputation unsullied before the cruel world, that yet knows nothing of her indiscretion. Let us talk it over with the preceptress."

An hour later, when that excellent woman went to the unhappy young girl's room, and told her the plan that had been fixed upon that she should go away with her father, and her father's friend, to accompany the body of her classmate to its burial, and within the week should sail for Europe, she threw herself at the preceptress' feet, completely broken-hearted, and cried:—

"Why is this gentleman so good to me, to poor, obstinate, willful, rebellious me?"

"Because he is a Christian," said the lady, "and because his wife is a Christian, and he knows that she will be glad to guide your wayward steps, and try to lead you to the Saviour."

"I will try to do right!" cried the girl, who before had been so hard and rebellious, only speaking when she had something to say to grieve her friends. "The dear girl who lies dead in No 40 was a Christian, and that helped her to die as peacefully as if she were but going to sleep. You are a Christian, and it has helped

you to bear with me and to keep my many indiscretions from publicity. Now this gentleman and his wife are Christians and they are determined to try to save me from myself. O madam, will you pray with me and for me, that they may succeed?"

As the preceptress agonized in prayer with the young, high-spirited, reckless girl, the two stricken fathers were on their knees in the parlor, seeking for strength and wisdom, and the comfort in sorrow that cometh only from God.

When the father who had declared that he could not see his daughter, and the daughter who had maintained that she would not see her father, met, it was with pity on one hand, and with contrition on the other, softened by the new-found hope both had that night expressed.

The going back was less bitter than the coming. The two men sat side by side like brothers now. The young girl in the seat in front of them felt that she had a heart in her bosom in the place of the cold stone she had carried so long.

To-day that young woman is a cultivated, useful, Christian woman, as beautiful in spirit as in person. The sad episode in her girl-life was saved from publicity by her going abroad. As she cheers, comforts, and brightens the declining footsteps of her parents and her foster-parents, she blesses the kind father who, in the time of her sore need, sent, to care for her, children of the Heavenly King, and not children of the world.—*Advance.*

Good Enough for Home.

"WHY do you put on that forlorn old dress?" asked Emily Manners of her cousin Lydia, one morning after she had spent the night at Lydia's house.

The dress in question was a spotted, faded, old summer silk, which only looked the more forlorn for its once fashionable trimmings, now crumpled and frayed.

"Oh, anything is good enough for home!" said Lydia, hastily pinning on a soiled collar; and twisting up her hair in a ragged knot, she went down to breakfast.

"Your hair is coming down," said Emily.

"Oh, never mind. It's good enough for home," said Lydia, carelessly. Lydia had been visiting at Emily's home, and had always appeared in the prettiest of morning dresses, and with neat hair, and dainty collars and cuffs; but now that she was back again among her brothers and sisters, and with her parents, she seemed to think anything would answer, and went about, untidy and rough, in soiled finery. At her uncle's she had been pleasant and polite, and had won golden opinions from all; but with her own family her manners were as careless as her dress; she seemed to think that courtesy and kindness were too expensive for home wear, and that anything was good enough for home.

There are too many people who, like Lydia, seem to think that anything will do for home. Young men who are polite and pleasant in outside society are rude to their mothers, and snarl at their sisters; and girls who, among strangers, are all gayety and animation, never make an exertion to please their own family.

It is a wretched way to turn always the smoothest side to the world, and the roughest and coarsest to one's nearest and dearest friends.—*Child's World.*

THE first paper floor ever laid will be laid in Indianapolis within the next sixty days. This flooring is made by pasting and pressing straw boards together under a powerful hydraulic press, in the same way as the discs of the paper car-wheels are made. When these blocks are perfectly seasoned and dried, they are sawed into flooring boards and laid with the edge of the paper forming the surface of the floor. This surface is sandpapered perfectly smooth.

Health and Temperance.

Tobacco, King of Hard Times.

WE are glad to present the following article, which we copy from the editorial columns of the weekly *Oregonian*. It is a most truthful presentation of the bondage of the tobacco curse in Australia as well as in America:—

In its annual trade review, the *Chicago Inter-Ocean* says that, "although tobacco is really classed among the luxuries, yet its use has become so general, and the habits of smoking and chewing so fixed, that it is considered and treated as a necessity by a large majority of consumers. Hence its sale is less affected by hard times than many other lines of goods, the only class to suffer being fine brands of chewing, and high-priced cigars."

