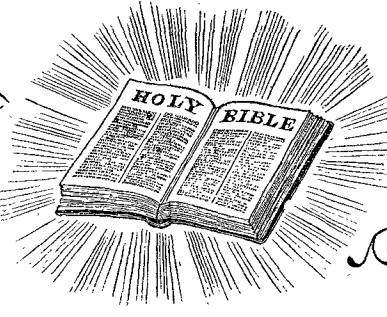


Bible Echo



AND SIGNS OF THE TIMES.

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

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"PEACE I LEAVE WITH YOU."

"PEACE I leave with you,"
This for a while must be
Thy pilgrim legacy.
The journey may be weary,
The pathway may be dreary;
In heaviness
Thy load may press;
But take my peace and wait the rest;
Go bravely on, and do thy best.

"Peace I leave with you."
'Tis not a meager gift;
Ye saw the mad world lift
Me to my cross, a stranger;
This peace I bought through danger
And battle loss.
'Twas by my cross
I purchased peace for thee; receive,
And keep the gift while you believe.

"Peace I leave with you."
Crowns afterward, and thrones,
And gold and precious stones;
A royal habitation,
A high and princely station,
And peace besides
In river titles;
Then take the gift, and it shall be,
Now and henceforth, a heaven to thee.
—Dwight Williams.

General Articles.

God's Dealing with Apostasy.

BY MRS. E. G. WHITE.

THE children of Israel were chosen of God as his peculiar people. They were to be the depositaries of his law, a distinct and holy nation, separate from the nations around them. They were to preserve a knowledge of the true God, and through them light from heaven was to shed its healing beams to all the world. In them the nations were to see a living illustration of the superiority of that religion which acknowledges God as the supreme ruler of the universe.

But in the days of Ahab, one of Israel's most wicked kings, the people wandered far from God. The heathen Jezebel, whom Ahab married, introduced the worship of false gods,—Baal and the Zidonian goddess Ashtoreth. Through her influence the people were taught that these idol gods were deities, ruling the elements of earth, fire, and water by their mystic power. They forgot that the earth, with its hills and valleys, its streams and fountains, was in the hands of the living God; that he controlled the sun, the clouds of heaven, and

all the powers of nature. They forgot that in the wilderness, in the day of Israel's need, he had listened to the prayer of Moses, and that in obedience to his word living waters had gushed from the smitten rock.

The Lord sent his prophet with words of warning and rebuke. He came to the king, through whose influence the people had been led into idolatry, and asserted Jehovah's right to be the only God in Israel. Repeated warnings were given only to be disregarded. The people were captivated by the gorgeous display and fascinating rites of idol worship; and they followed the example of their king, and gave themselves up to the intoxicating pleasures of a degrading and sensual worship. Led by the king and his court, they rejected the moral government of Jehovah, and were unfaithful to their trust as the depositaries of divine truth. The clear light shone upon them; but they preferred to follow their own ways rather than God's ways. And the worship of God, and the good and wholesome laws he had given them, were disregarded.

The time came when God could bear with them no longer, and he sent his prophet with a message of denunciation. Elijah came in before the king unannounced, and, lifting his hand toward heaven, solemnly declared: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Having delivered his terrible message, he departed as suddenly as he came, and was gone before the astonished king could frame a reply.

The word of the Lord went into immediate effect. Apostate Israel should test the power of the gods to whom they had rendered homage. They had forsaken Him who led them up out of Egypt, and had forgotten the wonderful displays of his power at the Red Sea and in the wilderness; and he withdrew his gracious blessings, which they had taken as a matter of course, without gratitude, with out even acknowledging them as his gifts. He cut off the dew and rain of heaven; and what a scene of desolation the parched and barren earth became. Now the people could see the difference between the power of the true God and the false. Now they could see that He who created nature could control her laws, and could make them the instruments of blessing or destruction.

The priests of Baal have worshiped nature, and have exalted the created above the Creator. All the blessings they have enjoyed have been ascribed to nature and their gods. Now they have an opportunity of proving the power of their gods, and of showing that Elijah's words are false. They have altars and priests, and expensive sacrifices are provided to be offered to their idol gods. If nature, governed by her infallible laws, continues her course in defiance of Jehovah's threatenings, then let nature be exalted above the God of nature. If Baal can bring showers of rain; if he can clothe the fields with verdure, and cause vegetation to flourish; if he can bring forth the harvest in its season, and thus provide food for man and beast, then let the gods of wood and stone be worshiped. Who shall then fear the God of Elijah, or tremble at the words of the prophet?

The famine came, with all its horrors; but the people did not learn the lesson God would teach

them. They did not humble their proud hearts, but began to search for some cause other than the true one for their sufferings. They finally decided that Elijah was responsible for all their misery. He had told them that they were breaking the law of God; that all, both teachers and people, were given to idolatry; and he had announced that the Lord would bear with them no longer. If they could only put Elijah out of the way, their troubles would be at an end. The king searched for him through all the land, and there was no nation or kingdom whither he did not send messengers to seek for the man whom he feared and hated.

At last the word of the Lord came to Elijah: "Go, show thyself unto Ahab; and I will send rain upon the earth." The king and the prophet meet, and the king haughtily demands, "Art thou he that troubleth Israel?" The prophet casts back the imputation. "I have not troubled Israel," he replies; "but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

It was disregard of the law of God on the part of Ahab and his people that had brought all their calamities upon them; and Elijah hesitated not to declare the whole truth to the guilty king. The world is full of flatterers and dissemblers, both in palaces and the ordinary walks of life; but how few there are who have the courage that Elijah manifested,—how few who will stand in defense of the broken law of God in opposition to the great men of earth.

The character of Baal and that of the true God were fully revealed at this time. In the long famine the Lord had shown himself mightier than the gods of the heathen; and then came the great test on Carmel, when fire fell from heaven and consumed the sacrifice of Elijah. The people were now ready to admit that the God of Elijah was above every god; and with one accord they exclaimed, "The Lord he is the God! The Lord he is the God!" But they must be protected from those who had taught them idolatry. That they might no longer allure souls to ruin, Elijah was directed to destroy the four hundred and fifty false teachers who had led the people to transgress. When Israel had acknowledged allegiance to the true God, and the priests of Baal had been slain, the windows of heaven were opened, and the blessed showers were permitted to fall on the seared and blackened earth.

The character of God has not changed. He is still the mighty God of Israel. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity." And he is just as jealous for his law now as he was in the days of Ahab and Elijah.

And how that law is disregarded at the present time! It is made void by many, even among professed Christians. This is a truth-hating, Bible-neglecting, froward generation. By many it is considered an evidence of superior ability and learning to sneer at the word of God; and in many cases those who are simple enough to take that word just as it reads, and believe it, are subjects of ridicule.

But the Lord will not suffer his law to be broken with impunity. There is a time coming "when the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." Then they will learn the important lesson that the "fear of the Lord is the beginning of wisdom;" they will realize that a "good understanding have all they that do his commandments."

The Coming Christ.

JESUS of Nazareth began his public ministry at the age of thirty, pursued it for some three years thereafter, died on the cross under the decree of Pontius Pilate, rose from the dead on the third day, and after forty days left the earth by a miraculous ascension into heaven. The Bible follows this Jesus into heaven, and presents him to us as there seated on the right hand of the Majesty on high, as the "High Priest of our profession."

The Bible, however, does not stop with this revelation of Christ in heaven. It goes further than this, and extends our view to a period in the great future, when this Prince and High Priest in heaven, this Saviour of sinners, this Man divine, will return, personally and visibly, to our world, and states the object thereof with a general outline of the facts and events that will be connected with that return. The revelations of God's word on this point startle the mind with their overwhelming and awful grandeur. No one believing them can read them and be unimpressed by them. <

The ascension of Jesus into heaven occurred at Bethany in the presence of "the apostles whom he had chosen," who saw him as he went up, and to whom, "while they looked steadfastly toward heaven," two angels, appearing as men, spake the following words: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Jesus had scarcely vanished from their sight when this announcement greeted their ears, assuring them that he would come back again to this world, and that the manner of the coming would be like that of his departure, but not informing them when or for what purpose he would thus return to earth. It was enough for them to know that he had left this world by ascension into heaven, and that he had not left it forever.

Peter, who was an eye-witness of the scene, a hearer of what the angels said, and a believer in the fact that Jesus had gone into heaven, and was there, soon after referred to him in the following terms: "Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of his prophets since the world began." The Rev. Mr. Barnes, in his Notes on Acts, understands the word here translated "restitution" to mean the completion, the filling up, the consummation and fulfilment of prophecy relating to the whole Messianic plan of God on earth. The word "until" suggests that, when this shall have been accomplished, Jesus will again personally revisit our world, not necessarily to remain here, but that he would appear here a second time. Prior to this he would be in heaven, whither he had just ascended.

Christ himself, at different times and on various occasions, used language calculated, and, indeed, intended, to convey the idea of both his departure from, and his subsequent return to, this world. The following passages illustrate this statement:—

"What and if ye shall see the Son of man ascend up where he was before?" "I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." "I will not leave you comfortless; I will come unto you." "If ye loved me, ye would rejoice because I said, I go unto my Father." "But now I go my way to Him that sent me." "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you." "A little while, and ye shall not see

me, and again a little while and ye shall see me, because I go to the Father." "I came forth from the Father, and am come into the world; again I leave the world and go to the Father."

