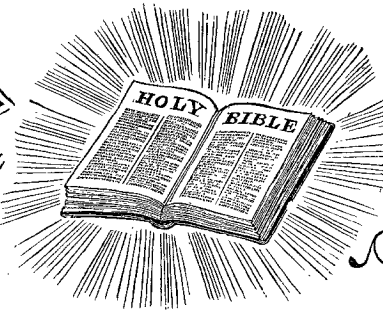


Bible Echo



AND SIGNS OF THE TIMES.

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

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STILL WITH THEE.

“When I awake, I am still with thee.” Ps. 139: 18.

STILL, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness—I am with thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

As in the dawning, o'er the waveless ocean,
The image of the morning star doth rest,
So in this stillness Thou beholdest only
Thine image in the waters of thy breast.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer,
Sweet the repose, beneath thy wings o'ershadowing,
But sweeter still to wake and find Thee there.

So shall it be at last, in that bright morning,
When the soul waketh, and life's shadows flee;
Oh! in that hour, fairer than daylight's dawning,
Shall rise the glorious thought, I am with Thee.
—*Harriet Beecher Stowe.*

General Articles.

The Training of Children.

BY MRS. E. G. WHITE.

WE are living in an unfortunate age for children. A heavy current is setting downward, and more than childhood's strength and experience is needed to press against this current, and not be borne down to moral ruin. But parents can do much; they should help their children. The mother's work commences with the infant. She should subdue the will and temper of her child, bring it into subjection, and teach it to obey. Every mother should take time to reason with her children, to correct their errors, and patiently teach them the right way.

As the child grows older, relax not the hand. Christian parents should so instruct their children that they may become children of God. The entire religious experience is influenced by the instructions received, and the character formed in childhood. If the will is not then subdued and made to yield to the will of the parents, it will be a difficult task to learn the lesson in after years. Parents who neglect this important work, commit a great error, and sin against their children and against God.

If parents would succeed in the government of their children, they must have perfect control of themselves. They must learn to control their words

and the very expression of the countenance. They should not suffer the tone of the voice to be disturbed or agitated with excitement or passion. Then they can have a decided influence over their children. Impatience in the parents excites impatience in the children. Passion manifested by the parents creates passion in the children, and stirs up the evil of their nature. Some parents correct their children severely in a spirit of impatience, and often in passion. Such corrections produce no good result. In seeking to correct one evil they create two. Continual censuring and whipping hardens children, and weans their affections from their parents. First reason with your children, clearly point out their wrongs, and impress upon them that they have not only sinned against you, but against God. With your heart full of pity and sorrow for your erring children, pray with them before correcting them. Then they will see that you do not punish them because they have put you to inconvenience, or because you wish to vent your displeasure upon them, but from a sense of duty for their good; and they will love and respect you.

Parents, every time you lose self-control, and speak and act impatiently, you sin against God. The recording angel writes every impatient, fretful word you utter to your children; every unguarded word spoken before them, carelessly or in jest, every word that is not chaste and elevated, he marks as a spot against your Christian character. Speak kindly to your children. Remember how sensitive you are, how little you can bear to be blamed, and do not lay upon them that which you cannot bear; for they are weaker than you, and cannot endure as much. The fruits of self-control, thoughtfulness, and pains-taking on your part will be a hundredfold.

Let your pleasant, cheerful words ever be like sunbeams in your family. You have no right to bring a gloomy cloud over the happiness of your children by fault-finding, or severe censure for trifling mistakes. Actual wrong should be made to appear just as sinful as it is, and a firm, decided course should be pursued to prevent its recurrence; yet children should not be left in a hopeless state of mind, but with a degree of courage that they can improve, and gain your confidence and approval. Children may wish to do right, they may purpose in their hearts to be obedient; but they need help and encouragement. Parents should better qualify themselves to discharge their duty to their children. Some do not understand their children; they are not really acquainted with them. If parents would enter more fully into the feelings of their children, and draw out what is in their hearts, it would have a beneficial influence upon them.

Children would be saved many evils if they would become more familiar with their parents. Parents should encourage their children to confide in them, to be open and frank, to come to them with their difficulties, their little daily annoyances, and when they are perplexed as to what course is right, to lay the matter before their parents, and ask their advice.

Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their children as well as they? The mother who has watched every turn of mind from infancy, and is acquainted with the natural disposition, is best prepared to counsel her children.

Children should very early be taught to be useful, to help themselves and to help others. Let the tax upon their strength be very light at first, and increase it a little every day, until they can do a proper amount of work each day without becoming excessively weary.

Children who are petted and waited upon, always expect it; and if their expectations are not met, they are disappointed. This same disposition will be seen through their whole lives; they will be helpless, leaning upon others for aid, expecting others to favor them and yield to them. And if they are opposed, even after they have grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because everything does not suit them.

The mistaken parents who are thus teaching their children lessons which will prove ruinous to them, are also planting thorns for their own feet. They think that by gratifying the wishes of their children, and letting them follow their own inclinations, they can gain their love. What an error! Children thus indulged grow up unrestrained in their desires, unyielding in their dispositions, selfish, exacting, and overbearing, a curse to themselves, and to all around them. Many daughters can, without remorse of conscience, see their mothers toiling, cooking, washing, or ironing while they sit in the parlor and read stories, knit edging, crochet, or embroider. Their hearts are as unfeeling as a stone. But where does this wrong originate? Who are the ones usually most to blame in this matter? The poor, deceived parents. They overlook the future good of their children, and in their mistaken fondness, let them sit in idleness, or do that which is of but little account, which requires no exercise of the mind or muscles, and they excuse their indolent daughters because they are weakly? In many cases it has been the wrong course of the parents. A proper amount of exercise about the house would improve both mind and body.

Mothers should take their daughters with them into the kitchen, and patiently educate them. Their constitution will be better for such labor; their muscles will gain tone and strength, and their meditations will be more healthy and elevated at the close of the day. They may be weary, but how sweet is rest after a proper amount of labor. Sleep, nature's sweet restorer, invigorates the tired body, and prepares it for the next day's duties. Do not intimate to your children that it is no matter whether they do anything or not. Teach them that their help is needed, that their time is of value, and that you depend on their labor. Much sin results from idleness. Active hands and minds do not find time to heed every temptation which the enemy suggests; but idle hands and brains are all ready for Satan to control.

To a great extent parents hold in their own hands the future happiness of their children. They sow the seed which will spring up and bear fruit either for good or evil. Upon them rests the important work of forming the character of these children. The instructions given in childhood, will follow them all through life. Parents can train their sons and daughters for happiness or for misery. They should deal faithfully with the souls committed to their trust. They should not encourage in their children pride, extravagance, or love of show. They should not teach them, or suffer them to

learn, little pranks which appear cunning in small children, but which must be corrected when they are older. The habits first formed are not easily forgotten.

Parents, you should commence to discipline the minds of your children while very young, to the end that they may be Christians. Let all your efforts be for their salvation. Act as though they were placed in your care to be fitted as precious jewels to shine in the kingdom of God. Beware how you lull them to sleep over the pit of destruction, with the mistaken thought that they are not old enough to be accountable, not old enough to repent of their sins and serve God.

There are many precious promises on record for those who seek their Saviour early. Eccl. 12:1: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Prov. 8:17: "I love them that love me, and those that seek me early shall find me." The great Shepherd of Israel is still saying, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." Teach your children that youth is the best time to seek the Lord. Then the burdens of life are not heavy upon them, and their young minds are not harassed with care, and while so free they should devote the best of their strength to God.

The Blank between the Testaments.

Of all the historical periods, the four centuries intervening between the close of the Old Testament inspiration and the birth of Christ seem to be the most obscure, and to have the least significance. Why this hiatus? The question has to do with that larger mystery, the irregularity in time, in attainments of the writers, and in social status, that prevails through all the Scriptural authorship. There appears to be no law as to the order or place of the coming of these writers. In one period, several of them are cotemporaries, and the age is all astir with their presence and revolutionary speech. In another, hardly a syllable of divine authority is heard. Moses, the historian of the creation, and the genesis and escape of the church, was not born until B. C. 1738; so that while the entire Old Testament was written within the space of somewhat over thirteen centuries, even this period was irregularly divided in sacred authorship. The short time of less than three-quarters of a century, covers the whole writing of the New Testament, and this, again, is unequally distributed.

But we nowhere find such a period of complete silence, such a total pause in the divine teaching, as that between the Old Testament and the New. Even when the evangelists begin to write, they vary totally from their predecessors, who had taken up the finest thread in order, so that from Moses, and indeed from Adam, to Malachi, we have a consecutive history. But this blank in sacred history is not filled by any or all the evangelists. If we would know what took place, we must learn it from the doubtful Apocrypha, or glean it from the Roman memoranda. The inspired biographers of Christ pass it over as not relevant to their purpose. Matthew, in his genealogy of Christ, gives only four verses to the four centuries, while Luke, reversing Matthew's order, comprises it in six. In both cases it is simply the family history, as if nothing were of moment besides proving the royal line of Jesus. Those centuries of great sorrow, of national aspiration, of unsurpassed heroism, and of final subjection and despair, are passed by without any inspired characterization.

It is not difficult to trace this interjacent history. It lies so near the later period, that we hear its hollow echoes as we listen to the song of the angels above the hill-side at Bethlehem. During this time Palestine had emerged from

its provincial seclusion, and come within the whirl of the struggles of the great nations, and Greek historiography was already assuming systematic force. Since then, too, even in our own days, much new light has been thrown on those apparently wasted centuries. The researches of George Smith in the valley of the Tigris and Euphrates touch but slightly on the time in question; but his information is of such a character that we have new views of the exile, and we know that the later centuries bore traces enough of that exile. The Jew and his country come out from the eddies along the shore, and enter the current of the world's life. Sir George Rawlinson, when he describes the sixth great oriental monarchy (Parthia), goes over this very ground; and in his Seventh Monarchy, which is a description of the Sassanian or New Persian Empire, he gives invaluable information concerning the period.

The four centuries present a great variety of historical forces. We see all the passion, the bloodshed, the caprice, and the power of gifted women, in shaping events, that we do on the broader arena of the world's conflicts. The historians have divided the whole time in various ways. As good as any is that according to the rulers of the country, namely, The further Persian domination, to B. C. 331; the Greek supremacy, B. C. 331-167; the Maccabæan independence, B. C. 167-63; and the Roman rule, represented by the Herodian house, B. C. 40 to A. D. 70. The Persians ruled, by virtue of their military power, as far west as the eastern shore of the Mediterranean, and the Greeks succeeded them as a direct result of the conquests of Alexander. The East, under Xerxes, had striven for European mastery, but was defeated within sight of Athens, at the battle of Salamis:

"A king sat on the rocky brow
Which looks o'er sea-born Salamis;
And ships by thousands, lay below,
And men and nations—all were his!
He counted them at break of day—
And when the sun set, where were they?"

The European reaction took shape in the Asiatic conquests of Alexander. The Greek domination was overthrown by the assertion of the national feeling, when the Maccabæan family strove for the restoration of the old Davidic glory and the rehabilitation of the Hebrew faith. This national revival ended, not by a restoration of Greek rule, but by the power of Rome, which controlled the country by the corrupt and cruel native family of Herodians. The Herods were always willing to please the Cæsars, and, in turn, were supported by Roman soldiers.

If we inquire into the causes of the cessation and withdrawal of inspiration during this period, it will be easy to see that prominent among them is that the necessity no longer existed. There had already been a sufficient divine communication. The history of the development of the church from one family, and the one man Abraham, and the migration from Egypt, and the growth into a kingdom, and the exile, and the return, had been given. A rich psalmody, by which the servants of Jehovah might express the joy and sorrow of the soul, had been produced. The prophets had spoken, and had so minutely described the coming of Christ, and his history and office, that even the manner of his sufferings was communicated by them to the people. All the light needed for instruction and reproof, and for the awakening of hope, had been furnished. Had a new race of prophets arisen, their revelations could not have altered either the reception given to our Lord, or in any vital sense have been an improvement upon the bold utterances of Isaiah, Jeremiah, Daniel, and the lesser seers.

Further, it was during this time that the Jew had his first successful opportunity to learn that his prosperity did not depend on temporal glory. The brief national revival, under the Maccabæan family, is a striking proof of the final failure of patriotism without the element of re-

ligion. We must sympathize with the aspirations of the aged Jewish priest, Mattathias, who escaped with his five sons, John, Simon, Judas, Eleazar, and Jonathan, from the persecution in Jerusalem, and dwelt in Modin. He longed for deliverance from the heel of the foreigner. His ancestor, Chasmon, had given the Asmonæan name to the family, and it was now the hope of Mattathias that one of his sons, at least, might restore the kingdom. Judas was the leader. He was as brave as David had been. He passed into history as Maccabæus, or The Hammerer, just as, later, Charles was called Martel, because he gave the death-blow to his foes at Tours. The reign of the Maccabæans was brilliant. It became a terror to the surrounding nations. But it was political, and its inspiring motives were purely secular. There was no great moral background to it from beginning to end. In fact, there was a secularization of even the religious worship of the people. With the rulers of that family, the revival of Judaism was the political overthrow of the Greeks. In due time the Romans came, and not only captured the country, but supported on the throne the Herods, a family which combined all the corrupt qualities of both the Jewish and Roman races.

One can read in those centuries of intermitted inspiration, the divine purpose to preserve a remnant of the sacred people, as the starting-point of a new dispensation, in spite of the persistent attempts, on the part of both the Oriental conquerors and the Greeks, to blot out the worship of Jehovah. One would naturally expect that, if the Persians did not complete the overthrow of the worship of Jehovah in Palestine, the Greeks would certainly succeed. Their culture and military glory would be likely to captivate, and make a long-dorsed people look in other directions for the beginnings of a more hopeful career. But this rule, with its one hundred and sixty-four years of persistent effort to eradicate the worship of God, and substitute the mythology of Greece, proved a failure. The Jewish people were more positive monotheists afterward than before. With all their infirmities, with their misreading of the prophetic scriptures, and with their realistic interpretation of Messianic predictions, they were still lovers of the temple service, and lived in hope of a better time for the old faith of the fathers. There is just this philosophy, then, underlying the Greek rule, the Jew was a Jew still. He had faith, often mistaken and misguided, in Jehovah. No enchanting myth from beautiful Greece had any charm for him. He wanted the Greek, with all his splendid history and idealism, away. He was ready to die, but not to become a cultivated pagan.

When we remember that it was during this period that the world's soil was prepared for the propagation of the gospel, the significance of the interval assumes greater force. The Greek language became the vehicle for thought in all the centers, as a direct result of Alexander's conquests. Alexandria was built up into a strong Hellenistic center, whence went out in later years the Septuagint version of the Old Testament. Jewish colonies, the point of pagan persecution, swarmed around the Mediterranean, and became the nuclei of the Pauline societies, and the beginning of universal Christianity. The Jewish nationality passed away forever, and paganism had proved its incapacity to take its place. It was a universal breaking up of the old soil, and its full preparation for the broadest sowing known to men, whose ripest harvest we have not yet seen.—*Bishop John F. Hurst, D. D., LL.D.*

Nothing is easier than fault-finding. No talent, no self-denial, no brain, no character are required to set up in the grumbling business. But those who are moved by genuine desire to do good, have little time for murmuring or complaint.

Prayer Characteristic of Piety.

JOHN KNOX was famous for his earnest prayers. He was heard at the great crisis to plead: "Give me Scotland or I die;" and Queen Mary said that she feared his prayers more than she did all the armies of Europe. And this seemed a curious presentiment; for one night, in the bloody times of persecution, as he and several friends were praying together, Knox spoke out and declared that deliverance had come, though he could not tell how. The next news was that "Bloody Mary" was dead.

Zwinglius, the Swiss reformer, was also a man mighty in prayer, and he laid the heavy burden which he was trying to bear, upon the Head of the Church, in these words: "O Jesus, thou seest how the wicked and the blasphemous stun thy people's ears with their clamors. Thou knowest how, from my youth up, I have abhorred controversy, and yet, against my will, thou hast never ceased to impel me to the conflict. Therefore do I call upon thee with confidence to finish what thou hast begun! If in anything I have builded unwisely, let thy hand of power east it down. If I have laid any other foundation beside thee, let thy mighty arm overturn it. O thou vine, full of sweetness, to whom the Father is the husbandman, and we are the branches, abandon not thy tendrils. Hast thou not promised to be with us unto the end of the world?"

Melanehthon so prized prayer that he feared to lose anxieties, lest he should lose the blessed relief of prayer. He said: "If I had no anxieties, I should lose a powerful incentive to prayer; but when the cares of life impel to devotion, the best means of consolation, a religious mind cannot do without them. Thus trouble impels me to prayer, and prayer drives away trouble."