By this showing, it appears that the most selfish, offensive, and enervating habit that ever set the brand of filth upon the garments, and its stench upon the breath of an enlightened people, has risen proudly superior to a general stagnation in business, and made a satisfactory record in the trade of one of the dullest of years. What little stretch of economy was made in the direction of this necessity of civilized existence was not forced upon laboring men, whose outcry of meagre wages and lack of employment resounded from one end of the country to the other. No; it was the bosses in the financial world who were forced into retrenchment in tobacco.

The year 1885 voiced many a complaint of labor against corporate power, charging that it sought to reduce wages to a point that would deprive the working man of the barest comfort of life, but it seems that all the force of organized capital was not able to take from the laborer the gentle solace of his pipe or the supreme comfort of his quid. Labor strikes abounded; strikes against proposed reduction of wages, and strikes for advance; strikes to compel the discharge of objectionable men and strikes because of the discharge of favorites; strikes on railway and street car lines, and in iron mills and cotton factories; strikes against labor saving machines and against cheap foreign labor. In the aggregate an enormous amount of wages was lost, because unearned, and in hundreds of homes the most abject poverty ruled; but the incense from the tobacco pipe never ceased to ascend, and the laborer continued to expectorate as freely as when work was plenty and wages were good.

Children, we are told, went supperless to bed, and from lack of books and clothing, were unable to accept the proffer of free education, and families suffered for coal, but the pipe was by extra exertion kept warm. Such luxuries as sugar, butter, syrup, and meat, had to succumb in many a working man's home to the inexorable demand of hard times, but when it came to the actual necessities, the down-trodden laborer produced his plug and pipe and was consoled. Not only was the devotee of tobacco—of the cheap grades—not reduced to the dire extremity of want, in conjunction with this prime necessity, but he even, as the records show, scorned economy therein. It was his oppressor, the man of means, perhaps even the odious corporation shark, who was forced to retrench upon quality, and substitute for his luxury of fine cut the rank plug that is the poor man's solace. Let no one think that the laboring class of this favored country is entirely bereft of comfort, so long as the tobacco sales of a dull financial year report an increase of from five to twenty per cent. on all of the cheaper grades. Coal is a luxury, upon which the family can afford, in a financial pinch, to economize. School books can be dispensed with. Clothing can be patched and turned and made to do double duty by deft fingers in the poorest home. Soup-houses can be resorted to if the pinch gets sharp enough, but tobacco reigns through all, king of hard times.

Nearly fifty years ago, Louis Phillippe said: "Wine is the curse of France. I could wish every grape-vine destroyed, except for the production of food."

Pity for Rum's Victims.

LADIES and gentlemen, I appeal to all of you—I appeal to every sensible and sensitive heart in England and America, to this divine feeling of pity. Do we not, must we not, feel pity when we think of the hundreds and thousands of men who become the victims of a dead product which is yet potent enough to destroy souls for whom Christ died? Must we not feel pity for the ravages which are caused by this deadliest of all human curses? Do we not feel pity for the men whom we have probably seen and known, who, because of drink, are living in its pollution and going to deaths of blasphemy, and are giving back to the God who made them nothing but the dust of their bodies and the shipwreck of their souls? Have we no pity for the thousands who are pouring poison into the ranks of youth until its root becomes as bitterness and its blasphemy comes up as fruit? Have we no pity for the families, the husbands and wives on whose hearthstones are burning, because of drink, the very fires of hell?

Have we no pity for the mothers whose hearts are rent with anguish at the fate of these their offspring? Do we not feel for the unmotherly mothers who well-nigh turn womanhood to laughter and motherhood to horror? Have we no pity for the poor miserable children? Is there no voice strong enough to plead "like angels, trumpet-tongued, against the deep damnation of their taking off of these children?"—who, in the language of Southey, are not so much born into the world as damned into the world, damned and predestined, as it were, to live lives of disease and degradation because of the drink in the midst of which they are brought up, and of which they have the hereditary taint in their very veins? Must children year after year in these our Christian lands—in England at any rate, if not in America—pass through the fire to this Moloch, in numbers infinitely greater than were ever burned in the valley of Hinnom? [Applause.] I, for one, cannot but feel deep pity for all these, and I feel pity for England, which, for two centuries, has been writhing in the dark places of these licensed temptations—pity not only for England, but for the whole race of mankind, which is raising up the cry of anguish from every polluted continent, which yet cherishes and even fondles in its bosom this venomous and deadly asp. Alas! of every curse I have ever heard of, this is a curse in which the entail might be cut off in this very generation. And yet the race of man, bewildered by epigrams, baffled by sophistries, blinded by conceit, seduced by pleasure, and rendered callous by greed, goes on enjoying and even rewarding the production of this fatal cause of evil among themselves, until one is forced to cry, "Let the heavens burst and drown with deluge of rain the feeble vassals of lust and wine."—*Canon Farrar's Speech in New York.*

True, Every Word.

