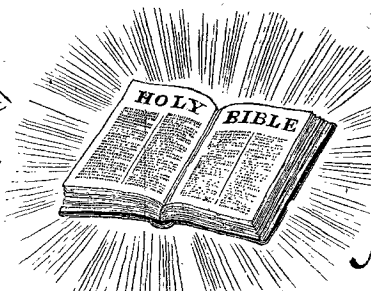


Bible Echo



AND SIGNS OF THE TIMES.

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

VOLUME 2.

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HE COMETH AGAIN!

He cometh again! Shout the glad refrain
Till it echoes o'er mountain and valley and plain;
Till earth's weary hearted, on sea and on land,
Shall hear the glad tidings,—the Lord is at hand!

He cometh again! Not to suffer, but reign,
And all the bright, holy ones shine in his train;
O ye broken-hearted on sea and on land,
The “day-star” is dawning—the Lord is at hand!

He cometh again! And sorrow and pain
Shall vanish before him and come not again;
While the shadows of darkness, on sea and on land,
Shall light up with glory—the Lord is at hand!

—Prophetic Times.

General Articles.

Criticising Ministers.

BY MRS. E. G. WHITE.

ONE mistake leads to another; hence it is necessary to learn to move intelligently, and not from impulse. Feeling must not be the criterion. A neglect of duty, the indulgence of undue sympathy, will be followed by a neglect to properly estimate those who are laboring to build up the cause of God. Jesus said, “I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.”

Many do not look upon preaching as Christ's appointed means of instructing his people, and therefore always to be highly prized. They do not feel that the sermon is the word of the Lord to them, and estimate it by the value of the truths spoken; but they judge it as they would the speech of a lawyer at the bar,—by the argumentative skill displayed, and the power and beauty of the language. The minister is not infallible, but God has honored him by making him his messenger. If his hearers listen to him as though he were not commissioned from above, they will not respect his words, nor receive them as the message of God. Their souls will not feed upon the heavenly manna; doubts will arise concerning some things that are not pleasing to the natural heart, and they will sit in judgment upon the sermon, as they would upon the remarks of a lecturer or a political speaker. As soon as the meeting closes, they will be ready with some complaint or sarcastic remark, thus showing that the message, however true and needful, has not profited them. They esteem it not; they have learned the habit of

criticising and finding fault, and they pick and choose, and perhaps reject the very things that they most need.

There is very little reverence for sacred things in some localities. The ordained instrumentalities of God are almost entirely lost sight of. God has instituted no new method of reaching the children of men. If they cut themselves off from Heaven's appointed agencies to reprove their sins, correct their errors, and point out the path of duty, there is no way to reach them with any heavenly communication. They are left in darkness, and are ensnared and taken by the adversary.

The minister of God is commanded: “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.” The Lord says of these people: “They seek me daily, and delight to know my ways, as a nation that did righteousness.” Here is a people who are self-deceived, self-righteous, self-complacent; and the minister is commanded to cry aloud and show them their transgressions. In all ages this work has been done for God's people, and it is needed now more than ever before.

The word of the Lord came to Elijah; he did not seek to be the Lord's messenger, but the word came to him. God always has men to whom he intrusts his message. His Spirit moves upon their hearts, and constrains them to speak. Stimulated by holy zeal, and with the divine impulse strong upon them, they enter upon the performance of their duty without coldly calculating the consequences of speaking to the people the word which the Lord has given them. But the servant of God is soon made aware that he has risked something. He finds himself and his message made the subject of criticism. His manners, his life, his property, are all inspected and commented upon. His message is picked to pieces and rejected in the most illiberal and unsanctified spirit, as men in their finite judgment see fit. Has that message done the work God designed it should accomplish?—No; it has signally failed, because the hearts of the hearers were unsanctified.

If the minister's face is not flint, if he has not indomitable faith and courage, if his heart is not made strong by constant communion with God, he will begin to shape his testimony to please the unsanctified ears and hearts of those whom he is addressing. In endeavoring to avoid the criticism to which he is exposed, he separates from God, and loses the sense of the divine favor, and his testimony becomes tame and lifeless. He finds that his courage and faith are gone, and his labors are powerless. The world is full of flatterers and dissemblers who have yielded to the desire to please; but the faithful men, who do not study self-interest, but love their brethren too well to suffer sin upon them, are few indeed.

It is Satan's settled purpose to cut off all communication between God and his people, that he may practice his deceptive wiles with no voice to warn them of their danger. If he can lead men to distrust the messenger, or to attach no sacredness to the message, he knows that they will feel under no obligation to heed the word of God to them. And when light is set aside as darkness, Satan has things his own way.

Our God is a jealous God; he is not to be trifled with. He who does all things according to the

counsel of his own will, has been pleased to place men under various circumstances, and to enjoin upon them duties and observances peculiar to the times in which they live and the conditions under which they are placed. If they would prize the light given them, their faculties would be greatly enlarged and ennobled, and broader views of truth would be opened before them. The mystery of eternal things, and especially the wonderful grace of God as manifested in the plan of redemption, would be unfolded to their minds; for spiritual things are spiritually discerned.

We are never to forget that Christ teaches through his servants. There may be conversions without the instrumentality of a sermon. Where persons are so situated that they are deprived of every means of grace, they are wrought upon by the Spirit of God and convinced of the truth through reading the word; but God's appointed means of saving souls is through the “foolishness of preaching.” Though human, and compassed with the frailties of humanity, men are God's messengers; and the dear Saviour is grieved when so little is effected by their labors. Every minister who goes out into the great harvest field should magnify his office. He should not only seek to bring men to the knowledge of the truth, but he should labor as did Paul, “warning every man, and teaching every man in all wisdom,” that he may “present every man perfect in Christ Jesus.”

The man is to be regarded and honored only as God's ambassador. To praise the man is not pleasing to God. The message he brings is to be brought to the test of the Bible. “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” But the word of the Lord is not to be judged by a human standard. It will be seen that those whose minds have the mould of earthliness, those who have a limited Christian experience and know but little of the things of God, are the ones who have the least respect for God's servants, and the least reverence for the message he bids them bear. They listen to a searching discourse, and go to their homes prepared to sit in judgment on it; and the impression disappears from their minds like the morning dew before the sun. If the preaching is of an emotional character, it will affect the feelings, but not the heart and conscience. Such preaching results in no lasting good; but it often wins the hearts of the people, and calls out their affections for the man who pleases them. They forget that God has said, “Cease ye from man, whose breath is in his nostrils.”

Jesus is waiting with longing desire to open before his people the glory that will attend his second advent, and to carry them forward to a contemplation of the landscape of bliss. There are wonders to be revealed. A long lifetime of prayer and research will leave much unexplored and unexplained. But what we know not now will be revealed hereafter. The work of instruction begun here will be carried on to all eternity. The Lamb, as he leads the hosts of the redeemed to the fountain of living waters, will impart rich stores of knowledge; he will unravel mysteries in the works and providence of God that have never before been understood.

We can never by searching find out God. He does not lay open his plans to prying, inquisitive minds. We must not attempt to lift with presump-

nous hand the curtain behind which he veils his majesty. The apostle exclaims, "How unsearchable are his judgments, and his ways past finding out." It is a proof of his mercy that there is the hiding of his power, that he is enshrouded in the awful clouds of mystery and obscurity; for to lift the curtain that conceals the Divine Presence is death. No mortal mind can penetrate the secrecy in which the Mighty One dwells and works. We can comprehend no more of his dealings with us and the motives that actuate him than he sees fit to reveal. He orders everything in righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of his purposes as it is for our good to know; and beyond that we must trust the hand that is omnipotent, the heart that is full of love.

The Truth.

In the scriptural sense of the term, the truth is not merely something to be spoken, but something to be done. Says Jesus, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:20, 21. Doing the truth is directly contrary to doing evil; and doing evil is sin, which is transgression of the law; hence the deeds of truth are obedience to the law.

The word of God is truth. "Sanctify them through thy truth; thy word is truth" John 17:17. Nothing can have a higher claim to be called the word of God than the ten precepts which he spoke with his own voice. Hence the Spirit of God testifies through David: "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. "Thou art near, O Lord; and all thy commandments are truth." Verse 151. The commandments, all of which are declared so emphatically to be the truth, are those which were spoken from Mount Sinai. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws [Hebrew, *laws of truth*, margin], good statutes and commandments; and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. 9:13, 14. The laws of truth were spoken by God himself, and written with his own hand, while the "precepts, statutes, and laws" peculiar to that dispensation, and to the Jewish commonwealth, were given "by the hand of Moses."

The ten commandments are the truth, because they contain the only true principles of right between man and his Maker and between man and his fellow-man. The precept, "Thou shalt have no other gods before me," though negative in form, teaches the great truth that there is but one living and true God. That being the truth, idolatry of every kind, and profanity, or irreverence toward his sacred name, are manifestly wrong. And the fourth commandment expresses a great truth affirmatively, without a knowledge of which the one only true God could not be known. That truth is, that he is the maker of all things. This necessary, fundamental truth cannot be learned from any one or all of the other nine. See Ex. 31:13, 17; Eze. 20:12, 20.

These commandments being the truth, to abolish them would be to abolish the truth. Those who contend for their abolition can hereby see the tendency of their efforts. And we ask those who believe that the Sabbath of the fourth commandment has been changed, Can that which is truth be changed and be the truth still? Would not the truth of God when changed become a lie? Paul teaches that those who broke the first commandment by worshipping the creature instead of the Creator, turned the truth of God into a lie. Rom. 1:25. Let us test this matter. The fourth commandment says, "Remember the Sabbath day to keep it holy."

The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them

is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Insert the "first day" in place of the seventh, and we have the following: "Remember the Sabbath day to keep it holy. . . . The first day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day; wherefore the Lord blessed the Sabbath day and hallowed it."

All can see at once that this is not the truth. To say that God rested upon the first day of the week, and blessed and hallowed it, is false; and "no lie is of the truth." It is not possible to change the rest-day of the Creator to any one of the six days on which he did not rest. The truth that he rested on the seventh day, and that he blessed and sanctified that day because he had rested on it, is the truth still. This truth must be changed before any other day can become the Sabbath day, *i. e.*, the rest-day of God.

R. F. COTTRELL.

FAITH.

WHEN weary of all the burdens of life,
When worn with its worry, contention, and strife,
When the "every-day" troubles seem bearing me down,
When so heavy the cross, so distant the crown;

'Tis then that the Master steals in unawares,
And I lay upon him all my burdens and cares;
Then he says so softly, so gently to me,
"My grace, O dear child, is sufficient for thee!"

Yes, he is sufficient, and I know as I live,
Ev'ry morning fresh vigor and strength doth he give;
And I know when the hour seems darkest and drear,
My faint, weakest cry will that kind Father hear!

Now through a glass darkly, but then in that land
Whence cometh no night, "face to face" I shall stand;
And what troubled me here, since in part only known,
Shall be made clear as day in the light of my Home.

—M. H. WHEATON.

The Law of the Sabbath.

THERE is now a very earnest effort being made by Adventists and Seventh-day Baptists to bring about a return to Sabbath-keeping according to the law. If I have understood them correctly, their positions are as follows:—

1. The Sabbath was given at the creation of the world.
2. It was given to all men, and was to be observed during all time.
3. It was to be observed on the seventh day of the week.
4. The law of which it was a part has never been done away.

Now, beyond all question, if their theory is right, their practice cannot be wrong. I understand the religious world generally to agree with their views concerning the giving of that law, as to form, time, and extent. Indeed, I am not aware that either of the four positions taken by Sabbatarians is dissented from by the average religious teacher of to-day. Still, the practice is very distinct. The whole religious world, aside from the parties already named, keep the first day of the week instead of the seventh, which was required to be observed by the law.

Here is a manifest inconsistency, and no man can deny it. If God required us to keep the seventh day of the week, keeping the first will not be obeying that command. And it is vain to talk of keeping the spirit of a law when we deliberately violate its letter. It is impossible to be religiously right and scripturally wrong at the same time. If God commanded all men to keep the seventh day of the week, and has never changed or removed that law, then we must either keep the seventh day or violate the commandment of God. This is so self-evident that to elaborate or repeat it would indicate a want of confidence in my readers.

Some have been heard to say, however, that the Sabbath has been changed from the seventh to the first day of the week. But the Bible does not know anything of any such a change. No inspired man ever called the first day of the week the Sabbath. It was centuries after the last apostle was dead be-

fore men began to speak of keeping the Sabbath by observing the first day.

It will be said, however, that the Sabbath, as required of the Israelite, could not be observed in cold climates, and hence the rigor of the law must necessarily have been somewhat abated. But if any such necessity has existed, He who gave the law has surely known it quite as well as any of his creatures, and has therefore, somewhere in his word, removed the severities of the law, or he has not intended it to be regarded in these cold climates. But if it was not intended for these northern countries, then it was not meant to be universal. Hence all that may be legitimately argued from the fact of a needed change in the severities of the fourth command, is that it was not intended for persons living in cold climates. No one can change a law in any feature, except he who gave it. And if God had made any such a change, such amending enactment could be found somewhere in the Bible. But as no such enactment can be found, the law remains as it was.

I have heard a peculiar argument against the Sabbath to the effect that all men cannot observe the Sabbath at the same time; that when it is daylight on one side of the globe, it is night on the other. Hence, while one-half of the world are keeping the Sabbath, the other part will be busily at work. They illustrate by starting two men around the world from the same place, but in opposite directions. With one the days get shorter, and with the other they grow longer, so that the man going east has gained a day on his neighbor, at their next meeting; hence one will be keeping one day for the Sabbath, and the other will be keeping the next. And some ingenious person has made a reckoning, showing clearly enough to himself that we are really now keeping the seventh, not the first day. All this seems to me very much like surrendering the question. These men say—without intending it—that the Sabbath-keepers are right in their demands, and that it is necessary for us to find some way of excusing ourselves. Whatever difficulties there may be found in keeping the Sabbath in other countries or under other circumstances than could be found in Palestine at the time it was intended for the Israelites, may show that it was not given to other peoples, but can have no effect to prove that the law has in any sense changed.

Again it is argued that Jesus taught the superiority, not only of man, but also of the beast, to the strict demands of the Sabbath. It is claimed that Jesus violated this law when occasion required, and justified himself in doing so on the ground that human want was of more importance than the letter of the law. But no man has yet been able to find a single instance in which Jesus violated any declaration of the law given by Moses. He could not do so after the statement we find in Matt. 5:17-19:—

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

No one could be the author of that language and then violate the law himself without gross inconsistency, such as would unfit him for a public teacher.

Christ neither violated the law nor winked at such conduct on the part of any one else. No case has yet been reported, and no such teaching can be found as coming from him.

Sabbatarians are claiming, and with some show of reason, that a large majority of the Protestant clergy believe just as they do respecting the sanctity of the Sabbath, and that, if their popularity and salaries were not endangered, they would advocate the keeping of the seventh day just as they do. They conclude this from their admissions, as before stated, which legitimately bind them to the law of the Sabbath. They further claim, too, that the devotion of the Christian world to the first day of the week is a superstition which has no higher origin than the edict of a heathen king.

Now to my mind the question resolves itself into this: Are we now under the law of which the Sabbath was a part, or is the Sabbath now binding on Christians? For it is certain, if we are to keep the Sabbath, then we are bound to observe the seventh day of the week.—*Prof. D. R. Dungan, Disciple.*

Two Masters.

"NO MAN," says our Lord, "can serve two masters." And yet how to do this is the problem that multitudes are attempting to solve. The effort in this direction has, in all ages, culminated in a false spirituality which has been a curse to those attempting it, to the church in which it is developed, and to the world at large. The word of the Lord is that there shall be an absolute break with the god of this world, who rules through the flesh, and an entire and utter consecration to Him who rules through the Spirit. "If the Lord be God, follow him." There can be no middle ground. God will accept no compromise on this point. By this we do not mean that God accepts no one in whom there is any sin, no one who is not perfectly and utterly separated from the lusts of the flesh; for that would cut every man off who is trying to serve him. There is a vast difference between imperfect service and a deliberate purpose to serve two masters,—a deliberate compromise with the world, the flesh, and the devil. This double-mindedness in the service of God, this spirit of compromise, this false spirituality, has been the object of God's wrath in all ages and under every dispensation. Moreover, it is the way of death to all who walk in it. It deludes and deceives in life, and the end thereof is death.

The attempt to combine and harmonize the worship and service of God with our own natural desires and worldly plans is characteristic of a false spirituality. Men who are but half-hearted always attempt to please two masters. They desire to secure the favor of God, and at the same time to serve and gratify the flesh. The Bible affords abundant illustrations of this principle. Cain was the first example of those who try to combine natural and spiritual worship,—to serve God and yet to protect and gratify the flesh. He brought of the fruit of the ground instead of the flock. He did not refuse to sacrifice, but he did not see the necessity of offering up a life. It seemed to him that fruit was as good as life. Thus he acted according to his own thought and desire rather than in accordance with God's word. It is this intrusion of our own ideas and thoughts into the revelation of God, or rather the substitution of our thoughts for God's word, that lies at the bottom of all false spirituality.