In Gustavus Adolphus we have not only a sagacious king and successful general, but a man of prayer. When he was in camp before Werben, on one occasion, he had remained alone in his private apartment for some hours, and at such seasons his attendants were not allowed to disturb him. At length, however, a favorite, who had something important to communicate, presumed to look in at the door, softly, and found the king on his knees. Gustavus called him in, and said: "Thou wonderest to see me in this posture, who have so many thousands of subjects to pray for me; but I tell thee that no man has more need to pray for himself than he who, having to render an account of his actions to none but God, is, for that reason, more closely assailed by the devil, than all other men besides."

The venerated Rev. Philip Henry, the father of Matthew Henry, the commentator, was a specially godly man. In his life it is said: "He and his wife constantly prayed together, morning and evening." We are told, also, that he made a conscience of family worship, and abounded in it. He said to his children and friends: "Be sure you look to your secret duty; keep that up, whatever you do; the soul cannot prosper in the neglect of it. Apostasy generally begins at the closet door." As to family worship he would say: "If the worship of God be not in the home, write, 'Lord, have mercy on us' on the door, for there is a plague, a curse in it."

Rev. Samuel Rutherford, the pious Scotch minister, in the days of persecution for the sake of the "Covenant," was said to be "always praying, always preaching, always visiting the sick, always catechising, always writing and studying." When settled at Answorth, he was constantly praying as well as laboring for his people; so that he says: "There I wrestled with the angel and prevailed. Woods, trees, meadows, and hills are my witnesses that I drew on a fair match betwixt Christ and Answorth."

President Jonathan Edwards, at the beginning of his Christian life, adopted this resolution: "Resolved, Very much to exercise myself

in this all my life long; viz., with the greatest openness of which I am capable, to declare my ways to God, and lay open my soul to him; all my sins, temptations, difficulties, sorrows, fears, hopes, desires, and everything and every circumstance." "He made a secret of his private devotions," observes Dr. Hopkins, one of his biographers, "and therefore they cannot be particularly known; though there is much evidence that he was punctual, constant, and frequent in secret prayer, and often kept days of fasting and prayer in secret, and set apart times for serious, devout meditations on spiritual and eternal things as part of his religious exercises in secret. It appears from his diary that his stated seasons of secret prayer were, from his youth, three times a day, in his journeys as well as at home. He was, as far as can be known, much on his knees in secret, and in devout reading of God's word and meditation upon it. And his constant, solemn converse with God in these exercises of secret religion, made his face to shine, as it were, before others."—*Dr. Patton.*

Shall We Have Law, or No Law?

TO RESPECT a Government is to respect its laws; to disregard the law, is to disregard the Government. It is the character of the laws that renders some Governments attractive and prosperous, while others are repulsive, degrading, and prone to decay. There can be no such thing as a Government without definite law. There are two classes of immigrants from the older countries to the United States. One class seem to have an idea that here they will find license to do as they please, without legal restraint; they have no love for the Government further than to accomplish their selfish or vicious purposes. The other class are pleased with the salutary laws of our land as compared with the more arbitrary statutes of European countries. They have been attracted to our shores by the wholesome character of our legal system, which, under a republican form of Government, is designed for the good of the whole. These become orderly citizens.

All communism, socialism, nihilism, or rebellion is antinomian in its character and tendency. Where laws are oppressive, or favorable to certain classes to the detriment of others, there may be a show of excuse on the part of the oppressed to break the bands of tyranny; but no well-disposed person ever thinks of violating or desiring to evade a proper and equitable law. And there can be no manner of rebellion so utterly heartless and inconsistent as that of one who claims to be a citizen of the Government of God endeavoring to set aside the law which he has pronounced "holy, and just, and good." There can be nothing more unreasonable than the religious communism which, professing to come out from the dominion of sin and to assume allegiance to the Government of Heaven, will denounce the pure principles of the decalogue as "oppressive bondage"—a "grievous yoke." What is there in the ten commandments that is oppressive or grievous to a virtuous person, desirous of honoring God and doing good to his neighbor?

What would be thought of a human Government that would remove all obligation of its citizens to hold its executive officers in higher esteem and more worthy of obedience than the authorities of other Governments? How long would the Government of the United States stand intact if her laws were abolished and the statutes of antagonistic powers were allowed full sway within her territory? Or suppose all the laws, State and national, against murder, theft, perjury, adultery, etc., were abolished; what would prevent a state of anarchy in a very short time? There would be nothing to check it, and so sure as violent men exist, it would come. Those who have lived on the extreme frontiers, and especially in the mining regions of new countries, where thousands have

crowded in advance of organized local Government, can testify to the tendency under such circumstances.

Yet to abolish law against these crimes is just what many professed Christians maintain that God has done and ought to have done. And they say very hard things of those who hold that such devastation in the Government of Heaven has not been sanctioned by the supreme Ruler. It is even claimed that God sacrificed his own beloved Son in order to secure the abolishment of his law, and thus relieve his people from all legal allegiance and restraint! A moment's thought will be sufficient to expose the fallacy of such preposterous assumption, although it is the logical conclusion of all anti-law theories.

There is now a great cry for a "Sabbath" law in this country, and the religious element has been making strenuous effort toward that end for years. At the same time they tell us that God found such a law to be so oppressive, his people being *unable* to keep it, that for the sake of "liberty" he repealed it. Is not, then, the move for a Sabbath law an acknowledgment of a desire to restrain that liberty which they claim God meant to establish by abolishing the law? Why, during all these years of clamor for a Sabbath law, have they not observed the one established by the Creator himself, in the beginning, and which is part of the code that Christ came to "magnify," and even sacrificed his life in order to sustain its honor? Is it not because of the reckless communism that exists in the heart of disobedient man?

There is also a popular and very proper outcry against Mormonism, and the *established* church is loud in its demand for anti-polygamy laws and their rigid enforcement. And so say all good citizens; but wherefore, if God has purposely abolished the statute containing the prohibition of adultery, in order that men might enjoy the "liberty of the gospel." Why make other laws to enforce chastity, if it cost the blood of the Son of God to get rid of the one he had made? Surely a law of God's making would be as "holy, and just, and good" as any that man could make. And there is much complaint of fraud in official circles, and peculations in responsible places in almost every county and city in the land, causing great loss to many honest people. But if God has abolished "Thou shalt not steal," what professed subject of his can consistently complain of the result, or call for the execution of human enactments against embezzlement and public robbery?

Furthermore, if God has repealed all the decalogue, what right has man to re-enact any of its Heaven-abolished principles? Especially, how can professed subjects of the heavenly King consistently cry for laws, immunity from which they are now claiming to be the highest type of gospel liberty.

W. N. GLENN.

Tribute to the Bible.

THE following acknowledgment of the debt which civilization owes to the Bible is from the *London Times*:—

"Immensely as the literature of this country has increased this century, the Bible now occupies a larger proportionate space in that literature than ever it did. No book raises so many inquiries or touches so many interests. The Bible sends the student to libraries and archives. To the Bible we owe much of the intense and spreading interest in languages and in the originals of customs and of peoples. It directs the traveler to buried cities, to the tombs of kings, to the records of States once great, and well-nigh forgotten. Wherever the battle of opinion is now the liveliest, wherever the race for discovery is the most eager, wherever the earth at last reveals her buried history, it is to add to our knowledge of the sacred story, and to our understanding of the sacred volume."

Many Called, Few Chosen.

God has taken special care to make himself known to mankind in different ages of the world; but our fallen race have not desired "to retain God in their knowledge," and therefore the mass have been given over to a reprobate mind. The antediluvians might have had the knowledge of God, but they chose the way of corruption, violence, and sin, and therefore God gave them, and all future generations, the proof of his existence, his power and justice, and of the hatefulness of sin and certainty of retribution.

Again we find the world given to idolatry, and Abraham and his posterity were singled out, not because of God's partiality to them as a whole (for most of them proved unbelieving and rebellious), but to keep alive the knowledge of God in the earth; so that all, Jews or Gentiles, might choose the service of God and eternal life, if they would.

And when for their sins Jerusalem was destroyed and the people carried captive into Babylon, the Lord made it a special occasion to make himself known in all the earth. By being brought in contact with Daniel and his companions, Nebuchadnezzar, the king, was humbled, so that he proclaimed the name and wonders of the Most High, the "King of Heaven," to "all people, nations, and languages, that dwell in all the earth" (Dan. 3 and 4); and after this Darius the Median made a decree that in "every dominion" men should "tremble and fear before the God of Daniel," declaring to all nations that "he is the living God," who "worketh signs and wonders in heaven and in earth." Dan. 6.

It is reasonable to suppose that some were benefited and prepared for salvation by these means; but still the mass of men were willing to ignore God and cleave to their sins and follies, and go on in the broad road to perdition. Many were called, but few chosen.

At length the promised Messiah came, of whom the devout among mankind were in expectation, Gentiles as well as Jews; for the Scriptures containing the promises and appointing the time, had, by God's providence, been translated into the Greek; and by this means the "wise men from the East" were on the lookout, "being in expectation," as well as devout Jews, "waiting for the consolation of Israel." And then the mighty miracles of Christ and his tragic death, in which Roman governors as well as Jews took a part, were soon made known in all the earth. Thus the proclamation went to the multitudes far and near, calling them to repent and believe the glad tidings. Many were called, and, thank God, a few of them were chosen. But soon those nations which had enjoyed the light of the gospel relapsed into darkness and idolatry, while others more remote were illuminated with its rising rays. The whole world might now have been in the light, if the light had been cherished; but the carnal mind is enmity against God, and is not willing to retain the knowledge of his ways and requirements.

And now in the closing of the gospel age the light of God, through his word and providence, is illuminating the world as never before. Prophecies fulfilled and fulfilling clearly point to the present time as the day of God's preparation. Messages from Heaven, clearly foretold eighteen hundred years ago, are now being proclaimed to "many peoples, and nations, and tongues, and kings." Many are being called; but, as it has been before, many will reject the glad tidings, while the few faithful and obedient, will receive, hold fast, and endure, and thus be saved.

And not all who professedly accept the last message of the gospel will be saved. Hundreds, if not thousands, of these will fail to walk in the light; and for this reason will not endure the fiery trials that lie before us. Even

now they shrink from bearing the cross before an evil and rebellious generation, yielding to fashionable folly, rather than to stand boldly for the truth and the right. Many who have for years been connected with the people of God under this message will only be like the chaff—a needful support to the grain while it is ripening, and of no further use. Can it be so? O my soul! Yes, dreadful as the thought may be! But you and I, my brother, my sister, *may* be saved, if we will. We may be reckoned with the chosen few. God only asks for entire consecration of all that we have and are to serve the interests of his cause. This we can give. We can now give a whole sacrifice of ourselves and all we possess, live out the faith that we profess, and lay hold on eternal life. Will we do it? While in the providence of God the world is being aroused by the last call of mercy, will we sacrifice all to have a part in the work? Remember that to the saved it will be said, "Well done!" not well said, well believed, nor even well prayed; for "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." See Matt. 7: 21-23. Many, the Lord Jesus assures us, will hear the word, Depart! But still it is our privilege so to believe and do that we may hear instead, Come, ye blessed of my Father. May God bless these thoughts to the salvation of some! R. F. COTTRELL.

A Mark of the New Birth.

A SCRIPTURAL mark of those who are born of God, and the greatest of all, is love, even the love of God shed abroad in their hearts, by the Holy Ghost which is given unto them. Rom. 5: 5. Because they are sons, God hath sent forth the Spirit of his Son into their hearts, crying, Abba, Father! Gal. 4: 6. By this Spirit, continually looking up to God as their reconciled and loving Father, they cry to him for their daily bread, for all things needful, whether for their souls or bodies. They continually pour out their hearts before him, knowing they have the petitions which they ask of him. 1 John 5: 15. Their delight is in him. He is the joy of their heart; their "shield," and their "exceeding great reward." The desire of their soul is towards him; it is their "meat and drink to do his will;" and they are satisfied as with marrow and fatness, while their mouth praiseth him with joyful lips. Ps. 63: 5.

And, in this sense also, "Every one that loveth him that begat loveth him also that is begotten of him." 1 John 5: 1. His spirit rejoiceth in God his Saviour. He "loveth the Lord Jesus Christ in sincerity." He is so "joined unto the Lord," as to be one spirit. His soul hangeth upon him, and chooseth him as altogether lovely, "the chiefest among ten thousand." He knoweth, he feeleth what that means, "My Beloved is mine, and I am his." "Thou art fairer than the children of men; full of grace are thy lips, because God hath anointed thee forever!" Ps. 45: 2.

The necessary fruit of this love of God, is the love of our neighbor; of every soul which God hath made, not excepting our enemies, not excepting those who are now spitefully using and persecuting us—a love whereby we love every man as ourselves, as we love our own souls. Nay, our Lord has expressed it still more strongly, teaching us to "love one another, even as he hath loved us." Accordingly, the commandment written in the hearts of all those that love God, is no other than this, "As I have loved you, so love ye one another." Now, "herein perceive we the love of God, in that he laid down his life for us." 1 John 3: 16. "We ought," then, as the apostle justly infers, "to lay down our lives for the brethren." If we feel ourselves ready to do this, then do we

truly love our neighbor. Then "we know that we have passed from death unto life, because we love the brethren." Verse 14. "Hereby know we" that we are born of God, that we "dwell in him, and he in us, because he hath given us of his [loving] Spirit." Chap. 4: 13. For "love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4: 7.

But some may possibly ask, Does not the apostle say, "This is the love of God, that we keep his commandments?" 1 John 5: 3. Yea, and this is the love of our neighbor also, in the same sense as it is the love of God. But what would you infer from hence? That the keeping the outward commandments is all that is implied in loving God with all your heart, with all your mind, and soul, and strength, and in loving your neighbor as yourself? That the love of God is not an affection of the soul, but merely an *outward service*? And that the love of our neighbor is not a disposition of heart, but barely a course of *outward works*? To mention so wild an interpretation of the apostle's words, is sufficiently to confute it. The plain, indisputable meaning of that text is, this is the sign or proof of the love of God, of our keeping the first and great commandment, to keep all the rest of his commandments. For true love, if it be once shed abroad in our heart, will constrain us so to do; since whosoever loves God with all his heart, cannot but serve him with all his strength.

A second fruit then of the love of God (so far as it can be distinguished from it), is universal obedience to him we love, and conformity to his will; obedience to all the commands of God, internal and external; obedience of the heart and of the life; in every temper, and in all manner of conversation. And one of the tempers most obviously implied herein is, the being "zealous of good works;" the hungering and thirsting to do good, in every possible kind, unto all men; the rejoicing to "spend and be spent for them," for every child of man; not looking for any recompense in this world, but only in the resurrection of the just.—Wesley.

Teaching Transgressors.

THERE is no one who cannot read with profit the following paragraph from some comments by H. Clay Trumbull on the fifty-first psalm:—

"Then will I teach transgressors thy ways" (verse 13). No man can teach what he doesn't know. No man can lead where he doesn't go. No man really understands the value of that which he never had. It is he who knows the joy of forgiveness, who can teach its blessedness to the lost. It is he who walks in God's way, who can lead another there. It is he who has salvation, who appreciates its preciousness. If you want to teach, you must first be taught. If you want to lead in the way of life, you must walk therein yourself. If you would have others know how good it is to trust the Lord, you must know it yourself, to begin with. This putting of those who are not Christians to be teachers of those who are just like themselves, is at the best but setting the blind to lead the blind. Both parties are more likely to land in the ditch, than to find their way out of a wrong road into a right one. This trying to get transgressors to forsake their ways for God's way, while you are walking on before them to destruction, is as hopeless as it is foolish. Your example in a course which you do understand is a great deal more powerful than your words about a subject of which you are ignorant. Put your own trust in Jesus as a Saviour; rest on him for salvation; find joy in his service; then you may teach transgressors his ways, and be the means of converting sinners unto him.

LET your light so shine before men that they may glorify God on account of it.

How to Treat an Enemy.

JESUS, who had more enemies, and was more shamefully entreated, than any one that ever lived upon the earth, gave this injunction to his followers: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44. And Peter, following in the Master's footsteps, exhorts the churches in like manner: "For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. . . . For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps. . . . Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Pet. 2:19, 21, 23. Paul, also, adheres to the same policy, saying, in Rom. 12:20, 21: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Aside from that of Christ, there is perhaps no more striking example of the foregoing principle than the conduct of David toward Saul. The king, in his jealous wrath, gathered three thousand men and started out in search of David. Becoming weary, he turned into a cave to rest, and fell asleep. David and some companions happened to be hidden in the same cave, and had his cruel and unreasonable enemy completely in his power. The Lord had promised to deliver Saul into David's hands, and his men reminded him of this fact, and wanted him to slay the king while he had so good an opportunity. But he would not lay hands on the Lord's anointed; he merely cut off the skirts of Saul's coat, and even for this his tender conscience smote him; but the act served to convince his persecutor that he bore him no malice. Saul, in his confession, acknowledged that David was superior to him in righteousness, and had been rewarded evil for good. "A soft answer turneth away wrath."