SEVERAL children were bitten by a mad dog in Newark, New Jersey, and a subscription was raised to send them abroad for treatment. On this the *Chicago Inter-Ocean* remarks:—

"It is a pleasure to note the humane act of the people of Newark, N. J., who promptly subscribed £205 11s to send six poor children who were bitten by a rabid dog, to Paris for treatment by Pasteur, the renowned surgeon of that city. Whether a cure is effected or not, the act will stand as among the brightest of the year. Now, if every class would continue to manifest a like interest in the children of our cities, what a change would result. Rabid dogs, that insert disease and death into the bodies of the boys and girls, as in the case of the poor little ones at Newark, are not as bad as the thousand dens of vice which poison both soul and body and wreck both."

But what did they do with the rabid dog? Just as like as not they killed him, and thus destroyed somebody's property. Of course they had no right to destroy property for such a trivial cause as the endangering of the lives of a few children. That is contrary to well-established precedents. They should have assessed a "high license" on the dog, and set him free in the streets.

Dangers of Pork Eating.

AN exchange publishes the following relative to the sufferings of a family in New York, who were victims to trichinosis, from eating diseased pork:—

"On November 25, Frederick Weitzel, an aged shoemaker of this city, and his wife, gave a party in honor of the birthday of their married daughter, Matilda Lawson. There were present besides these their other children, Oscar, aged 20; William, aged 13; Emma, aged 23; Bertha, aged 21, and Amelia, aged 17 years. Among the other guests were Mrs. Margaret Pierce and her husband, William; John Lawson, husband of Matilda, and his friend, Moses Simon. Among the edibles was an underdone ham, all of which was consumed, some eating heartily, some sparingly, and others not at all. Since then those who ate much of the half cooked pork have been taken very ill with all the symptoms of trichinosis, those who ate little, less severely, and those who abstained have escaped. The first symptoms developed on the Friday following in the case of Mrs. Weitzel, who suffered and continued to suffer excruciating pains, and is unable to move hand or foot. The next day her husband came down in the same way. On Monday the son William was attacked; on the following Wednesday Bertha began to suffer, and on Friday Oscar took his turn, leaving Amelia and Emma, the only well members of the family. To-day all had so far recovered as to be able to go about, except Mrs. Weitzel and Bertha, who are still very weak. Outside of the family, Mrs. Pierce is unable to move, and John Lawson and his wife were both attacked. The latter is better, but the former is suffering intensely. Moses Simon's sufferings began last Saturday. The Health Department took the case in hand to-day. Unfortunately no scrap of the ham can be found for analysis. The physicians called, all pronounced it malarial fever, but the general belief now is that it is genuine trichinosis."

A later dispatch says:—

"Dr. Edson, of the Health Department, made an examination to-day of the persons reported last night in these dispatches as being ill from having eaten partly cooked ham, and pronounces them well-defined cases of trichinosis. Six additional persons were found sick to-day, which brings the number up to fifteen. Several more cases will probably yet be heard from, as there were twenty-five or thirty, all told, at the party."

The doctors do not give the hog credit for a tithe—not a thousandth part—of the disease and death which he causes in the human family. In the face of all the proof on the subject, it takes considerable—not bravery, but—recklessness, fool-hardiness, to eat pork. There is danger in every morsel. It is unfit for food, even if the poisonous reptiles which it contains are scalded or roasted!

In the human body the heart is the central vital organ. By the play of its valves, as by the play of a piston-rod, all the blood in the system is sent coursing through veins and arteries, from head to foot. Once in every four minutes each drop of blood passes through this central organ. The strokes of its piston reach 100,000 in every four-and-twenty hours. The currents driven forth at every stroke carry heat, activity, and vital force to the furthest extremity of the frame. From this wonderful bodily organ the work is transferred to the mental and spiritual nature. That inward power which drives the current of thoughts, feelings, affections, and volitions is called in the Bible the "heart." It really means the whole inward life. If God gets the heart completely, he gets the whole man. When a suitor seeks to win the heart of a pure, virtuous maiden, he feels sure that if he gains it he will gain her hand, her person, her whole self. So, when the Lord Jesus says to the sinner, give me thy heart, he means, give me thyself.