These passages contain clear intimations of Christ's departure from this world, as subsequently accomplished by his death, resurrection, and ascension into heaven; and some of them also contain intimations that he would come back again and receive his followers unto himself. Both ideas were on his lips, especially toward the close of his public ministry.

The twenty-fifth chapter of Matthew records the answer which Jesus gave to the question of his disciples in respect to the end of the world. These are his words: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." The sheep here represent the righteous; and to them Christ will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The goats represent the wicked; and to them Christ will say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The sequel is thus stated: "And these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal."

Here is a coming of Christ declared by himself in words applicable, not to the destruction of Jerusalem, but only to the final and general Judgment, as elsewhere taught in the Bible. This coming is connected with that Judgment. Christ places himself on the Judgment throne. Paul tells us that God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." He also says that we must all appear before the Judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. What Christ says about his coming, the gathering of all nations before him, and his adjudication upon their character and destiny, not only associates that coming with the final Judgment, but corresponds with what the apostle says. He will at last come, not to die for sinners, and not to preach to them a gospel of salvation, but to judge the world in righteousness. God has appointed the day or time for this Judgment; and if so, then he has appointed the time of the coming.

The same apostle, alluding, in his first epistle to the Corinthians, to the resurrection of the dead, says that "as in Adam all die, even so in Christ shall all be made alive," and then adds: "But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming." The order here stated is the resurrection of Christ first, as "the first-fruits," or pledge, of that of his people, and then their resurrection "at his coming." This connects the resurrection with the second coming of Christ. At this coming his own words will be fulfilled: "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Paul, in his first epistle to the Thessalonians, refers, in the following manner, to the second coming of Christ and the events connected therewith: "For this we say unto you by the word of the Lord, that we [Christians then living] which are alive and remain unto the coming of the Lord, shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we [Christians then living] which are alive and remain, shall be caught up together with them

in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Here the fact of Christ's descent from heaven is distinctly stated; and with it is connected the resurrection of the righteous dead, and also the change in respect to Christians then living. Christians, whether the risen dead or those then living, will meet the Lord in the air, and will ever be with the Lord.

The same general thought was in the mind of the apostle when, in his epistle to the Philippians, he said: "For our conversation [citizenship] is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." What Paul looked for, as he stated, is evidently the second coming of Christ, or his descent from heaven; and with this event he associated the change of "our vile body," of which, in his first epistle to the Corinthians, he speaks as taking place "in a moment, in the twinkling of an eye, at the last trump," "when the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Wonderful language, and wonderful thoughts expressed by it.

So, also, in Paul's second epistle to the Thessalonians, we have these words: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and, to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." The "day" here mentioned is the day, or time, "when the Lord Jesus shall be revealed from heaven," "when he shall come to be glorified in his saints," and when he will "recompense" rest to the righteous and punishment to the wicked—a glorious day to the one, and a wrathful day to the other. The reference here is manifestly to the second coming of Christ, and to the events, as here set forth, that stand connected with that coming. He will then "descend from heaven," and reappear in our world, attended by "his mighty angels." There will be no doubters then as to the second advent. The good and the bad will alike understand that Christ has come.—*Samuel T. Spear, D. D., in Independent.*

The Reasons Why.

WE are frequently asked what use there is in preaching the sleep of the dead, the destruction of the wicked, etc., even granting that our views on these subjects are correct. What good will it do? Is it worth while to make divisions upon mere theoretical doctrines? We reply that we preach these doctrines—

1. Because they are true; and it is through the truth that we are to be sanctified, and not through error. John 17:17; 8:32; 2 Thess. 2:13.
2. Because the word of God teaches them, and we are commanded: "Preach the word." 2 Tim. 4:2.
3. Because these doctrines commend themselves to the reason, judgment, and conscience of men, to which we are to appeal. Isa. 1:18; 1 Cor. 11:13; 2 Cor. 4:2.
4. Because the opposite of these truths; namely, the immortality of the soul, the conscious state of the dead, and eternal torment of the wicked, is a virtual repetition of one of Satan's earliest falsehoods. (See Gen. 3:1-5.)
5. Because the absurdity of the doctrine of an endless hell has driven thousands into Universalism.
6. Because the unreasonableness and injustice of eternal torment have driven tens of thousands into infidelity.
7. Because the doctrine of the immortality of the

soul is the very corner-stone and foundation of Spiritualism.

8. Because the preaching of the horrors of a never-ending hell does not, as it is claimed, drive men to love God, as daily observation shows.

9. Because the preaching of the truth concerning the just punishment which God will inflict upon the sinner, does win multitudes from skepticism to faith in the Bible, and to embrace Christianity, as we are able to testify.

10. Because the principles of interpretation adopted to sustain these doctrines compel men to make the Bible mean just the opposite of what it plainly says. Thus, when the word of God says man is mortal (Job 4:17), it means that he is immortal; to die means to live; to fall asleep means to wake up; to know nothing (Ecl. 9:5) means to know everything; to go into the grave (Ecl. 9:10) means to go to heaven; to perish (John 3:16) means to be preserved eternally; to destroy (2 Pet. 2:12) is to render indestructible; to be burned up (Mal. 4:1) is to be made a living salamander; the lake of fire (Rev. 21:8) means a guilty conscience, etc.

With such teaching as this, it is no wonder that the mass of the people are turning away from the Bible as a dark book. God in his mercy to men is lifting this cloud of error, and is causing the light of truth to shine upon the doctrines of his holy word. We rejoice for the consolation, and feel like proclaiming it to all around.

D. M. C.

Peace with God.

"THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:1, 2. I do not design to write a sermon, or indulge in a long talk, on this all-important portion of the word of God; but a few thoughts may help some honest soul in the narrow way to heaven.

Here are four items of truth of great importance: 1. Justified by faith; 2. Peace with God; 3. Access to grace; and, 4. By this, rejoicing in hope of the glory of God. Justification here has no reference to our good works, but to our evil works; in other words, it refers to the pardon of our past sins. A poor lost sinner sees himself, as such, condemned. He knows no peace, has a carnal mind, has done nothing but sin all his days; but believing that there is a Saviour, he cries out in faith, God be merciful to me a sinner! Then how sweet the Saviour's voice, Thy sins are forgiven. Go in peace, and sin no more! Oh, what a change,—passing from death to life! Can we know this?

Man is so constituted that he can receive the Holy Spirit, that which he did not have before. The unclean spirit is cast out, the Holy Spirit fills the heart; and there is not only pardon, but also regeneration, being born of the Spirit. Now there is peace with God through our Lord Jesus Christ. Oh, the danger of coming short of this! We may be baptized, and have our names written in the church book—each good in its place; but unless the Holy Spirit fills the heart, we cannot have peace with God; we shall have no power to withstand the powers of darkness.

We not only receive this peace, this grace, or Holy Spirit, at conversion, but through faith we have access to this grace, or power, wherein we stand. Now the new man not only lives in us, but it is the new man that works; therefore our works are not meritorious; for they are all of grace or divine power, which should influence all we say and all we do. Language cannot express the sweetness there is in the work of God when done in the Spirit, though many times it may be trying. How much better this than a daily round of duty without spirit, without life! Such are our own works, which will never form a character for heaven. But the spiritual-minded and spiritual-working man rejoices in hope of the glory of God. Yes, hope reaches forward to the heavenly rest, and the faithful will soon be there.

Battle Creek, Michigan.

J. BYINGTON.

Why So Many Religious Sects?

MANY scoffers at religion, to excuse themselves from personal responsibility in spiritual things, point to the numerous conflicting sects, and inquire, "Which one would you have me join? All profess that they are right, and claim that all others are wrong. If there is any plain truth in the Bible, why are there so many differences of opinion and so many sects?"

It is not difficult to account for the different conflicting sects among Protestants. They have not grown in grace and in the knowledge of our Lord Jesus Christ. There should have been but one Protestant church, and there would have been but one had not those who first separated from Rome permitted national prejudices and petty preconceived opinions to divide them. These causes made the first divisions in the reformed churches; then they stereotyped their religious opinions into creeds, and there they stopped. They had reached the full extent of the reformation—the *ne plus ultra* of their religious aspirations. After a time some few of their numbers discovered what they considered to be other truths of the divine word, and when they began to preach them, were thrust out of their former church relationships. In this way have risen the Baptist, Methodist, Christian, and other churches. But these, in turn, have stopped just where their leaders left them, instead of going forward, and earnestly searching for and accepting more truth as fast as it should be revealed to them, till to-day the Lutherans stand just where Luther left them three hundred and fifty years ago, even if they have not backslidden somewhat; the Methodists believe no more of Bible truth than Wesley taught, and in some respects, such as the matter of dress and the using of tobacco, they have even departed from his teaching; the Presbyterians believe what Knox taught; the Calvinists, just what Calvin taught; and the Christians are satisfied with what Campbell taught; and so on through the entire list.

Nearly all the denominations have made the fatal mistake of graduating in the knowledge of Bible truth. God has other truths in his word besides those which Luther and Calvin and the Wesleys and other Reformers have taught. The reformation is not complete yet, and will not be until the remnant of the woman's seed, which keep the commandments of God and the faith of Jesus, have been developed and called out from every kindred, tongue, and people. (See Rev. 12:17 and 14:5-20.) This will not be till just before the reaping time. Then all the people of God will be in perfect harmony; the watchmen will see eye to eye,—then they will be ready for translation.