On another occasion, after Saul, in a fit of jealous anger, had attempted to take David's life, the latter fled and was relentlessly pursued. At night David and Abishai went into Saul's camp and found him asleep. Abishai wanted to kill him, but David would not permit it. Thus twice he spared the bitter enemy who was determinedly seeking his life, leaving an example of patient endurance under persecution that all servants of God would do well to imitate. "Vengeance is mine, I will repay, saith the Lord." So let us leave it to the Lord.

Truth in a Nutshell.

THE obligation of the tithe, like the obligation of the Sabbath, did not have its origin in the Mosaic law. The truth that one-tenth of one's property and one-seventh of one's time belongs peculiarly to God, and is to be counted as devoted to God, is a truth of all ages and of all lands. It was before Abraham. It is also after Christ. Abraham did not institute the tithe; he simply recognized its binding force, when he gave to Melchizedek, the priest of the Most High God, the tithe of those spoils which he would not count as his own. An illustration of the prevalence of this custom in the unchanging East is given by Arminius Vambery, in the story of his Oriental travels. He was with a party of *darweeshes* and in their guise. While between Persia and Tartary, bound eastward, he was the guest of a Turkoman host, of whom he says:—

"This man, all by himself, and being on foot, took three Persians prisoners, and drove them eight miles into slavery. He gave us, as our share, a tenth part of the plunder, being the tithe belonging to the priests, and amounting to two krans for each of us."

It would be a pity if the law of love, which is the limit of Christian liberty, would prompt to less than the one-tenth of one's increase as a first payment into the Lord's treasury, which has been recognized as a religious obligation from before the days of Abraham down to the present day in the primitive East.—*S. S. Times.*

Too "Refined" to Preach.

DR. J. M. BUCKLEY said in debate before the Methodist General Conference, on the subject of licensing women to preach, that "the great majority of refined women do not desire to be licensed." Doubtless, "refined" or unrefined, the great majority of women, and equally of men, do not desire to preach. But we do not quite understand that word "refined." Why was that put in? Certainly Dr. Buckley would not dare say that true "refinement" unfitted any one from preaching the love of God to men! If it is a fact that the "refining" of woman causes her to become indifferent or careless of her duty to God and men, or if it causes her to become unwilling to "do what she can" do well, then it is high time for the Methodist General Conference to give some prayerful thought to the abatement of the evils attending the refining process of society. The next thing we may expect to hear is that the preaching of the gospel of the Son of God has been reduced to a mere business avocation, and is, therefore, a really vulgar profession, like the law, for instance, and, therefore, no modest, sensitive, and "refined" woman will engage in it. True refinement consists in learning the right and wrong concerning all subjects possible. A truly refined woman will judge all things by the highest possible standard of right, and will then abide or be governed by the right. Take such refinement as this into all the relations of life, and we will see the most perfect lady or gentleman imaginable. This would be a refinement of right-doing, and it would not unfit any one for preaching the gospel of right-doing, right-living and right-trusting.—*Independent.*

Church Prosperity.

THE general estimate of a church's spiritual prosperity is found by the additions to its membership. If these are numerous, it is taken for granted that they indicate a good spiritual state. In some respects this may be true, for a church destitute of active, prayerful piety is not likely to receive many accessions. Nevertheless, it is possible to err in the matter. Mere numbers are *not* infallible indications of prosperity, and some churches would be more prosperous if they counted fewer members than they do. Every worldly, inconsistent member is one too many for the church's good, and hinders its real prosperity. A musical society gains nothing for its great purpose by members who have no music in their souls; and so a church must have members who really add to its spiritual life if they conduce to its prosperity. The great want of our churches to-day is *more real religion* in the membership. If men cannot discern between him that serveth God and him that serveth him not; if our aims are as worldly as those of the world, and if our pleasures are derived from the same sources, can we hope to have power with them? There are many churches that need as much a gracious work within as do those "without." If professed Christians who are now bringing forth nothing, could be brought up to bring forth thirtyfold, and those who are bringing forth thirtyfold could be made to bring forth sixty or a hundredfold, it would be better for the ultimate honor of Christ's cause than a large number of new converts. Only as Christians are in earnest to know more of the real life of godliness, and exemplify its power in their lives, have we hope that the world will be impressed; and here will be the proof of prosperity and the starting-point of true advance.—*Sel.*

Subject unto the "Higher Powers."

FROM a contribution to the *Pacific*, on Rom. 13:1, we extract the following:—

The situation of the Christians at Rome at the time when this epistle was written, demanded some positive instruction in regard to their duty to the civil government. "The civil power was everywhere in the hands of heathen men, who were idolaters and polytheists, and consequently hostile to Christianity."—*Stuart.* Pagan Rome held the reins of civil government wherever the Christian church was planted, during the age of the apostles; and the principles laid down in this chapter have general bearing, and are applicable to Christians in all lands and in all times. Not only the Roman Empire in the days of Paul, but a large majority of all nations since have been under pagan rule, and the laws and practices have been contrary, in some particulars, to the plain requirement of the Bible. Does Paul mean to say we are to actively do all pagan governments require, and to abstain from all they forbid? No. (Daniel 3 and 6; Acts 4:19.) Paul himself and thousands of his aged martyrs at Rome, under the tyrant Nero, for failing to conform entirely to the demands of paganism. And millions of persons have been put to violent deaths under the iron heel of the papacy for a strict conformity to the doctrines and requirements of the Holy Scriptures. When human statutes are in open conflict with the most sacred rights of conscience, and the plainest laws of God, we are justified in a passive violation of such statutes, even if we meekly suffer the penalty; but we are not to take up arms in violent rebellion against the civil authorities. We may *suffer* wrong under an oppressive government and not *do* wrong. Mob violence indicates the extreme resort of a bad cause.

Be Honest if You Would Do Good.

THE financial policy of a church has much to do with its spiritual prosperity. A dishonest man cannot expect to influence men to embrace his religion. His neighbors will say that they want nothing to do with a religion which produces such characters. They want a religion which will at least make men honest.

The man who is slack or indifferent about paying his debts is, by business men, esteemed but little better than a rogue. Many a man who thinks himself a Christian and means to make his way to Heaven, utterly ruins his reputation and influence by criminal carelessness of this character.

What is true of an individual is true of a church. We know of churches which, on account of the carelessness of trustees and stewards at this point, nobody wants to trust. If our churches would honor Christ and save souls, they must be both honest and prompt in financial matters. If a church would have the respect and confidence of thinking men, its financial standing should be as good as any bank.—*Sel.*

AN Arran correspondent of a London journal writes of meeting a venerable Presbyterian who was well acquainted with Rowland Hill, and from whom he got this anecdote of the great preacher. One day a comparatively young preacher called on Mr. Hill, and said: "Mr. Hill, I've got some new views, and I am sure they are right." "What views?" said Mr. Hill. "Why," was the reply, "I have nothing to do with the commandments at all," and then he proceeded to unfold his system at length. With just a bit of a twinkle in his eye, after hearing him, Mr. Hill called his man-servant, and said, "John, show this man to the door, and keep your eyes on him, for he is free from all the commandments."—*Morning Star.*

"THEY that forsake the law praise the wicked."

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 July.—The Commencement of the 2,300 days.

1. When did the angel tell Daniel that the sanctuary would be cleansed? Dan. 8:14.
2. Of what vision were these days a part?
3. What was the angel of that vision commanded to do? Dan. 8:16.
4. What part of the vision was explained to the prophet?
5. What portion of it was to be closed up? Verse 26.
6. To what did Daniel evidently think the 2,300 days referred? Dan. 9:2.
7. Did he believe that the earthly sanctuary, was involved in the vision? Verses 17, 18.
8. If it had reference to the heavenly sanctuary, why did he not think of that? Heb. 9:8.
9. At his second appearance to Daniel, what did the angel tell him to do? Dan. 9:23.
10. How does the angel then proceed to explain the vision? Verse 24.
11. What is here meant by the word "determined"? *Ans.* It is derived from a Hebrew word which Gesenius defines: "Properly, to cut off; tropically, to divide, and so to determine, to decree."
12. From what, then, must the seventy weeks be cut off? *Ans.* The 2,300 days, or years.
13. Then with what is the commencement of the seventy weeks identical?
14. From what point do the seventy weeks date? Dan. 9:25.
15. Who gave the command to rebuild Jerusalem, and to whom was it given? Ezra 7:1, 7, 11-13.
16. In what year did Ezra commence the work? *Ans.* B. C. 457. See margin of Ezra 7.

NOTES ON LESSON ONE.

The vision of the 2,300 days were to have their fulfillment "at the time of the end." Dan. 8:17. After explaining other parts of the vision, that portion pertaining to the "evening, morning" (see margin of verse 14) was to be shut up for many days. Verse 26. At the time, Daniel's people were in captivity, and Jerusalem and its sanctuary were desolate. Daniel evidently supposing the vision had reference alone to that earthly sanctuary, and knowing that the seventy years predicted in Jer. 29:10, when his people should be restored to their own land, was nearly fulfilled, he earnestly prayed that God would not forget his desolate sanctuary. See Dan. 9:1-19. Gabriel returned to him in answer to his prayer and told him that he would now give him an understanding of the matter. He then told Daniel to "consider"—think of, meditate upon—the vision.

Artaxerxes Longimanus issued a decree in 457 B. C. granting Ezra full power to restore and rebuild Jerusalem. Other decrees had been previously issued, but they gave no permission for the restoration of the Jewish laws.

Second Sabbath in July.—The Ending of the 2,300 Days.

1. At what date did the seventy weeks commence?
2. How many weeks of this time were to reach to the Messiah? Dan. 9:25.
3. What is the meaning of "Messiah"? *Ans.* The Anointed. See margin of John 1:41.
4. How was Christ anointed? Acts 10:38.
5. When was the Saviour thus anointed? Mark 1:9-11.
6. When was Christ baptized? *Ans.* A. D. 27.
7. What was to be accomplished during the remaining week of the seventy? Dan. 9:27.
8. What sacrifices are evidently referred to here? *Ans.* The sacrifices of the sanctuary.
9. When did these cease? *Ans.* At the death of Christ.
10. If Christ was cut off in the midst of the week, how did he confirm the covenant for the entire week? Heb. 2:3. By preaching himself the first half of the week, and by the preaching of his apostles the last half of the week.
11. When did the seventy weeks terminate? *Ans.* A. D. 34.

12. What events transpired at that time to mark their fulfillment? *Ans.* The Sanhedrim, the highest authority of the Jewish nation, rejected Christ, persecuted his disciples, and the Lord turned from them, and sent the apostles to preach to the Gentiles. Acts, 6:12-15; 7:54-60; 13:46, 47.

13. At what time in the year B. C. 457 did Ezra arrive in Jerusalem with the decree of Artaxerxes? Ezra, 7:8, 9.

14. As only a part of the year 457 then remained, how many years would be required to reach to the Christian era? *Ans.* About 456½.

15. How many more years would it take to complete the seventy weeks, or 490 years? *Ans.* 33½.

16. To what point of time would these reach? *Ans.* To A. D. 34.

17. How many years of the 2,300 remain after the fulfillment of the 490?

18. How far would they extend?

19. What was to take place at the end of the 2,300 days?

20. How many years, then, has the work of cleansing the heavenly sanctuary been progressing?

NOTES ON LESSON TWO.

Sixty-nine of the seventy weeks were to reach to the Messiah. Christ was announced as the Messiah at his baptism, which occurred in A. D. 27. In the midst of the seventieth week, the Messiah was cut off making his ministry three and one-half years in length. The remaining three and one-half years of that week the apostles were preaching to the Jews only, but at the end of that time, they were sent to the Gentiles.

Third Sabbath in July.—The Close of the Heavenly Priesthood.

1. Who performed the work of cleansing the earthly sanctuary? Lev. 16:2, 17-19.
2. What was this work called? Verse 30.
3. If any one of the congregation of Israel did not afflict his soul (repent of his sins) in the day of atonement, what was the consequence? Lev. 23:29.
4. Who is high priest in the gospel dispensation? Heb. 8:1, 2.
5. Of what was the earthly priesthood a type? Heb. 8:5; 9:8, 9, 23.
6. Where is his work of atonement performed? Heb. 9:24.
7. The work of atonement finished, what then takes place? Heb. 9:27, 28.
8. If when Christ comes, he no longer bears sin, what will be the condition of those who are not then saved?
9. What will befall the wicked when he comes? Jer. 4:23-27.
10. What will be done for the Lord's people when he comes? Matt. 24:31; 1 Thess. 4:16, 17.
11. In what condition are the saints when raised from the grave? 1 Cor. 15:52, last part.
12. When will the living saints be changed? Verses 51:52.
13. What must take place before the righteous and wicked are thus separated? *Ans.* The Investigative Judgment, or the cleansing of the sanctuary. Dan. 8:14; 7:9, 10; Luke 30:35; 21:36.
14. With whom does this work begin? 1 Pet. 4:17.
15. Who appears in the Judgment, in behalf of penitent believers? Heb. 9:24; 1 John 2:1.
16. Whose sins alone will be blotted out? Acts 3:19.
17. Whose names will be written in the book of life? Rev. 3:5.
18. When Christ comes, what does he bring with him? Rev. 22:12.

NOTES ON LESSON THREE.

The work in the earthly sanctuary was typical of the work of Christ. As our high priest he pleads our cases before the Father, and when the sins of his people are blotted out he comes to reward all according to their works.

Fourth Sabbath in July.—The 1,000 Years Reign With Christ.

1. What blessing is pronounced upon those who are found waiting for the Lord when he comes? Luke 12:37.
2. From what does he return? Verse 36.
3. For whom is the wedding made? Matt. 22:1-4; Rev. 19:7.
4. Who is the bride of Christ? Rev. 21:9, 10.
5. To what are the saints called? Rev. 19:9.
6. Where will the marriage supper be celebrated? Matt. 26:29.
7. Upon his reception of the bride, the capital of his earthly kingdom, what then does he do? *Ans.* He comes to earth (Luke 12:36) for his saints, and takes them to the marriage supper.
8. Where did John behold these glorified ones? Rev. 7:9-11.

9. Who will compose that heavenly throng? 1 Thess. 4:16, 17.

10. How will the saints be engaged during the thousand years? Rev. 20:4. In a work of judgment.

11. On whom do the saints sit in judgment? 1 Cor. 6:2, 3.

12. What will be the condition of the wicked during the thousand years? Rev. 20:5.

13. Where will Satan be during this time? Verses 1-3.

14. How will he be loosed? *Ans.* By the wicked having a resurrection, which gives him power again over them. Rev. 20:5, 7.

15. What does Satan induce the resurrected wicked to do? Verses 8, 9.

16. What is their fate? Verse 9.

NOTES ON LESSON FOUR.

Before Christ returns to earth, his coronation takes place in Heaven, before the ancient of days, when he also receives his kingdom, and its capital city the New Jerusalem. Dan. 7:13, 14. He then returns from that union to earth, gathers the subjects of his kingdom, and re-ascends with them, to eat bread, not in his own kingdom but, in the kingdom of his Father. Matt. 26:29; Luke 14:15. This is called the marriage supper of the Lamb. Rev. 19:19; Matt. 22:2, 3; Luke 14:16, 17. The saints spend the thousand years that follow with Christ, examining the cases of the wicked, to determine the punishment to be meted out to them, after which they (the wicked) are resurrected, and receive the reward of their evil deeds.

The original word for bottomless pit signifies an abyss, bottomless, deep, profound. Its use seems to be such that denotes any place of darkness, desolation, and death. Thus in Rev. 9:1, 2, it is applied to the barren wastes of the Arabian desert; and in Rom. 10:7 to the grave. But the passage which specially throws light upon the meaning of the word here, is Gen. 1:2, where we read that "darkness was upon the face of the deep." The word there rendered deep is the same word that is here rendered bottomless pit; so that that might have been translated, "Darkness was upon the face of the abyss, or bottomless pit." But we all know what is meant by the word "deep" as there used; it is applied to this earth in its chaotic state. Precisely this we believe it means in this third verse of Rev. 20. At this time, let it be borne in mind, the earth is a vast charnel house of desolation and death. The voice of God has shaken it to its foundations, the islands and mountains have been moved out of their places, the great earthquake has leveled to the earth the mightiest works of man, the seven last plagues have left their all-desolating footprints over the earth, the burning glory attending the coming of the Son of man, has borne its part in accomplishing the general desolation, the wicked have been given to the slaughter, and their putrefying flesh and bleaching bones lie unburied, ungathered, and unlamented, from one end of the earth to the other end thereof. Thus is the world made empty and waste, and turned upside down. Isa. 24:1. Thus it is brought back again, partially at least, to its original state of confusion and chaos. See Jer. 4:16-26, especially verse 23.—*Thoughts on Daniel and the Revelation, p. 757.*

Fifth Sabbath in July.—The Saints, Eternal Home.