On the day of Judgment, says Jean Paul, God will perhaps pardon you for starving your children when bread was so dear; but if he should charge you with stinting them in his free air, what answer shall you make?

Bible Student.

The True Israel.

1. What were the blessings committed to Israel?

"Who are Israelites; to whom pertaiueth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Whose are the fathers, and of whom us concerning the flesh Christ came, who is over all, God blessed for ever. Amen." Rom. 9:4, 5.

2. Through what source comes salvation?

"Ye worship ye know not what; we know what we worship; for salvation is of the Jews." John 4:22.

3. What was then the condition of the Gentiles?

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:11, 12.

4. When and why was the name Israel given?

"And he said, thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28.

5. Who was the angel that bestowed this name?

"He took his brother by the heel in the womb, and by his strength he had power with God. Yea, he had power with the angel and prevailed; he wept, and made supplication unto him; he found him in Bethel, and there he spake with us; even the Lord God of hosts; the Lord is his memorial." Hosea 12:3-5.

6. Whom does the Saviour recognize as true Israelites?

"Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" John 1:47.

7. Why did God reveal himself to Abraham and separate him from his father's house?

"Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:18, 19.

"Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods." "And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac." Josh. 24:2, 3.

8. Were the promises made to Abraham before or after the circumcision, and why were they given to him?

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." Rom. 4:11-14.

9. Who was the seed referred to in the promise?

"Now to Abraham and his seed were the promises made. He said not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3:16.

10. Does being of the literal seed make one a part of the true Israel?

"Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel. Neither because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called." Rom. 9:6, 7.

11. Who are counted for the seed?

"That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9:8.

12. What did Christ say of his sheep that were not of the Jewish fold?

"And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." John 10:16.

13. Do the Scriptures recognize two bodies since Christ's death?

"That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. 3:6.

14. By what means were all brought together?

"But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God." Eph. 2:13-19.

15. Upon what are the people of God built?

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." Verses 20-22.

16. Who then are Jews in God's sight?

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29.

17. What constitutes a true child of God?

"And have put on the new man, which is renewed in knowledge after the image of him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free; but Christ is all and in all." Col. 3:10, 11.

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

18. Is any nationality recognized in Christ?

"For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:27-29.

19. Can men be saved except through Christ?

"Neither is their salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

20. Who will finally receive the promised kingdom?

"Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:43.

21. What was predicted of the literal seed in view of their sins?

"The Lord called thy name, A green olive tree, fair, and of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." Jer. 11:16.

22. In what way do Gentiles become Israel?

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree." "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these which be the natural branches, be grafted into their own olive tree?" Rom. 11:17, 24.

23. How may the Jews also be saved?

"And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again." "And so all Israel shall be saved; as it is written, There shall come out of Sion, the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins." Rom. 11:23, 26, 27.

24. Are the tribes of Israel recognized in the gospel?

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." James 1:1.

25. Will the twelve tribes be in the future kingdom, and must not all who are saved in the heavenly city enter its gates under the name of one of these twelve tribes?

"And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Rev. 22:10, 12, 14.

26. In view of these Scriptures will the promise be given to the literal, or the spiritual seed of Israel?

Very Liberal.

REV. DR. TALMAGE (Presbyterian), of Brooklyn, has a baptistry in his Tabernacle. Recently he immersed eighteen converts, sprinkled water on others, and announced himself ready to "pour" those who wished to be poured. This is said to be liberal. It reminds us of what is said to have occurred some years ago in the West. One of the converts, Joseph Duncan, desired immersion. The preacher opposed it. Others also wished to be immersed; and the minister preached on the subject, taking the position that baptism means sprinkling, pouring and immersion, all three, and announced himself ready to baptize the converts, about twenty in number. Eleven stood up for sprinkling. Among them was Joseph Duncan. Those who wished to be "poured" were called up. Joseph Duncan being one of the number, the preacher whispered, "I thought that I baptized you a little while ago." But Joseph replied, "No, you are mistaken; you have not baptized me yet." Whereupon Joseph was "poured." It appearing that several held out for immersion, the people repaired to a stream of water near by, and when the converts presented themselves for immersion Joseph Duncan was among them. The preacher was surprised and said, "My brother I have already baptized you. I thought you were among the first; I know you were among those that were poured!"