It is unsafe for the Protestant sects, in view of the truths constantly being brought to light, to remain indifferent, and follow the example of the Church of Rome, by trusting to their "church" for salvation. The only safe course is for every individual to search the Bible for truth, as men seek for hid treasures, and not stumble over the example of those sects which have failed to walk in the advancing light of God's word.

G. D. BALLOU.

Ferndale, California.

The Captive Birds.

WE have somewhere read of a traveler who stood one day beside the cages of some birds that were exposed for sale, which ruffled their sunny plumage on the wires, and struggled to be free. A wayworn and sun-browned man, like one returned from foreign lands, looked wistfully and sadly on these captives till tears started in his eyes. Turning round on their owner, he asked the price of one, paid it in strange gold, and, opening the cage, set the prisoner free; and thus he did with captive after captive, till every bird was away, soaring to the skies and singing on the wings of liberty. The crowd stared, and stood amazed; they thought him mad, till to the question of their curiosity, he replied: "I was once myself a captive; I know the sweets of liberty."

And so they who have experience of guilt, have felt the serpent's bite, the burning poison in their

veins, who on the one hand have felt the sting of conscience, and on the other the peace of faith, the joys of hope, the love, the light, the liberty, the life, that are found in Jesus,—they, not excepting heaven's highest angels, are the fittest to preach a Saviour, to plead with man for God, or with God for man.—*Guthrie.*

Worldly Conformity.

"And be not conformed to this world; but be ye transformed by the renewing of your mind." Rom. 12:2.

CONFORMITY to innocent manners and customs of the people is not wrong, but commendable. We should come as near to the people as we can and not violate any principle of right. In going from place to place, the apostle Paul adopted the harmless customs of different nations, that he might have a saving influence upon all. But to sacrifice a single principle of right, to go contrary to one express requirement of the Scriptures, hoping thereby to gain an influence for good, is one of the greatest mistakes that ever was made by a professor of godliness.

Our depraved nature always has a downward tendency. The work of elevating men to the standard of truth is a difficult work, demanding the greatest circumspection. And when any propose to do evil that good may come, the result is always evil. And yet we hear professed Christians say, I must do this or that in violation of the express word of God, in order to have an influence over others, to bring them to Christ and his truth. How eminently wise to descend from the high and holy standard of right, in order to elevate others to the position that we have vacated! Those who do so plainly show that, instead of gaining an influence over the world for good, they themselves are under the evil influence of the world.

What caused the great apostasy in the professed church? What changed the church into the harlot of Revelation? What transformed the doctrines and duties of Christianity into heathen philosophy and pagan rites? or, rather, how were the former exchanged for the latter? It was merely by descending to paganism to get an influence over pagans.

There was a minister who acknowledged the claims of the fourth commandment,—that the seventh day was the only true Sabbath of the Bible; but he thought he would have a greater influence, and be able to do more good, by yielding to the prevailing custom and keeping Sunday; and so he went on breaking a known commandment of God and calling sinners to repentance! Probably more professed conversion under his preaching than would had he preached the whole truth; but they were converted to only a part of the truth, and were still transgressors of the law of God, *i. e.*, sinners, though perhaps ignorantly, but their teacher, knowingly. Streams do not rise higher than their fountains; but it sometimes happens that disciples—

"Grow wiser than their teachers are,
And better know the Lord."

Think a moment of a temperance reformer who takes an occasional glass with tipplers to get an influence over them. Just so it is with those who follow the foolish and sinful fashions and hurtful customs of worldlings and false professors, to get an influence over them. Some dress and adorn themselves in a manner expressly forbidden in the writings of the apostles. They do it, they say, to get an influence over their friends and neighbors. For what purpose? Of course it is to convert them to the meekness, humility, and plainness of Christ and his teachings. They may deceive themselves; but worldlings of sense are not deceived, but see the falsity of their profession, and feel and know that they have ignored the teachings which they profess to follow, and have come over to the side of the world.

The only way to wield an influence for good is to live out the teachings which we profess to adopt,—to practice the right; and let all see that we are sincere and true to principle; while our suavity of manners and courteous conversation prove that we have been transformed by the renewing of the mind.

Ridgeway, New York.

R. F. COTRELL.

TRUST.

THE clouds hang heavy 'round my way,
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in his
While all is dim;
To close my weary, aching eyes,
And follow him.
Through many a thorny path he leads
My tired feet;
Through many a path of tears I go;
But it is sweet
To know that he is close to me,
My God, my guide.
He leadeth me, and so I walk
Quite satisfied.
To my blind eyes he may reveal
No light at all;
But while I lean on his strong arm,
I cannot fall.

Baptism and the Sabbath.

DEAN STANLEY confesses that baptism in the apostolic age was immersion; that this "is the very meaning of the word *baptize*," and that "on philological grounds it is quite correct to translate John the Baptist by John the Immerser." He also says that the subjects of apostolic baptism were believers only, and that infant baptism and the use of affusion and aspersion arose in post-apostolic times.

This would seem to condemn both the theory and practice of the English church, to which the Dean belongs. So it does in fact; yet the Dean himself does not. How can he avoid it after such an avowal? His position is that "the spirit which lives and moves in human society can override even the most sacred ordinances."

The New York *Independent* "raises a question" on this, and says, "If one party can justly change both the form and subjects of the ancient rite, it may be asked why 'the spirit which lives and moves' in another party may not (with the Quakers) dispense with water baptism altogether."

It will be noticed how readily the wisest men who call themselves Protestants take the ground of the Catholics when they try to justify a departure from the letter of the sacred word. "The power of the church" is the ground of appeal with the Romanist. Dean Stanley has not at all improved it when he refers the right and power to "the spirit which lives and moves in human society." What if this spirit in human society should choose to dispense with this ordinance, as here suggested, or with all the ordinances, or with the whole Bible, and dictate a way of its own choosing instead? Will not this be just as well? It will only be carrying out the principle laid down by the eminent Dean, and followed by the multitude, both Catholic and Protestant.

We strongly distrust this "spirit which lives and moves in human society," which presumes to amend and professes to improve the ways of the Lord's appointment. It seems to us to be very closely allied to "the spirit which now worketh in the children of disobedience." Eph. 2:2. If we "try the spirits whether they are of God" (1 John 4:1), we shall find it to be the "spirit of error." And why? Because it teaches to err from the divine precepts. The pope, in all his presumption, never essayed to do more than this,—to release from that which the Lord *has* said, and to bind to that which the Lord *has not* said.

The *Independent* applies this principle to other subjects, and among them, to the Sabbath. It clings to Sunday, and yet tells some honest truth which ought to wake up the dormant sensibilities of some who are daubing a slight wall with untempered mortar. It says:—

"The discontinuance of the observance of the seventh day is another case in point. True, there are grounds for sanctifying the first day; but how do these furnish a reason for the abandonment of the observance of the seventh? That Christ rose on the first day, and that the disciples assembled for worship on that day, may make that day sacred; but how do these things make the seventh day less sacred? The consecration of the new day would not

necessarily make it 'take the place' of the old day of rest, but would simply give an additional sacred day. Indeed, the Apostolic Constitutions command the keeping of both days. They say (Book vii. 22): 'Keep the Sabbath and the Lord's-day festival, because the former is the memorial of the creation and the latter of the resurrection.' And again (viii. 32): 'Let the slaves work five days; but on the Sabbath day and the Lord's day let them have leisure to go to church for instruction in piety. We have said that the Sabbath is on account of the creation, and the Lord's day of the resurrection.' Those who laid down these rules evidently regarded the Lord's day as not superseding the ancient Sabbath, but merely as additional to it. The fact is, there is not a line of Scripture to justify the discontinuance of the observance of the seventh day. It must be justified, if at all, on extra-scriptural grounds."

Here it seems, with the majority of authors on this subject, to labor under a strange misapprehension as to what it takes to sanctify or make holy a day for observance. The fact that a certain event took place on a certain day does not prove that the day is sanctified. The resting of the Lord on the seventh day did not make it holy; but the resting furnishes the reason for its sanctification—not by the people, but—by the Lord himself. Thus we read in Genesis: "And God blessed the seventh day and sanctified it, because that in it he had rested." The act of sanctifying was entirely distinct from the resting.

Again, in the commandment: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for this reason] the Lord blessed the Sabbath day [the day of the rest], and hallowed it." To show a parallel reason for observing Sunday, it is necessary, not merely to prove that Christ rose on the first day of the week, but, to show that God blessed and hallowed the first day because of that event. Who has yet made the attempt to show that Jehovah sanctified the first day as an act supplementary to the resurrection of Christ? Until this is done, let no one claim reasons for keeping the Sunday equal to those for keeping the seventh day, the sanctified rest-day of Jehovah. And we deny "the power of the church" in the premises. We deny that "the spirit that lives and moves in human society" has any right to lay its hands upon the statutes of the Most High. Is it possible that Protestants will join with the "mother church" to fulfill every part of Dan. 7:25? It surely looks that way now.—James White.

Why Rome Loves Darkness.

THE Roman Catholic idea of the dangers of intellectual culture may be gathered from the following passage in the *Dublin Review*:—

"We are far from meaning that ignorance is the Catholic youth's best preservative against intellectual danger, but it is a very powerful one, nevertheless; and those who deny this are but inventing a theory in the very teeth of manifest facts. A Catholic destitute of intellectual tastes, whether in a higher or a lower rank, may, probably enough, be tempted to idleness, frivolity, gambling, sensuality, but in none but the very rarest cases will he be tempted to that which (in the Catholic view) is an immeasurably greater calamity than any of these or all put together; viz., deliberate doubt on the truth of his religion. It is simply undeniable, we say, that the absence of higher education is a powerful preservative against apostasy, and those who watch over souls will reasonably refuse to bear a part in withdrawing that preservative."