When the earth was well peopled, and there was a clear line between the worshipers of the true God and the unbelieving class, the sons of God began to intermarry with the daughters of men. Thus they tried to gratify their desires among those who were fair to see, and at the same time continue in the service of God. The result was the worst apostasy the world has ever known. God found it necessary to call Abraham out of his country and away from his people in order to train him and his descendants in a separated and spiritual life, in which he should be seen and worshiped as the one supreme Master of all. Lot failed in maintaining a purely spiritual life by first pitching his tent toward Sodom, and finally going into the city to live. No doubt he thought he would be able to maintain a loyal service to God, even while he was profiting after the flesh by a partnership in the well-watered plains round and about the commercial advantages and worldly honors of Sodom. No wonder he "vexed his righteous soul," and was saved from that place of sin and compromise only "so as by fire."

Moses saw the impossibility of holding a feast to the Lord in Egypt; for to do so would be to sacrifice to the abomination of the Egyptians; so he insisted on an entire separation, and went out of the land of Egypt, not leaving a hoof behind.

Balaam, on the other hand, is a perfect illustration of the double-minded man, who tried to preserve standing with God, and at the same time accommo-

date Balak and fill his own coffers with the gold of God's enemy. Fear of God, and covetous desire after this world, contended for the mastery, and he tried to arrange a compromise. He desired the favor of God, and yet was unwilling to forego the advantages and pleasures of this world. He saw the advantages of righteousness, but did not have the courage to go over entirely to the Lord's side. He desired to live like a sinner, and yet die like a saint. This was an effort to solve the problem of how to serve two masters. We know how he fared.

Moses, on the other hand, saw that if he was to serve God at all, he must forego not only Egypt, but the pleasures of sin and the riches of his Egyptian inheritance. He did not hesitate to make the choice as soon as he saw the issue. Joshua dealt with this same question in his farewell address to the children of Israel. "Choose ye this day whom ye will serve." This was the ground of Elijah's controversy with Ahab on Mount Carmel. Baal and God could not both share the throne of Israel's heart. If the Lord was God, then he must be served and Baal cast off; if Baal was God, then serve him and cast off Jehovah altogether. Since the days of Jeroboam, the son of Nebat, Israel had tried to worship God and yet serve Baal. It was this persistent tendency in Israel to compromise the pure service of Jehovah with the worship of Baal that, after long and patient effort to recover them, led God to give them over to captivity. We do not read of their return to idols after the captivity; but the principle of double-minded service and mammon worship appeared in the Phariseism and formalism which our Lord found in Jerusalem when he came, and which he so unsparingly denounced. There was a great pretense of serving God; but underneath it and along with it was the "evil eye," the covetous and carnal ambition after the wealth, the pleasures, and the power of this world.

Dare we say that this false spirituality, this attempt to serve two masters, has been eradicated from the purer and more spiritual constitution of the Christian church? Is it not this double-mindedness as to God and mammon that is our curse and paralysis to-day? "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. . . . No man can serve two masters; for either he will hate the one and love the other or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

What shall we say to these things? Mammon enriches his thousands, and dawns his ten thousands. Far be it from any servant of Him who came "to destroy the works of the devil" to attempt to compromise with the devil for any portion of the world.—*Independent.*

A Question for No-Law and No-Sabbath Christians.

I WOULD ask the no-law Christians if they are willing to accept candidates for admission into their churches who are breaking the ten commandments or teaching others to do so. See Matt. 5:19. I would ask the no-Sabbath Christians, or those who believe that the Sabbath is changed, if they believe the law of God to be a perfect law, converting the soul. Ps. 19:7. And if this is the case, will it do the same work if they make it imperfect by altering or abolishing one of its precepts? Again: God rested on the seventh day to commemorate his great creative work; would the first day, on which he began this work, answer the same purpose?

There are to-day thousands of honest, well-meaning Christians who never stop to consider whether they are following the traditions of man or the commandments of God. May the Holy Spirit guide them to search the Scriptures, that they may not trample on the law of God, but obey it with a willing mind, that they may be found among those mentioned in Rev. 14:12, who just before Christ comes to earth are found keeping the commandments of God and the faith of Jesus.

"A Time to Dance."

A WORTHY clergyman who had been suspected of having improperly interfered in influencing some of the young people under his pastoral care to absent themselves from a ball that took place in the parish, received in consequence the following anonymous note:—

"SIR: Obey the voice of Scripture. Take the following for your text, and contradict it. Show in what consists the evil of that innocent amusement, dancing: 'A time to weep, and a time to laugh; a time to mourn, and a time to dance.' Eccl. 3:4.

"A TRUE CHRISTIAN, but no hypocrite."

The minister wrote the following admirable reply, which appeared in public print:—

"MY DEAR SIR (or Madam): Your request that I would preach from Eccl. 3:4 I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. Meantime there are certain difficulties in the text which you recommend to my notice, the solution of which I should receive with gratitude from 'a true Christian.' My first difficulty is respecting the *time* for dancing; for although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I want to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time as to neglect to dance at the right time. I have been able to satisfy myself in some particulars when it is *not* 'a time to dance.' We shall agree, I presume, that on the Sabbath day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunder-storm, would not be a time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

"But suppose the very day be ascertained; is the whole day or only a part to be devoted to this amusement? And if part of the day only, then which part is the 'time to dance'? From the notoriously evil effects of midnight meetings, both upon morals and health, no one will pretend that midnight is the time to dance.

"Is it a command to dance, or only a permission? Or is it merely a declaration of the fact that, as men are constituted, there is a time when all the events alluded to do come to pass? If the text be a *command*, do those who engage in the popular form of dancing do it to satisfy their conscience? Does it cultivate a wholesome restraint and a love to meet afterwards with humble Christians in the prayer-meeting? If a *permission*, is it optional? Or if it be merely that there is a time when men do dance, and there is a time when they die, then I might as well be requested to take the first eight verses of the chapter and show in what consists the evil of hating, and making war, and killing men.

"For the sake of abbreviating this letter, I will merely say that Ecclesiastes is enumerating some of the events that transpire among men, some of which are harmless, while some are expressly forbidden in the commandments of God and the precepts of Jesus. To those who wish to avail themselves of this as a special permission, or who deem it as a command, and dance for conscience' sake, I would submit that while dancing is spoken of in the Bible, the mode and circumstances may be legitimate or illegitimate; and if we dance for conscience' sake, we should be consistent, and examine the Scriptures throughout, and discriminate between legitimate and illegitimate dancing.

"By searching the Scriptures you will find that dancing was performed by maidens only; that no instances of dancing are found upon record in the Bible in which both sexes united in the exercise, either as an act of worship or amusement; that there is no instance of social dancing for amusement,

except that of the vain fellow devoid of shame, of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias's daughter, which terminated in the rash vow of Herod and the murder of John the Baptist."—*Sol.*

That Prayer-Meeting.

"WHAT Christendom needs is a revival on the basis of the ten commandments." This is my text. It has been repeating itself to me from time to time ever since I read it in a religious journal several weeks ago. The other evening, coming home from a prayer-meeting at an undenominational and rather popular place of worship, this text was particularly obtrusive, seeming somehow to contradict the reiterated assertion I had just been listening to from the leader of the meeting:—

"There is nothing for us to do; it has all been done. Accept Christ, and you are saved."

Saved! That seems to be the keynote of all that was said. Dropping in rather late, I found the meeting thrown open, and the first words I heard from the speaker who was then giving his experience, were:—

"I am saved by grace through faith. I do not even know the commandments."

Now, one should strive at all times to be in charity with all men, and this state of feeling seems to be particularly desirable while in a place of prayer; but on hearing this complacent assertion, I said to myself:—

"That accounts for his taking advantage of my ignorance to make me give a high price for the half-cotton goods he sold me yesterday, solemnly assuring me that every thread was linen! As George Eliot expresses it, 'The old Adam continues to fib behind the counter, while the new one interests himself in Sunday-school work.'"

As he took his seat, there was some confusion in the back part of the room, and the two girls in front of me, after turning to stare, began to giggle and nudge, just as they had done a few minutes before when a poor woman came in wearing a five-year-old dress and bonnet. But the present object of their ridicule was not made uncomfortable by it, as was the former; he was much too drunk for that. It was wonderful how he managed to make his way in without assistance; but being safely deposited in a chair, it seemed unlikely that he would create further disturbance, unless he should do so by falling asleep and beginning to snore. The hymn seemed to arouse him somewhat. His neighbor supplied him with a book, and he struck into "Safe in the arms of Jesus," singing with as much fervency as did the young fellow sitting just in front of him. The latter boards in the same house with me, and a few hours before I had overheard him say to a friend that he would have to take his girl to a prayer-meeting or some other free entertainment this evening, as he was dead broke, having lost his last dollar at the races yesterday. His language is much garnished with profanity when he thinks there are no women in hearing; but somehow it shocks me less to overhear his oaths than to listen to his hymn-singing. Knowing him to be utterly godless, I regard the former as a less hypocritical way of breaking the third commandment.

The next to speak a word for Jesus was a dress-maker of my acquaintance. Work must be slack with her at present, or she would not have been here; for she told me not long since that, during the busy season, she sews not only in the evening, but sometimes all day on the Sabbath, in order not to disappoint her customers.

Her daughter was sitting by her side—a girl chiefly remarkable for her outrageously disrespectful treatment of her mother. I was just taking myself to task for my unkind feeling towards her, when, somewhat to my surprise, she rose to say that while the last hymn was being sung she was feeling so thankful to know that she, too, was "safe in the arms of Jesus." Well! if the mother ignores the fourth commandment, possibly she, has never

impressed the fifth upon her daughter; and besides—what am I thinking of! Striving to keep the commandments is a species of doing, and "there is nothing for us to do; it has all been done."

The two giggling girls now stood up in turn to give their experience. The unfashionable woman, the sight of whom had nearly sent them off into convulsions, looked around at them, amazed probably to find that they too professed the religion of Him who taught the golden rule.

A much older woman was the next to speak. I am slightly acquainted with her, and while she told of her having been from childhood in fellowship with Christ, I thought of the beautiful young girl who lost her position as governess on account of slanderous stories put in circulation by this woman, and of the comment thereupon by a freethinking (and free spoken) female, also an acquaintance of mine: "I don't make any profession of religion; but I am a better Christian than Miss Maddox, because I can forgive a woman for being twenty years younger, and twenty thousand times handsomer than myself. Miss Maddox would take away a young girl's character with as little compunction as I would kill a mosquito."

The last one to give experience was a young girl who, in order to rise, had to wake up a child who had gone to sleep with its head in her lap. The little innocent stood up too, causing the giggling girls to nudge one another frantically; but I felt sadder than usual. The young girl who was telling the congregation that she came to Jesus a year ago, told me a week ago, with great glee, while showing me a pair of new gloves, that she had saved the money to buy them with by telling the conductor on the X—railway that Annie (the little girl with her), was under five years of age. "Annie is seven," added she; "but fortunately she is such a tiny sprat that he never suspected I was fibbing."

Somehow I was not edified by that meeting. While the leader was delivering the closing address, saying among other things that he knew he was saved because the Bible told him so, and the Bible could not lie, I recollected having heard remarks of the same kind from Mr. Brown—Mr. Brown who, year before last, was a Sunday-school superintendent and a famous exhorter, but who, last year, disappeared with a large sum of money and a wife, neither of them his own.

Falsehood, dishonesty, Sabbath-breaking, blasphemy—open sins and secret sins, and with them all professed love for Him who said, "Think not that I am come to destroy the law!" God forbid that we should, any of us, be so deluded as to claim salvation through our own righteousness; yet, bewildered though we may sometimes be by human preaching, there is no mistaking the words of the Angel of the Apocalypse: "Blessed are they that do his commandments, that they may enter in through the gates into the city."—*Clara Marshall, in Christian at Work.*

The True Test of Love.

THE real hope of the Christian is a far more attractive thing than the indefinite future that many who profess Christianity set before them. There are many whose idea of the world to come is a simple hope of freedom from evil; others have the idea of a constant joining in a magnificent chorus of praise to God. But something more attractive to a human being than that is revealed to us. It is a condition of things precisely suited to exercise all the healthy faculties of body, mind, and spirit. Only let this be realized, and from the inmost depths of your heart you may plead with God, "Thy kingdom come. Thy will be done on earth, as it is in heaven."

But let us recollect that if our study of the future thus produces such an intensity of longing worthy of the name, it will be a longing that will improve our daily character now. All truth sanctifies; but there is no portion of truth that is more thoroughly suited to sanctify than that which suggests to men what the home of the perfect may be, and that their

perfection will be in the midst of that home, It will be a perfect population, ruled by a perfect King.

Just in proportion as the sanctifying power of the Spirit is felt now, there is, indeed, a true and genuine affection toward Him who will then be the glorious King, adorned and praised by all, so that the crowns that he has won for them shall be cast at his feet, with the everlasting song, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

How do we know we are ready for the Lord's appearing but by having experience of present affection towards him? "If a man love me, he will keep my words." Just in proportion as we find that, out of love to Christ, and drawing out of the power of his grace from day to day, we have our lamps trimmed and burning, and our loins girt, like men waiting for their Master, and are striving to be found diligent in doing his work when he comes; just in that proportion we have the proof that we are amongst those who really love his appearing.—*London Christian.*

The Parental "No."

IT is hard for parents to say "No," and harder still for them to say it so that the children shall know that "no" is meant. With the severe experience and training of the Fathers of our country—and these fathers embraced, in their methods and manners, all the mothers—has gone the meaning of many words which are spoken, and "no" is one of them. But there is no more important word for a parent to speak, none that he should utter more carefully, none that he should use with such certainty of its being understood. I shall never forget a scene that occurred years ago at Clarendon Springs. A father and his little son after a long walk were resting upon a grassy slope of a hill that ended abruptly in a precipice. The little boy, unconscious of all danger, asked to run about and gather flowers that grew near the brink. The father said, "No, my son." "Why may n't I, father?" was the natural question of the little lad. Then up spoke a stern old man, with wrinkled face and silver hair, who was sitting near, "Because your father tells you so, boy."

His severe words gave an emphasis to the paternal "no" which was never forgotten; and that youth grew to manhood, and never again questioned the wisdom of his father's decision with another "Why may n't I, father?"

Perhaps it is harder for parents to say "No" to daughters than to sons. Young men learn soon, if they learn at all, that obedience is a necessity in the management of business and of all affairs where duties are to be done and trusts executed. They see others do what they are told to do, without question and without hesitation, and they learn to give and to expect a prompt response to authority. But with young women it is different. It seems hard to cross their wishes, to tell them that what they desire to do is foolish and dangerous, and that they cannot do it. It is difficult to convince any woman by argument; for their reasoning faculty is not often very active, and if the affections are enlisted, it is impossible to carry any case by logic. The parent must be able to say "No" in such a manner that it will carry conviction which argument could not produce, simply because it is the word of one who is loved and revered. The daughter will say, "Father, I do not agree with you; but I know that you are wiser and more experienced than I am, and that you love me with all your heart, and I will obey you." It takes a dutiful and loving heart to make such an answer when interest or affection is involved; but if the parent has trained the child with that sweet union of love and law which is the best government for us all, the chances are that such an answer will be made.

The parental judgment seems prejudiced to young eyes, and there is sometimes a lack of sympathy between the heart that beats slowly, as years retard its action, and the heart that throbs rapidly with each fresh impulse of youth. But if there is true love

between parent and child, the child may be sure that the father's or mother's "no" is never a harsh, and rarely a prejudiced decision. The parent who desires to make his children happy must begin while yet they are young, not to thwart them in every little impulse and action, but to say "No" when it is necessary and judicious, with such a solemnity and emphasis that it will no more be questioned or evaded than the laws of nature or the decrees of God.

Such wise and emphatic utterances will be heeded, and young men and women will be saved by this kind and decided negative from the mischief which weak fondness and unreflecting vacillation have wrought for many unfortunates. The old maxim is usually quoted for the young, "Learn to say no." We would apply it to fathers and mothers. Learn to say no; and to children we would say, "Learn to hear and obey no."—*Augustus, in Observer.*

Apostolic Example.

A DIALOGUE WITH A CLERGYMAN.

Question to the Clergyman. In your opinion, was the Sabbath given to the whole human race, or to the Jews only?

Answer. The whole race.

Q. Then you believe it was instituted at Eden?

A. Certainly.

Q. And you believe the fourth commandment to be perpetual and universal in its obligation?

A. Most certainly.

Q. Do you believe the seventh day of the week was commanded to be observed, or only one day in seven?

A. If any day one chooses, after having worked six days, is the meaning of the commandment, it would allow every day in the week to be observed at one's pleasure, and one day would be observed by some and another by others, and so all would be confusion, and God could not have blessed nor hallowed a particular day, and the blessing and hallowing must have been on the resting, and not the day; but the commandment says he blessed the Sabbath day and hallowed it. When I was consecrated and set apart for the ministration of God's word, it was myself alone, and not part of the time myself and part of the time one of my brothers. No; it was the *day* that was blessed and sanctified.

Q. Then, if God blessed and sanctified a particular day, why is not this day still observed as the Sabbath?

A. Because God has seen fit to change the day of the Sabbath from the seventh to the first day, in order that we should commemorate the resurrection of Christ and the great work of redemption.

Q. Is there any direct command of God for this change?

A. No, there is no such plain command as that spoken by God on Sinai; but the example of Christ and his apostles shows that the change was made, and is as obligatory upon us as a direct command.

Q. Do you believe the example of Christ and his apostles is always sufficient authority to bind us to follow their example?