"That is true," said Joseph; "That is true; but you have not baptized me yet. In your sermon you told us that baptism means to sprinkle, pour, and immerse. If your preaching is correct, I am only two-thirds baptized. I have been sprinkled and poured, now I demand immersion, so as to complete the requirement."

Confounded by Joseph's logic, the liberal minister was obliged to yield, and immersed the persistent convert.

Joseph was right. A good many do as he did, though not all in the same day. It is first sprinkling in babyhood, pouring when older, and finally immersion, to satisfy the voice of conscience. We never knew the order reversed—never knew a convert to begin with immersion and end with sprinkling. Our liberal friends are too liberal. They make for themselves a great deal of trouble, and make for deluded converts a great deal of unhappiness. Better immerse believers at once; or if they really believe that the word for baptism includes the acts of sprinkling, pouring, and immersion, perform these acts at once, and so end all doubt by doing what, according to their theory, baptism, in its various meanings, requires.—Exchange.

Advancing Light

REGARDING the advance of light and knowledge in the Scriptures, as foretold in Dan. 12:4, 10. Mr. Robinson addressed the pilgrims at Leyden, on the occasion of their departure to America in the Mayflower, in the following strain:—

"Brethren we are now quietly to part from one another, and whether I may live to see you face to face on earth any more, the God of heaven only knows; but whether the Lord hath appointed that or not, I charge you before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you by another instrument, be as ready to receive it as you ever were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go any farther than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things."

"This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received. I beseech you, remember it as an article of your church covenant that you be ready to receive whatever truth shall be made known to you from the written word of God.

"But I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, compare it with other scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once."

The Golden Calf Reduced to Powder.

"And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it."—Exodus 32:20.

MANY persons, and amongst them some learned men, have supposed that the calf which is here spoken of could not have been made of gold, because this metal, being extremely malleable, spreads itself under the hammer, and does not break. M. Rieu, a lawyer, in Lausanne, gives the following narrative in the *Chretien Evangelique*, which removes all doubt upon the subject:—

"Many years ago, being in a neighbouring city, where the working up of gold constitutes the chief employment, I asked permission of one of the principal masters to visit his work-shop. One of the clerks at once very politely placed himself at my disposal. We could hear from the office the anvil resounding with the blows of the hammer; but on entering the work-shop, there was nothing to be seen of metal dazzling from the furnace, nor the bright showers of splinters which would be thrown off in working—all the metal in process was cold. On expressing my surprise to my guide, he said: 'Gold is always worked cold, because it crumbles when hot. Show this gentleman,' said he, calling a workman, who immediately took a bar of gold, and placing the end of it in the fire, stirred the coal, and used a powerful pair of bellows. In a few minutes he drew it out quite hot; the part thus prepared was placed on the anvil, and the first blow, although moderate, broke it off instantly from the bar. A few more blows sufficed to break it into innumerable pieces, the splinters of which spread all round. Thus, while iron, silver, platina, become more malleable when hot, gold is an exception, and becomes brittle as glass. The text which I have quoted, and all the disputes of which it has been the subject, came then to my mind. There was the means employed by Moses under my eyes; and, more than this, it has been three thousand three hundred years in the revelation, which, always exact, says expressly that Moses put the golden calf 'in the fire, and ground it to powder.'"

Gold is one of the most precious substances; nevertheless, Moses hesitates not to reduce to powder that which had served for the idolatry of the Israelites. God never hesitates to break the idols that his children make for themselves, however precious they may be in their eyes, or in themselves; because an idol, not destroyed, destroys him who serves it.—*Lay Preacher*, (Eng.)

When the Emperor Trajan insisted on Rabbi Joshua showing him God, who he said is everywhere, the Rabbi led him out into the open air and said, "Suppose you first look upon one of his ambassadors," and bade him look at the sun. "I cannot see," said Trajan, "the light dazzles me." Then said the Rabbi, "Thou art unable to bear the light of one of his creatures; how then couldst thou look upon the Creator? The sight would annihilate thee."

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments."

"With all thy getting, get understanding."

News and Notes.

The estimated value of the diamonds in America is £200,000,000.