We are free to say that we believe the more intellectual culture abounds among the laymen of the Romish Church, the more will they be likely to drop Rome's superstitions. But there is nothing contrary to true culture or intelligence in the unadulterated gospel of Christ. Of course, the perverted gospel that Rome proclaims, thrives most luxuriantly on the soil of ignorance. There is, undoubtedly, danger in educating human beings in the knowledge

of the books, if the wisdom of the Book of books is withheld from them. A little human knowledge serves at times to make men self-satisfied, and in their pride of intellect they refuse to consider their need of the knowledge that alone insures life eternal. A man would surely need very little intelligence, however, to make him doubt the truth of a religion that would classify such doubt as "an immeasurably greater calamity" than idleness, frivolity, gambling, and sensuality "all put together." God puts the sensual and the unbeliever in the same catalogue. They are alike hell-bound, the children of wrath, only to be saved by turning from their evil ways, and seeking pardon through Christ. The Church of Rome has much to answer for in forcing such falsehoods as it does upon a people whom it purposely keeps in the darkness of ignorance.—*New York Observer*.

Too Much Unity.

At the close of the service a few evenings ago, a gentleman of some prominence raised the following objection to the views of Seventh-day Adventists. He said, "There is too much unity among them. Their writers and speakers, and even their members, all have the same views and offer the same arguments." This, he said, led him to think that there was something unsound in the doctrines. Then, to illustrate his meaning, he said that no two of our people would differ, while in his church there was scarcely two that would agree!

This is an astonishing position for a professing Christian to take, and at first thought it seems almost impossible. But when we stop and view the condition of Christendom, with all its diversity of opinion and conflicting theories, and listen to the apologies of many of the ministers because of existing circumstances, we cease to wonder at any objection, no matter how unscriptural and unreasonable it may be. Not long since I heard a minister of a popular church state that these various denominations, with their creeds, were evidence of the wisdom of God. The human family, he said, were so constituted that they could not see things alike; they must differ in opinion, and if there was but one creed, the masses who could not accept it would be excluded from the church and its hallowed influence; but with the present state of affairs, all could find a home. If a brother was so constituted that he could not believe and subscribe to the creed of one church, he could try another, and continue his search until he found one in harmony with his views! As a natural result of such teaching, how often do we hear people say, "Well, we can't all see alike; every one has a right to his opinion; it makes no difference what a person believes, providing he is honest."

The principle underlying this question is an important one, and should be studied with care. Is it true that unity of faith is an evidence of weakness? Is agreement on points of doctrine, and the arguments by which they are proved, a just cause for suspicion? Because the testimony of witnesses is harmonious and ever the same, should we charge them with having pre-concerted a scheme to lead the unwary astray?

Again we are told that the different churches, with their varying creeds, are just what man needs in his fallen state to bring the greatest number under sacred influences. That the present division of Christendom is best suited to satisfy man's carnal desires cannot be denied; but we question seriously whether this state of things meets the mind of God. It is true that men are differently constituted. Our organizations and training are such that we do not naturally see things alike; but because men do not look at worldly matters in the same light, does it necessarily follow that they cannot agree on Bible truths? So we are told, and so many believe.

But what saith the word? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Does the Bible recognize the fact that men are so constituted that they are prone to differ in their opinions? It certainly does. 1 Cor. 1:11,

12: "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." From this we learn that the Corinthian brethren were divided with regard to religion. One claimed one thing, and another something else. They could not see alike. Here we certainly have an example of division in the church.

In the third verse of the third chapter the apostle again refers to these "divisions," and reveals the cause. He asks, "Are ye not carnal, and walk as men?" From this it is evident that the Lord knows it is natural for men to differ. The question, however, is not, Is it natural? but, Is it right? Is it pleasing to God? Does the Bible encourage divisions? Let us see. In the seventeenth chapter of John's Gospel is recorded the last prayer of our Saviour before he withdrew to the garden, where he was taken by the mob. In the twentieth verse he says: "Neither pray I for these alone [his disciples], but for them also which shall believe on me through their word." This prayer was offered for all who believe in Christ, and reaches to the close of probation. Now what was the burden of our Saviour for his followers? What did he want the Father to do for them? "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Verse 21. "That they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one." Verses 22, 23.

Unity among all believers was the burden of Christ. "That they all may be one;" "that they may be made perfect in one." "As thou, Father, art in me, and I in thee, that they also may be one in us." This is just the opposite of division; it is unity of the highest type. What reason did he assign for desiring such oneness among all believers? "That the world may believe that thou hast sent me." Verse 21. "And that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Verse 23. The Saviour knew that if his followers would be one, and all bear a united testimony, they would have a powerful influence over the world. Who can tell what the condition of the world would have been to-day, had this desire of Christ been the true experience of all who have professed his name?

With the prayer of Christ agree the words of Paul in 1 Cor. 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." The duty of all believers is very clearly and emphatically set forth in this passage. Paul beseeches us "by the name of our Lord Jesus Christ" to all speak the same thing, to clear ourselves of all divisions or schisms, and to be perfectly joined together in the same mind and judgment.

How can men stand up and say that we are so constituted that we cannot do this? Did Christ pray for, and authorize the apostles to command, that which is utterly impossible? We cannot think so. The Lord intends that a great change shall take place in all who believe in him. He knows that in our unconverted, carnal state division and strife will be seen on every hand; but he proposes to convert those who will be humble, and in this way bring all into harmony. For this reason he admonished his disciples to be one, and condemns strife and division. He offers the Holy Spirit as a guide to all honest seekers after truth. John 16:13.

The fulfilment of this promise began on the day of Pentecost. The effect of the Spirit on the hearts of the receivers is stated thus: "And all that believed were together, and had all things common." "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Acts 2:44, 46. "And the multitude of them that believed were of one heart and one soul." Chap. 4:32. Thus we see that the Lord is able to change

the hearts of men, so that they can see alike and believe alike, and be one. If it is not the case with professors of religion in these days, it is because they will not submit to God's moulding process.

In the fourth chapter of Ephesians, Paul argues for the "unity of the faith." He says there is "one Lord, one faith, one baptism." Verse 5. In verses 11-13 he enumerates the gifts of the church and the change to be wrought: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The apostles, pastors, and evangelists were to so labor as to edify, perfect, and unify the body of Christ. Just as much prominence seems to be given to the unity as to the perfection of the church. Indeed, Christian perfection and unity go hand in hand.

We have already referred to the rule by which every man's theory must be tested: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The sacred Scriptures contain all we should believe, and must be appealed to by every believer. The apostle Paul presents the authority and sufficiency of the Bible thus: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. It contains every doctrine in which man should believe. Whatever cannot be clearly proved from its sacred pages, has no right in the Christian's creed; and all that conflicts with it must be branded as error. The Bible contains enough to thoroughly furnish every man with truth, and perfect all who obey it. The moulding influence of the word of God on the humble students of its sacred pages is wonderful; but it can do but little for those who do not study it. And this is the cause of much division and trouble. The Bible is not studied as God designs. Too much is taken for granted. We should accept no religious doctrine on such authority. We are exhorted to "search the Scriptures," to "try the spirits," "to prove all things;" but as long as bold, sweeping statements of men are taken instead of the word of the Lord, so long we shall have contentions and divisions. But when we make it a point to place all theories in the crucible, and subject them to the severest test, we shall find error and division giving way, and truth and unity taking their place.

A. G. DANIELLS.

A Word to Young Christians.

1. NEVER neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayer. Heb. 11:6.

2. Never neglect daily private Bible reading, and when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. John 5:39.

3. Never profess to ask God for anything you do not want. Tell him the truth about yourself, however bad it makes you appear to be; and then ask him, for Christ's sake, to forgive you what you are and to make you what you ought to be. John 4:24.

4. Never let a day pass without trying to do something. Every night reflect on what Jesus has done for you, and then ask yourself, "What have I done to-day for him?" Matt. 5:13-16.

5. If ever you are in doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. Col. 3:17. If you cannot do this, it is wrong. Rom. 14:23.

6. Never take your Christianity from Christians, or argue that, because such and such people do so and so, therefore you may. 2 Cor. 10:12. You

are to ask yourself, How would Christ act in my place? and strive to follow him. John 10:27.

7. Never believe what you feel, if it contradicts God's word. Ask yourself, "Can what I feel be true?" and if both cannot be true, believe God and make your own heart the liar. Rom. 3:4; 1 John 5:10, 11.—Rev. E. Judson.

The Bible.

How comes it that this little volume, the Bible, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system than all other books together? Whence comes it that this book has achieved such marvelous changes in the opinions of mankind,—has banished idol-worship, raised the standard of public morality, created for families that blessed thing, a Christian home, and caused its other triumph by causing benevolent institutions, open and expansive, to spring up as with a wand of enchantment? What sort of book is this, that even the wind and waves of human passion obey it? What other engine of social improvement has operated so long, and lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried, and failed; many codes of jurisprudence have arisen, run their course, and expired. Empire after empire has been launched on the tide of time, and gone down, and expired. But this Book is still going about and doing good,—leavening society with its holy principles, cheering the sorrowful with its consolation, strengthening the tempted, encouraging the penitent, calming the troubled spirit, and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power of God?—Dr. McCulloch.

Novel-Reading.