A. It is when there is unity in their example, as in that of keeping the first day of the week as the Sabbath and in their teachings concerning baptism, and other like questions.

Q. Would you feel it *always* your duty to follow such example?

A. Most certainly.

Q. Well, when Jesus and his disciples went through the field of corn, and his disciples did pluck and eat, what day did they say it was?

A. The Sabbath day.

Q. And what day of the week was it?

A. As he was talking with the Pharisee Jews, it could have been no other than the seventh day, or the day we call Saturday.

Q. And what name did Jesus call this day by?

A. He called it the Sabbath; but this was before his resurrection.

Q. When it is said by Matthew, "In the end of the Sabbath, as it began to dawn toward the first day of the week," is not the seventh day, the day which

the Jews observed, the day which is meant by him?

A. Certainly.

Q. When Jesus saw the impotent man at the pool Bethesda, and said to him, "Rise, take up thy bed and walk," John says, "And that same day was the Sabbath;" was not this also the day we call Saturday?

A. Certainly it was.

Q. When Paul went into the synagogue of the Jews at Antioch, and stood up and preached, and in preaching said: "They that dwell in Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day," what day was it which Paul called the Sabbath day?

A. It was the seventh day.

Q. What name is *always* given to the last day of the week by Christ, the evangelists, and by Paul?

A. The Sabbath day.

Q. And how many years after the resurrection was it that these writers wrote these things?

A. It is supposed to have been from ten to sixty-three or sixty-four years.

Q. Yes, long enough, truly, so that if the Sabbath had been changed at the resurrection, these writers would not have continued to call the last day of the week the Sabbath, but the first; but as they universally called the seventh day the Sabbath as the Jews always had, has not this calling the seventh day by this name, the force and obligation of apostolic example? and are you not required, by your own agreement, to follow this example and always *call* the seventh instead of the first day, the Sabbath? Remember that neither Jesus nor his apostles ever used the words "Old Jewish Sabbath," or "the Christian Sabbath," though they would have had good reason to do so had the Sabbath been changed by them. I do not care to show you at this time, that if you follow apostolic example in the observance of the Sabbath, you are to keep the seventh day instead of the first; but when you have acquired the habit of *calling* the seventh day, instead of Sunday, the Sabbath, and when you have taught your people this habit, then it will be very easy for you to acquire the habit of following the practice of the apostles, and the early church for centuries, in the observance of the seventh day. But, without saying more concerning the *observance* of the Sabbath, you have agreed that you will follow apostolic example, and are you not convinced that their example obliges you to apply the word "Sabbath" to the seventh day and not to the first?

A. I must confess that I never saw the question in this light before. I have always thought the Sunday was the Sabbath and should be so called; but if I follow the examples of the apostles in their names of the days, I must change my habit of speaking; and if I should speak of the seventh day as the Sabbath, I can hardly make my people believe that we have any authority for the observance of the first day; but I will think of this more.

Trusting you will keep your promise and remember that no people in the whole earth ever called Sunday the Sabbath, until within about three hundred years, and that now only a few English-speaking people so call it, and that the nations of Europe and Asia, speaking more than twenty-five languages, call the Saturday by no other name than Sabbath, I bid you good bye.—*P., in Outlook.*

Saved by Faith.

Does a single act of faith save a man? This depends upon what we mean by being saved. If we refer to the guilt and condemnation of past sin, a single act of faith in Christ will save the soul, secure its justification and peace with God, bring it out of darkness into light, out of condemnation into a state of divine favor. And, if it is the final act of life, it will save the soul forever. Such an act may be compared, in some respects at least, to an act of naturalization, by which an individual forever renounces his allegiance to one State and assumes allegiance to another, and is thereby received into an entirely new and different state of citizenship. Whether he shall prove a good or bad citizen,

worthy of the protection of the State or deserving of its punishment, is another question.

So a single act of faith brings a man into a state of divine favor, and makes him a child of God and an heir of heaven; but in order to retain the divine favor and his state of sonship and heirship, he must continue to believe in Christ, and, as the fruit of that faith, render obedience to all his requirements. That one act of faith must grow into a habit of continual, abiding trust. No works, no acts of outward obedience, without faith in Christ, can save us; but at the same time, "faith without works is dead." Good works necessarily result from a living, active faith.

All the good acts, well-pleasing to God, that any man performs, are the result of his faith; for "without faith it is impossible to please God." Faith and good works sustain to each other the relation of cause and effect. The latter are dependent on the former. When we cease to believe God, we cease to obey him from proper motives and in a right spirit. Hence it is truly said, "By grace are ye saved, through faith." So, also, we are urged to "fight the good fight of faith, lay hold on eternal life."—*Methodist Recorder.*

Teach Us to Pray.

"Lord, teach us to pray, as John also taught his disciples," was the request which one of Christ's disciples presented to him on a certain occasion. We do not know whether the request referred to the form or to the spirit of prayer, or to both. There is certainly nothing improper in the request, in whichever of these senses we may understand it. We should address God in a becoming manner as well as in a proper spirit. Prayer should contain thanksgiving for blessings received, confession for sins committed, and supplication for blessings desired. This is about all that is necessary and all that is proper in addressing our heavenly Father.

In attempting to address God we should never address the people. Our business in prayer is not with the people, but with our Father in heaven. We should forget the people in our approaches to God, except so far as we make them the subjects of our supplication. Preaching, and exhortation, and the repetition of the same thing in various forms, are out of place in prayer; and if these were excluded, most prayers would be shortened at least one-half. It is not necessary to tell God in our prayers what he knows far better than we do. After thanking him for his mercies, and confessing our sins, which we cannot do in detail, we should present to God the desire of our hearts in simplicity and godly sincerity. Without any circumlocution, we should ask him for what we want.—*Methodist Recorder.*

Profound Men.

MANY men get the reputation of being deep simply because they are muddy. You can look into a stream of clear water and see the bottom at a distance of many feet. You cannot look an inch into a muddy pool. Only a thorough thinker can be simple and clear in his utterances. Because of his clearness and simplicity, some men fail to see that the man is a profound thinker. Many men are satisfied that a speaker cannot be deep if they can understand him. Thus it comes to pass that obscurity is often taken for profundity. If mistiness has a place anywhere, it certainly is not in the pulpit. There a man's thoughts should be as transparent as plate glass, and his words so simple that a child may grasp his meaning. The obscure man is not an educated man. The purpose of education is to simplify, not mystify. When it is said that an educated man, because of his education, cannot speak to simple-minded people, the statement is erroneous. The man who does not know how to be simple fails, not because he is educated, but because he is not educated. The educated man is taller than an average man; it is his duty to take some difficult truths and so to simplify them that they may be grasped by simple-minded people. This conception of education makes it a blessing. Any other is false in its conception, and hurtful in its practical effects,

The Sabbath-School.

The object of the following lessons is to bring out points of truth not commonly studied by the majority of Bible readers. They will be found of great benefit to those who will give them careful study. The lessons were written especially for Sabbath-school classes, but are also designed for the family circle. Let the proof texts be well studied.

IMPORTANT BIBLE LESSONS.

First Sabbath in April.—The First Disciples and the Miracle at Cana.

1. When the Jews sent priests and Levites to John to find out who he was, what did he say? John 1:19, 20.
2. What reply did he make when they said, "Why baptizest thou, then?" Verses 26, 27.
3. Afterward, as John, with some of his disciples, saw Jesus walking, what did he say?
4. What did two of John's disciples then do?
5. Who were they?
6. Whom did Andrew call?
7. Whither did they go the next day?
8. When Jesus saw Philip, what did he say to him?
9. Whom did Philip call?
10. What did Philip say to him?
11. What did Jesus say, as he saw Nathanael coming?
12. What greatly surprised Nathanael?
13. What did Jesus say about having seen him before?
14. What did this cause Nathanael to exclaim?
15. What did Jesus then say?
16. What small town was situated a little way north of Nazareth?
17. On what occasion was Jesus, with his mother and disciples, called to that place? John 2:1.
18. When the wine at the feast was exhausted, what did the mother of Jesus say to him?
19. What did he say to her?
20. What did she say to the servants?
21. What miracle did Jesus perform?
22. What did the ruler of the feast say to the bridegroom, after having tasted the wine?

NOTES ON LESSON ONE.

About the time Jesus returned from the wilderness, having obtained the victory over Satan, men from the highest tribunal in Jerusalem were sent to John the Baptist to inquire of his work. John was at Bethabara beyond Jordan at the time, calling whole cities and towns to listen to his words of warning. The envy of the priests and Levites had been aroused, and they were anxious to check his influence over the people. In a challenging manner they asked him if he was indeed the Messiah. John confessed, I am not the Christ. And they then asked him, What then? Art thou Elias? (Mal. 4:5.) And he said, I am not. Art thou that prophet? And he answered, No. Then they demanded who he was, that they might give an answer to the Sanhedrim, that had sent them. He answered, "I am the voice of one crying in the wilderness, Make straight the way of the Lord." Isa. 40:3. Then they inquired why he baptized and stirred up the people if he was not the Christ, Elias, nor that prophet. The words "that prophet" had reference to Moses, whom the Jews expected would be raised from the dead and taken to heaven. They did not know that he had already had a resurrection.

While the conversation was yet going on between John and the representatives of the Sanhedrim, Jesus appeared in the concourse of people. When John's eyes fell upon Jesus, he lifted his hand, and pointing to Christ, he said, "There standeth One among you whom ye know not. I have come to prepare the way for him whom ye now see. He is the Messiah." He declared that Jesus should be preferred before him, and that he was not worthy to unloose the latchet of his shoes. The following day, while standing with his disciples, he saw Jesus coming, and said, "Behold the Lamb of God, that taketh away the sin of the world." The next day, when John was in company with two of his followers, Andrew, and, supposedly, John, the beloved disciple, they saw Jesus again, when John said, "Behold the Lamb of God." These two disciples that were with him then went and followed Jesus. They stopped with Jesus that night, and Andrew went and found his brother Peter and told him he had found the Messiah. These three followed the Saviour into Galilee, where Philip was called, and he went and told Nathanael.

In these first followers of Jesus is manifested the true spirit of the Christian religion. By individual effort, the foundation of the Christian church was laid. Immediately on these early disciples receiving a knowledge of the Saviour, and having the fire of Christian hope kindled on the altars of their hearts, their sympathy went out for others, and so will it be with all who receive the truth in the love of it. This spirit is indispensable to spiritual life and growth.

Bethsaida on the Sea of Galilee was the home of Andrew, Peter, and Philip. From this place Jesus and his followers proceeded to Nazareth, and from there were called to attend a marriage in Cana, a village a few miles north of Nazareth. Here was performed the Saviour's first miracle that of changing water to wine.

Second Sabbath in April.—Jesus Attends the Passover.

1. Where did Jesus and his disciples go immediately after the marriage at Cana of Galilee? John 2:12.
2. Where was Capernaum?
3. How long did they stay at Capernaum?
4. To what place did they start to go after a few days?
5. Why did they go to Jerusalem at this time?
6. Where had the Lord's people been in bondage many years before?
7. Whom did he send to deliver them?
8. What did the Lord bring upon the Egyptians because they refused to let his people go? Exodus, chaps. 8-11.
9. What was the last and most terrible of these plagues?
10. Why were not the first-born of the Israelites slain also? Ex. 12.
11. How were the people of Israel to keep in mind that night of their great deliverance from death and bondage?
12. How long were they to observe this custom? Verse 24.
13. At what time of the year was the feast of the Passover held?
14. Where was it celebrated?
15. How long did it continue?
16. When Jesus and his disciples had come to Jerusalem to attend this yearly feast, what did he find in the courts of the temple? John 2:14.
17. How did the Saviour show his displeasure at their want of respect for the house of God?
18. What did he say to those who sold doves?
19. What caused many of the people to believe on Jesus?
20. What great man came to Jesus by night? Chap. 3:1.
21. In what words did he speak to Jesus when he came to him?
22. What great truth did the Saviour teach Nicodemus?—*That he could not enter the kingdom of God without a new heart, and that before he could have this, he must believe in Christ.*

NOTES ON LESSON TWO.

After the marriage at Cana of Galilee, Jesus and his disciples, with his mother and his brethren, went down to Capernaum, which was on the western shore of the Sea of Galilee, and about twenty miles from Cana. But "they continued there not many days;" for "the Jews' Passover was at hand, and Jesus went up to Jerusalem" to attend it.

The Passover which Jesus went from Capernaum to attend was the first after his baptism, and assists in establishing the fact that our Saviour's ministry lasted just three years and a half (Dan. 9:27), and that having been baptized about the beginning of his thirtieth year, he was crucified in the middle of his thirty-third. The Jews' Passover always began on the fourteenth day of the first month,—Abib of the Jewish calender,—and lasted eight days. This would correspond with our April, and bring the time of the Passover in the spring of the year as they have the seasons in Palestine. This great feast was held in commemoration of the deliverance of the children of Israel from bondage and death, and pointed forward to Christ, who should die for the final deliverance of his people from their sins. All who have been cleansed through the sprinkling of the precious blood of Jesus, our Passover, will be passed by when the destroying angel is sent forth to execute judgment upon all that have lived ungodly.

Nicodemus, who came to Jesus by night, was a man in high authority in Jerusalem. He was a member of the Sanhedrim and a leader of the people and there is more than the usual significance at

tached to his words, "We know that thou art a teacher come from God." It seems to convey the idea that he and his associates were convinced by the evidence that Christ had given of his divinity; yet their proud hearts would not let them accept the poor, humble Nazarene as the king they were expecting to come and deliver them from the Romans. The conversation which Nicodemus had that night with the Saviour, however, led to his thorough conversion; and when the infant church of Christ most needed his assistance, his worldly interests were sacrificed, and his wealth and influence combined to sustain it during that dark and trying hour which followed the death of its divine founder.

Third Sabbath in April.—Jesus Returns to Galilee.

1. After the Passover mentioned in our last lesson, where did Jesus and his disciples go? John 3:22.
2. What did they do?
3. Where was John baptizing at this same time? Chap. 3:23.
4. When the disciples of John heard what Jesus and his disciples were doing, what did they say to their master? Verse 26.
5. In what words had John borne witness to Jesus beyond Jordan? John 1:28, 29.
6. What kind of spirit did the disciples of John seem to have, in speaking as they did?
7. Did John have any such feelings?
8. In what words did he reprove his disciples? Chap. 3:27.
9. What did he say in regard to his work? Verse 28.
10. How did he say his joy was fulfilled?
11. What did he say about the future of both Christ and himself? Verse 30.
12. What must all do in order to inherit everlasting life? Verse 36.
13. When Jesus heard how some felt about his making and baptizing more disciples than John, where did he go? Chap. 4:1-3; Luke 4:14.
14. To what place would they come when about thirty miles from Jerusalem?
15. Where was this town situated?
16. What was this city anciently called?
17. How far is it from the place where the great road leading north enters the valley running east and west?
18. Where is Jacob's well?
19. What remarkable ceremony had taken place on Mounts Ebal and Gerizim many years before? Deut. 11:29, 30; Josh. 8:30-35.
20. Explain how those who uttered the blessings and curses might have been heard from one mountain to the other, and also by those who stood in the valley below.

NOTES ON LESSON THREE.

After the Passover mentioned in our last lesson, Jesus did not immediately return to his home in Galilee; but the record says he and his disciples came into the land of Judea, and tarried there and baptized. Jesus did not administer baptism personally, but by his disciples. John the Baptist was in Aenon near to Salim, preaching and baptizing. Aenon is supposed to have been located on the Jordan about two-thirds the way from the Dead Sea to the Sea of Galilee. Now that Jesus had commenced his ministry, John's work was about finished, and this mighty prophet's influence with the people was waning. His disciples spoke the truth when they came to him, saying, Jesus baptizeth, and all men come to him. When they noticed this, they were doubtless jealous for their master's influence. John was possessed of human frailties, and was, because of this report, subjected to severe trial; but his noble unselfish spirit was shown in his answer to them: "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice; this my joy therefore is fulfilled. He must increase, but I must decrease."

Jesus, knowing of the dispute that had arisen between his followers and those of John, wishing to prevent anything that would hinder the work, took his followers, and went away to Galilee. In their journey, if they followed the great road leading north, they would pass the towns of Ramah, Bethel, Gilgal, Shiloh, whose names are so familiar. About thirty miles north of Jerusalem, they would come to th

city of Sychar. The ancient name of this place was *Shechem*, but it is now called *Nablous*. It is situated in the valley between Mounts *Ebal* and *Gerizim*. There are many things of interest connected with the history of these mountains. It was from the sides of these mountains that the blessings and curses were pronounced by the children of Israel after they had come into the promised land. At the foot of Mount *Gerizim* is the well which *Jacob* dug in the lot of ground purchased from *Hamor*.

Travelers tell us that on either of these mountains, a short way up the side, is a recess, where doubtless the children of Israel stood when pronouncing the blessings and curses. This, together with their nearness to each other, especially fits them for the purpose for which they were set apart by *Moses* while the people were yet on the other side of the *Jordan*. Persons standing in the recess of either of these mountains can be heard by those in the valley or on the other mountain.

Fourth Sabbath in April.—Visit to Sychar.