The damage to property by the late London riot, is reported to be £40,000.

The McCormick Reaper Works at Chicago, U. S. A., were recently closed, depriving 1,400 men of employment.

Lord Dufferin thinks that it will require 15,000 soldiers to maintain order in Burmah. Rather an expensive ornament.

Ventilation in the Mount Cenis Tunnel is said to be so defective that trainmen occasionally fall insensible while passing through it.

A severe snowstorm in the northern part of the United Kingdom, March 1-4, detained railway trains in the drifts for forty-eight hours.

The London Missionary Society has received word from Zanzibar, that Bishop Hannington and fifty of his men have been murdered by the natives.

The Court of Appeals at Amiens, France, has decided that Catholic priests may marry. The consent of the pope, however, has not yet been obtained.

Sir Edmund Henderson, the head of the London police force, has resigned his position, owing to severe criticisms on the conduct of the police, during the late riot.

The French Chamber of Deputies has agreed that the crown jewels of France shall be sold to provide a fund for aged workmen. It is expected to realize from the sale £8,000,000.

A bill has been introduced in the United States Senate, appropriating 250,000 dollars, (£50,000) for the erection of a monument at the National capital, to the memory of General Grant.

Marshall, of Sheffield, the great steel manufacturer, is about to remove his entire works to America. The firm has been employing 3,000 men, the most skillful of which will be transferred to that country.

Nearly one-half of the 160,000 Poles whom Bismarck desired to drive out of Germany, are Jews, and many of them are Catholics. The Reichstag has expressed its emphatic disapproval of the scheme, and Bismarck has yielded for the present.

Heavy floods have been lately experienced in various parts of America. Two square miles of the city of Boston was covered with water from two to eight feet deep. The damage from the floods in the entire State of Massachusetts will foot up £1,250,000.

The Salvation Army has many troubles. General Booth reports the last year as having been "one protracted, heavy struggle with persecutions, afflictions, and trials of every kind." Even in free America they do not escape, their meetings having been suppressed by law in eleven different States.

The people of Southern Russia are in great distress. The Government has been requested to build a railway in order to furnish the destitute with employment, and the provincial authorities have been empowered to borrow £2,500 with which to buy seed grain, and loan to the people.

Three of the States of America have passed laws prohibiting the selling or giving of tobacco to minors. If such a wave could only reach Australia! One would then not be obliged to daily have tobacco smoke puffed in his face by little "tots" that have not outgrown their knickerbockers.

Another General of the American civil war has fallen. General Hancock died very suddenly at his home, on Governor's Island, New York, February 5. It will be remembered that he was an unsuccessful candidate for the presidency of the United States at the time of General Garfield's election.

In consequence of the hostile legislation undertaken by the United States Congress, the Mormon emigration to America from Europe has practically ceased. No Mormons have arrived in New York since November, and the freight agents report that the legislation referred to has had a restraining effect upon the plans of intending pilgrims to Salt Lake City.

We seem to have entered on the era of striking riots. At Pittsburg, Pennsylvania, three hundred striking coke-workers attacked a few men working in the vicinity. Shots were exchanged resulting in the wounding of one man, when the strikers went to another vicinity and engaged in another riot. It is feared that this is only the beginning of much trouble.

There is talk of introducing into Victoria a probationary system for those convicted of crime for the first time. Under this system, the guilty one is not pardoned, but is allowed freedom under suspended sentence, as long as he complies with the conditions, which are good behaviour toward all persons. He must also give bonds to appear in court at a stated time, to receive sentence, or be released, when he is obliged to pay the cost of his prosecution. This system, as tried in many parts of America, is said to have a salutary effect in reclaiming those who have taken but the first step in crime.

China is becoming indignant at the treatment her subjects receive in America. The Chinese Consul at New York is reported as saying that if the claims of his country are not recognized, that measures will probably be taken to drive American merchants and missionaries from China. In this case the commerce between the two countries, amounting annually to £16,000,000, will be destroyed.

For considerable time American railway companies have desired to change their time tables so that the hours will be numbered consecutively from one to twenty-four, instead of from one to twelve, and thus do away the signs "A. M." and "P. M." which have sometimes misled travellers. It is said that this change will soon be in effect on all the great lines both in Canada and the United States.