1. Where do the wicked receive their punishment? Prov. 11:31.
2. By what means will that punishment be effected? Rev. 20:9.
3. In what condition has the earth been previous to that time? Isa. 24:1, 3.
4. What brought about this condition? Jer. 4:20-26.
5. What will the fires that punish the wicked do to the earth? 2 Pet. 3:7, 10.
6. What is this time called? 2 Pet. 12; Isa. 34:1-8.
7. What takes the place of the old earth? 2 Pet. 3:13.
8. Where is that promise recorded? Isa. 65:17.
9. Who alone will be found there? Isa. 35, 9, 10.
10. What will be the metropolis of the new earth? Rev. 21:1, 2.
11. What does the apostle say of this city? Gal. 4:26.
12. What relation does Christ sustain to it?
13. What relation do the saints sustain to it? Matt. 9:15.
14. What relation will the Saviour then sustain toward the saved? Isa. 9:6.
15. How long will the saints enjoy their home? Rev. 3:12; Ps. 37:29; Isa. 65:18.

The Model Teacher.

IN seeking after our models, or examples to copy, we need not, like the artist, go to Italy in order to copy the great masters; for the great Master of teaching—Christ, our model Teacher and the teacher's Model—is always before us, and his example is perfect. He is "the Teacher come from God." "He spake as never man spake." Let us notice some characteristics of his teaching:—

1. He was *very instructive*. He knew what was in man, and just how to meet his wants. If our words do not instruct, they "are simply impertinent." Do our "lips teach knowledge?"

2. He was *beautifully simple*,—child-like, but never childish; so clear that all could understand. So our words should be few, well chosen, simple, and adapted, softly and deliberately expressed.

3. His teaching was *highly illustrative*. So should ours be. He gathered from all the common surroundings of life. The tiny sparrow was made to illustrate his care; he pointed the magi to the stars; the fishermen were to be fishers of men; he taught a lesson to the merchantman from the goodly pearl; the water-bearer was offered the water of life; while the wheat, the grain, the tares, the chaff, the vine, the tree, the field, and almost every object, taught the husbandman amid his daily toil. Heaven itself is represented by earthly things, and objects the most valued, by "songs," "arches," "harps of gold," "rivers clear as crystal," "rivers of pleasure," "pearly gates," "precious rubies and stones," etc. His illustrations always threw light upon truth—never displaced it, as ours sometimes do. They were drawn from every-day life, and so well adapted that they were joyfully received by the candid inquirer. Let all Sabbath-school teachers herein copy the Master. Apt illustrations render truth more permanent; for it is well said, that the "simile, the anecdote, the fable, is sure to be remembered, and the sentiment to which it was linked is sure to go with it."

4. His teaching was, also, *sublimely courageous*. He spake as one having authority." His confidence in God and his truth raised him above fear and doubt.

5. His teaching was *singularly adapted*. It always reached the heart and life.

6. His teaching was *mingled with prayer*. He went out to teach; he retired to pray. Let all teachers imitate his example.

7. His teaching was *closely applied*. Let our teaching, also, be carried home to every-day life of the children, and applied closely, particularly, personally, and privately to specific errors and sins; for we never should allow ourselves for a moment to doubt that there is no infirmity in manner or purpose, in habit, temper, or character, amongst our children, which the Sabbath-school, with its divine text-book, is not abundantly competent to reach and remove.—*S. S. Index.*

Training the Young.

THOSE who have the training of young Christians, especially child-Christians, often make the mistake of trying to fashion them too quickly to rules that apply properly to people advanced in life. The editor remembers a well meaning minister who undertook to rebuke him, when he was a lad of twelve, for playing ball with other boys of like age. The considerate support of a wise and pious father brought the boy much comfort and perhaps saved him from spiritual disaster. Young shoulders cannot now be fitted with old heads any more successful than in the days of our fathers. Mrs. W. F. Crafts, writing in the *Sunday-School Times*, says very fitly on this subject: "A constant remembrance of the time when he, too, was young, is the only safe ground on which a teacher, either secular or religious, can operate on the hearts of the young. Without this, there is a certainty that the garment of righteousness will be made according to a pattern much too large. It will not fit. Each year Hannah took to her little son, the child-priest, in God's temple, a linen ephod. She made the ephods larger, year by year; so must the garment of righteousness be fashioned to fit child-Christians."—*Our Bible Teacher.*

Boys' Department.

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel a brother's care."

What's the Difference?

"It's rotten clear through; it won't bear us," said Joe, surveying with an unbelieving look the mossy tree that had fallen across the brook at some unknown date.

"Why, of course it will," insisted Tom. "It's a regular old giant. I'll risk myself on it, anyhow."

Neither of the boys could swim, and they were in the middle of the dark wood in company with the old farmer with whom they boarded. They had come trouting; but the farmer was revolving in his mind some doctrinal thoughts called forth by a late neighborhood discussion.

"There is a good bridge above here," said Joe. "Oh, nonsense!" cried Tom; "come on!"

Joe looked at the farmer. "Going over by that tree, sir, or round by the bridge?"

"Well," said the farmer, "they say it does not make any difference what you believe, if you are only sincere about it. Tom thinks the tree is safe, and I don't. There's the difference. We an't all constituted alike. We must have different beliefs for different people. If each one is only honest and sincere in his belief, it don't make any difference."

The boys looked at him as though they thought he was crazy.

"Constituted!" echoed Joe; "what's constitution got to do with it? Tom might believe that the tree was a carriage road, and it would not make it so. If it isn't safe, Tom's thinking it is won't make it so, will it, Mr. Bright?"

A twinkle came into Mr. Bright's eye.

"Certainly, certainly, Joe. If he is only honest and sincere, that is all that is necessary. God is too good to let Tom suffer any harm, anyway."

"Well, Mr. Bright," said Tom, "I don't know what you mean; but if I didn't believe that tree was safe to cross on, I wouldn't do it, of course. I'm willing to take my chances."

"All right," said Mr. Bright. "If you go over safely, Joe and I will follow."

Tom turned toward the brook, and farmer Bright, throwing off his coat, said in a quick undertone to Joe, "Keep still! You can't swim, but I can."

Tom sprang quickly on to the tree, and with such force that he hardly knew his first step had snapped the bark which wrapped the fallen monarch. Fair and perfect in strength as it looked to Tom, it was held in shape only by its bark; and his second step was a headlong plunge through the crumbling mass into the brook.

Mr. Bright was not long in helping him, dripping on shore.

"Much obliged to you for trying the bridge for me, Tom," said Joe, mischievously. "I'll take a ducking for you some day."

"Now, Tom," said Mr. Bright, "I suppose you would like some dry clothes; but Joe is out for a good time, and we don't want to spoil it. Let's just believe our clothes are dry and, it will be all the same."

"O Mr. Bright," said Tom, with a shivery laugh, "I honestly believed that tree would hold. Why didn't you tell me it wouldn't? I am wet to the skin, and I am going home."

"Never mind me, Mr. Bright," said Joe. "You and Tom have scared the trout off for one day. It's no use fishing now."

"Well boys," said Mr. Bright, "always remember that sincerity doesn't save a man; he may be honest, and yet be in the wrong. Be very careful to find out whether what you believe is right or not, and stand by the right."

Then they took the shortest cut home, crossing the brook by the legitimate bridge.—*American Messenger.*

Making it Hard to Mind.

A LITTLE girl who was sent on an errand found the family just sitting down to tea, and was invited to share in the meal.

"No, thank you," said she, "my mamma doesn't like me to eat away from home without her permission."

"Oh, she won't care," said the hospitable hostess. "I'll take the responsibility, and if she must whip somebody, tell her to whip me." Overborne by persuasion, the child sat down and ate with the family. Returning home, she refused to eat her supper, saying she was not hungry. Mamma knew that her children were not troubled with loss of appetite without cause, and with some tender anxiety, asked: "Why are you not hungry? Don't you feel well?" Then her experienced eye read in the child's expressive face that this question was a temptation to subterfuge, and she hastened to ask another, which should lead her to tell the truth,—

"What did you do at Mrs. Ellis's?"
At once the flimsy veil of deceit was blown away from before the little girl's vision, and she answered bravely:—

"Why, mamma, they asked me to stay to supper, and teased me, and Mrs. Ellis said you should whip her; and, mamma, I had hot biscuit, and two kinds of cake, and cheese, and—and Mrs. Ellis asked me if I liked tea, and I said yes, but you did not want me to drink it; and she fixed some tea, and said I should drink it, and you wouldn't know it; but I didn't do that, mamma, and I think folks have no business to make it so hard for little girls to mind their mothers."—*Christian Union.*

How Long to Last?

A SCULPTOR will spend hours in shaping a feature of the face. Like a magician's wand, his chisel will stroke some bud of snowy marble until he has evoked a marvelous copy of nature. With like patience a painter will labor to give expression to the eye or form to the hand. Their work is not for a day. It is not to stand as an image or flaunt as a banner in the hasty pageantry of some procession. It will make a history in the long annals of art, and survives to-day. Haydn is said to have spent three years amid the harmonies of "The Creation," that musical masterpiece. When asked for the reason, he said, "Because I intend it to last a long time."

You, in your work for others, are shaping substance more imperishable than canvas or marble. As a result it will outlast Haydn's "Creation." You work upon the soul that stains the canvas, carves the marble, and gives wing to song in its sweet conceptions. You are striving to educate into all Christ-likeness a human soul whose heritage is immortality. You can afford to be a patient workman, and wait long for results, as you will have eternity in which to watch their development.—*S. S. Journal.*

A Word to Girls.

IN Dr. John Todd's "Letters to a Daughter," he wrote: "Whatever one does well she is sure to do easily," and words to the effect that what one goes at thoroughly ceases to be disagreeable.

I knew a girl of twenty years ago who took these words to heart, and they have made work the pleasure of her life. All the careless people who watch her, cry out at the trouble she takes with everything she does; but they are very apt to say, after all is through, "You have such an *easy* way of turning off things, and things always stay done for you." Of course they do. *Thorough* is the Saxon for *through*, and anything that is thoroughly done, is through with.

It is a queer paradox that if you try to do things easily, to shirk and slur them over, you will always find it hard to get along; while if you put all sorts of pains into your work, and never think how easily it can be done, but how well it can be, you find it growing easier day by day.—*Wide-Awake.*

Bible Echo and Signs of the Times.

"What is truth?"

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

Melbourne, Australia, July, 1886.

Our Obligation to God.

SOME people seem to live in mortal fear, lest they should do a single righteous act more than would entitle them to a place in Heaven. When any duty is presented before them, the inquiry quickly drops from their lips: "Do you think that it is necessary to my salvation?" If a shadow of doubt surrounds this seemingly all-important question, they are sure to give themselves the benefit of the doubt, and conclude they can be saved without so great a sacrifice.

If one should charge such people with thinking to purchase eternal bliss by works, they would doubtless repel the accusation with a show of indignation, and feel quite justified in the use of vigorous language while doing so. But does it not really appear like a matter of barter when a person refuses to perform certain acts simply because they do not seem essential to salvation? If salvation is to be thus purchased by the performance of certain acts, then it is no longer the gift of God, through Jesus Christ, and one would do well to learn just how little he may do and still obtain the desired boon.

The hardest cases in the world to reach with Bible truth, are those who work on the plan of doing as little as they can, and still be entitled to a place with the finally blest. It is easy for this class to go off in holy ecstasy through singing such doggerel as:—

"Nothing either great or small
Remains for me to do;
Jesus did it, did it all,
Long, long ago."

But if the sentiment of these words is true, then why do anything at all? Why refrain from following the ways of the world in the least particular? Why pray, or read the Bible, or submit to baptism, or attend communion? Is not this all included in "doing"? "But," one replies, "that is an extreme view of the matter." That is very true, and yet it is but the logical outcome of the do-nothing theory.

When looking at the question carefully, all must admit that there is *something* for every one to do—certain rules to be complied with, which involve a certain amount of work. Then the question arises how much and for what purpose is it attempted? If these are not done to *save* the one who regards them, why are they required? Let the Scriptures answer: "Yea, a man may say, thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." James 2:18. The man who has the most faith in an enterprise, works the hardest to push it onward to success: in other words, he shows his faith in the enterprise by the amount of hard work he does for it.

Just so with the Christian; the more faith he has in God, and in the plan of salvation, the harder he will work for the advancement of Bible knowledge. The more beauty and loveliness he sees in the character of Him whom the Scriptures present as absolutely perfect, the more he will aspire to be like him. Moreover; if one learns to love the Lord, the depth of his affection will be measured by his readiness to obey the commandments of God, in every particular, as they are given in the Bible.

Said the Saviour, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang *all the law* and the prophets." Matt. 22:37-40.

Whoever loves the Lord with all his heart, certainly could not worship false gods, nor idols, neither could he use the name of Jehovah in a vain or frivolous manner. He would also be under obligation to observe the day of the Creator's rest; for to do otherwise would be to show irreverence for his authority. To love one's neighbor as himself would cause one to regard his neighbor's life, property, and character as sacredly as he would have that neighbor esteem his own. Then to carry out the above injunction of the Saviour requires one to observe the ten commandments, not simply a part of them, for Christ says that ALL the law is involved in carrying out the two *great* commandments of love.

The beloved apostles John expresses the same idea. He also gives a rule whereby one may assure himself of his real relation to this great law of love: "By *this* we know that we love the children of God, when we love God, and *keep his commandments*. For this is the love of God, *that we keep his commandments*." 1 John 5:2, 3. Words are a cheap commodity. One may profess to have much love for God and his brethren, but where is the proof of that love? How plain, from the language of the apostle, that the test of our love is in our regard of the law of Jehovah.

There is still another reason why the commandments should be kept. "Sin is the transgression of the law (1 John 3:4); therefore whoever breaks one of those precepts is a sinner. As such he is in rebellion against God, and subject to his wrath. It is for this reason that God calls on all men everywhere to repent in view of the Judgment that is sure to overtake them. Acts 17:30, 31. Repentance involves a turning away from all transgression, and a change of heart and purpose. But no one for a moment could think that this alone will justify and save the sinner. No indeed; for it was man's duty from his earliest moments to obey God. But if, after years of transgression, he reforms, and from that time forward, keeps the commandments, he has done no more than his duty from day to day. It is not in his power to do more. But doing present duty cannot justify one from his past offenses; that must come to him as a free gift, and is only bestowed through our Lord Jesus Christ. Rom. 6:23.

The law of God was never designed to justify the sinner. Paul says in proof of this, "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:20. This language very plainly teaches that the office of the law is simply to discover defects, and not to rectify them. The carpenter's square is laid on the board to decide whether the end of the lumber is properly squared or not, but if it is shown that the board is still out of square, the tool that discovered the defect will not remedy it. So it is with the law; we measure our conduct by that, and discover our faults, but to remove those faults the remedy must be applied which alone can remove our guilty stains, namely, the precious blood of the crucified Redeemer. But one could never realize his need of a Saviour's cleansing blood, unless the law pointed out his sins. "For I had not known lust, except the law had said Thou shalt not covet. Rom. 7:7. The apostle then goes on to say that, "without the law sin was dead"; that is, laid dormant and did not trouble him. But when the law pressed it home to his heart, then he died to sin. Not till then, did he realize his need of the Saviour.

But suppose man will not cease violating the law of God? He still defies the authority of Heaven, and virtually says he does not care for pardon. The Lord Jesus does not plead the cases of any but those who manifest sorrow for past wrongs; and true, genuine repentance is shown by the sinner changing his course in life so that he no longer offends the Author of his existence. In other words, he obeys God by keeping all his commandments.

It is true that man's moral powers have been weakened by living in disobedience, and he cannot now, of himself, perfectly keep God's requirements. But help

has been provided for this contingency also. It is better, too, that it is so; for if man were able to live a perfectly righteous life, after his past sins were forgiven, he might even then boast of his good works. But now, since he cannot do this, if he is finally counted righteous, it will be because Christ's righteousness has been imputed to him. The Lord came to earth, led a perfectly righteous life, and then died in the sinner's stead. Now when the sinner turns from his unrighteousness and follows the example of Christ to the best of his ability, what he lacks will be imputed to him through the righteousness of Christ.

But let no one think he can live in known violation of God's law, and have Christ's righteousness imputed to him; for in that case, man would not only be confirmed in wrong-doing, but it would place Christ in antagonism to God, in that he undertakes to defend the sinner from harm in opposition to the will of his Father. This cannot be, Christ is the advocate of man's case in the presence of the Father. "If any man sin, we have an advocate *with the Father*, Jesus Christ the righteous." 1 John 2:1. Then if pardon is granted to the sinner, it is from God, because of the pleading of Christ. This is further established by the statement of Paul: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. Jehovah himself has been offended by our transgressions of his law, and by "repentance toward God, and faith toward our Lord Jesus Christ," we receive pardon from God through the Saviour's mediation. When this has been received the sinner no longer dreads the wrath of God, because he keeps his commandments and has faith in the Lord Jesus Christ.