1. Where did Jesus sit to rest while his disciples went to the city of Sychar to buy food? John 4:6.
2. What time of day was it?
3. Who came to the well to draw water?
4. What did Jesus ask of her?
5. Why was she surprised at this request?
6. Why did the Jews have no dealings with the Samaritans?
7. After Jesus had talked with the woman for some time, what did he tell her to do? Verse 16.
8. What did he say to her when she told him that she had no husband?
9. Why did she think that he must be a prophet?
10. What disputed question did she then bring up?
11. What did Jesus teach her by his answer?
12. How did the woman express faith in a coming Messiah? Verse 25.
13. In what words did Christ reply to this?
14. What surprised the disciples when they returned from the city? Verse 27.
15. What did they say to their Master?
16. What did the woman say to the people of the city?
17. What did Christ say when the disciples urged him to eat of the food they had brought him? Verse 32.
18. What answer did Jesus make when the disciples said one to another, "Hath any man brought him aught to eat?" Verse 34.
19. What lesson did Christ mean to teach by this?

NOTES ON LESSON FOUR.

About noon one day, as the Saviour and his disciples were on their journey to Galilee, they entered the beautiful valley in which Sychar was located. Tired and hungry, they came to Jacob's well, and the Saviour sat down on the curb-stone to rest while his followers went into the city to purchase food for themselves and their Master. Jesus never was too tired, nor did he ever lose an opportunity as he was traveling through the country on foot, to speak a word to those he met concerning the truth and their eternal interest. In olden times it was the custom for women to fetch the water, and as Jesus sat there a woman of Samaria came to the well for water. When she had drawn, Jesus asked her for a drink. The Jews and Samaritans had nothing in common, being bitter enemies. They held no communion with each other, would not drink out of the same cup or well, nor sit down at the same table. Either by a peculiarity in dress or more probably by his speaking in the Galilean dialect (Mark 14:70), the woman recognized in the person before her a Jew, hence the surprise manifested in her question, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" The Saviour did not satisfy her at once, but aroused her interest in him and what he had to tell her by a few well-directed remarks. His conduct toward her shows that he recognized the fact that there were no distinctions in the sight of God as made by man, and that all nations are entitled to the benefits of the gospel. The Saviour spoke of the grace that he was able to give as living water that would satisfy the soul; but he did not mean to convey the idea that one draught of the water of life would satisfy the receiver, but that whoever was united with Christ, has within his soul a living fountain from

which to draw strength and grace sufficient for all emergencies. The subject is abruptly changed, and Jesus speaks of those things connected with the woman's life that convinced her that he was no ordinary personage. Her personal feelings were lost in anxiety concerning religious matters. The Samaritans had through transgression brought the judgments of God upon them. They realized this, and were anxious to return to the true worship. They had sent for instructors from among the Jews, and were looking for the Messiah, who should come and teach them the true way. The woman's anxiety to know the truth is shown by her question in regard to the proper place to worship, and the Saviour satisfied her by opening to her the important truth that the time had come when the service of God would not be confined to external forms, but be enthroned in the heart.

Fifth Sabbath in April.—Review.

1. Where was John baptizing when the Jews sent priests and Levites to him to find out who he was? John 1:23.
2. How did he reply to their questions? Verses 19, 20.
3. How did John bear witness of the Saviour soon after? Verses 35, 36.
4. What two of John's disciples became disciples of Jesus?
5. Who soon joined them?
6. What caused Nathanael to believe in Christ?
7. To what place were Jesus and his five disciples called to attend a marriage? John 2:1.
8. What miracle did Jesus perform at that place?
9. Where did Jesus go immediately after this?
10. To what place did they go from Capernaum?
11. Through what country would they pass? John 4:4.
12. Why did they go to Jerusalem at this time?
13. When was this feast held?
14. Why were the Jews required to keep it?
15. What did the Saviour find in the temple? John 2:14.
16. What did Christ do?
17. How did many of the people feel when they saw the things that Jesus did? Verse 23.
18. What great man came by night to converse with Christ? John 3.
19. What great truth did the Saviour teach Nicodemus?
20. How and where did Jesus and his followers spend the next few months after the Passover?
21. Where was John at this time?
22. What complaint did his disciples bring?
23. By what words did he show them that he had no such envious feelings as they seemed to have? Verse 27.
24. What did he say about his work? Verse 28.
25. What caused Jesus to return to Galilee? John 4:1-3.
26. To what place did they come about thirty miles north of Jerusalem?
27. How is it situated?
28. Where did Jesus rest?
29. Relate the conversation that the Saviour had with the Samaritan woman.
30. Why were the Samaritans in a better condition to receive the truth than the Jews?

But few who have not had the experience know the trial of patience that the earnest Sabbath-school teacher often undergoes while in the faithful performance of duty. There has much been written about the "art of securing attention," "the use of illustration," etc.; but notwithstanding our nicest theories, the teacher will have moments and hours of bitter discouragement. Patience will be worn out, and gloom and sadness sit triumphant on the throne. Boys and girls there are who seem never to appreciate the kindness bestowed on them. No amount of tact or talent, grace or grit, force or fervency, can move them. They hardly ever look at the lesson as they are indifferent, listless, and morose; they would rather talk about the fashions and the fairs than about Jesus and his love. Has this ever been your experience? Have you ever found that point where patience ceased to be a virtue? It is a trying ordeal. But why lament? "My word shall not return unto me void, but shall accomplish that whereunto I have sent it." Put all such refractory cases in the hands of the Lord. He can melt the hardest heart, and subdue the roughest nature. It may be a long time ere the work is done, but God will take care of the seed sown. Do your part, and God will take care of the results. Weary and worry not.—*S. S. Times*.

Youth's Department.

LITTLE BY LITTLE.

"LITTLE by little," the tempter said,
As a dark and cunning snare he laid
For the young, unwary feet.
"Little by little, and day by day,
I will tempt the careless soul away
Into the broad and flowery way,
Till the ruin is made complete."

"Little by little," sure and slow,
We fashion our future of bliss or woe
As the present passes away.
Our feet are climbing the stairway bright,
Up to the region of endless light,
Or gliding downward into the night,
"Little by little, and day by day."

General Washington's Punctuality.

You have all heard of General Washington's answer to his private secretary, who had fallen into the habit of being unpunctual. He gave as his excuse for being tardy, almost every morning, "My watch must be a few minutes slow."

The General bore with him for a time, but one morning he replied,

"Either you must get a new watch, or I must get a new secretary."

Once some company which had been invited to his house was late in arriving. But when the dinner hour came, those who were present sat down at the table, the General saying as they did so,

"We are punctual here. Our cook never inquires, Has the company arrived? but, Has the hour arrived?"

Once he visited Boston after the war, and soldiers and citizens vied with one another in exclaiming to show him honor. He was to leave for Salem one morning, and a cavalry company sent word that they would escort him out of the city. Eight o'clock was the appointed hour; and as the clock in the Old South Common church struck that number, he was seating himself in the saddle. A quarter of an hour later, the cavalry were parading in front of the house where he had lodged, waiting for him to appear. When informed that he was gone, they hastened after him as fast as they could, but only overtook him as he was crossing the Charles River bridge. The officer in command had often been General Washington's guest; and as he rode up, the General said,

"Major, I thought you had lived long enough at my house to know when eight o'clock comes."

Children, remember that not to be punctual, is to be a thief; for you rob others of their time.

Learn Accuracy, for One Thing.

EVERY boy and girl should be accurate. In studying lessons, get the exact meaning; in talking, state the truth of the thing; in working, do everything just right.

I lately heard of two boys who worked in the same store. They were named John and James. Their duties were alike, and they were required to be at the store at half-past seven in the morning. John was always there to the minute, or a few minutes before time; James came the same number of minutes after time. When John arranged the goods in the window, they were accurately marked and priced; James forgot to put the number on, or priced them incorrectly.

These are only two of the things which marked the distinction between the two boys. But every day and week they grew farther apart. John did his work accurately, and therefore well; James slighted his all he conveniently could. The accurate boy grew up to be a self-made man. Men liked to deal with him; they were sure of being treated fairly. James tried several positions, but lost them on account of his inaccuracy in little things; and though he got through the world somehow, he had not the happiness and success, which, with the same opportunities, John achieved.

There are many things which tend to make a noble character. Place accuracy high in the list,

Bible Echo and Signs of the Times.

"What is truth?"

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

Melbourne, Australia, April, 1887.

The Sixteenth of Exodus.

WHEN the claims of the fourth commandment are presented, and individuals find themselves observing the first day of the week with no scriptural authority for so doing, the position is quite commonly taken that the Sabbath had its origin at Mount Sinai. But the circumstances recorded in the sixteenth of Exodus are fatal to this theory. The children of Israel came into the wilderness of Sin on the fifteenth day of the second month after their departure out of the land of Egypt. Ex. 16 : 1. But they did not reach the wilderness of Sinai until the third month. Ex. 19 : 1. Therefore the events recorded in the sixteenth chapter transpired thirty days before they came to Mount Sinai.

No one who reads the sixteenth of Exodus can fail to note the simplicity of the record, and that the events are narrated in consecutive order. The Sabbath is first mentioned in verse 23. Before Moses had mentioned the Sabbath, the rulers came, and told him that the congregation had gathered twice as much manna on the sixth day as on the other days. Why should the rulers come to Moses about this, if it was not something out of the regular order of things? The reason is plainly seen when we compare the instruction which God gave to Moses, with what Moses told the people. Turning to the first portion of the chapter, we learn that after the congregation of the children of Israel murmured against Moses and Aaron, the Lord said unto Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." From this it is evident that God had a law, and that he was going to test Israel on that law by raining bread from heaven. These words were not addressed to the people, but were addressed to Moses.

One object in raining the bread from heaven, as distinctly stated, was to prove them, whether they would walk in the law of God or not. The Lord then stated exactly how he would prove them: "The people shall go out and gather a certain rate every day," but on the sixth day they were to prepare a double portion. Moses did not communicate these particulars to the people, or even to the rulers, but said, "In the morning ye shall be filled with bread; and ye shall know that I am the Lord your God." Verse 12. After the dew had gone up, the children of Israel saw a small round thing, as small as the hoar frost, on the ground, and they knew not what it was; but Moses said unto them, "This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded. Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents." "And Moses said, Let no man leave of it till the morning." Verses 15-19. Moses did not mention to them that the Lord was going to prove them, to see if they would walk in his law, but left them to follow that course in gathering the manna which their own hearts would prompt them to take, to see whether they would voluntarily observe the Sabbath or not. We learn from verses 20 and 21 that "some of them left of it until the morning, and it bred worms and stank; and Moses was wroth with them."

After this reproof, they "gathered it every morning, every man according to his eating, and when the sun waxed hot, it melted." When the sixth day

came, we learn that a portion of Israel gathered a double quantity, and after the experience of some in trying to keep it over night, and the reproof received, the rulers were surprised at their action, and came and told Moses. Then Moses, for the first time, mentioned the Sabbath, and the reason why it was proper that they should gather a double portion, saying, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein." This was the first mention of the Sabbath in the wilderness. The expression, "This is that which the Lord hath said," must therefore refer to the event recorded in Gen. 2 : 3, when the Sabbath was instituted.

But even after this circumstance in the wilderness, "it came to pass that there went out some of the people on the seventh day for to gather, and they found none." Then the Lord speaks through Moses, saying, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he hath given you on the sixth day the bread of two days; abide ye every man in his place on the seventh day. So the people rested on the seventh day." Verses 28, 30. Here direct reference is made to what the Lord had said to Moses in the fourth verse, clearly showing that he had in mind testing them on the Sabbath when he told Moses that he would prove them to see whether they would walk in his law or not. From the above record the following facts are clearly revealed:—

1. God had a law previous to the exode from Egypt.
2. God proposed to prove Israel whether they would keep that law or not, by raining bread from heaven. Verse 4.
3. Moses did not tell them that God was going to prove them, but simply announced, as God directed, that they would be provided with flesh at evening and bread in the morning. Verses 11, 12.
4. They were reproofed for laying up anything until the morning, as God had instructed them just how much to gather for the second meal. Verses 16-20.
5. When some of them conscientiously laid aside a certain portion on the sixth day, in preparation for the Sabbath, it surprised the rulers, as they immediately reported it to Moses, showing that there had been no previous instruction respecting the Sabbath. Verses 22, 23.
6. Some did not regard the Sabbath even then, and the Lord reproofed them by referring to the law, about which he spoke to Moses in the fourth verse. Verse 28.

Taken together, these circumstances conclusively prove that the Israelites had a knowledge of the law previous to their coming out of Egypt, and that God held them responsible for the violation of the fourth commandment.

S. N. H.

Hear Them.

We are told that the views we promulgate respecting the second coming of Christ lack the element of certainty; that we cannot know anything about it.

HEAR CHRIST.

"So likewise ye, when ye shall see all these things, know that it [margin, he, Christ] is near, even at the doors." Matt. 24 : 33. See also Mark 13 : 29; and Luke 21 : 31.

HEAR PAUL.

To the Romans: "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Rom. 13 : 11, 12.

To the Thessalonians: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." "But ye, brethren,

are not in darkness that that day should overtake you as a thief." 1 Thess. 5 : 1, 2, 4.

To Timothy: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters," etc. "From such turn away." 2 Tim. 3 : 1-5. How are we to turn away if we cannot know when the last days have come?

To the Hebrews: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10 : 25.

HEAR PETER.

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Pet. 1 : 19.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" Chap. 3 : 3, 4.

What do these writers mean by all these things?

U. S.

Consideration of Reasons Assigned for Sunday-Sacredness.

WE will briefly notice the leading reasons given for the supposed change of the Sabbath. We quote John 20 : 19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." It is supposed by many that these disciples were assembled to commemorate the resurrection of Jesus, and that when he came among them and said, "Peace be unto you," he thus indicated his approval of their act in assembling upon that day, and honored the first "Christian Sabbath." But does the language justify such an inference?

From this and other Scriptures we draw the following conclusions: 1. The reason why the disciples were together was "for fear of the Jews," and not to celebrate Christ's resurrection. 2. The place of their meeting was undoubtedly the upper room where they all abode (Acts 1 : 13), and not the temple or any other house of worship. 3. The time of this meeting must have been very late in the day, just before sunset. (By the Bible mode of reckoning time, the day closed at evening, or sundown. Gen. 1 : 5; Lev. 23 : 32; Mark 1 : 32.) We are forced to this conclusion from the facts stated by the other evangelists, and because St. John declares it was evening. Luke gives an account of the journey of two disciples to Emmaus, seven and a half miles, that very afternoon, and of how Jesus made himself known to them after conversing with them and explaining the Scripture predictions concerning himself, "as they sat at meat." Then "he vanished out of their sight." This was "toward evening," and "the day was far spent." Then they "returned to Jerusalem, and found the eleven gathered together, and them that were with them." As they spoke of what had transpired, Jesus appeared. This must be the identical meeting spoken of by John; for he used the same expression, "Peace be unto you," and it was at the same time of day. He then asked them, "Have ye here any meat?" and ate in their presence. Mark records the same meeting. He gives a brief account of the two as they walked and went into the country, and of his appearing unto them; and states that the other disciples did not believe them. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16 : 12-14. 4. We are forced to conclude that they could not have been celebrating or honoring Christ's resurrection, for they did not believe it had occurred. 5. We can see clearly how the disciples regarded this first day of the week, as two of them walked to Emmaus and

back, a distance of fifteen miles, and Jesus made the same journey, and not a hint did he give that such a use of the day was wrong. A strange way to celebrate the day, if it was the first "Christian Sabbath." They simply regarded it as a secular day, and nothing more.

The little flock of disciples were in a retired place, fearing the Jews, who had just crucified their Lord. A few of their number ventured out to the sepulcher to embalm the Saviour's body, and were astonished to find that it was not there. A few others went into the country. What a contrast to the origin of the Sabbath of the Lord! The Creator "rested upon it" himself; then he "blessed" it, and set it apart to a sacred use, evidently by telling Adam how to keep it. His example and command were both given in its favor. But how different with this first day, on which Christ rose! If there is any divine authority for keeping Sunday, this day must have been the first of the new order of Sabbaths. But it was a busy day. Christ gave no example of resting upon it; he gave no command for his disciples to rest, nor did he hold any religious service on that day. Some of his disciples traveled fifteen miles on foot upon it, he keeping them company in thus laboring. Not a hint is given in all the Bible that it should be used in any other manner than as a day of labor. Who can believe that God would in such a manner set aside the ancient Sabbath of his own appointment, and put in its place a new day, never giving a hint that the old one was abolished or the new inaugurated?

We next notice the claim that it was *customary* for Christ to meet with his disciples on the first day of the week, thus giving evidence of his regard for it and proof of its sacredness. "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you." John 20:26.

This scripture, in connection with the one just noticed, is relied upon to prove that it was the practice of Jesus to meet with his disciples on the first day of the week, between his resurrection and his ascension. It will be noticed that the record does not say that it was on the first day of the week when Christ had this interview with Thomas and the disciples. The statement is that it was "after eight days" from the previous meeting. That previous meeting was at the *very close* of the first day, most of it probably occurring on the day following. It is claimed that the expression "after eight days" signifies just a week. But what evidence is there to prove this? "After seven days" is the expression employed by inspiration when defining a week. 1 Chron. 9:25; 2 Kings 11:5. The expression "after six days" (Matt. 17:1) is defined by another writer to be "about an eight days after." Luke 9:28. On what grounds, then, shall we conclude that "after eight days" means seven days or less? From the closing hour of Sunday, a period of time covered by the expression "after eight days," if the language be taken literally, would reach at least to the Monday night or Tuesday morning of the next week. How, then, can one rightfully claim that this meeting occurred on the first day of the week? It must be evident that this meeting was held because of the presence of Thomas, who was absent on the previous occasion, and not to honor any particular day of the week. Had the latter object been in view, the record would most certainly tell us what day of the week it was, and not use such an indefinite expression as "after eight days."