The *Fiji Times* of March 17 says concerning the late hurricane experienced in those islands that, roads have become impassable from fallen timber, the cocoanut and breadfruit trees have been broken down or torn up by the roots, and the banana and yam crops are totally destroyed. The islands present a distressing appearance, and it is thought much suffering will ensue, especially among the natives.

A lively "railroad war" has been going on in America, lately. First class fares from San Francisco to New York which were formerly one hundred and thirty-five dollars, have been reduced to thirty dollars. Third class, or emigrant fares from San Francisco to Chicago, formerly fifty-five dollars, were cut to fifteen dollars. All the trunk lines have been engaged in the struggle, and all trains were crowded by pleasure seekers.

According to late American papers, a "Sunday war" has been raging in New York City. The Mayor of the city, with five of the most influential morning journals, contend for the opening on Sundays of the public museums. On the other hand, the clergy denounce the project. Petitions pro and con have been put in circulation, each receiving a liberal share of signatures. The matter of enforcing better observance of the Sunday is beginning to receive attention in all parts of the civilized world. It is easy to forecast the result.

A strange story is abroad concerning Christian Birmingham. An exchange says that the Hindus are complaining loudly at the poor quality of the idols furnished them by the manufacturers of that town. It is said that the style of the idols is so ugly, that the most religiously inclined among the Hindus look upon their gods with disgust. Strange business, that, for Christians to engage in. But if they must make idols for heathens to worship, they ought to make decent-looking ones, and so retain the respect of their pagan patrons.

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

Bible Echo and Signs of the Times.

Melbourne, Australia, May, 1886.

THE Seventh-Day Adventist church of Melbourne has again outgrown its place of worship. It has now secured the Assembly Hall in Collins Street, where meetings will be held each Sabbath (Saturday) as follows: Sabbath-school at 9:30 in the morning; public service at 11 o'clock. Seats are free, and all will receive a cordial welcome.

AFTER nine weeks of meetings, the tent effort in South Yarra closed Sunday evening, April 18. The congregations were good to the last. Some over fifty have identified themselves with us during these meetings. Many others are convicted of the truth but halt for the time. Some of these will, doubtless, ere long yield to the claims of God, and give him their service. The church in Melbourne has been nearly doubled in numbers by this effort.

The Gospel Sickle, a new semi-monthly, published by the Seventh-Day Adventist Central Publishing House, at Battle Creek Michigan, U. S. A., has just come to hand. It is well filled with short, pointed articles on the live issues of the day, and is tastefully made up. Judging from the first numbers, already received, it will fill a long-felt want, and succeed in gathering many sheaves, in the already ripening harvest of the world. We welcome it to this far-off land as another valuable ally in behalf of the precious cause of a soon coming Redeemer.

OUR missionary workers report much encouragement from their labors. Many letters are returned to members of the society, thanking them for reading matter, and for the truth it contains. News comes from various parts of the country, of many becoming interested in the speedy return of the Lord, and kindred truths. Colporteurs are seeing fruits of their labors. Already quite a number have taken their stand with us, through this kind of labor. What is still more cheering, a goodly number are making arrangements to give most of their time to the work in the various departments. The Lord has "gone out before us" in this field. Who can doubt it? We will labor on with renewed courage.

ANOTHER terrible disaster has taken place, by which thirty-three lives were lost. On the night of April 12, the steamer *Taiaroa*, one of the vessels belonging to the Union Steamship Company, went ashore at Wai-papa Point on the east shore of New Zealand. It seems that at the time, a heavy gale was blowing from the southward, and it was therefore impossible for the small boats to live in the heavy sea that prevailed. As the boats capsized their occupants were left to struggle with the waves until they became exhausted and succumbed to their fate. Maritime disasters are becoming quite frequent of late, and it is well to have vessels that ply in dangerous localities, at least, manned by the soberest and most careful navigators.

THE readers of the ECHO doubtless noticed in the last issue reference made to a step we hope to take in due time. Not only an article, but volumes might be written relative to the conditions and wants of the Maories scattered throughout our North Island, with little or no facilities, for spiritual improvement. From many years experience in their midst, I find in them a nobility of character that a casual observer would not apprehend. We hope, with God's help, to prepare a four page illustrated paper for them as soon as the necessary preparations can be made. To this end we need only suggest that all who esteem it a privilege to contribute to the work in any way, such help will be gratefully accepted.

EDWARD HARE.

Auckland, N. Z.

WE would call special attention to the article in this issue, from the pen of J. H. W., entitled, *The Return of the Jews*. We think it will help the minds of those who have been perplexed over this question. Study it well, and then show it to your neighbors.