Adulation of Rome.

CARDINAL MORAN lately paid a visit to New Zealand, and was received in Auckland, and other cities, by the Government officials, with almost regal dignity. Sensible people in Auckland could not see the propriety of the course adopted by the Government, and to the number of 1,600 signed a remonstrance to be sent to the House of Representatives.

It does seem strange that, in this enlightened age, there may be found men who can stoop to such toadyism as to pay knightly honors to a Roman bishop. What has Cardinal Moran done for the public more than other ecclesiastics, that he, above all others should receive such recognition? And what may we think of a religious minister who will receive such deference? Is he not deserving of the rebuke bestowed by our Saviour on his apostles when some of them were inclined to desire exaltation? Said he: "The princes of the Gentiles exercise dominion over them. . . . But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Matt. 20:25-27.

We may learn one thing from such demonstrations; and that is, that in high circles the Roman church grows in favor. Doubtless the vanity of its head bishop feels flattered at this, expecting to soon realize his fond hope of again swaying the spiritual scepter of the world. When the future struggle does come, all may count with certainty on which side of the question these influential ones will be found. Woe to the world when the Roman church shall again take the spiritual reins.

EIGHTEEN hundred years ago, God, by his servant, promised a final warning to mankind, to be followed by the great day of his wrath. Rev. 14:1-12. If the fulfillment of signs and prophecies prove that the time has come that this warning should be proclaimed, it is being proclaimed; for the providence of God never fails to fulfill all his promises as soon as they are due. And the fact that the warning is already spreading all over the earth is the strongest evidence that the time has come for the fulfillment of the promise.

From Auckland to America.

TUESDAY, March 30. at 2 P. M. we took the boat at Auckland for America. We have given particulars of our visit at Kaeo, and will only speak of our parting with the friends, and our voyage homeward. In the former part of the day we met with a few at the house of Bro. Edward Hare, where we spent some time counseling in reference to future labor, closing the interview with a season of prayer. Much of the spirit of God seemed to rest upon us, and as we parted from our friends on the wharf, we then began to realize how strongly we were attached to them and the Colonies.

When we stepped on board the ship, the purser presented to us an album, containing the photographs of thirty-six of those who are the first fruits of the Third Angel's Message in Australia. This we appreciated very highly, as our friends also have done in America.

We were invited to preach to the passengers on board our vessel, on Sunday, April 4, which we gladly accepted. This developed a class of individuals who were interested in Bible subjects. After becoming acquainted with them we held daily Bible readings, and the only regret expressed was that, the acquaintance had not been formed earlier, so that we could have had more such seasons before reaching San Francisco.

We arrived at Honolulu, Saturday, April 10, remaining there until Sunday at 4 P. M. This gave us an opportunity of holding meetings with the friends on those islands. Elder Healey had been holding a series of tent meetings in the city, and quite a number had embraced the truth, so that we had the pleasure of speaking to some thirty or forty friends, who were deeply interested in the truths they had heard.

We arrived at San Francisco, Sunday, April 18. Here we found brethren on the shore awaiting the arrival of our boat. We had a pleasant voyage, and the smoothest sea we ever witnessed in sailing any distance.

S. N. H.

Home Again.

WHILE in California we enjoyed the society of Elder Butler, President of the General Conference, our brother, Robert Hare, who went from New Zealand to attend the Healdsburg College, also about five hundred old friends, in a general meeting which lasted one week. This was the annual meeting in which was made the distribution of laborers throughout the State and Conference. Bro. Robert Hare goes out with two other young ministers to conduct tent meetings, and to labor in the capacity of a missionary. His heart longs for that experience that will qualify him to carry the truth to the people of his native Colony. May God bless him.

Each day's exercises commenced with a prayer and testimony meeting before breakfast, which lasted from six to seven o'clock. Business and missionary meetings followed during the day, and at night, preaching service.

We left San Francisco April 29, for our home in the East, near Boston, Massachusetts. We were ticketed via Southern Pacific, and Atlantic and Pacific, to Kansas City, and from thence to Chicago, over the Chicago and Alton Railway. The cushioned chairs in the cars on the last-mentioned road, which is 489 miles long, were a luxury which I have never seen in any other country; and in this country only, on a few of the best equipped roads.

The scenery during the first fifteen hours' ride, a distance of 382 miles, to Mojave, in Southern California is romantic in the extreme. To those who have never seen the winding of a long railway train around the mountains, shooting through tunnels, passing into plains to turn about, then climbing the hills on the other side, now recrossing its own track in order to make the proper ascent of 4,300 feet, this performance would have indeed been interesting. Our train was

divided in two parts, and a powerful engine attached to each in order to facilitate the speed on the up grade. Our section was obliged to wait at Mojave for section number two, so that on leaving this place we were about two hours behind time. Then for three hundred miles we passed a sterile country where little else but sage brush and the tree cactus grow. Occasionally the scene changed to broad alkali plains of white sand where not a sign of vegetation ever shows itself. The only refreshing view we had was the snow-capped San Bernardino mountains in the distance.

We passed through immense sand basins, thousands of acres in extent, which to all appearance, at one time contained large bodies of water. We also saw Indian huts built of old railway sleepers. The huts had flat roofs of the same material, forming a shelter from the sun, but not from the rain. They were about ten feet square and four feet high. From the interior of these windowless habitations, Indian children of all sizes would come out in such swarms that one could scarcely believe that the hut would hold so many.

We occasionally passed through belts of musquite wood. This tree grows in a twist and gnarl, and the wood is very hard and of the most durable quality. Through this unsettled country there are only water and coaling stations for the engine. At these stations there are only the railway men, and they live either in an old freight car, or in a "dug out." A dug out is simply a hole in the ground, a few feet deep, covered with boards and dirt so arranged as to shed rain, and an opening at one end for entrance and exit.

Much of this country in south-eastern California, and Arizona, might be cultivated if water could be brought upon it. It seldom rains there and when it does it comes with a flood, and washes away the railway. The rocks appear to be of volcanic origin.

After passing through this uninteresting country, we began to climb until we reached the height of 7,432 feet above the sea level at a station called Glorieta 1,274 miles from San Francisco. We then began to descend until we reached Kansas City. The altitude of this city is 765 feet.

San Francisco contains about 300,000 inhabitants. It is about as large as Melbourne and suburbs. Should we include the suburbs of San Francisco it would embrace about 75,000 more. Kansas City contains over 100,000 inhabitants, while Chicago the next large city on our route has a population of over 700,000. These are only two out of twenty commercial centers, which vary in population from 100,000 to 1,500,000 while there are more than forty cities, each containing over 50,000 inhabitants.

The distance from San Francisco to the Atlantic coast, near which our home is situated, is about 3,500 miles, or more than half the distance from Sydney to San Francisco, and within 200 miles of half the distance from San Francisco to Melbourne, but it only requires six days to make this last trip by rail, whereas the former, is one of more than three weeks. We arrived home, where exists the strongest earthly ties, Friday May 7, after an absence of thirteen months, and eleven months, less four days, from the time we left the American shores.

S. N. H.

The Origin of the Sabbath.

OUR Saviour says, "The Sabbath was made for man." Mark 2:27. The term *man* must here be used in its generic sense, comprehending the whole race. If the Sabbath, then, was made for mankind, it must have been made at the time when man himself was created; hence we must go back to the creation for the institution of the Sabbath.

The first part of Moses' record of the creation, in Gen. 1 and 2, is devoted to the origin of the weekly cycle and the Sabbath institution. Here God sets before us the result of each day's work, carefully distinguishing between them, stating that each was composed of an "evening and a morning," a dark part and a light part, thus describing the twenty-four-hour day

After carefully enumerating the labor of six of these days, he declares the work of creation completed. What he did on the next day, the seventh of this first week of time, is stated in chap. 2:2, 3. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Here we have the origin of the weekly cycle, the Sabbath institution, and the distinction between the days of the week. The Bible speaks of "the six working days" and "the Sabbath day." Eze. 46:1. The brief narrative in the very first record of the world's history, makes this distinction plain. God himself employed six specific days of the first week in the labor of creating, and the seventh day of that week in resting. The word "Sabbath" means rest.

Why did God choose to work just six days and rest the seventh? He might have made the world in a moment, or he could have employed any other amount of time in doing it. He did not rest because he was weary, for "he fainteth not, neither is weary." Isa. 40:28. No other reason can be assigned but this: He was laying the foundation of that glorious institution which our Saviour declares was made for the human race, the Sabbath of the Lord.

But to bring out this point still more clearly, let us notice carefully the language we have quoted. Gen. 2:2, 3. The first act of God on the seventh day was to rest; it thus became God's rest day, or Sabbath. His second act concerning it was to place his blessing upon it; thus it became his "blessed" rest day. His third act was to "sanctify" it. Sanctify signifies "to set apart, or appoint, to a sacred or religious use."—*Webster*. By this appointment, the seventh day of the week became the day of holy rest and religious observance for those for whom it was designed, until such appointment should be revoked. Notice how definite is the language: "God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." The blessing and sanctification of the seventh day was not, therefore, bestowed upon it until that particular day on which he rested was in the past. The blessing bestowed pertained to its future recurrence as it returned in the weekly cycle. Every time it returned after this blessing was placed upon it, it was to be understood by those who revered God that it was his blessed day, and must not be treated as the other six days were treated. It was also "sanctified," that is, it was now the appointed day for religious use. While it was proper to use the other six for secular work and ordinary business, the seventh day of the week, every time it returned, was to be used only for religion. All this occurred, according to the inspired record at the close of the creative week.

It is sometimes objected that we have no *command* for the observance of the seventh-day Sabbath till the giving of the law to Israel on Mount Sinai. Such objectors fail to comprehend the record in Gen. 2:2, 3. When God sanctified the seventh day, thus appointing it to a sacred use, he must have made known this fact to Adam and Eve, those who were to use it. They stood as representatives of the race, through whom God's instructions were to be given. We cannot conceive how God could appoint this day to this special purpose in any other way than by informing them of it.

The Hebrew verb *kadash*, here rendered *sanctified*, is defined by Gesenius, "to pronounce holy, to sanctify, to institute any holy thing, to appoint." The use of this word in the Old Testament commonly implies a public appointment by proclamation. When the cities of refuge were set apart for that particular purpose, the record states (Josh. 20:7) "they appointed (margin, Heb. *sanctified*) Kedesh in Galilee in Mount Naphtali, and Shechem in Mount Ephraim," etc. Here we see a public announcement was made of the fact to

all Israel. In Joel 1:14 another instance is furnished: "Sanctify (i. e., appoint) ye a fast, call a solemn assembly, gather the elders," etc. This could not be done without a public notification of the fact. When King Jehu wished to entrap the worshipers of Baal and destroy them, he made this public announcement: "Proclaim (margin, Heb. *sanctify*) a solemn assembly for Baal. And they proclaimed it." 2 Kings 10:20. It would not have been possible to make this appointment otherwise than by making the people acquainted with the fact.

But the most remarkable instance of the use of the word is found in the record of the sanctification of Mount Sinai. Ex. 19:12, 23. When the Lord was about to speak the ten commandments, he sent Moses down to command the people not to touch the mount lest they be destroyed. "And Moses said unto the Lord, the people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount and *sanctify it*." Going back to verse 12, we learn how this was done. "And thou shalt set bounds unto the people round about, *saying*, Take heed to yourselves, that ye go not up into the mount, or touch the borders of it." Here we see that to *sanctify* the mount was to tell the people that God would have them treat it as sacred to himself.

From these and many other instances of the use of the word sanctify in the Scriptures, we must understand that when God sanctified the seventh day at creation, he told Adam and Eve it was sacred unto the Lord. The statement that "God blessed the seventh day and sanctified" it positively proves that the Lord commanded our first parents to treat the seventh day as holy time. It is a record of that fact; for in no other way could it have been "appointed" to such a use. This fact—that God gave a commandment to the representative heads of the race, to keep holy the seventh day of the week at the creation of the world—has an important bearing upon the Sabbath question for every succeeding age.

G. I. B.

The Soul and Spirit: Are They One, or Two?

THE opinion prevails quite extensively among those who believe in the immortality of man, that the soul and the spirit are in reality one and the same. If they find in the Bible any expression which seems to them to affirm that the soul does not die with the body, they immediately conclude that man has within him an immortal principle. If anything is said in it that seems to them to prove that the spirit is conscious, and survives the dissolution of the physical structure, they draw the same conclusion. If this reasoning is just, it must follow that the soul and spirit are one and the same, or that man has two separate and distinct spiritual essences or entities which are conscious after physical death. But none of them ever believe this last conclusion; hence they must believe that the soul and the spirit are one and the same. What did the apostle Paul believe on this point?—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 6:23. Here we see the soul and spirit are as soul and body, or the body and spirit. Again, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow," etc. Heb. 4:12. We know the joints and marrow are two, not one, separate and distinct, and not the same. The soul and spirit, therefore, are not one and the same. Those who believe there is an immortal principle in man, which survives the death of the body, must decide whether we shall call it the soul or spirit. It certainly is not both, unless man has two distinct, spiritual, immortal entities.

G. I. B.

"Whoso keepeth the law is a wise son."

Letter And Spirit.

PAUL, in 2 Cor. 3:6, says: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." The view which some maintain, that by the letter Paul means the old covenant, and by the spirit, the new covenant, can hardly be harmonized with this language; for in that case we should have this declaration: "Who also hath made us able ministers of the new testament, not of the old testament, but of the new testament," which would certainly be unnecessary tautology. And the remainder of the sentence would then read: "For the old testament killeth, but the new testament giveth life," which would be untrue, inasmuch as the old testament as well as the new had provision for giving life. Is not the following a much better paraphrase? Who also hath made us able ministers of the new testament, not of the letter of the new testament, but of the spirit of the new testament; for the letter of the new testament killeth, but the spirit of the new testament giveth life.

This phraseology would suggest that there is a letter to the new testament as well as to the old, and that there was a spirit to the old as well as to the new. We can draw from the language, "The letter killeth, but the spirit giveth life," only this conclusion: that the former refers to that arrangement connected with both covenants which, under certain conditions, would and will cause the death of the transgressor; and the latter, to that provision under both covenants, by which a person could and can secure everlasting life.

Under the old covenant it was given to man to carry out in a measure the provision of condemnation, or the infliction of death upon the transgressor. For this reason, that system is called in the next verse "the ministration of death." Under the new covenant, infliction of death upon the transgressor is not committed to the hands of men, not even the penalty of temporal death, which as inflicted under the former dispensation, was simply a foreshadowing of the second death to be inflicted by the Lord upon the sinner. The infliction of punishment in any manner for sin, as connected with his worship, the Lord now reserves to himself; but this will, nevertheless in due time be visited upon the unregenerate; and in this the letter of the new testament will be fulfilled.

U. S.

The Day of the Lord Will Not Come Without a Warning.

WHEN we go out and preach that the Lord is coming soon, and give signs that indicate it, we are often met with the declaration that no man can know anything about it; that the Lord may come to-morrow, or next year, or it may be a hundred or a thousand years. Ministers often make this declaration. Let us look at this idea. They say the Lord may come to-morrow. Very well. Will they acknowledge that the people of God, or the world has been warned of that event?—Oh, no! They have not given such a warning, and that which the Adventists have given they do not believe is of the Lord, so that no one has been warned with regard to it. Yet they say, "The Lord may come to-morrow." This position, then, assumes that the day of the Lord will come without a warning to the righteous or the wicked. Such a position is both unreasonable and unscriptural. God is long-suffering; not willing that any should perish. He always gives a fair warning to every one with regard to any danger, that the righteous may be prepared for it and be saved, and that the wicked may be without excuse. Take a few examples of the past. When the world in the days of Noah had become so corrupt that God could not endure it any longer, he might have opened the windows of heaven and the foundations of the great deep, and deluged the earth with water in a day's time. But God did not wish thus to do. He chose a

righteous man, told him what he purposed to do, and how he might be prepared for it. Him he made a preacher of righteousness to warn the whole world. One hundred and twenty years he preached, and all had an opportunity to hear and prepare, if they would, but they did not. Then the Lord did what he had so thoroughly warned all that he was about to do. So it was in the days of Lot; and so with the Ninevites. In the time of Christ, the Jews had become so corrupt that the Lord purposed to destroy their city and their nation. But he did not do this without first warning them of the danger, giving them a chance to repent if they would, and giving the righteous an opportunity to escape that time of trouble. Forty years before it happened, Christ warned them that it would soon come, and gave them signs by which they might know when it was at hand.