But even if we grant all our first-day friends claim, viz., that the meeting in question did occur on the first day of the week, what evidence is thereby furnished in behalf of Sunday-sacredness? Our Saviour ascended to heaven on Thursday, just forty days from his resurrection. Acts 1:3. Another prominent meeting held with his disciples was on a fishing occasion, John 21:3-25. This was the third occasion when Christ manifested himself to his disciples. Verse 14.

Our friends will scarcely claim that this visit occurred on Sunday.

There were five first-days between the crucifixion and the ascension. No mention whatever is made of any of these five first-days, excepting the first one, on which he rose from the dead. If we admit that "after eight days" occurred on the second of those five first-days, which we are sure is not true, what would that prove? The evidence would then come far short of proving a custom, since the two following meetings—the fishing occasion and the ascension—were not on that day. A "custom" is a long-continued practice. More than two instances are required to constitute a "custom." The "custom" of our Saviour was to honor the Sabbath of the Lord, and teach the people on that day. Luke 4:16. It is utterly impossible to establish such a custom of his with reference to Sunday.

We will defer consideration of additional points until our next issue. Meanwhile we trust our readers will ponder carefully the foregoing claims and arguments. G. I. B.

The Present Burden of the Advent Movement.

WITH ever-increasing assurance of the correctness of our position, we re-peruse those prophecies which point out the work and position of the people of God in the last days. It is our privilege to understand our mission. John the Baptist, the forerunner of Christ at his first advent, and the type of those who go forth proclaiming the second coming, understood his work. It is only thus that a people can concentrate their energies upon the work to be done.

Those engaged in the great Advent movement of 1840-44, generally understood that they were fulfilling the work symbolized in Rev. 14:6, 7, by an angel flying through heaven with a special proclamation of the everlasting gospel. They were also satisfied at the time that the second message (verse 8) was likewise meeting a fulfilment in their experience; for they saw that work partially, at least, accomplished. The great disappointment of 1844 shortly ensued, which threw them into doubt and confusion. It was evident that a mistake had somewhere been made, and their views must be modified accordingly. In seeking to recover from the shock of that disappointment, to correct their reckoning and ascertain their true position, what would have been more natural than for them to follow right on in that line of prophecy, the first portion of which they had seen so plainly fulfilled in their own history? For there is a third message, as well as a first and second, brought to view in Rev. 14. And this would have shown them a further work to be accomplished, and new truths to be introduced and urged upon the people. It would have led to an explanation of the great disappointment, shed light on what was dark, brought order out of confusion, and strengthened them mightily for their closing work. But, strange to say, this was not done. Most of them tenaciously clung to the view which was the cause of their disappointment.

We ask the careful attention of the reader, especially that of all Adventists of every class and name, to this point. There is a work to be accomplished under the symbol of a proclamation by a third angel. Rev. 14:9-13. Immediately following this, the Son of man appears on the white cloud. All must be agreed on this. Then the work of the third message is the last to be accomplished before the second coming of Christ. Every one must acquiesce in this conclusion also. But all who call themselves Adventists teach that the coming of Christ is at the door, being but a few years, at most, before us. Then we ask them where and by whom this work of the third angel is being fulfilled. We ask them to point it out to us. This work is to be done before the Lord comes. A body of people must give to the world a warning against the worship of the beast and his image and

the reception of his mark. They must be able to give an explanation of these terms, that their warning may be intelligible and effectual. According to the position of all Adventists, the present is the time for this work; for this is the last great movement to be made previous to the appearing of the Son of man, which they hold to be just before us. Again we ask, Where shall we look for this work? They do not claim to be doing it; nor can they so claim, unless they can show that a special message may be proclaimed and yet nothing be said about it. But they cannot consistently teach the immediate coming of the Lord unless they can point to a fulfilment of this work.

There is, however, a large body of Adventists who claim to be giving this message. We claim this on reasons which are entirely satisfactory to our own minds. We give an explanation of the beast, his image, his mark, and the commandments of God, which is plain, harmonious, consistent, and so far as we can appreciate the force of argument, impregnable. The message we claim to be giving, the work we profess to be doing, is a fixed fact in prophecy. It is therefore entitled to consideration. And we think we can consistently claim one of two things in reference to our position; namely, that any one who professes to be looking for the soon coming of the Lord, shall either give a better exposition, and point out a more consistent fulfilment of the message than we are able to show, or else accept of ours, and take his stand upon it. This subject demands attention, and it will have a hearing.

It may be objected to our view of these messages, that it makes them too unequal in duration, the first being proclaimed but a few years, the second only some six months, and the third already about forty-two years. Such mistake in supposing that one message ceases on the introduction of a subsequent one; that the first ceased when the second was introduced, or the second when the third commenced; whereas, the second is only additional to the first, and the third additional to the first and second. The second bated no jot or tittle from the importance of the first, but only for the time became the leading message; so of the third with respect to the first and second. The first message commenced a few years before the second, but did not cease when the second was introduced; and the second commenced some months before the third, but still continued, though another was added; and since the introduction of the third, it would be proper to say that we have had three messages all being fulfilled together; the leading proclamation, the burden of the work, being now the truths contained in the third and last.

The third message is in the order of prophecy, and will certainly be fulfilled. It is a part of that word which is less liable to fail than the heavens and the earth are to pass away. And it will go with a loud voice; for the mouth of the Lord hath spoken it. The time has come for its fulfilment; and God never suffers a false fulfilment in the time that should have been occupied by the true. He does not thus permit error to thwart his plans. Then why not believe,—believe with all the heart,—and not cripple the work by hesitancy and lukewarmness? U. S.

Eternity of Torment.

EVERY considerate person must have been often pained at the flippant manner in which some preachers speak of the eternal torment of the lost, as though it were a matter not to be questioned, and even a subject for rejoicing. Why it should provoke them to anger to have it called in question, as is sometimes the case, is hard to explain. George Storrs once said that he was led to examine the evidences of the doctrine by hearing a professed Christian praising the Lord that the wicked would be tormented to all eternity. Such people do not know of what they are speaking. We have no conception of eternity. We can conceive

of very long periods, but eternity—a whole eternity—is still beyond them. An eternity of accumulating guilt and ever-increasing suffering, as some teach, is too horrible to be calmly contemplated. Add to this the thought of the belief entertained by many (professedly), that that torment, to some of their own friends has already been going on for years. If they do indeed believe it, we cannot imagine what manner of spirit they are of that they can eat and drink and sleep with the peace of mind they seem to enjoy. We should count that mother unworthy of the name who could sleep in peace knowing that her child was in burning torture for even one night; but in this theology it is torture—beyond conception at the beginning and ever increasing—and yet it makes no visible impression on their minds.

Men of deep thought and fine sensibilities are either overwhelmed by the terribleness of this doctrine, or else they have discarded it. Dr. Barnes confessed that it was unendurable to him; but very few view it as he did. Most theologians of the present day have discarded it. We do not mean that they have actually renounced it, but they have so modified it as to make it something besides what the words of their profession indicate. At a General Conference of the Methodist Episcopal Church some five years since, a newspaper reporter interviewed a large number of prominent D. D.'s, and found that the orthodox Methodist faith of "hell fire" was discarded by them. Even bishops repudiated the idea of actual fire in the torment of the wicked. What their faith really is, we cannot imagine. We cling to the old faith,—that "fire and brimstone" are not mere figures in the Bible. A fire that can melt the elements must be very literal. And we believe it will have the effect on the wicked which fire—unquenchable fire—has on chaff or stubble; it will burn them up, leaving them neither root nor branch. In that case the wicked will be destroyed, just as the Bible says, "punished with everlasting destruction." In a never-ending torment, a "death that never dies," we have no faith.

In contrast with the positive style adopted by many when speaking of the eternity of torment, we recommend the following thoughtful words of Dr. Watts on the "Duration of Punishment:"—

"I grant that the eternity of God himself, before this world began, or after its consummation, has something in it so immense and so incomprehensible that in my most mature thoughts I do not choose to enter into those infinite abysses; nor do I think we ought usually, when speaking of creatures, to affirm positively that their existence shall be equal to that of the blessed God, especially in regard to the duration of their punishment; perhaps this sort of language may carry in it something beyond what we are called to discourse about, at least in this mortal state, and therefore such comparisons are more safely omitted."

This language of Dr. Watts will certainly commend itself to all who seriously contemplate this awful subject of eternity. We have heard speakers declare, in the most positive manner, that every sinner "has a soul which must live and suffer as long as God lives." But many a new-fledged preacher will boldly walk where Dr. Watts, "in his most mature thoughts," feared to tread. We are aware that in the progress of critical Biblical knowledge a learner *might* know, of some things, more than even Dr. Watts could know in his day. But we cannot know more of eternity than he knew; and we cannot change the Bible truth that the wicked will come to an end, be blotted out, be destroyed forever, "utterly perish in their own corruption." If we go beyond this, we add to God's word, and all such as do this incur a terrible penalty. J. H. W.

EVIL thoughts are worse enemies than lions and tigers, for we can keep out of their way, but bad thoughts win their way everywhere; keep your head and heart full of good thoughts, that bad ones may find no room to enter.

What was Blessed and Sanctified.

IN the teachings we received in our early days "Dwight's Theology" occupied an important place; with many it was the standard of truth. When first converted, we were compelled by force of Scripture evidence to reject the teachings of the "Theology" on the subject of baptism. On the subject of the Sabbath the Doctor appeared to be equally faulty. Speaking of the fourth commandment, he said that the blessing and the sanctification were conferred, not upon the seventh day, but upon the Sabbath. He distinguished between the Sabbath and the seventh day in the commandment, though Jehovah said, in that commandment, "the seventh day is the Sabbath." The object of his assertion was to make it appear that God sanctified the Sabbath as an institution, and that the seventh day was an unimportant part of the precept; that the institution did not depend upon the day, but any other day could be inserted without affecting the validity or the perpetuity of the institution or of the commandment enforcing it.

Against this reasoning we have the express statement of the Bible: "And God blessed the seventh day, and sanctified it." Gen. 2:3. It was the day that was blessed, the day that was sanctified, and the day that was required to be kept. A very literal translation of the fourth commandment would read: "Remember the day of the rest." "The seventh day is the rest of the Lord thy God." "God blessed the day of the rest and hallowed it." This is the exact truth. Thus we see that to maintain a theory, the D. D. ventured to contradict the express words of Scripture as found in Gen. 2:3.

We will further show the fallacy of his reasoning. God blessed and sanctified the seventh day because that in it he had rested. The seventh day was his rest-day, or his Sabbath day, before it was blessed or sanctified; but there was no institution. When the day was blessed and sanctified, then it became an institution. The sanctifying of the day was the setting of it apart to a sacred use; it made its observance obligatory, and therefore it was the making of the institution. Instead of God blessing and sanctifying the Sabbath institution, and not the day, the truth is that, before his act of sanctifying the day there was no institution to sanctify. The act of sanctifying turned the day into an institution. The day thus became an institution; remove the day, and the institution is destroyed.

But now an objector arises and says: "Conceding the ground that the day is an institution,—that they are identical, then what may be said of one may be said of the other. Hence, it is true, after all, that he blessed the institution. If he blessed the day he must have blessed the institution, for they are one and the same thing."

Let us see if that reasoning will hold good. Mr. A owns a house; Mr. B says he bought it; but Mr. C says: Not so: he bought the material of which he built the house. But B answers: What is the difference? you cannot separate the material from the house; they are identical. Being identical, what is true of one must be true of the other.

It is indeed true that at this time you cannot separate the material from the house; they are identical. But at the time of which the first affirmation was made, it was not true. The time specified in Mr. C's statement was that when the purchase was made; the affirmation referred to what Mr. A bought, not to what he now possesses. He now owns a house; but when he bought the material, the house did not exist. Therefore, at the time covered by the statement of the purchase, it was not true that the material and the house were identical.

And so of the day and the Sabbath institution. They are now identical; they cannot be separated. But it was not so in the beginning. God rested the seventh day, and thus it became his Sabbath,—his rest. But there was no institution, it had not yet been

made a matter of precept. Then he sanctified the day, separated it, or set it apart to a sacred use, and thus the day became an institution by being sanctified. It is a sacred institution because the day of which it was made was rendered sacred. God cannot deny himself. He said: "God blessed the seventh day and sanctified it." And "who art thou that repliest against God?" Search the Bible through, and you find no hint that God ever removed the blessing and sanctification from the seventh day, or that he conferred such honors upon any other day. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2. J. H. W.

Missionary.

MISSION SONG.

HARK the voice of Jesus calling—
Who will go and work to-day?
Fields are white, the harvest waiting,
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
"Here am I, O Lord, send me."

While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
There is nothing I can do.
Gladly take the task he gives you,
Let his work your pleasure be:
Answer quickly when he calleth,
"Here am I, O Lord, send me."—Sel.

Knox's Return to England.

DURING Knox's exile on the Continent, he visited Switzerland, where he was cordially received by the Swiss reformers. He also formed the acquaintance of Calvin, with whom he ever maintained an intimate friendship. At this time, although nearly fifty years of age, he applied himself to study with all the ardor of youth, and acquired some degree of proficiency in the Hebrew language. He had no means of support except the voluntary contributions of his friends in Scotland and England, and he seems at times to have been in very straitened circumstances.

As the persecution in England against the Protestants continued to increase in severity, large numbers left the country. In 1554 it was estimated that no less than eight hundred learned Englishmen, besides many others, were living in exile on the Continent. In Frankfort, Germany, the English exiles were permitted to hold religious services in their own language, on condition of their conforming as nearly as possible to the form of worship used by the French church. Three pastors were chosen, of whom Knox was one, and this office he held for a time. Nothing, however, could take from his mind the thought of his persecuted brethren in England, and he occasionally made journeys to Dieppe, where he could inform himself of their situation. As he thus learned of the recantation and re-acceptance of Popery by many who had embraced the truth under his ministry, words can hardly express the agony of his feelings. While in this state of mind he composed the *Admonition to England*, and other productions, for which he has often been censured on account of the severity and bitterness of the language employed. "O England, England," said he, "if thou obstinately wilt return into Egypt, that is, if thou contract marriage, confederacy, or league, with such princes as do maintain and advance idolatry; . . . if, for the pleasure of such princes, thou return to thy old abominations before used under Papistry, then assuredly, O England, thou shalt be plagued and brought to desolation by the means of those whose favor thou seekest."

About this time the cause of the Reformation was again to some extent tolerated in Scotland. The Queen-Dowager was elevated to the regency in 1554; and, for a time, she found it for her interest

to shield the Protestants from the violence of their enemies. The Protestant ministers were not slow to improve the opportunity thus presented. Traveling from place to place, they instructed many, and fanned the latent zeal of those who had formerly received a knowledge of the truth. Under these circumstances Knox decided to return to his native land. Having visited his wife at Berwick, he set out secretly for Edinburg. Here he held meetings in private houses, one service immediately following another, which were listened to by successive assemblies, consisting of the nobility and persons of high distinction in the kingdom.

Thus he was almost constantly employed, by night as well as by day, in giving instruction to those who were eager to receive it. To avoid the scandal which they would otherwise incur, the friends of the reform doctrine generally attended popish worship, and even the celebration of the mass. This course was strongly condemned by Knox, and a discussion of the subject resulted in a formal separation from the popish church. From this place Knox proceeded to other parts of the kingdom, and preached for some time before the clergy became aware of his presence. Finally, for the purpose of intimidating him, he was summoned to appear at a convention at Edinburg; but upon learning that the Reformer proposed to obey the summons, the clergy, fearing to bring matters to an issue while unassured of the regent's decided support, annulled the summons before the day appointed. On this day, and for ten days following, Knox preached to far greater audiences than had before attended him in Edinburg, without disturbance from the clergy. Such an opportunity as this was what Knox had earnestly longed for. In writing to his wife's mother, during this time, he says: "The trumpet blew the old sound thrie dayis together, till private houssis, of indifferent largeness, culd not conteane the voice of it. God grant me to be myndfull that the sobbis of my heart hath not bene in vane, nor neglectit in the presence of his majestic. O! sweet war the death that suld follow sic fourtie dayis in Edinbrugh as heir I have thrie. Rejose, mother; the tyme of our deliverance approacheth; for as Sathan rageth, sa dois the grace of the Haille Sperit abound."

Soon after this he addressed a letter to the Queen Regent with the hope that it might incline her, not only to protect the reform preachers, but lend a favorable ear to their doctrines. Although written with great care, and by no means in an uncourtly style, this letter received only a passing glance from the regent. Knox, learning of the reception which his letter had received, soon after published it with additions.

While thus laboring in Scotland, he received a letter from the English congregation at Geneva, informing him that they had chosen him as their pastor. This invitation he accepted, and soon removed thither with his family.

S. N. H.

What One Man Can Do.

I HAVE just been reading a brief sketch of the life and labors of Henry P. Haven, a man who was noted for his success in business and equally so for his energy in religious work. His life illustrates what can be done in this direction by an ordinary business man while he also attends to his secular affairs. Mr. Haven was left fatherless when he was four years old. His mother was very poor, and he had few educational advantages.