Among the evil effects of novel-reading we find in a recent paper the following, which does not seem to have been dwelt upon as prominently as it evidently deserves to be. We believe the writer is entirely correct in laying at the door of this pernicious practice a large share of the skepticism which is casting such a moral blight over even the church as well as the world.

"A writer in the *New York Evening Post* makes the point that a pernicious effect of the habit of novel-reading may be that it induces an incapacity for realizing truths and facts. This danger is increased in proportion to the realism of the novels; for the habit of admitting an illusion as reality, and then dismissing it as unreal must weaken the power of distinguishing between fiction and fact,—the power of apprehending what is real. May not this habit become a cause of skepticism in religion? May not Abraham, Isaac, and Jacob, Moses and the prophets, our Lord and his apostles, come to be regarded with the same sense of illusion as *Ivanhoe*, or *Henry Esmond*, or *David Copperfield*? The habit is directly antagonistic to the faith which 'is the substance of things hoped for, the evidence of things not seen.'"

Force of Habit.

A WELL-KNOWN financier in New York was noted during life for lavish and unceasing liberality, as well as the wisdom with which he gave to individuals, to charitable and religious purposes, in a word, to every worthy cause. On one occasion, when a friend spoke to him of his generosity, he said: "You mistake, I am not generous, I am by nature extremely avaricious. But when I was a young man I had sense enough to see how mean and belittling such a position was, and I forced myself to give. At first, I declare to you it was a torture to me to part with a penny; but I persisted, until the habit was formed. There is no yoke like that of habit. Now I like to give."—*Sel.*

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 May.—Christ Heals the Nobleman's Son.

1. At what point in the life of Christ did our last lesson close? John 4:23-30.
2. When the Saviour saw the woman returning with a company from the city, what did he say to his followers? Verse 35.
3. When is harvest time in Palestine?
4. Then at what time of year was the visit to Sychar made?
5. To what harvest did Christ refer when he said the fields were already white unto harvest?
6. How was he received by the people of Sychar?
7. How long did he tarry with them? Verse 40.
8. What was the result of his teaching? Verse 41.
9. What did those who believed say to the woman after hearing for themselves? Verse 42.
10. Where did the Saviour next go? Verse 43.
11. What did he do there? Mark 1:14; Luke 4:14, 15.
12. What did he urge them to do? Mark 1:15.
13. What caused many of the people to believe? John 4:45.
14. To what place did Jesus come, as he traveled around teaching the people? Verse 46.
15. Had he been to this place before?
16. Who came from Capernaum to Cana to see him?
17. What did he ask the Saviour to do?
18. Did Jesus go with him?
19. How was the man's child healed? Verse 50.
20. As the nobleman returned home, who came to meet him?
21. What good news did they bear the father?
22. When had the fever left the child?
23. What was the result of this miracle?

NOTES ON LESSON ONE.

After the Samaritan woman had returned to the city to tell what she had seen and heard, Jesus and his followers tarried at the well, conversing on topics which enabled the Saviour to suggest some things in connection with his mission. The report which the woman had carried to the city aroused the interest of many of the citizens, who left their employment and returned with her to see the man of whom she spoke. The approaching company, eager to learn the truth, drew on the Saviour's sympathetic nature. Before him lay fields of waving grain, carpeting the valley with a rich green, and presenting a most lovely picture. He used this as a symbol of the work that lay before them,—the work of Christianity for souls. The Samaritans were especially ready to receive the gospel, and the work of gathering them in was to immediately begin. The grain harvest in Palestine extends over a period of about two months, beginning in April; but the fields were already white unto the harvest that Jesus had in mind.

In this first effort put forth in behalf of the Samaritans, a step was taken toward breaking down the middle wall of partition between the Jews and other nations. Jesus did not recognize the unreasonable prejudice of the Jews, but showed by his actions that he was no respecter of persons. He pitied the sinner, and it caused him joy to see a soul, no matter what his position in life, reaching out to him from the night of spiritual blindness. Those who came out of Sychar to see Jesus at this time saw much light in his teaching. They were not satisfied with the little they heard at first, but invited him to tarry with them. He remained two days and many believed on his word. Eagerly they listened to him, and in their joy said to the woman, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." How many of our Sabbath-school pupils hear the Saviour speaking to them through these lessons, and can rejoice as did the Samaritans?

On leaving Sychar, Jesus went to Galilee, passing through Nazareth, his old home. But because of the spirit manifested towards him, he did not stop there. He continued his work through Galilee,

preaching the gospel of the kingdom, and saying that the time is fulfilled. In the prophecies of Daniel (9:25) we have a period of time given which terminated when Christ was baptized, and is probably the one to which reference is here made. The former visit of the Saviour to Cana prepared the way for his visit at this time. Many of the Galileans had attended the feast at Jerusalem seven months before, and knew of the great work he had there performed, and when they learned that Jesus had returned to Cana, his fame spread throughout the country. There was a Jew of considerable distinction in Capernaum, who learned that Christ was in Cana, and he went to him to have his son healed of a fever. He would not trust the errand to a servant, but went himself in haste to Cana. The centurion's faith was only superficial, and this was to decide whether he accepted Jesus or not as the Messiah, and Jesus said to him, "Except ye see signs and wonders, ye will not believe." This caused the father to realize his own heart, and the fact that he was before one who could read the heart. He then believed, Jesus spoke the word, and his son lived.

Second Sabbath in May.—Visit to Nazareth.

1. To what city did Jesus go soon after healing the centurion's son? Luke 4:16.
2. What did he do on the Sabbath?—*Id.*
3. In accordance with what custom was this?
4. What book was handed him?
5. From what chapter did he read?
6. Repeat the words which he read. Luke 4:18, 19.
7. How did his reading affect the people? Verse 20.
8. What statement did he make concerning what he had read?
9. How was it being fulfilled in their ears?
10. How did they first receive his words?
11. Afterwards, what did they say to one another?
12. What did the Saviour anticipate? Verse 23.
13. What did he quote to them? Verse 24.
14. How did he prove this saying?
15. Who was Elijah?
16. In the reign of what king did he live?
17. Give the particulars of this famine to which Jesus referred? 1 Kings 17.
18. Tell how Elisha healed Naaman the Syrian? 2 Kings 5.
19. How did these things make the people feel? Luke 4:28.
20. What did they do?
21. How did Jesus escape them? Verse 30.

NOTES ON LESSON TWO.

It was a custom among the Jews for any who wished to read in the synagogue on the Sabbath to make his desire known, and the privilege would be granted him. It was probably in accordance with this custom that the Saviour, on visiting Nazareth, went into the synagogue on the Sabbath day and stood up to read. On the book of Esaias (Isaiah) being handed him, he unrolled it to the sixty-first chapter, and read a portion of the prophecy that refers to himself and his work. He then rolled it up and handed the book to the one who had charge of the synagogue, sat down and began to comment on what he had read. It is a custom among the Jews for persons to sit while teaching the people, but always to stand when reading. Not one of the evangelists records this sermon. The reason for this may have been that it was simply of local import, and had no general application. It was probably a demonstration to those Jews present that Jesus was the one of whom the prophet wrote. By his works he was fulfilling the words of the prophecy. At first, marked attention was paid to his gracious words. They forgot for the time that they were listening to one whom they had known from his youth. But an evil spirit of pride and unbelief crept in, and the listeners began to speak of his parentage. The Saviour anticipated the result, and said they would say unto him this proverb, "Physician heal thyself." They had heard of his wonderful power, and wanted him to display it there in his own city. But their hearts were not in a condition for him to work for them in that manner. From the examples given to show that no prophet was accepted in his own country, the Jews seemed to draw the conclusion that the Gentiles were to be more favored than the Jews, and this so exasperated them that they sought to

slay him at once. M. Mauendrel informs us that "the brow of the hill," where the mob took Jesus to cast him down, is still called the mount of precipitation. It is one-half league south of Nazareth. In reaching it you pass through the vale in which the town is located, then down a narrow cleft between the rocks for two or three furlongs, and then up a steep and difficult ascent to the brow of the hill. Here will be found a large stone standing on the brink of a precipice, which is said to be the very place where the people intended carrying out their murderous design. But the angels had charge over him and delivered him.

Third Sabbath in May.—Jesus Teaches by the Sea.

1. After his cruel treatment at Nazareth, where did Jesus make his home? Luke 4:31.
2. About how far was this city from Nazareth?
3. Where was Capernaum situated?
4. Then in what direction would it be from Nazareth?
5. How large is this lake?
6. By what names is it known?
7. What can you say of the plain of Gennesaret?
8. What river flows through this lake?
9. What was in full view from Capernaum?
10. What was the chief reason why Jesus chose this lovely spot for a home?
11. Why would he meet many people here?
12. Who built a city on the south-west coast of this lake?
13. What can you say of it?
14. What happened one day as Jesus was standing on the shores of Lake Gennesaret? Luke 5:1.
15. Into whose ship did he enter?
16. What did Jesus do when a little way from shore?
17. When he had finished speaking, what did he tell Simon to do?
18. What success did they have when they let down their nets? Verse 6.
19. What did Simon Peter say and do when he saw what had been done?
20. What did Jesus say to him? Verse 10.
21. What lesson did he wish to teach his followers by this miracle?

NOTES ON LESSON THREE.