These examples show that the Lord always warns the world of any great calamity that he proposes to bring upon it. At such times, his people are always informed in regard to it, and are taught what steps to take in order to save themselves. How much more, then, may we expect such a warning when the great day shall come for which all other days were made, the final consummation of all things, when time shall close and every man come to Judgment. This is both reasonable and easy to be inferred from God's dealings with man in the past. Not only so, but there is abundance of Scripture to show that this will be the case. Turn to Joel 2:1, and we read, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." This is not only a prophecy, but a direct command, which must be obeyed when the time comes.

This shows that God designs that a warning shall be given when the day comes. Some one will be raised up by the Spirit of God to deliver this message, even though they have to be raised up from the very stones of the earth.

Take another prophecy. Rev. 14:6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Here an angel has the gospel to preach to every nation under heaven. But angels do not preach the gospel. God has chosen men to do this; hence this angel represents a class of men who shall preach such a message as this. And what is it? It is a mighty proclamation to all people, that the hour of God's Judgment is come. This prophecy will not fail. It must be fulfilled. When the time comes, the world must hear this message; and if they do, then it is plain to be seen that the warning must be given with regard to the Judgment hour. Paul reasoned with Felix of the Judgment to come.

He told the Athenians that God had appointed a day in the which he would judge the world. But this message says the hour of God's Judgment is come, not is coming, or shall come; but it announces the fact to all the world that it is present. Most certainly this message relates to the last days, and cannot be proclaimed with truthfulness, only when the hour of Judgment actually arrives.

This, then, settles the fact that there will be a warning in the last days to all the world with regard to the great day of God's Judgment. Another fact is clearly stated many times in the Bible; viz., that there will be two classes in the last days—one class will be watching, and waiting, and looking for the Lord when he comes. That day will not come on them as a thief. They will be saved. Then there will be a second class, who have heard the warning, yet will be overtaken as a thief by the coming of the Lord. To them it will come unexpectedly, and they will be de-

stroyed. Dan. 12: 9, 10. This relates to the last days, and says, "The wise shall understand, but the wicked shall not understand." To the same effect is 1 Thess. 5:1-5. Here we find that the day of the Lord comes suddenly, as a thief in the night, upon the world, and they are all destroyed; while the righteous are not in darkness, and that day does not overtake them as a thief. So the same truth is taught in Matt. 24: 37: "But as the days of Noah were, so shall also the coming of the Son of man be." How was it in the days of Noah? God gave a warning to the world; faithful Noah believed it, knew when the flood was coming, and was prepared for it. The wicked world heard the warning, disbelieved it, and knew not when the flood would come, till it burst upon them unexpectedly, and destroyed them all. So, says Christ, shall it be at his second coming. These scriptures all plainly teach that there will be a proclamation in the last days with regard to the coming of the Lord and the end of the world. Such a proclamation is now going to the world, which is based on Bible evidence, as we believe.

D. M. CANRIGHT.

Missionary.

Work and Rest.

LET us work—the time is fleeting;
Soon the shades of night will come;
We shall rest, yes, rest forever;
When our work on earth is done.
Let us do the Master's bidding;
He has said, "Work while 'tis day."
We shall rest where he is reigning,
When earth's shadows flee away.

Let us toil, nor heed our trials,
Life is not a flowery way;
Jesus trod the path before us,
He will keep us day by day.
Let us fight the host of Satan,
Let us wage our warfare well;
When we've done the work assigned us,
We shall with our Captain dwell.

When our hearts grow sad and heavy,
Wearied by the constant strife,
Let us think our pathway leadeth
To the pearly gates of life.
Oh, how sweet the rest that waiteth
For the soldiers of the cross!
No more conflicts, no more trials,
Rich reward for every loss!
—Hattie E. Harris, in *Review and Herald*.

John Wesley in College.

WHILE in college, John Wesley was continually revolving in his mind the fundamental principles and doctrines of Christianity. He had not as yet comprehended the Scriptural simplicity of justification through faith, but depended rather upon his own works as the means of purification, feeling daily conscious of a lack of harmony with God. Such a harmony, or peace with God as admits of no remorseful sense of guilt, was his ideal of personal religion. Could it be attained? and if so would it not be a matter of consciousness? Did not the Scriptures teach that the spirit itself beareth witness with our spirits that we are the children of God? Was there not also a Christian perfection taught in the Scriptures; "a perfect love which casteth out all fear." Not perfection according to the absolute moral law of God, but in its accommodated relation to our fallen race, through the atonement.

His vigilant mother, who seems to have been providentially guided, not only in forming his character in early life, but in judiciously directing his mind in after years, strengthened by her letters the tendency of his mind at this time. "And now," said she, "in good earnest, resolve to make religion the business of your life; for that is the one thing, strictly speaking, that is necessary. All things besides, are comparatively little to the purposes of life. I heartily wish you would now enter upon a strict examination of yourself, that you may know whether you have a reasonable hope of salvation through

Jesus Christ. If you have the satisfaction of knowing this it will abundantly reward your pains; if you have not, you will find a more reasonable occasion for tears than can be met with in any tragedy."

From the Calvinistic doctrine of predestination John Wesley dissented. "That which contradicts reason," says he, "cannot be said to stand upon reasonable grounds; and such, undoubtedly, is every proposition which is not compatible with divine justice or mercy. If it was inevitably decreed from eternity that a determinate part of mankind should be saved, and none besides, then a vast majority of the world are born to eternal death, without so much as a possibility of avoiding it. Is it merciful to ordain a creature to everlasting misery? Is it just to punish a man for crimes which he could not but commit? That God should be the author of sin and injustice, which must, I think, be the consequence of maintaining this opinion, is a contradiction to the clearest ideas we have of the divine nature and perfections." His mother confirmed him in these views. "God's prescience," she argued, "is no more the effective cause of the loss of the wicked than our foreknowledge of the rising of tomorrow's sun is the cause of its rising."

Although not at this time associated together, Charles Wesley's experience was similar to that of his brother's. At one period in his early experience John Wesley was inclined to a monastic life. This was attributable, in a large degree, to his study of Rempis' "Imitation," and other works of an ascetic character. At this time his mother writes him as follows: "I take Rempis to have been an honest, weak man, who had more zeal than knowledge, by his condemning all mirth or pleasure as sinful or useless, in opposition to so many direct and plain texts of Scripture." She told him that God had a better work for him to do. Wesley also consulted others upon the subject. "Sir," said one man who seemed inspired with the right words at the right moment, "Sir you wish to serve God and go to Heaven; remember you cannot serve him alone; you must therefore find companions or make them." These words were never forgotten by John Wesley; still his daily habits of life were decidedly monastic in their character.

The rector of Epworth drawing near his end, entreated John to become his successor, and at his death preserve the family from dispersion. This appeal was an affecting one, and the son has been reproached for not accepting it, but he was steadfast in his conviction that a different course of life devolved upon him; and his thoughtful mother seems not to have joined her husband in attempting to divert him from it. The rector died, the family was scattered, and the Epworth rectory faded from history. Soon the disinterestedness of the young divine, in refusing a quiet rectory, and the comforts of a parental home was tested. General Ogleshorpe, the friend and correspondent of his father, was about to conduct a reinforcement to the colony of Georgia, and, in company with his brother Charles, he consented to go to America as a missionary to the aborigines, provided his mother, who was dependent upon her children, would consent. Her reply was such as might be expected by such a woman. "If I had twenty sons," said she, "I should rejoice that they were so employed, though I should never see them again." S. N. H.

God's Call for Laborers.

As depositaries of God's law, and truths pertaining to this time, we are under fearful responsibilities. Around us is a world lying in darkness and wickedness. The great day of God's wrath, dreadful and terrible, is just before us, but the people know it not. Absorbed in pleasure-seeking, and worldly pursuits, they are dreaming of a good time coming, while certain destruction is rapidly approaching. To us has been given a knowledge of the truths which are to save people at this time, and also every means that infinite Wisdom could devise, it would seem, for giving this knowledge to our fellow-men. Why are we thus favored? Are they not as good by

nature as we? Has God given us these truths so that we may merely save our own souls? Nay, verily! Vain are our hopes for entering heaven, vain the satisfaction we take in the glorious truths presented before us, unless we possess the spirit which led Christ to labor and suffer for others. We are debtors to those around us. God has made us so. "Freely ye have received, freely give," are the words of our Saviour.

The first important question for all to decide individually, is to what extent they can devote their time and energies to the work. Many can give themselves unreservedly, others have personal duties and responsibilities which have claims upon them.

The second question, equally important, relates to the kind of work in which each person's circumstances and qualifications would enable him to engage to the best advantage. To aid in the decision of this question, it may be well to consider separately some of the many openings for labor which now exist.

BIBLE-READERS AND COLPORTERS.

There is no branch of missionary labor more effective, or more interesting to the worker than this, and there are very few who cannot engage in it to some extent. Every one who can call upon his friends and neighbors, can do something. The work has been made simple, the way easy. What more could be done in this direction than has been done? The cross remains, and it will remain until it is lifted, or the work is done; but he who does not bear the cross, cannot wear the crown. Our acquaintances and those who live near us have the greatest claims upon us, and they are the ones who will rise up in the Judgment to condemn us, if we fail to warn them. This kind of labor, faithfully performed, will free us from their blood; and now is the time in which to perform it.

There is no limit to the number needed for this class of work. This kind of labor is required in every city and every village.

DISTRIBUTION OF PERIODICALS, AND LETTER-WRITING.

This branch of the missionary work opens the way for persons to labor at home. There is a large class of good workers who cannot engage in other branches to any great extent, and such can do good work in this department. There is no longer room for doubt respecting its efficiency. Those who with prayer and consecration put into it their best efforts, have reason to believe that their labor will be fruitful. God's holy spirit will impress their minds, and assist them in their work as it does other laborers. Here, also, the way is made easy. Postage is cheap. We have periodicals in various languages, and of various kinds, besides our large list of tracts and books.

CANVASSERS.

Here emphatically the "field is the world." Much has been said respecting the importance of this branch, and much more might be said. There are various reasons why it is better to sell than to donate reading matter. First, it does not exhaust our funds. The money invested is constantly coming back to be used again, and so it is employed many times. In this way the work carries itself financially. Another reason is that publications sold secure greater and more lasting results. A book is purchased to be read. Money has been invested in it, and it is carefully preserved. Every member of the family, and those who may enter it, have access to such reading matter. We must sell,—study to sell at all suitable times and places. We can never have too many good canvassers. Until the work closes there will always be room for more.

The means are ample, the work abundant. Where much is given, much is required. What will God require of his people in this generation, in view of the great light and opportunities bestowed upon them, and the facilities which God has provided for carrying forward his work?

May God help every one to decide this question for himself, intelligently, and conscientiously.

MARIA L. HUNTLEY.

The Home Circle.

THE CLEFT IN THE ROCK.

Two CHILDREN at home 'mid the mountains,
Accustomed to cataracts' roar,
Had witnessed the rocks over-hanging,
Thunder down to the dark chasm floor.

They had heard the wild storm 'mid the head-lands,
And knew, by the bald eagle's scream,
That the forces of nature were waking;
From cloud-land to dark mountain stream.

One day all was sunny and fragrant,
A gem set in Autumn from June;
The children gave mother a "good-bye,"
For the play of the long afternoon.

Along the sharp curves of the railroad,
They gathered the chestnuts that fell
From the trees on the crags far above them,
And measured the ones they would sell.

Tommy prattled, and chatted, and frolicked,
And Mary, self-conscious of care,
Felt that her caution was needed,
Lest accident come to them there.

All at once they were thrown to a flurry,
By the roar of the down-coming train,
Cranching the miles in a hurry,
Lost time by next station to gain.

It howled 'round the tall mountain head-lands,
And hung over chasms of foam,
Dashing on towards the crags, and the children,
Who screamed now for mother and home.

Then Mary seized Tommy, and nestled
In the cleft of the tall mountain rock,
And shouted, "Hold tight, brother Tommy,
Cling close to the cleft of the rock."

So oft in the dread hour of danger,
When hope our wild cry seems to mock,
We can fly to the Friend of the stranger,
And cling to the cleft of the Rock.

—Rev. I. N. Stratton, A. M.

Deceiving Children.

WHILE passing along the streets one day, I heard two little boys, apparently about seven years of age, conversing very earnestly. "My mother says," one was saying, and I lost the rest of the sentence; but the other replied, "Your mother is different from my mother." I could but wonder if those mothers mistrusted the notes their children were daily taking of their ways and words.

Parents are often ignorant or thoughtless of the keen observation of children. A little girl was once visiting me, and at night, before I put her in bed, I heard her say her prayers, and prayed with her. One day she told me an untruth. I called her to me and told her that it was wicked to tell what was not true, and that in that beautiful home the Lord is preparing for his children, whoever "loveth and maketh a lie" can never enter.

She listened intelligently, and with intense interest, and asked many questions while I told her about the celestial city as it is described in the word of God. After awhile she asked very earnestly:—

"Won't folks that lie go there?"

"Not unless they repent and ask God to forgive them," I answered.

Then my mother won't go there!" she exclaimed, "for she tells lies."

I was astonished and shocked, for I knew her mother did say things "in fun" that were not strictly true, but I had no idea that the child noticed it.

It recalled to my mind the first lesson in deception I ever learned. When I was a little more than two years old I went with friends to sit for my daguerreotype, and as it was next to impossible to keep me still long enough to have it taken, they told me that if I sat perfectly still and looked steadily at the camera for two minutes, a little bird would come out, which I might have.

I sat still and looked until I ached all over.

At last I was told that I might move, and I jumped from the chair and called for the bird. After awhile they showed me the picture and told me that was the bird; and I distinctly remember to-day how angry I was when I realized that I had been deceived. They led me home between them; I screamed at the top of my voice, not so much at the disappointment of not receiving the bird, as in anger at the deception practiced upon me. I remember, too, that for a long time afterward when those who had deceived me would tell me anything, I did not believe it.

It is a sad thing when the simple trust of childhood is destroyed, and upon the impressible little heart is stamped doubt, suspicion, and deceit.

Parents stand to the child in the place of God. The child looks up to them as the embodiment of wisdom and truth, and will in all things have implicit confidence in them until it is betrayed. Perhaps some Christian parents who tearfully and with deep groanings wonder why their sons and daughters have forsaken their mother's God and rejected their father's Bible if they could trace effect to cause, would see that the first seeds of skepticism, and guile, and willfulness were sown by their own thoughtless hands in the days of the trusting childhood of their children.

"I never yet deceived my child," said the mother of a bright, inquisitive little girl, who wanted to know the whys and wherefores of everything she saw or thought of.

"How do you get along when she asks questions that you cannot with propriety answer?" I inquired.

"I tell her all I can conscientiously," replied the mother, "and tell her to wait till she is older, and then, perhaps, she will understand all about it."

"Do you never tell her that it is improper to ask so many questions?" I asked.

"Seldom," replied the good woman, "for I'd rather she would come to me for information than to go to any one else, as I fear she might be tempted to do."

How happy will that mother be in years to come, if, as the fruit of her own truthfulness, she can say, My child never deceived me.—*Sel.*

A Faithful Shepherd Boy.

GERHARDT was a German shepherd boy, and a noble fellow he was, too, although he was very, very poor.

One day while he was watching his flock, which was feeding in a valley on the borders of a forest, a hunter came out of the woods and asked:—

"How far is it to the nearest village?"

"Six miles, sir," replied the boy, "but the road is only a sheep track, and is very easily missed."

The hunter glanced at the crooked track and said:—

"My lad, I am hungry, tired, and thirsty. I have lost my companions and missed my way. Leave your sheep, and show me the road. I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They would stray into the forest, and be eaten by the wolves, or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you more money than you have earned in a whole year."

"I cannot go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me, while you go to the village and get some food and drink, and a guide? I will take good care of them for you."

The boy shook his head. "The sheep do not know your voice," said he, "and—and—" Gerhardt stopped speaking. "And what? Can you trust me? Do I look like a dishonest man?" asked the hunter angrily.

"Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to my master. How do I know you would keep your word with me?"

The hunter laughed, for he felt that the boy fairly cornered him. He said: "I see, my lad, that you are a good, faithful boy. I will not forget you. Show me the road, and I will try to make it out myself."

Gerhardt now offered the humble contents of his scrip to the hungry man, who, coarse as it was, ate it gladly. Presently his attendant came up, and then, Gerhardt, to his surprise found that the hunter was the grand duke, who owned all the country around. The duke was so pleased with the boy's honesty that he sent for him shortly after, and had him educated. In after years Gerhardt became a very rich and powerful man, but he remained honest and true to his dying day.

Honesty and truth and fidelity are precious jewels in the character of a child. When the spring from piety they are pure diamonds, and make the possessor very beautiful, very happy, very honorable, and very useful. May you, my readers, wear them as Gerhardt did. Then greater than a duke will befriend you, for the Great King will adopt you as his children, and you will become princes and princesses royal in the kingdom of God.—*Young Pilgrim.*

Just Think of It.