At the age of fifteen, he was employed as clerk by a merchant in New London, Connecticut. Through the most careful industry, he gradually made his way up, till he became head and chief manager of the firm. The business of the house was whaling. Mr. Haven, at various times, sent out over two hundred vessels, large and small, to various parts of the globe; to the Indian, South Pacific, and Arctic Oceans, from Baffin's Bay to Behring's Strait. He engaged to a large extent in the seal industry, in Arctic and Antarctic seas, and in shipping guano, giving personal attention to the provisioning and manning of these vessels. He was

also president of a railroad, and a director of three banks.

One would suppose that a man conducting so large a business, could certainly have little time for religious work; yet Mr. Haven did a large amount of such work. At the age of twenty-one, while yet a poor clerk, Mr. Haven started a Sunday-school four miles out of the city, which he conducted for the balance of his life. At the close of the first twenty-five years, out of 1,279 sessions Mr. Haven had been present 1,099 times. At the same time he was superintendent of a large city Sunday-school, and was as punctual there as at his country school.

He was constantly seeking to improve his schools by new methods. One evening every week he spent with his teachers. Very frequently, also, he would invite the school to spend an evening with him at his home. He gave to the Bible a vast amount of study, and every Monday morning he gave an hour to the study of his work as superintendent. He often conversed with his teachers as he met them on the street, or as he saw them in their places of business. He knew all his pupils by name, and often stopped to talk with them.

Mr. Haven was secretary of a missionary society and vice-president of three Bible societies; and at one time he filled the place of local preacher in a poor district where no preacher could be obtained.

The fact is, a proper amount of time given to religious work does not hinder a man in his secular business; on the contrary, it really assists him. If the mind is kept constantly on the stretch in one direction, it becomes wearied and over-strained, and finally inefficient. Changing the current of thought, and studying a different subject, often relieves the mind, increases mental vigor, and really prolongs life. This is a secret that few have learned. How did Mr. Haven succeed in accomplishing so much?—In the very way that all successful men succeed; namely, by a systematic and orderly arrangement of his work. His biographer says: "That he was methodical to an extreme degree follows as a matter of course from the many labors undertaken and performed by him. Without system and close attention to it, so much and so varied labor would have been out of the question." Yes, and that is usually the secret of success. These hap-hazard, happy-go-lucky people never accomplish much, any way.

D. M. CANRIGHT.

The Work in the Colonies.

WE have excellent Sabbath meetings in Melbourne. Since the tent effort at Geelong closed, Bro. Corliss has preached some practical sermons here, that were full of timely warnings. The important truths brought to our minds are worthy of being treasured up in our memories and reduced to practice in our lives. The Bible-readings, conducted by Bro. Scott, have been interesting and profitable Bible lessons, and have been appreciated if we may judge by the good testimonies given in the social meetings. A few Sabbaths ago, one sister, who has recently commenced to keep the Sabbath, expressed regret to leave the house of God, the expression that lighted up her face giving emphasis to her words. This lady, with her daughter, have recently received the truth through the influence of reading matter furnished them by a member of the Melbourne church.

The religious experience of the Melbourne church is broadening and deepening. Some have been tested, and have learned practical lessons of trust in God. Their hearts have turned to God in times of trial and adversity, and they have found him to be the true source of strength and comfort. They have gained new views of the love of God, and of his dealings with the children of men; and they have grown stronger to meet the afflictions, the buffetings, and the temptations to which we are exposed in an enemy's land, while waiting the return of our glorious King.

Some sisters from Ballarat, who were with us a few Sabbaths ago, spoke encouragingly of the work in that place. This church seems to be having an experience not unlike that of the Melbourne church.

At Daylesford, where Bro. Israel has been laboring, the opposition is bitter and persistent; yet the interest is good, and is spreading to adjoining places. Some good, substantial persons have taken their stand on the truth, and others are almost persuaded. No doubt a church will be formed here which will help to spread a knowledge of the truth.

A few are keeping the Sabbath at Geelong; and such is the vital power of truth, so firm a hold does it take of the minds and hearts of those who receive it, that we confidently expect that this little company of commandment-keepers will yet grow into a church.

A man in Adelaide who heard Bro. Corliss's last sermon in that city, became interested, and supplied himself with reading matter on present truth. He has now taken a firm stand on the Sabbath, and embraces every opportunity to bring the truth before members of his own church. He lately visited Melbourne, and brought a good report of the prosperity of the Adelaide church. Seven have commenced to keep the Sabbath there since the tent left, and another, who was convinced on the truth, has doubtless taken a stand ere this. All who signed the covenant are still faithful, and the whole number of Sabbath-keepers is probably between forty and fifty.

A lady in Sydney to whom reading matter has been sent by friends in Melbourne has commenced to keep the Sabbath. A young lady residing in one of the suburban towns of Melbourne heard a few lectures while on a visit to Ballarat, and, obeying the dictates of reason and conscience, commenced to keep the Sabbath. As a result of her consistent life and intelligent defense of her new views, her mother and two sisters are now with her in the faith.

These instances illustrate the words of the wise man: "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

E. J. B.

How Souls are Saved.

A DYING publican's wife in England recently gave the following encouraging testimony, as narrated by the evangelist who visited her. He says: "I was asked to go to a public house in Nottingham to see the landlord's wife, who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she had found the Lord. 'Read that,' she replied, handing me a torn piece of newspaper. I looked at it, and found that it was part of an American newspaper, containing an extract from one of Spurgeon's sermons, which extract had been the means of her conversion. 'Where did you get this newspaper?' I asked. She answered, 'It was wrapped round a parcel which was sent me from Australia.' Talk about the hidden life of a good seed! Think of that, —a sermon preached in London, an extract reprinted in a newspaper in America, that paper sent to Australia, part-torn off (as we should say, accidentally), for the parcel dispatched to England, and, after all its wanderings, conveying the message of salvation to that woman's soul. God's word shall not return unto him void."—*Christian Witness*.

The Need of the Day.

M. McG. DANA, D. D., in an article in the *Congregationalist*, says that the greatest need of the church now is men,—men who are strong, earnest, and consecrated. Speaking of the influence of personal talent and energy in reformatory work, he claims that "an able, earnest, and effective preacher will do more to prevent crime and preserve order in a district than any number of magistrates and police officers." He closes his article by saying:—

"Had we men, the money to send them any whither, where opportunity and need invited, would not be wanting. We are rich enough as Christians in property; the poverty of the church is in men. It is this fact that all disciples of Christ should consider, and for men of heroism and tact, fitted for the evangelism of the hour in city and country, at home and abroad, lift their united, earnest prayer."

The Home Circle.

AFTER A LITTLE WHILE.

THERE is a strange, sweet solace in the thought
That all the woes we suffer here below
May, as a dark and hideous garment wrought
For us to wear, whether we will or no,
Be cast aside, with a relieving smile,
After a little while.

No mortal roaming but hath certain end;
Though far unto the ocean spaces gray
We sail and sail, without a chart for friend,
Above the sky line, faint and far away,
There looms at last the one enchanted isle,
After a little while.

Oh, when our cares come thronging thick and fast,
With more of anguish than the heart can bear,
Though friends desert, and, as the heedless blast,
E'en love pass by us with a stony stare,
Let us withdraw into some ruined pile,
Or lonely forest isle,

And contemplate the never-ceasing change,
Whereby the processes of God are wrought,
And from our petty lives our souls estrange,
Till bathed in currents of exalted thought,
We feel the rest that must our cares beguile
After a little while!

—Golden Hours.

The Deacon's Week.

THE communion service of January was just over in the church at Sugar Hollow, and people were waiting for Mr. Parkes to give out the hymn; but he did not give it out; he laid his book down on the table, and looked about on his church.

He was a man of simplicity and sincerity, fully in earnest to do his Lord's work, and do it with all his might, but he did sometimes feel discouraged. It seemed sometimes to Mr. Parkes that nothing but the trump of Gabriel could arouse his people from their sins, and make them believe on the Lord and follow his footsteps. To-day—no, a long time before to-day—he had mused and prayed till an idea took shape in his thought, and now he was to put it in practice; yet he felt peculiarly responsible and solemnized as he looked about him and foreboded the success of his experiment.

"My dear friends," he said, "you all know, though I did not give any notice to that effect, that this week is the Week of Prayer. I have a mind to ask you to make it a week of practice instead. I think we may discover some things, some of the things of God, in this manner that a succession of prayer-meetings would not perhaps so thoroughly reveal to us. Now when I say this I don't mean to have you go home and vaguely endeavor to walk straight in the old way; I want you to take 'topics,' as they are called for the prayer-meetings. For instance, Monday is prayer for the temperance work. Try all that day to be temperate in speech, in act, in indulgence of any kind that is hurtful to you.

"The next day is for Sunday-schools; go and visit your scholars, such of you as are teachers, and try to feel that they have living souls to save. Wednesday is a day for fellowship meetings; let us go and see those who have been cold to us for some reason, heal up our breaches of friendship, confess our shortcomings one to another, and act as if, in our Master's words, 'all ye are brethren.'

"Thursday is the day to pray for the family relation; let us each try to be to our families on that day in our measure what the Lord is to his family, the church, remembering the words, 'Fathers, provoke not your children to anger; husbands, love your wives, and be not bitter against them.'

"Friday the church is to be prayed for. Let us then each for himself try to act that day just as we think Christ, our great Exemplar, would have acted in our places. Let us try to prove to ourselves and the world about us that we have not taken upon us his name lightly or in vain. The next day is prayer-day for the heathen and foreign missions. Brethren, you know and I know that there are heathen at our doors here; let every one of you who will, take that day to preach the gospel to some one who does not

hear it anywhere else. Perhaps you will find work that you know not of lying in your midst. And in the evening let us all meet here again, and choose some one brother to relate his experience of the week. You who are willing to try this method, please to rise."

Everybody rose except old Amos Tucker, who never stirred, though his wife pulled at him and whispered to him imploringly. He only shook his grizzled head, and sat immovable.

When the church assembled again, the cheerful eagerness was gone from their faces; they looked downcast, troubled, weary—as the pastor expected. When the box for ballots was passed about, each one tore a bit of paper from the sheet placed in the hymn-books for that purpose, and wrote on it a name. The pastor said, after he had counted them,

"Deacon Emmons, the lot has fallen on you."

"I'm sorry for't," said the deacon, rising up and taking off his overcoat. "I ha'n't got the best of records, Mr. Parkes, now I tell ye."

"That isn't what we want," said Mr. Parkes. "We want to know the whole experience of some one among us, and we know you will not tell us either more or less than what you did experience."

Deacon Emmons was a short, thick-set man, with a shrewd, kindly face and gray hair, who kept the village store and had a well-earned reputation for honesty.

"Well, brethren," he said, "I dono why I shouldn't tell it. I am pretty well ashamed of myself, no doubt; but I ought to be, and maybe I shall profit by what I've found out these six days back. I'll tell you just as it came. I am amazing fond of coffee, and it a'n't good for me, the doctor says; but it does set a man up good, cold mornings, to have a cup of hot, sweet, tasty drink. I knew it made me what folks call nervous and I call cross before night comes; so I thought I'd try on that Monday morning. I tell you it came hard! seemed as though I couldn't eat my breakfast without it. I feel to pity a man that loves liquor more'n I ever did in my life before; but I feel sure they can stop if they try, for I've stopped, and I'm a-going to stay stopped.

"Well, at dinner time there was another fight. I do set by pie the most of anything, and the doctor's been talking and talking to me about eating pie. I have the dyspepsia, and it makes me useless by spells, and onreliable as a weathercock. And Doctor Drake says there won't nothing help me but to diet. I was reading the Bible that morning while I sat waiting for breakfast, and I come across that part where it says that the bodies of Christians are temples of the Holy Ghost. Well, thinks I, we ought to take care of 'em if they be, and see that they're kept clean and pleasant, like the church; and nobody can be clean nor pleasant that has dyspepsia. But come to pie, I felt as though I couldn't! and, lo ye, I didn't! I eat a piece right against my conscience. I tell ye my conscience made music for me, and I said then I wouldn't never sneer at a drinking man when he slipped up. I'd feel for him and help him, for I see just how it was. So that day's practice gave out.

"I started out the next day to look up my Bible-class. 'Twould take the evening to tell it all; but I found one real sick, and he was so glad to see me that I felt ashamed. Seemed as though I heard the Lord for the first time saying, 'Inasmuch as ye did it not to one of the least of these, ye did it not to me.' Then another man's old mother says to me before he came in from the shed, 'He's been a saying that if folks practiced what they preached, you'd ha' come round to look him up afore now; but he reckoned you looked down on mill hands. I'm awful glad you have come.' Brethren, so was I! I tell you that day's work did me good. I got a poor opinion of Josiah Emmons; but I learned more about the Lord's wisdom than a month of Sundays ever showed me."

A smile he could not repress passed over Mr. Parkes's earnest face. The deacon had forgotten all external issues in coming so close to the heart of things; but the smile passed as he said,

"Bro. Emmons, do you remember what the Master said, 'If any man will do His will, he shall know

of the doctrine, whether it be of God or whether I speak of myself?'"

"Well, it's so," answered the deacon, "it's so right along. Why, I never thought so much of my Bible-class nor took such interest in 'em as I do to-day—not since I begun to teach. I b'lieve they'll come more reg'lar now, too.

"Now came fellowship-day. I thought that would be all plain sailing; seemed as though I'd got warmed up till I felt pleasant toward everybody; so I went around seeing folks and 'twas easy. But when I came home at noon, Philury says, 'Square Tucker's black bull is in the orchard a-tearing round, and he's knocked two lengths of fence down flat!' Well, the old Adam riz up then. That black bull has been a-breaking into my lots ever since we got in the aftermath; and it's Square Tucker's fence, and he won't make it bull-strong, as he'd ought to; and that orchard was a young one just coming to bear, and all the new wood crisp as crackling with frost. You'd better b'lieve I didn't have much fellow-feeling with Amos Tucker. I just put over to his house and spoke up pretty free to him, when he looked up, and says he, 'Fellowship meeting to-day, a'n't it, deacon?' I'd rather he'd slapped my face. I felt as though I should like to slip behind the door. I see pretty distinctly what sort of life I'd been living all the years I'd been a professor, when I couldn't hold on to my tongue and temper one day!"

"Breth-e-ren," interrupted a slow, harsh voice, somewhat broken with emotion, "I'll tell the rest on't. Josiah Emmons came around like a man and a Christian right there. He asked me to forgive him, and not to think 'twas the fault of his religion. I think more of him to-day than I ever did before. I was one that wouldn't say I'd practice with the rest of you. I thought 'twas nonsense. I'd rather go to forty-nine prayer-meetings than work at being good a week. I believe my hope has been one of them that perish, and I leave it behind to-day. I mean to begin honest, and it was seeing one honest Christian man fetched me round to't."

Amos Tucker sat down and buried his grizzled head in his rough hands.

"Bless the Lord!" said the quavering tones of a still older man from a far corner of the house, and many a glistering eye gave silent response.

"Go on, Bro. Emmons," said the minister.

"Well, when next day came I got up to make the fire, and my boy Joe had forgot the kindlings. I'd opened my mouth, when it came over me that this was the day of prayer for the family relation. I thought I wouldn't say nothing. I just fetched in the kindlings myself, and when the fire burnt up good, I called wife.

"Dear me!" says she. 'I've got such a headache, Siab, but I'll come in a minute.' I didn't mind that, for women are always having aches, and I was just a-going to say so, when I remembered the text about not being bitter against 'em, so I says, 'Philury, you lay abed. I expect Emmy and me can get the victuals to-day.' I declare, she turned over and give me such a look. There was my wife, that had worked for and waited on me for twenty-odd year, most scar't because I spoke kind of feeling to her. I felt a little meaner'n I did the day before. But 'twant nothing to my condition when I was going toward night, down the cellar stairs for some apples, and I heard Joe up in the kitchen say to Emmy, 'I do b'lieve, Em, pa's going to die.' 'Why, Josiah Emmons, how you talk!' 'Well, I do; he's so everlasting pleasant and good-natured I can't but think he's struck with death.'

"I tell ye, brethren, I sat down on the cellar stairs and cried. It seemed as though the Lord had turned and looked at me, just as he did at Peter. Why, there were my own children had never seen me act real fatherly and pleasant in all their lives. I'd growled and scolded and prayed at 'em, and tried to fetch 'em up just as the twig is bent the tree's inclined, ye know; but I hadn't never thought that they'd a right to expect I'd do my part as well as they theirs. Seemed as though I was finding out more about Josiah Emmons's shortcomings than was real agreeable.

"The next day I got back to the store. I'd left it to the boys the early part of the week, and things was a little cuter; but I did have sense not to tear round and use sharp words. I began to think 'twas getting easy to practice after five days, when in came Judge Herrick's wife after some curt'in calico. I had a handsome piece, but there was a fault in the weaving. She didn't notice it, but she was pleased with the figure, and said she'd take the whole piece. Well, just as I was wrapping it up, what Mr. Parkes here said about trying to act just as the Lord would in our place, came across me. It made me all of a tremble. 'Mis' Herrick,' says I, 'I don't believe you've looked real close at this goods; 'taint thorough wove.' So she didn't take it; but what troubled me was to think how many times I'd done such mean, unreliable little things to turn a penny, and all the time saying and praying that I wanted to be like Christ. And I kept a-tripping myself up all day, just in the ordinary business.