Capernaum, where Christ made his home for some time after his cruel treatment at Nazareth, is situated on the north-west coast of the Sea of Galilee. The exact spot is not known, but it was on or near the beautiful plain of Gennesaret. At one time this was probably the most lovely and fertile region in that country. The land around this lake and back of the plain rises from five hundred to two thousand feet high, forming a basin into which the sun pours a flood of warm sunlight, causing vegetation to grow with tropical luxuriance. Travelers tell us that trees and fruits of nearly all climates are found there. The lake is a beautiful sheet of water, thirteen miles long by about seven wide. It is known by several names. Sometimes it is called the Sea of Galilee, because it is located in that province. At other times it is called by the name of the plain to which we referred above. King Herod built a city on the west coast of this lake and called it Tiberias, after the Roman emperor, and because of this it was sometimes called the Sea of Tiberias.

Although Capernaum was so beautifully situated, this was not the main reason why Jesus chose it as his home. The great caravan route from Damascus and the East, passed by this lake, and here one would meet with people from all parts of the world. This would give a splendid opportunity for teaching the gospel of the kingdom. It was on the shores of this lake that he walked, and taught the people, healing the sick, and preparing the way for the spread of the gospel to the world. Until this time, although the disciples had enjoyed a great deal of the teachings of Jesus, and been associated with him, they had not left their worldly occupation and become his constant companions and collaborators. From the time when, at Jesus' request, they cast in their nets that morning after a night of fruitless labor, and made the miraculous draught of fishes, they seem to have left their earthly calling and become fishers of men. Although they had witnessed other miracles, this seemed to impress their minds more forcibly than any other, and their faith grasped more firmly the truth that Jesus was the Son of God.

Fourth Sabbath in May.—Review.

1. About how long did Jesus and his disciples labor in Judea?
2. At what place did they stop on their way north?
3. What was the result of his labors in Sychar?
4. How was Jesus received by his countrymen on reaching Galilee?
5. To what place did Jesus come in the course of his preaching?
6. Describe the miracle which he performed while at Cana.
7. Where did Jesus go soon after healing the nobleman's son?
8. From what did he read on the Sabbath in the synagogue?
9. Repeat the words which he read.
10. How did they receive his teaching at first?
11. On speaking to them more plainly, what did they do?
12. What prevented their taking his life?
13. Describe the location of Nazareth, and the approach to the brow of the hill where the people thought to cast Jesus off.
14. Near what sea did Jesus make his home on leaving Nazareth?
15. Describe this sea.
16. What river runs through it?
17. What are the various names given to this lake?
18. What plain lies on its western shore near the northern end?
19. For what is it remarkable?
20. Which one of the many cities in this section did Jesus choose as a home?
21. Why did he select this place as a home?
22. By what name does it seem were all boats known in those days?
23. Why did the Saviour sometimes sit in a boat to teach the people?
24. Tell about the miraculous draught of fishes.
25. How were these fishermen called to labor in the gospel?

The Importance of Securing Attention; and How to Do It.

THE Sabbath-school is an important institution, and when properly managed will prove a great blessing to the church. Its object is to aid all, the young and the old, in obtaining a better knowledge of the sacred Scriptures, and thus help them on their way to the kingdom. But like all other organizations, it must be conducted on correct principles, else it will fail to accomplish this important work. It is not enough to have a Sabbath-school exercise each Sabbath. We must know that it is doing just what it should. It is possible to go through with the form, and yet accomplish but little good. This being true, it is very important that all should know just what must be done to make the Sabbath-school a real success. So far as minor points in different localities are concerned, it would be impossible to lay down rules that would suit every case. But there are general principles which are applicable to all schools. These form the groundwork of true success, and cannot be neglected without great loss.

As it is impossible to present in one article all that relates to this subject, I shall confine myself to but one phase of the question; viz., How can the teacher secure and hold the attention of the class? A little reflection must convince every one that this is one of the most important points to be considered by the teacher. Webster thus defines attention: "The act of attending or heeding; the *energetic* application of the mind to any object, whether sensible or spiritual; *exclusive* or *special* consideration, thought, or regard."

Now it is evident that if we can gain and hold the full attention of the class, we shall be enabled to impress, deeply too, upon their minds whatever thoughts we may present; but if we fail to hold the attention, the most important truths we may utter will fall lifeless from our lips. Hence if we fail on this point, very little good will be accomplished, no matter how well other parts of the service are performed. We see this truth illustrated in different ways.

1. By public speakers. That speaker who does not hold the attention of his audience will fail to impress upon their minds the subject of which he treats. He might as well talk to the air and trees as to people whose attention he does not hold.

2. By teachers of our public schools. Hundreds of these so-called teachers fail in imparting knowledge

to the children and youth, mainly because they do not secure their attention during recitations. We know by experience that pupils can think so intently upon their play, their dress, friends, etc., while in the class as to be entirely deaf to all the teacher says. We have often lost valuable information simply because our attention was not fixed on the teacher. *This ought not to be.* It is a teacher's duty to drive away this day-dreaming, arrest the attention of his class, and impress upon their minds the subject of the lesson.

Again: this is forcibly illustrated by reading on one subject and thinking of another. How easy it is while reading some paper or book to think of our business and daily affairs. How often we read a whole paragraph without knowing what we read. How many of us have been compelled to re-read a chapter in the Bible, simply because the attention was not fixed upon what we were reading. From these examples, and others which we might notice, we see that it is highly necessary for every teacher to possess the undivided attention of the class during the recitation; and here the question arises, How can we do this? What effort on our part will be most likely to accomplish this important end? Experience has shown that this cannot be done by any one single act. It requires the studious and careful observance of a number of apparently small duties. The following simple points, if followed strictly, will, I think, aid materially in securing and holding the attention:—

1. The teacher should obtain a thorough knowledge of the lesson before attempting to teach it to others. Joseph Cook says: "In order for a teacher to secure the attention of his class, he must say just what needs to be said." This implies that he must be master of the lesson. He must understand the real meaning of each question he is going to ask, and be able to give to each a plain, prompt answer. This will require careful attention, and real study on the part of the teacher. I have seen persons acting as teachers who seemed to do the most of their thinking about the lesson after coming to the class. Everything seemed to be new, the questions not excepted. They could not tell whether an answer was right or not until they consulted the lesson sheet. Often they would accept an answer entirely wrong. Such persons are only teachers in name. It has been truthfully said that we cannot teach others what we do not know ourselves.

But this is not all that is required. It is possible for a person to perfectly understand a truth, and still fail in making others understand it. A double responsibility rests upon the teacher. He must not only gain knowledge, but he must be able to impart it to others. The manner, then, of conducting the class has much to do in gaining attention.

2. The teacher should meet his class with a cheerful face, and speak pleasantly to each one. Like begets like. When the pupils see that you really love them, they will enjoy the recitation hour, and will make an effort to do their best. It is true that you are tired, and there are many things that annoy and perplex you; but it will never do to be cold or cross. That will kill every particle of interest. I have often felt pained at seeing teachers chide and really scold some for not paying better attention. This is rarely called for. The successful teacher will so conduct the recitation that the most of the class cannot very well help being interested.

3. Be in earnest. Life begets life. Dullness and indifference beget the same. Consequently if you would gain and hold the attention of your class, you must be full of life and enthusiasm. From the moment you begin the exercise, put your whole heart in the work, and keep it there till the close. This will arouse the same feeling in the class, and aid greatly in holding the attention. "Do not allow your own interest and zeal to flag for a moment.

4. Speak in a clear tone, and loud enough to be heard by every member of your class. And more, require the same of every pupil. If anything is worth saying, all should hear it. I have known teachers to talk in such a low, mumbling tone, and

allow the pupils to do the same, that one could not hear half that was said. The most interested may strain themselves for a short time to hear, but sooner or later the interest will go down, the attention will be directed to something else, and the exercise will prove a failure.

5. Direct each question to the very one you want to have answer it. The practice of questioning the class in general, and allowing any one to answer who can, is objectionable. It allows the more forward and ready to occupy all the time, while the more diffident ones take no part. Finally, they lose their interest, and the exercise becomes irksome. Give every one something to do. Idleness breeds inattention. By questioning each one, you will also learn which ones got the lesson and which do not.

6. Look each one in the face as you question him. If you would gain his attention, you must give him yours. The public speaker or teacher who is forever looking at the floor, the ceiling, and out of the window, will fail to gain the attention of those before him. By all means, give your class your eyes.

7. Do not allow the reading of books and papers during the recitation. I have seen teachers who allowed the class to read the answers from the book. This is entirely wrong. We would reject a teacher in our day schools who would do this. While they are reading, they do not hear what you are saying. Often it obliges you to ask a question the second time. This wrong practice would overthrow every other effort you might make to gain attention; besides, every one should learn the lesson well enough to be able to answer the questions without looking to the answers. I understand that the object of the Sabbath-school is to stamp eternal truths indelibly upon the minds of all our people; but if they do not learn the lessons well enough to be able to give the answers without reading them, this object will not be gained. We might about as well banish Sabbath-schools, for all the good they will do when conducted on this plan.

8. Avoid long discussions in the class. These are detrimental to the interest of the entire school. I once watched a twenty minutes' discussion in the senior class, about the word "audience" in a certain verse. Some claimed that it referred to the twelve disciples; others argued that it referred to the multitude. They did not settle the question, and nothing would have been gained if they had. The result was, those in the class who took no part in the argument became very tired and lost the remainder of the lesson. The children, who finished their lesson twenty minutes before the debating class, grew weary, and became restless and noisy. The Sabbath-school is not intended for a debating society. If there are some who think they must argue, let them form a special discussion class for some other occasion; but don't turn the Sabbath-school into one.