GREENLAND is without a forest. Do you ask? How are their habitations warmed in winter? Sailors tell us that train-oil is their fuel. This oil is obtained by boiling the fat, or blubber, of whales. But wood is wanting. Their houses must be covered; their spears and javelins must have handles. Without domestic or hunting utensils, boats or fishing-tackle, their homes cannot be tenanted; without wood these things cannot be made. Travelers tell us that a certain current of the ocean, or certain winds, both united, bear along in a proper direction the once stately tree, and another and another with abundant constancy, and lodge the needles forest between the islands. There it remains until needed by those whom the Lord forgets not. The soil does not nourish the needed oak for their convenience, but the billow obeys his voice and bears it to them.

No trees are thus borne along the shores of France, or Spain, or England, or perhaps of any other nation. They are not needed, but in the frozen climes. Where these trees are torn from or how they are swept away, we are not commonly told, and it matters not, so that the Greenlander fails not to receive his merchandise. When other shores become naked, and forest wave not there, they are not supplied as is this land of snow, for ocean's current is not freighted thus with trees, or it does not bear in the right direction, or the islands do not stand so as to form a storehouse for the timber. Reader, while looking at these facts, such as are scattered all over the earth, it is evident enough that our Parent designed it all in kindness. To believe otherwise requires an appetite for untruth that no man need covet.—*Rev. David Nelson.*

DEAR young girls, your lives are full of noble possibilities. There is but one thing earthly so truly admirable as a Christian lady, and that is a Christian "gentleman." If an "honest man" be the noblest work of God, surely an "honestest" true woman is his loveliest. Therefore young maidens of America, give yourselves to Christ; let him so mould you that you may be kings' daughters indeed, all glorious within, a fair without.

Health and Temperance.

The Care of the Human Body.

I WILL praise thee, for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well." Ps. 139:14.

THESE words are most excellent, and food for deep thought; and were their full import duly appreciated by all, more praise would be given to our Creator than is now ascribed to him. When we study this wonderful piece of mechanism, and consider how accurately every part is adapted to fill its place in the grand whole, we can but exclaim, "Marvelous," indeed, "are thy works" oh, Lord, our Creator.

With the help of those who have searched deep into this mine of wealth, let us examine some of its great mechanism, in order that we may more fully understand our duty in relation to it.

Man may be considered as a machine capable of thinking, feeling, and acting. For each of these motions there must be a set of organs capable of producing these faculties. In the nervous system we find the organs which give rise to the power to think and feel. In the brain are deposited certain nerve cells, which, when called into activity, produce thought; and by these with additional means, are produced the organs of sense, and we have hearing, seeing, tasting, smelling, and feeling. Also by these the individual is able to comprehend weight, and to distinguish temperature.

The brain is the motive power, so to speak, and the muscular system, in connection with the bones, is the machinery upon which it acts to produce action or motion. The nervous system is the impelling force, and the muscles, aided by the bones which serve as levers, and points of attachment, execute the orders communicated to them by telegraphic dispatches from the brain through the nerves.

If this machine could be thus operated without the waste of energy, it would be complete, and able to perform all the functions of individual life; but we learn that at every action, of whatever nature, breaks down and wears out the tissue of which the machinery is made up. All kinds of machinery wears and wastes and breaks down, we often say—and repairs are necessary. So with the human machinery. But unlike any other, it has a system of reparation within itself, which is capable of repairing itself within certain limits, when all the conditions are supplied. This work is performed by the agency of the circulation of the blood through the heart and blood vessels, the principal work of which is to carry the material for repairs wherever it may be needed throughout the whole machinery. The blood is furnished with this new material by the digestive organs which are designed for this very purpose.

But the waste products, the results of the wear and tear of the tissues in activity, must be disposed of. If they were allowed to remain in the system, very soon the machinery would become clogged, and nature would be obliged to cease her efforts. This is done by the eliminative system, which comprises the skin, lungs, liver, kidneys, and bowels. The blood performs an important part in this work by bathing and cleansing the tissues, and hastening whatever may have obstructed them to the organs designed to eliminate or remove it.

Nature has so directed that this work can only be performed perfectly under a certain amount of warmth, and has planned that this heat should be generated in the body by the activity of all its parts. That uniformity of temperature may be obtained, special means have been provided whereby a deficiency may be economised, and too much may be speedily scattered. In this way a healthy body is protected from extremes.

Could man always have remained in a mild climate, artificial heat would probably never have been needed; but when exposed to extremes of heat and cold this auxiliary becomes necessary, and people clothe themselves more or less according to the climate. Nevertheless we find that at least fully one-half the human family, clothe themselves in a manner to obstruct the work of nature, in her efforts to equalize the warmth of the body. Among the

barbarians, the red men of America, for instance, we find the females clothing their limbs in a manner similar to the males, and in this matter showing a sense far superior to those of boasted civilization; for very few among our nation clothe themselves according to the requirements of nature in regard to health. We even see cruelty exhibited toward children, and thousands of these little innocents yearly fall victims to improper dress, simply because fashion demands that they should be clothed in this manner, which means that their limbs, and their bodies, up to the waist, are left unclothed, and exposed to the chilling atmosphere of a winter climate.

The vitals are the great center of heat and life, and the extremities being so far removed from them, the blood in its passage through them, and back again to the seat of life, becomes chilled when these parts are not sufficiently clad. The result is that thousands of lives are made miserable by disease, the foundation of which was laid in infancy when the delicate, tender limbs and neck were left exposed, and thousands of tiny graves are filled with lovely victims that might have lived to old age, had nature been properly assisted instead of being hindered in its work. It is the duty of every mother to study how to dress her child so as to preserve its health, and so lay a good foundation for a happy and useful life. In the present custom of dressing children so that their limbs are bare to the body, the blood is carried to the vitals in a chilled condition, resulting in congestion, and in after life we hear complaints of "weak chests," "delicate constitutions," etc. Read what an eminent physician says concerning proper clothing. "The whole body should be clad in soft flannel from neck to wrists and ankles nearly the year round. It is better to have the underclothing for the upper part of the body and that for the limbs combined in one garment. A woman's limbs require as many thicknesses as a man's, and a garment which fits the limbs closely will afford four times the protection given by a loose skirt." All garments should be suspended from the shoulders that there may be no compression to impede the circulation in any part.

J. A. C.

Water For Babies.

A FEW days ago I was called upon to visit a sick little one in a family residing near my office. The babe I found in apparent good health, but crying and struggling in its mother's arms as though suffering excruciating pain. The mother informed me that the child seemed desirous of nursing continually; and that, to quiet it, she had given it the breast as often as the crying commenced. When this did not soothe the little one, a dose of Mother Somebody's cordial had been administered.

"My good woman," I inquired, "when did you give your child a drink of water?"

"I don't remember," replied the lady; "I seldom let him drink water; does he need it?"

"Need it! Why should he not need it as much as you? This child is suffering from thirst—nothing more."

I called for cold water, gave the infant a few teaspoonfuls, and it was relieved of all its troubles, stopped crying, and sank peacefully to sleep in its mother's arms.

Let this be a reminder to mothers and nurses. Infants who nurse at breast may often suffer as much from want of water as adults who eat more solid food. Often when a child cries it is thirst alone which causes it. Do not, then, dose it with poisonous soothing syrups or nursing cordials, or press it to the breast, which it will eagerly grasp, thinking to satiate its burning thirst; but, filled to the brim with its natural food, it cries on harder than ever. Use a little discretion. The poor little one cannot tell its wants; if it could it would often cry, "Water! Water!"

Good temper is like a sunny day, it sheds a brightness over everything it is the sweetness of toil and he soother of disquietude.

Healthfulness of Fruit.

DR. B. F. DUNKLEY has made public some interesting facts derived from his own experience in regard to the healthfulness of fruit. When he first went West, thirty years ago, no orchards were there, and few vegetables were raised. The diet of the people consisted of corn bread, bacon, and a little black coffee, without sugar or cream. Inflammatory disorders, such as relate to the lungs, brain, bowels, and heart, prevailed in the winter, and were often attended with fatal results. Malignant dysentery, the pest of armies when shut off from fruit, afflicted many of the inhabitants in the summer and fall, and in the spring it was not uncommon for whole families to be sick with the scurvy, the disease so fatal to sailors on long voyages before canning fruit was discovered. Dr. Dunkley told his scurvy-stricken patients, to their great surprise, that their blood needed no medicine other than vegetable acids, and he ordered them to eat oranges, lemons, and sheep sorrels. Now fruit and garden vegetables are abundant in the locality, and the diseases are not of so malignant a type, and yield much more readily to treatment. When orchards first began to bear, Dr. Dunkley noticed that those children whose fathers had planted apple trees, ate plentifully of the fruit, and enjoyed most excellent health, while children living where no apple trees grew, were dying of flux.

Tobacco and Butter.

OF all the men in the world who ought to let tobacco alone while engaged about their work, those who handle food take the lead. It is most disgusting to one who objects to tobacco smoke, and there are few women who do not, to see marketmen standing over such easily affected articles as meat or butter, with cigars in their mouths. A walk through any of our markets will show plenty of men doing this very thing. For the sake of decency the cigars ought to be kept out of sight during business hours. We have seen men standing over a butter tub with a long ash at the end of their cigars that threatened at any moment to fall directly into the butter. An old smoker would perhaps see nothing wrong in this; but the majority of those who eat this food are not "old smokers." The public have no right to say that a man shall not smoke, though there would be a great deal more happiness in the world if such a right did exist; but customers certainly have a right to say that their food shall not be tainted with what to them is most objectionable.—*Southern Progress.*

Oatmeal in the Household.

IN Great Britain children of all ranks are raised on an oatmeal diet alone, because it causes them to grow strong and healthful, and no better food can possibly be found for them. It is also quite as desirable for the student as for the laborer, and for the delicate lady as for her hard working sister; indeed, all classes would be greatly benefited by its use, and dyspepsia, with all its manifold annoyances, can be kept at a distance. Oatmeal is more substantial food, it is said, than veal, pork, or lamb, and quite equal to beef and mutton, giving as much or more mental vigor, while its great desideratum consists in one's not becoming weary of it, for it is as welcome for breakfast or tea as is wheaten meal bread. It can be eaten with syrup and butter as hasty pudding, or with cream and sugar, like rice. It is especially good for young mothers, upon whose nervous forces too great a demand has been made, and they lose the equilibrium of the system and become depressed and dispirited. Oatmeal requires to be cooked slowly, and the water should be boiling hot when it is stirred in.—*Baldwin's Monthly.*

REV. DR. NEWELL, of New York says: "I knew of a father in this city who had eight sons. He said to them, Drink moderately, my sons, and it will be well with you; in immoderate drinking lies the danger. The father lived a moderate drinker; but his sons became sots, and forty of his descendants have found drunkard's graves."

Bible Student.

Importance of Obeying God.

1. What first brought death to the human family?

"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." Rom. 5:12.

2. What is sin?

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

3. What was sin in Adam's case? *Ans.* Disobedience of God's command. See Gen. 2:16, 17; 3:6, 17-19.

4. How was Uzzah punished, and why?

"And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God." 2 Sam. 6:6, 7.

5. In what did his wrong consist?

"And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation." Num. 4:15.

6. How did Nadab and Abihu offend the Lord, and what was the consequence?

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." Lev. 10:2.

7. Why was their act counted an offense?

"Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon." Ex. 30:9.

8. Why was Saul rejected from being king?

"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." 1 Sam. 15:23.

9. What is said of those who will not hear the law?

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

10. How should we act when others will not obey God?

"Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment." Ex. 23:2.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

11. How should financial circumstances affect our obedience?

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:31-33.

12. How should the wisdom of great men be regarded when they tell us it is not necessary to obey God?

"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1:25-27.

13. What course ought we to take, if the laws of the land conflict with God's law?

"Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?" Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:14, 16-18.

14. What did the apostles of Christ say, when commanded to speak no more in the name of their Master?

"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19.

15. How should we feel when spoken evil of for the truth's sake?

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, Behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets." "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." Luke 6:22, 23, 26.

16. How does God entreat us to obey?

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18.

17. How soon should we obey?

"I made haste, and delayed not to keep thy commandments." Ps. 119:60.

18. What reward is promised to those who keep God's commandments?

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

The Decalogue Not out of Date.

SOME of our "modern-thought" religious teachers preach that society has outgrown the ten commandments, that they are not needed now. But let us examine that divine old law, and see if it would not improve modern society some if it were obeyed.

The first commandment would prohibit the worship of false gods. The second would put away all image worship; here the Catholics would have to reform. The third would stop all profanity; the cursing and swearing now so common in our streets would be heard no more. What a relief that would be! The fourth would give us the Sabbath day, with its holy quiet for all, none at work, all worshipping God. Angels would rejoice at such a scene! The fifth would secure honor to all parents. No more disobedient children. What a blessed reformation that would be in most of our communities! The sixth would stop all murders; every man's life would be perfectly safe. Who would not desire to live in such society? The seventh would end all the adultery and vileness now so fearfully common in cities and country. The chastity of every family safe, how desirable an end! The eighth would close out all thieving; every man's property would be safe without lock or bars. Such a law out of date? Look at the criminal reports in the papers, and then judge. The ninth would stop all lying and tattling. What a blessed consummation that would be! And finally, the tenth would prohibit all coveting, all desire for that which is not our own.

Let this law, then, be perfectly obeyed in any town; and what a desirable community it would become! There would be no need of police or prisons. Who would not want to live in such a society, and raise children there? Everybody would be moving to such a place as soon as they heard of it.

No friends, we have not got beyond the need of that grand old law yet; nor will we while sin remains on the earth.—*Gospel Sickle.*

This Life and the Life to Come.

BISHOP HOOPER was martyred in 1553. When he came to die, one said to him, "O, sir, consider that life is sweet and death is bitter." To which he replied, "Life to come is more sweet; and death to come more bitter." And so he went quietly to the stake. The way to save our life forever, if we are indeed Christ's disciples, is to lose it here, if need be, for his sake. "He that loseth his life shall find it." If we are self-considering, and will spare ourselves at the Master's cost we do so to our eternal cost. Let us look on ourselves as beasts of slaughter and suffer patiently the injuries of the wicked.

What Language Did Our Lord Use?

ALTHOUGH the Old Testament was written in Hebrew with the exception of portions of Ezra, Jeremiah, and Daniel, which were written in Chaldaic, and although the New Testament was written in Greek, the language spoken by our Lord to the people of his time was neither Hebrew nor Greek. The Hebrew language ceased to be the language of the common people in the Jewish nation during the seventy years' captivity in Babylon. There they adopted the language of the Chaldeans, their conquerors, giving it of course the Hebraic cast. The Chaldaic or Aramaic language, which indeed was much like the Hebrew, being thus adopted was, as a matter of course, retained during the five hundred years that elapsed before the Son of God began his work among men. In this time, however, the language underwent changes, and became so far different from the original Chaldaic that is called the Syro-Chaldaic language. This was perhaps as nearly like the Chaldaic as the English language of to-day is like that spoken by our ancestors five hundred years since. The Syriac was used in our Lord's time by the people of quite an extensive region. The Jews of that time spoke a language compounded of Chaldaic and Syriac. This was the language of our Lord's discourses. We might reasonably infer this from the fact that it was the language of the common people. But you know it to be the case because the very expressions used by him are in many cases preserved.

It is true that this language is termed in the New Testament the Hebrew tongue. But this is not because that it is the original, pure Hebrew, but because it was the language of the Hebrew people of that time, and because it resembled that tongue. It was in this modern kind of Hebrew that our Lord's inscription was written upon his cross; and it was in this that Paul addressed the people from the castle stairs. Luke 23:38; Acts 22:2.

The evangelists, though written in Greek, frequently desired to preserve the exact expressions used by our Lord. So they introduce the very words of that language in which our Lord spoke, and then they interpret them. Thus he says to the daughter of the synagogue, "Talitha cumi," which signifies, "Damsel, arise." Mark 5:41. This explains why the evangelists occasionally give our Lord's exact words and then interpret them.

ANATHEMA MARAN-ATHA.

We have in these words in 1 Cor. 16:22 an instance of the use of the Syro-Chaldaic language by the New Testament writers. Maranatha is a term of that language signifying, "The Lord cometh." It seems to have been introduced by Paul, though writing in Greek, for the purpose of emphasis. Anathema is Greek, signifying accursed. The sentence, therefore, amounts to this: "If any man love not our Lord Jesus Christ let him be accursed at the coming of the Lord."

WHO WAS CEPHAS?

"When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me," etc. Gal. 2:9.

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." 1 Cor. 1:12.

This is a name given by our Lord himself to Simon. It is a word signifying in the language then used by the Hebrew people, a stone. It is therefore exactly equivalent to his more common Greek surname, Peter. John 1:42.