"This morning I felt a mite more cherk. 'Twas missionary morning, and seemed as if 'twas a sight easier to preach than to practice. I thought I'd begin to old Mis' Vedder's. So I put a Testament in my pocket and knocked at her door. Says I, 'Good mornin,' ma'am. We don't see you to meeting very frequently, Mis' Vedder.'

"'No, you don't,' says she, as quick as a wink. 'I stay to home and mind my business.'

"'Well, we should like to have you come along with us and do ye good,' says I, sort of conciliating.

"'Look a here, deacon,' she snapped, 'I've lived alongside of you fifteen years, and you knew I never went to meeting; we a'n't a pious lot, and you knew it. Jim drinks and swears, and Malviny dono her letters. She knows a heap she hadn't ought to, besides. Now what are you a-coming here to-day for, I'd like to know, and talking so glib about meeting? Go to meeting! I'll go or come just as I please, for all you. Now get out o' this!'

"'Why, she came at me with a broomstick. There wasn't no need of it; what she said was enough. I hadn't never asked her or hers to so much as think of goodness before. Then I went to another place just like that; there were ten children in rags, the whole of them, and the man half drunk. He give it to me, too; and I don't wonder. I'd never lifted a hand to serve nor save 'em before in all these years. I couldn't face another soul to-day, brethren. I came home, and here I am. I've been searched through and through, and found wanting. God be merciful to me a sinner!'

He dropped into his seat, and bowed his head; and many another bent, too. It was plain that the deacon's experience was not the only one among the brethren. Mr. Parkes rose, and prayed as he had never prayed before; the week of practice had fired his heart too. And it began a memorable year for the church in Sugar Hollow; not a year of excitement or enthusiasm, but one when they heard their Lord saying, as to Israel of old, "Go forward," and they obeyed his voice. The Sunday-school flourished, the church services were fully attended, every good thing was helped on its way, and peace reigned in their homes and hearts, imperfect, perhaps, as new growths are, but still an offshoot of the peace that passes understanding. And another year they will keep another week of practice, by common consent. —*Congregationalist.*

EVERY solitary kind action that is done, the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning, and these three never converted any one, unless they were kind also. The continual sense which a kind heart has of its own need of kindness keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over the breadth of centuries. —*F. W. Faber.*

OUR confidential friends have not so much to do in shaping our lives as have the thoughts which we harbor.

Health and Temperance.

Don't Stimulate the Young.

If you give to a healthy man of twenty, who has never tasted it, a cup of either tea or coffee, it will keep him awake all night. If you give to one who has never drank fermented or distilled liquors, a glass of beer, wine, or weak whisky and water, it will make him more or less dizzy, and perhaps give him a headache. If you persuade one who has never smoked, to try a cigar, it will probably nauseate him, and for a time make him severely sick.

Now, what is the conclusion from these facts? Simply that tea, coffee, fermented and distilled liquors, and tobacco are in their nature medicinal; are, in brief, drugs, and that, at least while the body is growing, while it still has a superabundance of vital force, it does not need either the preservative properties of tea or coffee, or the digestive and tonic ones of wine, beer, or brandy, or the soothing power of tobacco, to keep it in health and well-being; but that, on the contrary, when the youthful system is in its natural state and either is offered it, disturbance, more or less pronounced, is the result.

What terrible responsibility, then, do mothers and fathers incur who from babyhood allow their little children to drink tea and coffee—nay, before the little things think of asking for it, tempt them to sip it out of their own tea-spoon!—*Boston Post.*

Cigarettes.

CIGARETTES are largely used by boys; but cigarette smokers, both young and old, usually regard with skepticism the statement made by physicians concerning the evil consequences of the habit. The smokers say that their cigarettes are made of the "purest Virginia;" but if they want to know what this "purest Virginia" is, they should read what a large manufacturer of tobacco said to a New York reporter. "The quantity of drugs used in cigarettes is appalling," he declared, "and the commonest of these is valerian and tincture of opium. An experienced tobacconist can detect the presence of valerian by the smell. The drug imparts a sweet, soothing effect, that in a little time obtains a fascinating control over the smoker. The more cigarettes he smokes, the more he desires to smoke, just as is the case with one who uses opium. The desire grows into a passion. The smoker becomes a slave to the enervating habit.

"By the use of drugs it is possible to make a very inferior quality of tobacco pleasant. Cigarettes are put on the market at such a price that the poorest can easily procure them, and boys go in swarms for them."

"What is this Havana flavoring that is so much used?"

"It is made from the tonca bean, which contains a drug called melilotis, a deadly poison, seven grains being sufficient to kill a dog. It has become quite an article of commerce, and is extensively used in the manufacture of cigarettes."

"Does the paper wrapper of a cigarette add a great deal to its injuriousness?"

"Certainly. There are three sorts of paper in common use, made respectively from cotton, from linen rags, and from rice straw. Cotton paper is made chiefly in Trieste, Austria, and the linen and rice paper in Paris.

"The first, manufactured from the filthy scrapings of rag pickers, is bought in large quantities by the manufacturers, who turn it into a pulp, and subject it to a bleaching process to make it presentable.

"The lime and other substances used in bleaching have a very harmful effect upon the membranes of the throat and nose.

"Cotton paper is so cheap that a thousand cigarettes can be wrapped at the cost of only two cents. Rice paper is rather expensive. Tobacco-nized paper is also manufactured.

"It is common paper saturated with tobacco in such a way as to imitate the veins of the tobacco

leaf very nearly. It is used in making all tobacco cigarettes. Arsenical preparations are also used in bleaching cigarette papers, and oil of creosote is produced naturally as a consequence of combustion. The latter is very injurious to the throat and lungs, and is said to accelerate the development of consumption in any one predisposed to the disease."—*Youth's Companion.*

"Playing Fool."

AN industrious young shoe-maker fell into the habit of spending much time at a saloon near by. One by one customers began to desert him. When his wife remonstrated with him for so neglecting his work for the saloon, he would carelessly reply, "Oh, I've just been down a little while playing pool." His little two-year-old caught the refrain, and would often ask, "Is you goin' down to play fool, papa?" Smith tried in vain to correct the word. The child persisted in his own pronunciation, and day by day he accosted his father with, "Has you been playin' fool?" This made a deep impression on the shoe-maker, as he realized that the question was being answered in the falling off of his customers and the growing wants of the household.

He resolved again and again to quit the pool table, but weakly allowed the passion of play to hold him a long time. Finally he found himself out of work, out of money, and out of flour. Sitting on his bench one afternoon, idle and despondent, he was heard to exclaim, "No work again to-day; what I'm to do I don't know." "Why, papa," prattled the baby, "can't you run down and play fool some more?" "Oh, hush! you poor child," groaned his father, shame-stricken. "That's just the trouble, papa has played fool too much already." But he never played it again, and to-day his home is comfortable and happy once more.—*Temperance Review.*

Packing the Lungs with Air.

DEEP breathing and holding of the breath is an item of importance. Persons of weak vitality find an uninterrupted succession of deep and rapid respirations so distressing that they are discouraged from persevering in the exercise. Let such persons take into the lungs as much air as they can at a breath and hold it as long as they can; they will find a grateful sense of relief in the whole abdominal region. Practice will increase the capacity of the lungs and the ability to hold the breath.

After a time the art of packing the lungs may be learned. This is done by taking and holding the long breath and then forcing more air down the trachea by swallows of air. The operation may be described by that of a fish's mouth in water. To those who have never learned, it will be surprising to what an extent the lungs may be packed. Caution at first is needful, but later practice will warrant large use of the treatment. The whole thoracic and abdominal cavities will receive immediate benefit, and continuance, with temperance in eating, good air and right exercise, will bring welcome improvement.—*Herald of Health.*

Cuvier on Tight-Lacing.

THE great naturalist, Cuvier, was walking one day with a young lady, who was a victim of tight lacing, in a public garden in Paris. A lovely blossom upon an elegant plant drew from her an expression of admiration. Looking at her pale, thin face, Cuvier said, "You were like this flower once; to-morrow it will be as you are now." Next day he led her to the same spot and the beautiful flower was dying. She asked the cause. "This plant," replied Cuvier, "is an image of yourself. I will show you what is the matter with it." He pointed to a cord bound tightly around the stem and said, "You are fading away exactly in the same manner under the compression of your corset, and you are losing by degrees all your youthful charms, just because you have not the courage to resist the dangerous fashion."—*Washington Republic.*

Bible Student.

THE BIBLE.

WE search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll;
From old flower-fields of the soul,
And weary seekers of the best,
We come back laden from the quest,
To find that all the sages said
Is in the book our mothers read;
And all our treasures of old thought
In his harmonious fullness wrought,
Who gathers in one sheaf complete
The scattered blades of God's sown wheat,
The common growth that maketh good
His all-embracing Fatherhood.

—Whittier.

Synopsis of the Present Truth.—No. 4.



THE BELLY AND SIDES OF BRASS.

LEAVING for a while the empire of Persia, we turn our attention to that instrument by which this empire was subverted, and upon its ruins another, a third kingdom, erected, which bore rule over all the earth. God had declared by the mouth of the prophet two hundred and seventy-two years before it happened, that a third kingdom should be erected upon the ruins of the second; and we, from our later standpoint, have the privilege of tracing the historical steps by which it was accomplished.

Alexander the great was born at Pella in Macedonia, B. C. 356. This prince and Darius the Persian were the two principal actors on the stage when the empire of the world for the second time exchanged hands. Of the history of the Greeks therefore, their gradual growth, their wars with the Persians, etc., previous to Alexander's time, we need not particularly speak further than this:—

"Philip, king of Macedon, the father of Alexander, having overthrown the Thebans and Athenians in a great battle at Cheronea, made himself thereby in a manner lord of all Greece; and therefore calling together at Corinth an assembly of all the Grecian cities and states, he there caused himself to be chosen captain-general of all Greece for the carrying on of a war against the Persians, and made every city to be taxed at a certain number of men, which each of them was to send and maintain in this expedition." But being slain by one of his guards the next year, just as he was ready to set forward, Alexander, his son, succeeded him in the kingdom, being then twenty years old. He soon called a general council of all Greece to meet again at Corinth,

and there prevailed with them to be chosen also the successor of his father in the same general command which they had conferred on him before his death, for a war against the Persians.

Having by the next spring got together his forces, which, according to the highest account, amounted to no more than thirty thousand foot and five thousand horse, he commenced, with this small number, his daring career against the throne of Persia. His progress perhaps cannot be better shown than in the following brief synopsis of his course, given by Rollin:—

"Alexander set out from Macedonia, which is part of Turkey in Europe, and crossed the Hellespont, or the Strait of the Dardanelles. He crossed Asia Minor (Natolia), where he fought two battles, the first at the pass of the river Granicus, and the second near the city of Issus. After this second battle, he entered Syria and Palestine; went into Egypt, where he built Alexandria on one of the arms of the Nile; advanced as far as Libya, to the temple of Jupiter Ammon; whence he returned back; arrived at Tyre, and from thence marched towards the Euphrates. He crossed that river, then the Tigris, and gained the celebrated victory of Arbela, possessed himself of Babylon, the capital of Babylonia, and Ecbatana, the chief city of Media. From thence he passed into Hyrcania, to the sea which goes by that name, otherwise called the Caspian Sea, and entered Parthia, Drangiana, and the country of Paropamisus. He afterwards went into Bactriana and Sogdiana, advanced as far as the river Iaxartes, called by Q. Curtius the Tanais, the farther side of which is inhabited by the Scythians, whose country forms a part of great Tartary.

"Alexander, after having gone through various countries, crossed the river Indus, entered India which lies on this side the Ganges and forms part of the grand Mogul's empire, and advanced very near the river Ganges, which he also intended to pass, had not his army refused to follow him. He therefore contented himself with marching to view the ocean, and went down the river Indus to its mouth.

"From Macedonia to the Ganges, which river Alexander nearly approached, is computed at least eleven hundred leagues. Add to this the various turnings in Alexander's marches; first, from the extremity of Cilicia, where the battle of Issus was fought, to the temple of Jupiter Ammon in Libya; and his returning from thence to Tyre, a journey of three hundred leagues at least, and as much space at least for the windings of his route in different places; we shall find that Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues [or more than *fifty-one hundred miles*] without including his return to Babylon."—*Ancient History*, b. xv. sec. 2.

Ptolemy the Egyptian astronomer begins the reign of Alexander over the East with the building of Alexandria, B. C. 332; but it was not till the battle of Arbela, the year following, that he became, according to Prideaux, "absolute lord of that empire to the utmost extent in which it was ever possessed by the Persian kings." On the eve of this engagement, Darius sent ten of his chief relations to sue for peace, for which he had twice sought in vain before; and upon their presenting their conditions to Alexander, he replied, "Tell your sovereign . . . that the world will not permit two suns, nor two sovereigns! Let him therefore choose, either to surrender to-day or to fight to-morrow." Such was the indomitable pride and haughtiness by which he was governed. Having assembled his general officers, and requested them to represent to the soldiers that they were to fight on this occasion, not for Phœnicia or Egypt only, but for all Asia, and that the whole empire hung upon the issue, he led them against the army of Darius, and gave him an irreparable overthrow. Darius hereon fled towards Media, and was shortly after traitorously slain by his attendants.

Thus ended the reign of Darius, and with it the Persian empire, after it had continued from the taking of Babylon by Cyrus *two hundred and seven years*.

Alexander, after his conquests in the far East mentioned above by Rollin, returned to Babylon. While he remained there, which was nearly the space of a year, he gave himself up to the pleasures, luxuries, and drunkenness of the place, till at length he drank himself into a fever, of which, in a few days after, he died, B. C. 323. After his death, he having left no heir, great confusion arose about the succession. The governments of the empire were at length divided among the chief commanders of the army, who took at first the name of governors, but finally that of kings. Soon after they were settled in their provinces, they warred among themselves, till, after some years, all were destroyed but four; Cassander, who had Macedon and Greece in the west; Lysimachus, who had Thrace and the parts of Asia on the Hellespont and Bosphorus in the north; Ptolemy, who had Egypt, Libya, Arabia, Palestine, and Coele-Syria in the south; and Seleucus, who had Syria and all the rest of Alexander's dominions in the east. U. S.

The Wages of Sin.

"THE wages of sin is death," declares the apostle in Rom. 6:23. That cannot mean endless torment; for endless torment implies endless life, or existence. An ever-burning hell will not always exist; for there is coming a time when all the universe will praise God (Rev. 5:13); when there shall be no more pain or death (Rev. 21:4); when there shall be no more curse. Rev. 22:3. "Death," the wages of sin, must mean just what the word implies, "cessation of life;" and the punishment of the wicked is completed when they cease to exist. This is evident from another consideration. Inspiration declares that God will reward every one according to his works. But if endless misery is the doom of the wicked, it can never be executed. The sentence can never be carried out; for after billions of ages have rolled their round, an endlessness of cycles still lies before, and the words of the Bible are proved untrue, impossible of fulfilment. But God's plan is not thus inconsistent. Life, endless life, will be given to the faithful; and death, endless death, will be the doom of the impenitent and unfaithful. The first—the life—will never cease; the second—the death—will know no resurrection. God's universe will again be clean, his works "very good," and Christ our king will reign forever.—*Present Truth*.

Historical Facts as to When the Sabbath was Changed.

THE CATHOLIC CHURCH DID CHANGE THE SABBATH.

WILLIAM PRYNNE, a celebrated English divine, thus quotes and comments upon the 29th canon of the Council of Laodicea, A. D. 364:—

"Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day (which many did at that time refuse to do). But preferring in honor the Lord's day (there being then a great controversy among Christians which of these two days should have precedency), if they desired to rest, they should do this as Christians. Because if they shall be found to Judaize, let them be accursed by Christ. The seventh-day Sabbath was solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observation of it. . . . The Council of Laodicea, A. D. 364, first settled the observation of the Lord's day, and prohibited the keeping of the Jewish Sabbath under an anathema."—*Dissert. on Lord's Day*, p. 32.

"*Ques.* Have you any other way of proving that the Church has power to institute festivals of precept?"

"*Ans.* Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scripture authority."—*Doctrinal (Catholic) Catechism*.

Antiquity of the Scriptures.

Few of us ever stop to think how old the Bible is. Yet "the Scriptures are believed by candid critics to contain the most ancient forms of truth now known to men." With the aid of chronological tables, any one may easily make profitable comparisons between the antiquity of the Book and that of other writings and events. The Scriptures contain the only authentic history of the world before the flood. We find in the Pentateuch one or two stanzas of poetry composed in the antediluvian period. The Hebrew statutes were enacted a thousand years before Justinian reformed the Roman jurisprudence. In the Bible we have the record of chartered rights secured to the people more than two thousand years before Magna Charta.

What a sensation would be produced if the first chapter of Genesis should appear for the first time in one of our newspapers to-morrow! Yet there can be no doubt that that chapter contains the oldest writing, twenty-five hundred years before the invention of printing. Xenophon's record of the conversation of Socrates, in his *Memorabilia*, seems an old book to us; yet similar topics were discussed in Ecclesiastes six hundred years before. The works of Tacitus, Plutarch, and Quintilian are not modern; yet the books of the New Testament are older than they.