9. Use illustrations. Good illustrations, both oral and on the blackboard, will aid very greatly in holding the attention. This fact has been recognized and observed by the most successful speakers and teachers in all ages. Our Saviour, who "spoke as never man spake," packed his sermons full of pointed illustrations. Just how to do this with the best effect is a subject for a separate article. The children especially will be deeply interested in appropriate pictures drawn on the blackboard or slate.

10. Be careful to seek divine help. The Sabbath-school is a vine of God's own planting, and he will be ever ready to water it. He will help us to do every duty, and will give us success when we would otherwise fail. The Holy Spirit upon us as we stand before the class will aid us in presenting the right thoughts, and in a manner that will secure and hold the attention.

Other important points might be mentioned, but space forbids. I have called attention to the most common ones. Considered separately, they appear simple; but when combined and thoroughly practiced, they will enable us to make the Sabbath-school work far more effective. A. G. DANIELLS.

Bible Echo and Signs of the Times.

"What is truth?"

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The Fifth of Deuteronomy.

In the fifth chapter of Deuteronomy, from the seventh to the twenty-first verses, we have mention made of the ten commandments. This is a repetition of the law; for Moses says in verse 22: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." The fourth commandment is mentioned as follows: "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. [Hath commanded" refers directly back to the giving of the law concerning the Sabbath.] Six days thou shalt labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou." The last clause of this quotation is not found in the ten commandments as given upon Mount Sinai; but the next verse makes this idea still more forcible: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." The reason given in the fifteenth verse for the observance of the seventh day has an intimate relation to the last clause of the preceding verse. It would seem that after God gave the law from Mount Sinai, the children of Israel did not regard the Sabbath as he designed, but permitted their servants to labor, even though they themselves rested. Therefore when Moses repeats the fourth commandment, he adds: "That thy manservant and thy maidservant may rest as well as thou," thus placing an additional emphasis on this feature of the command. To still further enforce the thought, he says, "And remember that thou wast a servant in the land of Egypt." As much as to say, "As thou wast a bondman in the land of Egypt, and the Lord brought thee out so that thou mightest observe the Sabbath, thou shouldst likewise be merciful to thy servants, and not require them to labor, but allow them to rest as well as thou." This is the reason why he refers to the Egyptian bondage. He appeals to them to have their servants rest by reminding them of their own enslavement and oppression.

If we turn back to the fifth chapter of Exodus, we shall find that the Sabbath was one of the first things about which Moses and Aaron instructed the people when about to lead them out of Egypt. It was, no doubt, because of this that the Egyptian taskmasters laid more work upon the men than they had formerly done. In Ex. 5:5 we read: "Behold, the people of the land now are many, and ye make them rest from their burdens." Evidently Moses and Aaron had brought some word to the people which led Pharaoh to say they were resting. The word here translated "rest" is the Hebrew *shabath*. Every other place in which the word is rendered "rest" it is used in connection with the *seventh-day Sabbath*, except in Lev. 26:34, 35, where it refers to the land resting while it should be desolate. But when we turn to 2 Chron. 36:21, a record of the fulfilment of the text in Leviticus, we have the word plainly translated, "As long as she lay desolate she kept *sabbath*."

We give below every instance in which the word *shabath* is translated "rest" or "rested":—

Gen. 2:2: "And he *rested* on the *seventh day*."
Gen. 2:3: "Because that in it he had *rested*."
Ex. 5:5: "Ye make them *rest* from their burdens."
Ex. 16:30: "So the people *rested* on the *seventh day*."
Ex. 23:12: "On the *seventh day* thou shalt *rest*."
Ex. 31:17: "The *seventh day* he *rested*."
Ex. 34:21: "On the *seventh day* thou shalt *rest*."
Ex. 34:21: "In *caring* time and in *harvest* thou shalt *rest*."
Lev. 26:34: "Then shall the land *rest* and enjoy her *sabbaths*."
Lev. 26:35: "It shall *rest* because it did not *rest*."
2 Chron. 36:21: "As long as she lay desolate she kept *sabbath*."

The context also of Ex. 5:5 seems to show that they had rested or refrained from labor on one day. In the eighth verse we read: "And the tale of bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish aught thereof; for they be idle." Why should Pharaoh say that "they be idle"? It must have been because they had refrained from working. He could have no good reason for saying they were idle unless it was in view of what he had said to Moses and Aaron, that they made them rest, this rest being on the Sabbath, in which they should not do any work. Moses and Aaron came to the people with the authority of God, teaching them to rest. Pharaoh refused to recognize this authority, and only made their burdens heavier, and refused to let them go to serve God.

In Ex. 8:1 the Lord said unto Moses: "Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me." That the controversy was based on the Sabbath is further confirmed by the fact that the first service that the Lord demanded of them after Pharaoh had finally let them go, was to keep the Sabbath. When they came into the wilderness of Sinai, thirty days before they arrived at Mount Sinai, as recorded in Ex. 16, he tested them on his law by the observance of the Sabbath. This gives much force to Deut. 5:15: "And remember thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." They now had no excuse for not observing the Sabbath; but while in Egypt, after they began to keep the Sabbath, the taskmasters placed upon them heavier burdens and their afflictions began to increase. "And the officers of the children of Israel, which Pharaoh's task-master had set over them, were beaten and demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?" They had no straw, but were to go out and gather stubble. They gave this as a reason why they could not furnish their tale of brick as heretofore. Evidently they were willing to do six days' work in five, could they rest on the Sabbath; but the word came back to them from Pharaoh: "Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the Lord. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks." The children of Israel found themselves in evil case. Their afflictions, increased, and they complained to Moses and Aaron for having brought upon them an increase of sufferings.

It would seem, therefore, that the observance of the Sabbath was taught by Moses and Aaron, and in consequence of keeping it, more work was laid upon them because they were idle; and they were afflicted for obeying the law of God. This has ever been the case in the history of the people of God, and it is so at the present time. Men are considered good citizens, and stand high in the community; but when they begin to observe the seventh-day Sabbath, there is something in its very nature that inspires the ire of the dragon;

and when the saints are finally permitted to stand upon Mount Zion, they will have passed through a similar experience to that of the children of Israel before leaving the land of Egypt. We can therefore sympathize with them, and be better prepared to "sing the song of Moses and the Lamb." The observance of the Sabbath in the nineteenth century brings the people of God into great straits. Not but that they are as honest as before; not but that they are faithful and law-abiding citizens in everything not compromising conscience. But there is something in the observance of the true Sabbath which the devil hates. This has ever brought the people of God into trouble with the world. It is the seal of God, that which reveals the true God, and hence is something the very name of which Satan despises.

But while the observance of the Sabbath brings the bitterest persecutions upon the people of God, we can exhort every one to take courage because of the precious promises God has made concerning those who do observe it, especially in the last days. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." But the living God, who brought Israel out of Egypt with a stretched-out arm, still has a care for his people, and will give them the victory. They are buoyed up by hope in his promises. He has said, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Here the servants of God have been oppressed and afflicted in their efforts to serve God, but there they will be beyond the wiles of the enemy. "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him." S. N. H.

Consideration of Reasons Assigned for Sunday Sacredness.

THE pouring out of the Holy Spirit on the day of Pentecost is supposed by many to be an evidence in favor of first-day sacredness. The Bible record is as follows: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Acts 2:1, 2.

It is well to notice that not a word is said in the text about the first day of the week; yet this is regarded by the adherents of Sunday sacredness, as one of the strongest evidences in its behalf. It is claimed that the disciples were assembled on this first-day Sabbath, and that the Lord poured out his Spirit in honor of the day and of their act, thus adding to it sanctity. To this claim we answer: (1.) There is no evidence whatever that there was any first-day Sabbath at that time to commemorate. (2.) Their being assembled on that day was nothing more than had occurred on each of the previous nine days, as they were all commanded by the Saviour to "tarry at Jerusalem till" endued with power from on high." Luke 24:49. They had been thus waiting "with one accord in prayer and supplication," about one hundred and twenty in number. Acts 1:12-26. (3.) There is no hint from the connection that this occurred on the first day of the week. If the object of God had been to honor that day, he most assuredly would have given us information on that point. (4.) This outpouring of the Holy Spirit came, evidently, as the antitype of the feast of Pentecost. This is doubtless the reason why that day is mentioned.

A strong effort is made by some to prove that Pentecost came that year upon the first day of the week, though this is disputed by a large number of the ablest authors, themselves observers of Sunday. The word Pentecost signifies "the fiftieth," so many days being reckoned from the Passover. Olshausen, the celebrated German Commentator, says: "Now since, according to the accounts given regarding the time of the feast, the

Passover, in the year of our Lord's death, fell so that the first day of the feast fell from Thursday evening at six o'clock till Friday evening at the same hour, it follows, of course, that it was Friday evening at six o'clock that the fifty days began to be counted. The fiftieth day fell, therefore, upon Saturday." Jennings, in "Jewish Antiquities," concludes his arguments by saying, "The first day of Pentecost must fall on the Saturday, or the Jewish Sabbath." Dr. Albert Barnes says: "If the views of the Pharisees were followed, and the Lord Jesus had with them kept the Passover on Thursday, as many have supposed, then the day of Pentecost would have occurred on the Jewish Sabbath, that is, on Saturday. It is impossible to determine the truth on this subject." Dean Alford, in his "New Testament for English Readers," says: "The question on what day of the week this day of Pentecost was, is beset with difficulties attending the question of our Lord's last Passover. It appears probable, however, that it was on the Sabbath, i. e., if we reckon from Saturday the 16th of Nisan." Prof. H. B. Hackett, D. D., professor of Biblical Literature in Newton Theological Institute, in his "Comments on the Original Text of Acts," pp. 50, 51, thus remarks: "It is generally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell upon the Jewish Sabbath, our Saturday." Other eminent authors—Lightfoot, Kuinöel, Hitzig, Wiesler, etc., take the same position. We conclude, therefore, that taking the authority of first-day authors themselves, it cannot be established that Pentecost came upon the first day of the week at all; and if it could be so established, it would be no evidence in behalf of Sunday sacredness.