WHAT DOES SIMON BAR-JONA SIGNIFY.

This is the designation of Peter used by our Lord in responding to his noble confession of faith recorded in Matt. 16:16, 17. Bar is a Syriac word signifying son. The expression is therefore in meaning simply this: Simon son of Jonas. J. N. A.

RICHARD BAXTER said a good thing when he said of some who lived in his day, that they had a "wheelbarrow religion," they "went when they were shoved."

Give Him Another Chance.

Two men were sinking a shaft. It was rather a dangerous business they had to do. Their custom was to cut a fuse with a knife, the man then got into a bucket and made a signal to be drawn up. The other one got into the bucket when it descended, with one hand on the signal rope and one on the fuse. When he touched the fuse he made a signal, and was at once hauled up. One day they left their knife up above, and rather than ascend for it they cut a fuse with a sharp stone. It took fire. "The fuse is on fire they both exclaimed, as they leaped into the bucket; but the windlass would hold but one at a time—only one could go on. One man instantly leaped out and said, "Up with ye, it will be all over with me in a minute!" With lightning speed the bucket was drawn up, and the man was saved. The explosion took place, and they descended, expecting to find the mangled body of the miner; but the fact was that the charge had loosed a mass of rock, and it lay diagonally across the shaft, and with the exception of a few bruises and a little scratching the man was unhurt. When asked why he urged the other man to escape, he gave a reason that skeptics would laugh at. If there is any being on the face of the earth that I pity it is a skeptic. They may call it superstitious and fanatical, but what did he say? "Why did you insist on the other man's hastening up? In his broad dialect he said—"Because I knowed my soul was safe, for I gie it in the hands of Him of whom it is said that 'faithfulness is the girdle of his reins, and I knowed that what I gie'd Him he'd never gie up; but t'other chap was an awful wicked lad, and I wanted to gie him another chance." All the infidelity in the world cannot produce such a single act of heroism as that.—*J. B. Gough.*

PRAYERS should always be characterized by entire submission to the will of God. The undertone of every supplication should be, "Not my will, but thine be done." There is a warrant for stretching earnestness up to this point: "Father, if it is possible"; but that must always be combined with the "nevertheless, not as I wilt." This is a prayer that is always answered, and the answer to it can bring ultimately nothing but blessing to him who breathes it in sincerity, though in the immediate future there may be betrayal and crucifixion.—*W. M. Taylor.*

News Summary.

Secular.

Montreal has recently been damaged by ice floods to the amount of £350,000.

The Anglo-American Cable Company has reduced its rates to three pence per word.

A strong sentiment exists in the United States Senate in favor of abolishing its secret sessions.

It is said that, at the tap of the drum, 9,000,000 drilled soldiers could be called into service in Europe.

A substance is now extracted from coal tar which is said to be two hundred and thirty times sweeter than cane sugar.

Municipal riots have been taking place lately in Chihuahua, Mexico, in which seven American residents, and a number of Mexicans were killed.

The captain and third officer of the steamer *Ly-ee-moon*, which was wrecked on Green Cape the night of May 30, have been indicted for manslaughter.

Asiatic cholera has again commenced its deadly work in Europe. In Brindisi sixty-two genuine cases have been reported, many of which have proved fatal.

The politics of South American States are still in an unsettled condition. General Guzman Blanco was recently elected President of Venezuela, but declined the office.

Serious riots occurred early in June at Belfast, Ireland, between Protestants and Roman Catholics, in which the police fired on the mob, killing five, and wounding many others.

The manufacture of what is strictly known as hardware in America, amounted last year to £12,000,000 of which nearly one-half was made in the State of Connecticut alone.

Mormon prosecutions still continue in Utah, notwithstanding their successful appeal to have Governor Murray removed. It is very evident that the Government means to stamp out polygamy this time.

The Melbourne *Age* states, that during the last year no less than 4,000 prisoners have been received into the city jail, and that sometimes as many as 100, have passed in and out of that institution in a single day.

The largest publishing establishment in San Francisco, that of A. L. Bancroft & Co., was destroyed by fire in the early part of May. The building and contents are a total loss, and foots up about £300,000. Three lives were lost in the conflagration.

According to the Melbourne *Age*, burglaries, robberies, and other crimes are increasing at an alarming rate in the city; and although the police force has been materially increased of late, it is yet far too weak to cope with the exigencies of the time.

According to the *Railway Age*, the mileage of American railways will be greatly increased the present year. No less than nine of the great companies of that country are now extending their roads, each from 300 to 500 miles, mainly in the western States.

A terrible cyclone swept over a portion of the State of Minnesota April 14, destroying the city of St. Cloud, together with Sauk Rapids, and other adjacent villages. More than 300 buildings were wrecked, sixty-seven persons were killed outright, and 160, were more or less injured. The loss of property is estimated at 500,000 dollars.

At midnight on June 9, a frightful volcanic eruption took place on Mount Tarawera, 180 miles south-east of Auckland, N. Z. Very suddenly, and without previous warning, the mountain commenced belching out fire and lava to a great height, driving families from their homes, many in a half-clad condition. Much of the district adjoining is covered with the debris, and Rotorua is in ruins. The large hotel, near Lake Tarawera, used for the accommodation of tourists is also destroyed, and many persons are reported missing.

Religious.

Archbishop Trench, of Ireland, quite a noted author, died recently in his 79th year.

The Church of England receives a yearly income from the Government of about £300,000.

Archbishop Goold, of the Roman Catholic Church, died in Melbourne, June 11, at the age of 74.

The Lutheran population of Chicago is estimated at 200,000, yet only about one-sixth of that number are communicant members.

Cardinal Taschereau, of Canada, in a pastoral letter, condemns the Knights of Labor as a secret organization, inimical to the interests of religion.

The Methodists of America contemplate the early erection of a statue of John Wesley. It will probably be located at the Capitol of the nation.

The Sultan of Morocco has withdrawn the protection from his Jewish subjects granted them 20 years ago, at the appeal of the late Sir Moses Montefiore, who it is feared will now be exposed to insult and persecution.

Rev. Dr. Jessup, of Beirut, reports that a numerous body of Mohammedans in a Syrian city are reading the Bible, have rejected the Koran, and profess belief in Christ. One of them was arrested and imprisoned, but was released on the ground that he must be crazy!

M. De Freycinet, the French premier, has allowed a discussion of the question of a separation of Church and State in France, and civilities with the Vatican are becoming rather cool. The party advocating the divorce has a political influence which cannot be safely ignored.

According to the *Christian Union*, the pilgrimages of the faithful in the Greek Church will now be conducted on commercial principles. It says: "The Very Rev. Archbishop Hatherly, who is about to make his third pilgrimage to Jerusalem, offers to procure water direct from the River Jordan at five shillings per bottle, payable in advance."

The *Helping Hand*, of Macon, Georgia, says that in a suburb of that city, there is a "superintendent who sells liquor to his own Sunday-school pupils," and thinks it a strange occurrence for this enlightened age. We ask, what is the difference, whether the superintendent sells the drink to his pupils, or deliberately votes the privilege to another? Who can explain?

The disestablishment movement has worked its way to Sweden. The Lutheran Church is the one recognized by law in the Scandinavian countries; but in Stockholm a Religious Liberty Union has been formed, which aims at religious equality for all classes. The society has issued a prospectus, also several tracts setting forth their grievances.

A correspondent of the *Missionary Herald* writing from Japan says that Buddhism is "breaking down much faster than Christianity can take possession of the wrecks." Considering, in connection with this, the fact that the Japanese are already taking steps to introduce the study of the English language in all their schools, it points to an opening for missionary work where an abundant harvest awaits the faithful worker. That country has a population of 38,500,000.

The *Illustrated Christian Weekly*, March 6, 1886, says:—

"The London Religious Tract Society was organized in 1799, the British and Foreign Bible Society in 1804, the American Bible Society in 1816, and the American Tract Society in 1825; so that the average age of these four great catholic societies is 75 years, or three quarters of a century. Their cash receipts have been over £22,500,000, or an average of over £205 a day for each during their entire existence. The issues of the two Tract Societies would be equal to a two-page tract for every inhabitant of the globe. Since 1850, the middle of this century, the issues of the two Bible Societies have averaged over 10,000 copies for each business day, while their issues for 1885 were over 17,000 copies a day. From these two sources alone, not including the 70 other Bible Societies, over 150,000,000 copies of the word of God have gone forth over the world during this nineteenth century."

Publishers' Department.

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Bible Echo and Signs of the Times.

Melbourne, Australia, July, 1886.

ELDER M. C. ISRAEL and the editor of the ECHO are holding a series of meetings in Ballarat. The present prospect is that a good work will be done there.

THE Sabbath-school connected with the Seventh-Day Adventist Church of Melbourne will hold its first annual reunion in Assembly Hall, Collins Street, on Sunday evening, July 4, at seven o'clock. The exercises will consist of declamations, sacred songs, Bible-readings, etc. A highly-profitable time is anticipated, and a cordial invitation is extended to all.

THE fact that some business men of Ballarat have embraced the truth, and closed their places of business on the seventh day, has created no little surprise in the minds of some of the good people of that city. The *Ballarat Courier* in noticing the matter thinks that "it is remarkable what sacrifices some business people are prepared to make for conscience sake."

It is certainly so, and yet it ought not to be such a remarkable thing. Christian men ought to have that tenderness of conscience, and simplicity of faith that would lead them to sacrifice anything and everything that stood in the way of perfect obedience to God. The fact of the absence of these very virtues on the part of professing Christians is what gives prominence to those who will implicitly obey God. As truthfully stated by the *Courier*, the course of these people who "are prepared to lose the whole of Saturday's business rather than infringe what they think is a divine command," certainly shows an earnestness, and devotedness to God, that is rarely seen among the professing Christians of the nineteenth century.

A LATE metropolitan paper devoted considerable space in describing the exciting sport that was had by some members of a Hunts Club, in worrying a stag in Werribee Park with hounds. It seems that the animal, driven to desperation, at last, took to the water and swam for its life. The four huntsmen, however, followed the creature, and succeeded in bringing him to shore, when as stated in the account, he was "transferred to a cart and ordered back to his haunts, to afford sport on some future day."

We have no means of knowing whether these gallant (?) huntsmen are members of some church communion or not. Be that as it may, it strikes us that the pleasure derived from worrying to desperation one of God's mute creatures, is not of the most refined. It is of the same character as the sport once enjoyed by the aborigines of America when a white prisoner fell into their hands. They delighted in binding him to a tree, and then throwing their tomahawks, as near to the frightened prisoner as possible without inflicting a mortal wound. After having all of such sport as they wished, the victim was then dispatched without mercy.

If men wish to go out and shoot a hare or stag for the table, that would not seem so objectionable. But when those living under the very shadow of the Christian pulpit, can find sport in procuring these creatures alive, and then letting them loose in some enclosure to see dogs tear them to pieces, it would seem about time for church officials, if not directly interested in the sport (?) themselves, to organize a home missionary corps for the cultivation of that spirit that will be as "harmless as doves."

THE latest sea catastrophe, has cast a shadow of gloom over the country that does not readily abate. The frequency with which passenger steamers, in Australian waters, have been wrecked of late, and without any seeming necessity, calls for inquiry concerning the cause of the strange fatality attending the doomed vessels and their helpless victims.

Why the steamer *Ly-ee-moon* should be suffered in a clear, and comparatively calm night, to drive head on to the rocks of Green Cape, within three hundred yards of a brilliant light, as that vessel did on the evening of May 30, is hard to be accounted for, except through sheer carelessness of the officer in charge, or perhaps, motives of avarice on the part of others so strong as to imperil the lives of all on board for the sake of paltry gain. It seems that at the time, the vessel was hugging the shore so closely, that the rock on which she struck was not more than sixty yards from the cliff.

Such reckless navigation of a rocky coast calls for legislation, which will require steamship companies to keep at that distance from land that passengers may not live in momentary fear of finding a watery grave as the end of their journey. Had the sixty-five lives that were sacrificed that pleasant evening, been lost in a gale, and on a lee shore, their fate would have been mourned without that bitterness which must now attend the thought that they were needlessly sacrificed. We are glad to know that those in authority will not suffer the matter to pass without a thorough investigation as to where the blame should be attached, and to then take such steps, as will tend to restore the waning confidence of the traveling public in the efficiency of those who control passenger vessels.

Another Romish Trick.

WHEN Archbishop Purcell of Cincinnati died a few years ago, he not only died insolvent, but he left behind a debt of over £600,000, being money that was entrusted to his keeping by the poor working-class of his diocese. For five years these unfortunates have appealed to the pope to restore their hard-earned money which has been invested in church property, but to no avail. At the recent National Council of that Church held in Baltimore, another piteous cry arose from the sufferers, in which they say: "No tongue can tell the calamities that have followed in the train of the disaster, to the many thousands of Archbishop Purcell's creditors and their suffering families." They further state that their poverty and blighted hopes does not tell it all; as they contemplate their repeated appeals for redress to the head of the church, all of which have been treated with contempt, it brings to them the darkest doubts as to the reality of religion.

Funds were subscribed in 1879 for the partial relief of the sufferers; but that, too, went into the hands of the priesthood, and was never more heard of. One would think that these people ought to soon get their eyes opened to the true inwardness of such an iniquitous system. Indeed, in their last appeal they declare that it is their final one to any ecclesiastical authority.

It is truly a disgraceful affair for so wealthy a corporation to engage in; but it is only another proof of the oft-repeated statement that Rome never changes. During the dark ages, when money did not pour into the treasury fast enough through legitimate sources, frauds, in the shape of relics, and indulgences were invented with which to gull the unwary. This is but one more of the inventions of that power to defraud the people for the exaltation of church dignitaries. "How long, oh Lord, how long?"

The War Footing of Europe.

THE following statement from the *Melbourne Age* of May 25, relative to the attitude of the European powers, must be startling to those who are unacquainted with the prophetic declarations of the Bible respecting the present time. The advocates of a temporal millenium at hand certainly cannot derive much comfort from the prospect:—

"The war clouds are gathering all around the horizon, and the flash of the first gun will probably be the signal for a conflagration that will embrace all Europe within its area. Everything indicates that we are hovering "between the first motion and the acting of a dreadful thing." All the Great Powers are arming or mobilizing their

forces. Russia has nearly 400,000 men concentrated in the Crimea, while three new ironclads have within the last week been added to her fleet in the Black Sea. Austria has strengthened her regular levies by bringing an extra 1,000,000 of her male population within touch of the recruiting sergeant. Germany has increased her garrisons in Alsace and Lorraine and cancelled leave of absence to all her officers at present on furlough. France, who borrowed the large sum of £40,000,000 sterling at the commencement of the year, has just asked for a vote of 75,000 additional men for the year's service. The English budget provides for an emergency expenditure of £15,000,000 upon the navy. Italy is recruiting; and Turkey and Greece are actually in battle array against each other. At no time since the battle of Waterloo has the peace of the world been threatened by such tremendous portents."

From the above it is very evident that European statesmen look for serious complications to grow out of the vexing Eastern Question. The fact that all the great powers are rapidly arming, indicates that they apprehend a general struggle in which all will be obliged to take a part. And the crisis may not be far away. As intimated in the extract above, the first movement in that direction is possibly already inaugurated. While the prospect may be anything but cheering to the statesman and ruler, the student of prophecy can calmly await the coming storm, being assured that its work of desolation will soon be over, and that after it will come the clear sunshine of the reign of Christ in glory.

Delight in the Law.

To delight in the law of God is a virtue, according to both the Old Testament and the New. "Blessed is the man that walketh not in the counsel of the ungodly, . . . but his delight is in the law of the Lord." Ps. 1:1, 2. The Psalmist repeatedly says, "Thy law is my delight." Ps. 119:77, 174. He prophesies of Christ, when he should come into the world (See Heb. 10:5-7); and the language of his heart is the same: "I delight to do thy will, O my God; yea thy law is within my heart." Ps. 40:8. Jesus obeyed the law,— "he did no sin,"— and he proclaimed it as the foundation truth of his mission. Obedience to its precepts was required by him from all people in all time to come, who would have a part in his kingdom. Matt. 5:17-20. The apostle Paul was a "chosen vessel" of his to bear his name to the Gentiles; and he could say, with his Master, "I delight in the law of God after the inward man." Rom. 7:22.

Now I propose a question: Was the law in which David, and Jesus, and Paul delighted the very same law, or did one delight in one thing, another in another, and the third in something else? If it was the same law in each instance, could it require David to do one thing, and Paul to do another? Could the same law require David to rest from secular labor and business on the seventh day of the week, because God rested on that day from the work of creation, and require Paul to rest on the first day because Jesus arose from the dead on that day? Since the Scriptures are silent on the subject of this change, an explanation from those who would enforce Sunday-keeping by civil law, would seem highly proper, and it would be duly appreciated

R. F. COTTRELL.

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