As to the book of Job, its age is beyond conjecture. Those who make it as modern as they can are compelled to place its origin at least one thousand years before Homer. When Priam was king of Troy, Job was of remote antiquity. The name of Alexander has no modern sound to us; yet when Alexander invaded Syria, the book of Job might have been read before him as the work of an author more time-honored than the name of Alexander is now.

The writings of Confucius are modern compared with most of the Bible; and the most that the Hindoos can justly claim for their sacred books, the Vedas, is that they were written five hundred years after the death of Moses. The Koran is a book fresh from the press compared with the Scriptures.—*Dr. Upson.*

Everlasting Punishment.

"You do not believe in everlasting punishment," says an objector, "yet the Bible teaches it." But we do believe in it, because of that very reason. Says our Saviour, "These shall go away into everlasting punishment." Matt. 25:46. But what is this "everlasting punishment"? Shall we believe what a Rome-taught theology teaches or what Inspiration teaches? The former declares that it means eternal life in misery, a "death that never dies," never-ending torment. Inspiration declares that the wicked "shall be as though they had not been" (Obadiah 16); that "evil doers shall be cut off;" that they "shall not be" and their place shall not be; that they "shall perish," "shall consume, into smoke shall they consume away;" that "the transgressors shall be destroyed together; the end of the wicked shall be cut off" (Ps. 37:9, 10, 20, 38); "that they shall be stubble," burned up root and branch (Mal. 4:1); shall be "burned" as dried branches (John 15:6); "shall not see life"—everlasting life (John 3:36); "whose end is destruction" (Phil. 3:19); that "the wages of sin is death" (Rom. 6:23). Such, the Bible declares, is the punishment, the due reward, of those who do not do God's will. It is *everlasting punishment*; but that, Paul declares, means "everlasting destruction." 2 Thess. 1:9. The punishment is *death*, and that death is everlasting, the "second death," from which there is no resurrection. Punishment is taken to mean *punishing*; but the word of God says, "*destruction*." This we believe.

In each act of holiness there lies a liability to pride unless we exercise almost supernatural watchfulness and humility and dependence on God. "Watch and pray" is the only security.

News Summary.

Secular.

Last year, England and Wales expended £12,000,000 for the relief of paupers.

Russia has announced that she will no longer be governed by the treaty of Berlin.

The State of Florida has a new Constitution, which provides for local prohibition.

The natives of Livingstonia, Africa, last year bought ten tons of soap, not to promote cleanliness, but as an article of diet.

The English Admiralty have reported in favor of advising shipmasters to pour oil on the waves during storms at sea.

Seventy sheriffs of Iowa have given their unanimous testimony, that the prohibitory law of that State has decreased court business 50 per cent.

It is said that in a single province in Germany, nearly 12,000 widows and over 22,000 children were thrown on public charity by the Franco-Prussian War.

Nine of the prisoners accused of complicity in the recent insurrectionary movement in Bulgaria have been sentenced to death, and a considerable number to penal servitude.

During 1886, eight peaks of the Alps, hitherto considered inaccessible, were ascended by adventurous parties; but eleven persons lost their lives in climbing, ten being killed and one frozen to death.

The tunnel under the river Severn in England has been opened for passenger traffic. Though it is 4½ miles long, the ventilation is said to be perfect. There are only four longer tunnels in the world.

The United States House of Representatives has passed a bill dealing with the Indians as individuals instead of as tribes, and giving to each of these wards of the nation his own portion of land, with an inalienable right for 25 years.

In India, sugar in its coarse state, called "goor," has been used from time immemorial as an ingredient in mortar. Masonry cemented with this mortar has been known to defy every effort of pick and shovel, and to yield only to blasting.

Not long ago, a Krupp gun weighing 121 tons, the largest cannon that has ever been made, was shipped at Antwerp for Spezzia. Extensive orders have been executed in Krupp's works for the Italian Government.

A special service, which the Queen will attend, is to be held in Westminster Abbey on the 21st of June in honor of her Majesty's Jubilee. It is also said that the day is to be made a general holiday.

China, with from 300,000,000 to 500,000,000 inhabitants, is ambitious to take her place as a military power, with all the scientific appliances of modern warfare. This is certainly not a pleasant prospect for France, perhaps not for any of her Western neighbors.

The great increase of intemperance in Switzerland has led the Government to assume a monopoly of the sale of spirits. The retail price will be raised, and of the probable annual profits of £400,000, £30,000 will be spent in efforts to repress the abuse of intoxicating drinks.

Paper bottles were patented in America in 1883. European patents have been secured, and now the controllers of the patent intend to manufacture the bottles in large quantities. They are one-third lighter than glass or stone ware, and are, on the whole, less liable to breakage.

Some Japanese gentlemen, including some of the professors of Tokio University, convinced that the education of native women can be greatly improved, have decided to found a college to be under the control of four English women of the Church of England. They are to introduce English methods of education, and are to be at liberty to proselyte to their faith.

Tennessee has what is known as the three-mile law, a law providing that no liquor saloon shall be located within three miles of any incorporated school; and incorporated schools are increasing so rapidly that Tennessee is fast becoming a temperance State. It is said that in some towns of 3000 or 4000 inhabitants, it is impossible for a stranger to get a drink of any intoxicant.

A new gun invented by Lieutenant Zolinski of the United States promises to be a very formidable and destructive weapon of warfare. It is eight inches in diameter, and will fire shells containing 50 lbs. of blasting gelatine a distance of two miles. The United States Government is to have several vessels built possessing a speed of 19 knots an hour, and carrying two Zolinski guns.

The Sydney Morning Herald reports that a mirage of extraordinary clearness was seen from the deck of the British India Company's steamer *Sirsa* during a recent voyage from Calcutta to Sydney. When the *Sirsa* was within 115 miles of Adelaide, the city of Adelaide presented itself in the sky, and so distinctly that all the churches and houses were plainly visible; the surf breaking on the shore was also very noticeable. A ship in mid-ocean was also seen; her actual motion could be discerned with the greatest of ease, and strange to relate the *Chingtu* passed this very vessel a few hours afterwards. The spectacle was a magnificent one, and indelibly impressed itself upon the memories of all who saw it.

Religious.

Henry Ward Beecher, the celebrated American preacher, died March 8, aged 73 years.

The New Jewish Theological Seminary in New York City was formally opened on the 26th of December.

At a meeting in the United States, General Booth said that the Army is preparing to move on China, Italy, and other places.

One plan proposed for celebrating the Queen's jubilee is the abolishing of Sunday labor in the country post-offices of the kingdom.

The Yale Theological Seminary at New Haven, Connecticut, U. S. A., has students from Wales, Switzerland, Turkey, Japan, and Canada.

The London Baptist is quoted as saying that Mr. Spurgeon's sermons are more in demand among the English ritualistic clergy than those of any other preacher.

Sir Charles Atchison, Lieutenant-Governor of the Punjab, Northern India, has added his testimony to the value of missionary work as a civilizing and Christianizing agency.

Cardinal Jacobini, late Pontifical Secretary of State, died at Rome on the 28th of February, at the age of 55 years. Cardinal Rampalla has been appointed as his successor.

There are now eight steamers in the service of mission of different Boards in various parts of Africa; and Bishop Taylor is calling for yet another to aid in planting his missions on the Upper Congo.

Nearly all of the £200,000 necessary for the endowment of the new Roman Catholic university at Washington, U. S. A., has already been subscribed, and ground will soon be broken for the erection of buildings.

The population of the world is about 1,450,000,000. During the present century, the Bible, or some part of it, has been made available to 650,000,000, and there are still 800,000,000 in total ignorance of the Holy Scriptures.

In 1804, there were probably not more than 5,000,000 Bibles in the world. Since that time, the British and Foreign Bible Society has printed and sent out more than 100,000,000 copies. The society found only about 50 translations; it has sent out the Bible, or some portion of it, in over 260 languages.

The editor of the New York *Independent* asked Cardinal Gibbons of Baltimore to state his views of Christian unity. The Cardinal has replied, saying that there can be no union, except in submission to the See of St. Peter and the church presided over by the pope. Separated from that church, he can see only discord.

A large number of Protestant ministers attended the meetings of the Army in New York while General Booth was there; on one occasion a minister introduced a resolution declaring that the institution known as the Salvation Army is worthy of the respect and support of clergymen generally, and it was unanimously adopted.

THE GREAT CONTROVERSY

BETWEEN

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BIBLE ECHO,
North Fitzroy, Victoria.

Bible Echo and Signs of the Times.

Melbourne, Australia, April, 1887.

THE last boat from America brings four more persons, Brother and Sister Baker and Brother and Sister Belden, who come to engage in the work in Australia. We extend them a hearty welcome, and hope they may be both useful and prosperous in their new field of labor.

IN consequence of failing health, Elder J. O. Corliss, who has been connected with the ECHO as managing editor, and has also been engaged in evangelistic work in the colonies, left Melbourne March 8, en route for America. He was unable to continue in this issue the articles begun last month in review of Mr. Merriman; but they will be resumed as soon as he is able to write them, and forward to the office. We wish himself and family a safe and pleasant voyage home, and hope to hear of his restoration to health, and continued usefulness in the cause of God.

THE Seventh-day Adventist Year Book for 1887, just published, is better by far than any that have preceded it. It contains complete reports of the anniversary meetings held in Battle Creek, Michigan, U. S. A., November 18 to December 6, 1883; a complete directory of Seventh-day Adventist ministers and the officers of the General Conference, International Tract Society, etc.; sketches of our various missions; and, in short, a mass of information bearing on the history and progress of the work. Will be for sale at this office. Everybody wants it.

ONE objection urged against the law of God is, that there is no love in it. The law, says the objector, is a stern and severe judge, and the ministration under it was a ministration of death. The Jews were under the law, no one doubts that; but we are not under the law, but under grace. But let us see how a Jew understood the law; a Jew, too, who was a doctor of the law, and had been familiar with it all his life. Such a one came to Jesus with the question, "What shall I do to inherit eternal life?" Jesus referred him to the law: "What is written in the law? how readest thou?" And this man who should certainly be competent to speak of the character of the law replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The moral law is binding upon all, both Jews and Gentiles; but nothing short of an obedience prompted by love is acceptable to God.

SOME people seem to have no patience at all with the study of prophecy; they cannot divest themselves of the idea that there is something wrong about it. They call it "prying into that which the Almighty has concealed." It seems to them to argue an unwarrantable curiosity, and a lack of trust in the providence of God, to try to learn from the prophetic word something of events that are to transpire in the future, instead of waiting for them to be developed in their due time and order. These forget that the design of prophecy is not to conceal, but to reveal. Amos says: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Chap. 3:7. Moses says: "Those things which are revealed belong unto us and to our children forever." Deut. 29:29. And at the very opening of the Revelation, confessedly one of the most obscure and mystical of the prophetic books, we find the announcement: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." We are journeying to a "better country, even a heavenly," and the Bible is our guide book. How could it warn us of dangers, point out special duties, and tell us where we are in the stream of time, if we could not understand what it says?

THE tent-meetings at Daylesford, conducted by Elder M. C. Israel, closed March 13. There is a good little company of substantial Sabbath-keepers there. A Sabbath-school has been organized, and regular Sabbath meetings will be held. The tent is now at Trentham, where meetings were to be commenced on the evening of March 16. Two meetings have been held in the Mechanics' Institute, both of which were well attended. The prospect seems favorable, and we expect to hear a good report of the work in Trentham.

THE prospect for war or peace still continues to be the great burden of European news. At one time an immediate outbreak seems inevitable, and then the fires smoulder. Early in the present month, Bulgaria was the scene of an armed revolt, incited by Russian agents. Nine of the conspirators were sentenced to death, and the sentence was executed, notwithstanding Russia's indignant protest. Then Russia announced that she would no longer be bound by the Berlin treaty, but would resume independent action in European affairs. On the 9th inst. the newly elected German Reichstag, by a large majority, voted the Government the coveted 41,000 men to reinforce the by no means small army of that country. And now, with Europe one vast camp and bayonets glistening everywhere, the nations are loudly protesting that their policy is peaceful. The following, from the *Standard*, states the case well:—

It is the permanent factors of the European situation that are the grave ones. It is this that makes the present condition of Europe worse in some respects than actual war. If people could feel that patience now would prevent war hereafter, there are no sacrifices they would not make. But the daily expectation of war is rapidly ruining every continental nation, and paralyzes the commerce of peaceful people, and that without the compensation of avoiding war in the end.

OF the new work entitled, "Historical Sketches of the Foreign Missions of the Seventh-day Adventists," recently issued from the publishing house at Basel, Switzerland, the *Signs of the Times* says:—

It starts out with a full account of the Central European Mission, written by Elder B. L. Whitney, taking up the history of the work from the very commencement, and tracing it down to the present time. Then follows a history of the Scandinavian Mission, by Elder J. G. Matteson; of the British Mission, by Elder M. C. Wilcox; of the Australian Mission, by Elder S. N. Haskell; reports of missionary councils, etc. After this there are several practical addresses delivered by Mrs. E. G. White to the Swiss Conference and the Central European Missionary Councils.

A very interesting portion of the book is the "notes of travel" by Mrs. E. G. White. This gives an account of her trip from California to Switzerland, and her visit to Scandinavia and Northern Italy, graphically portraying her visit to the Waldensian Valleys, where so many faithful ones sacrificed their lives in defense of the truth.

Elder L. R. Conradi gives an interesting account of his visit to Russia, and the difficulties he encountered there.

Besides the large number of illustrations representing our missions, publishing houses, and views of a general character, there are four excellent maps, showing the location of churches and companies of Sabbath-keepers in Europe, Australia, and New Zealand. The maps alone are worth the price of the book.

The work will soon be on sale at this office.

A TERRIBLE accident occurred near Woodstock, New Hampshire, February 5. While passing over a bridge, part of a train was thrown from the track by a broken tie, and four coaches fell over the abutment to the frozen river from fifty to seventy feet below. The cars took fire; and many of the passengers, being so penned in by the debris that they could not be extricated, were burned to death. About sixty lives were lost.

SEVERE shocks of earthquake were felt in Southern France and Northern Italy, February 23. Diano-Marino, Italy, with several adjoining villages, was completely destroyed. It is estimated that in Northern Italy alone, fifteen hundred persons perished.

New Zealand.

IT is five weeks since our last report to the ECHO; and during this time our tent work has been unusually interesting. The attendance has been as good as at any previous time, if not better. Our book sales have amounted to about £12, making £24 since we began. We look upon this as an evidence of a good interest. When people buy so many books in these close times, it shows that they are anxious to see whether these things are true. Last evening a minister who has attended the most of the meetings, purchased the History of the Sabbath, Man's Nature and Destiny, The Atonement, and Great Controversy Vol. 4. Thus the people are reading and talking.

We have had a little opposition, which has created some interest. One of the ministers preached a sermon in favor of the first day as the Sabbath. We reviewed it before a full tent. In two weeks he preached another discourse, which we reviewed the following night. This seemed to cause as much earnest thought as anything that has been done.

Bible truth is like everything else which has come from God; it grows more precious as we examine and test it. It is like the rose; the more men try to crush it, the more they scatter its perfume.

Our position as a people on the temperance question has made us many friends. Just before the elections in the different wards, I gave a temperance lecture from Dr. Kellogg's charts. The people were so well pleased with the principles that they requested me to re-deliver it. I did so before an audience of five hundred people. They purchased between fifty and seventy-five packets of the temperance leaflets, and as a result we hear of many who have discontinued the use of various injurious articles. Some have not used tobacco since. We know of whole families that have banished tea from their tables. There is a strong temperance element in this city, who are doing a good work for the cause, and they welcome the temperance principles of Seventh-day Adventists. I have an engagement with the President of the work to give the lecture in the city hall, which will accommodate fifteen hundred people. We are earnestly praying that God will thus open the way for the truth to go.

The leading daily papers are a great help to us. The managers are very courteous; I do not know that one unkind word has yet appeared against us. The reporters often call for locals. The *Evening Star* gave nearly a column to the temperance lecture, and the *Herald* would have done the same, had not the reporter been called away from the tent. We believe the Lord is helping us in this work.

There is a good interest in the Bible-readings. We are expecting Sister M. Hare from Kaeo to join us this week. It is our desire to continue Bible-readings all winter. The way is open for a good work to be done in this line. We know of some excellent people who are deeply interested as the result of the readings. The Sabbath meetings are well attended. Last Sabbath about fifty adults were present. We are not able to say how many are keeping the Sabbath now. We know of about twenty, and think there are more. One young man, a photographer, is deeply interested in our books, and has fully decided to devote his time to the canvassing work. He has been keeping the Sabbath five weeks. All these things are evidences to us that the Lord's hand is helping us. We expect more help; for there are many earnest prayers going to the throne of God daily in our behalf.

The church at Kaeo are of good courage. They do all they can to help us. Bro. William Hare's house and out-buildings were burned to the ground a few days ago. We all feel for him. Bro. Edward Hare is working for the ECHO and Vol. 4 just now. I believe he has obtained between seventy-five and one hundred yearly subscriptions for the ECHO since I reported last. Our donations thus far amount to £6.

The weather is delightful, and we intend to continue the meetings as long as the attendance remains good, and we can see that the people one after another are yielding to the claims of God.

Auckland, March 8, 1887,

A. G. DANIELLS.