What Does it Mean?

WE notice in every quarter that Protestants are speaking more moderately and even kindly of the Catholics. Bismarck and the pope seem to have become real friends. Catholics are put into office, the church is spoken well of, and its old crimes are smoothed over. "Not so bad after all," it is said; "misunderstood," "reformed," "caught the spirit of the age," etc. And now it is questioned whether, after all, Protestants and Catholics cannot unite somewhere on common ground. Yes, no doubt: but that will be the death blow to some one's religious freedom. Rome never changes. U. S.

Significant Movements.

JUST now there are several important movements being inaugurated in different parts of the world, that are especially significant. A bill is before Congress, authorizing the President to call a world's convention, to be composed of delegates from the different nations, to devise a system of international arbitration of questions of dispute, and methods by which wars may be averted. Another important item, that is not in very perfect accord with the foregoing, is the report of the United States Board of Naval Defenses, which advises the immediate expenditure of twenty-one and one-half millions of dollars on such defenses, and an annual expenditure of a like amount for an indefinite number of years. Still another interesting feature is a proclamation by Cardinal Manning, of London, calling a world's congress of Catholic churches, this being sanctioned by the pope. A fourth is the movement for a world's congress of Protestant churches. As of special interest may also be mentioned the fact of the pope's being called on to settle the dispute between Germany and Spain relative to the Caroline Islands.—*Gospel Sickle*.

QUARTERLY MEETING.

Melbourne Branch of the International Tract and Missionary Society.

THIS society was organized on Sunday Jan. 24, 1886, with a membership of nineteen. Officers were elected as follows: Eld. M. C. Israel, President; Wm. Primmall, Vice-President; Jane E. Fraser, Secretary and Treasurer.

The first quarterly meeting was held April 4, in Temperance Hall, Russell Street. Nearly all the members were present. After the usual opening exercises, the minutes of the last meeting were read and approved.

A report was then read showing an increase of membership to 31. Reports of labor, 12; families visited, 90; letters written, 49; pages of tracts given away, 5,000; pages loaned, 15,000; periodicals distributed, 1,000; BIBLE ECHO taken in club, 179; cash receipts, £15 14s 2d; expenditures for papers, books, and tracts, £28 9s 1d; amount of stock on hand; £20.

Quite a number of very interesting letters, from persons who had received the ECHO, were read, stating that they had been deeply interested in the paper, and had sent it to their friends. One forwarded money to help send it to others. Bro. John Bell Jr., ship missionary, reported having visited 70 ships, and placed upon them packages, containing in all, 1,400 periodicals; namely, ECHO, *Signs of the Times*, *Review and Herald*, *Youth's Instructor*, Danish, Swedish and French papers, and health and temperance publications. These were thankfully received. The vessels visited include mail steamers sailing from this port to Europe and other parts of the world. Besides this, reading matter

has been placed in public libraries, temperance hotels, and many other places.

Two of the members of the society are devoting their whole time to the work, and we have great cause for gratitude to God for what we see being accomplished. We hope the seeds of truth being sown broadcast, may result in a large gathering of sheaves, in the great harvest that is soon to take place. The work of extending the circulation of the ECHO, *Good Health*, and *Health and Temperance Journal*, by obtaining subscribers, was considered. Meeting then adjourned.

JANE E. FRASER,
Secretary.

M. C. ISRAEL,
President.

Melbourne Church Quarterly Meeting.

THE first Seventh-day Adventist Church in Australia, was organized Jan. 10, 1886, with twenty-nine members. The first quarterly meeting was held Sabbath, April 3, the roll of membership having increased to seventy-five. Four of these were absent on account of sickness, and one was absent from the Colony. Seventy were present and responded, as their names were called, with cheering testimonies, expressing gratitude to God for the increased light on his truth, and the love manifested in the plan of salvation through our Lord Jesus Christ. After a brief discourse on the ordinances by Elder Corliss, they were administered, being participated in by all the members present.

It was a precious season on account of the presence of the Spirit of the Lord, and will long be remembered by all. The Lord is honored by those who "keep the commandments of God and the faith of Jesus," and it is according to his promise that he will honor those who honor him.

It is our prayer that we may fulfill the conditions of God's promises; and that this church may be like "a handful of corn in the earth on the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth."

M. C. ISRAEL.

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