Another claim made in behalf of the first-day Sabbath is this: Redemption is greater than creation, therefore we should observe the day of Christ's resurrection in preference to that of the Creator's rest. In reply we would say that this is merely human opinion. Not a syllable of Scripture can be found to sustain it. Who knows that redemption is greater than creation, since both require omnipotent power? Is man prepared to decide the comparative greatness of works that he is wholly powerless to perform, and of which he cannot have any adequate conception? And who knows that God would have us keep a Sabbath to celebrate redemption? Not a hint has he given us in his word to that effect. Would he not have told us so, had he wished us to do it? Paul says that the Holy Scriptures "thoroughly furnish us unto all good works." 2 Tim. 3:17. As the keeping of Sunday as a Sabbath in honor of the work of redemption is in no instance implied in God's word, we must conclude that it is not a "good work." Every religious institution of divine appointment has for its authority God's word. But there is none for the observance of a day to commemorate redemption. Such observance must therefore be merely "will worship." But we inquire, Is redemption yet completed?—Certainly not, while our earth groans under the curse, and the people of God are either waiting in the grave for the final resurrection, or are living in a world of wickedness, longing for immortality. It is most surely out of place to appoint a memorial to commemorate a work yet unfinished. Christ our advocate still intercedes for us, while we "groan within ourselves, waiting for the adoption; to wit, the redemption of our body." Rom. 8:23. Our friends are at least eighteen centuries too early in appointing their redemption Sabbath.

And even if a day was to be appointed to commemorate Christ's work in redemption at his first advent, should it not be the day of his crucifixion rather than of his resurrection? The Bible nowhere says we have redemption through his resurrection; but it does say, "In whom we have redemption through his blood." Eph. 1:7. Again: "Thou wast slain and hast redeemed us to God by thy blood." Rev. 5:9. Christ shed his blood (the great agent in our redemption) on Friday, the sixth day of the week. The death of Christ is the most marvelous event ever beheld in this world. It is

not surprising that God should raise his Son from the grave after he had died for the sins of men; but it is mercy most astonishing that he should ever consent that his "only begotten Son" should die that ignominious death on the cross. Shall we therefore keep Friday as a Sabbath to commemorate this sublime act of mercy and love?—Oh, no. God has instituted his own memorials to commemorate this as well as other important events. The Lord's supper answers this purpose. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. In baptism we have a beautiful and appropriate memorial of Christ's burial and resurrection. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6:3-5; Col. 2:12. How beautifully fitting is this act to commemorate Christ's resurrection!

We shall find, if we investigate the subject of God's memorials, in his word, that there is always a peculiar fitness—a likeness, a similarity—between the memorial and the thing commemorated by it. This principle is illustrated by the creation Sabbath, the rest signifying a completed work; the rite of circumcision, a circle cut in the flesh, signifying the surrounding of Abraham's seed with peculiar providences as his peculiar people; the feast of the Passover and the sprinkling of blood, bringing forcibly to view the fleeing out of Egypt, and the act of the destroying angel in passing over the houses of the children of Israel, thus saving their first-born; the feast of tabernacles, bringing to view their dwelling in tents; the joyful sending of gifts in the feast of purim, the gladness felt at their great escape from the malice of Haman. So of the Lord's supper and baptism. Every Bible memorial is appropriate.

But how about this man-made memorial of Sunday-keeping? What fitness is there in keeping as the Sabbath a day of rest every seven days to celebrate the resurrection of Christ, as a part of the work of redemption, yet incomplete? We have seen that the real resurrection day was a very busy one, the disciples preparing their drugs to do a hard day's work in embalming his body, hunting here and there to find him; two of them traveling fifteen miles on foot, Jesus doing the same; a day of anxiety, for they did not believe he was risen until just as the day was closing; no religious meetings or public speaking. What likeness of manner is there between the day most Christians keep as a Sabbath, and the original day they propose to keep in memory by it? In order for it to be a fitting memorial, it should be true that the work of redemption occupied six days, and that Christ rested the day following—something no person ever claimed. And as baptism is a memorial of Christ's resurrection, we should, in that case, have two memorials of one and the same event—a thing unprecedented in the Scriptures. We therefore conclude that the claim that Sunday is set apart to commemorate redemption, is absurd, and entirely contrary to the facts in the case.

G. I. B.

"Thought It not Robbery."

PAUL, in Phil. 2:6, thus writes concerning Christ: "Who being in the form of God, thought it not robbery to be equal with God." Taking these words alone, the force of the expression, "Thought it not robbery to be equal with God," is not easy to be seen. But if we take them with the context, the matter is rendered still worse: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation," etc. According to our version,

the mind which was in Christ, was, being in the form of God, not to think it any robbery to be equal with God. Man, also, we are told, is made in the image of God, and shall we have the same mind, and think it no robbery to be equal with God? Here is the apparent difficulty with the text. But if we give to the word rendered "robbery" another meaning which is given to it in the lexicons, it relieves the difficulty and brings out the beautiful idea of the passage. That word is defined to mean, also, something to be earnestly desired, coveted, or sought after, like the spoil which is so earnestly desired as to be obtained by robbery. With this idea, let us read the text: "Who being in the form of God, thought it not something to be pre-eminently desired to be, or still to appear, equal with God, but made himself of no reputation," etc. That is to say, though he was in the form of God, having exaltation and glory with him before the world was, being the express image of his person, and the brightness of his glory, he did not think it so desirable to still retain this position, and to continue to appear before the exalted intelligences of heaven the equal of God, as it was to do something else. And what was this other thing that was more desirable?—It was to come down and redeem man. Therefore he made himself of no reputation, took the form of a servant, and humbled himself to the death of the cross. With this idea, the force and beauty of the passage is seen. See Dr. Clarke.

Now, let this mind be in you which was also in Christ Jesus, who, being in so exalted and glorious a position, thought it not desirable to continue in it if he could rescue perishing man. He might have retained his place in heaven, and left man to perish. But he laid aside his glory, for awhile put off his equality with God, and came down in the form of a servant to rescue us. If we have the same mind, we also shall not cling to those things which minister to self, even as Christ served not himself, but shall go forth to succor and rescue those whom we can reach by any possible sacrifice and labor of love.

U. S.

Thy Will Be Done.

THIS is the second petition in the Lord's prayer; and this prayer was given to the disciples in answer to their request, "Lord, teach us how to pray." These words are very often spoken, but, as has been said on another subject,—

"Who has ever duly weighed
The meaning of the words he said?"

It is a great misfortune to the human race that they do not better know how to appropriate and apply things. Sick people are the only ones who really prize health, or place anything like a just value on it. Orphans realize that it is a great blessing to have a good father and mother. None but the destitute know the value of a dollar. To the starving poor a crust of bread is of immense value. But none of these blessings are appreciated under other circumstances. The pampered child throws his bread away as worthless; the spendthrift, spoiled by indulgence, gives the money he never earned for trifling toys; the healthy and strong violate the laws of their being as if life and health were of no importance; and the child who has been tenderly cared for by kind parents, neither thanks them for their services nor cares for their feelings. And much of these same traits of character we carry into our religious experience. The most important and valuable blessings Heaven can bestow are viewed with comparative indifference because they are common; they are enjoyed by so many, and from day to day. And yet, daily as they come, so regularly are words of thanksgiving offered; and too often words only, because there is no realizing sense of the goodness of God in bestowing blessings we do not appreciate.

Thus it is also that in hours of ease and prosperity, we say the words of the petition, Thy will be done; but when adversity comes, when trials and afflictions

rise before us, we quickly show that we have a will to be consulted in the matter! Few, very few, when trials press upon them, stop to inquire how God is to be glorified, or whether the hand of a loving Father has ordered them—whether they are among the “all things” that “work together for good”—to be gloried in as a means of working patience and “a far more exceeding and eternal weight of glory.” Rom. 5:1-5; 2 Cor. 4:17. But trials and tribulations are generally regarded as unmitigated evils, to be escaped from as soon as possible, and almost by any means.

In nothing was Jesus a perfect pattern and example more than in humility and submission. In no point did he more beautifully and forcibly illustrate the spirit of the prayer which takes his name than in the part above referred to. Circumstances led him to adopt these words as his own request; and we may be instructed to mark those circumstances—among the most interesting in our Lord's history. It was not in Cana of Galilee, at the marriage; not at the supper made for him by wealthy friends; not even while he was going about doing good, admonishing the erring, setting free the captive, and comforting the disciples. But it was in the garden, in the hour of his agony, alone, and uncared for by his chosen followers, when his soul was sorrowful even unto death, after three times asking his Father to remove the bitter cup *if it were possible*; there was the triumph of submission; there he meekly desired that his own will might be set aside, and only his Father's will be done.

If we would indeed follow our Saviour and be like him, we must learn to submit cheerfully to the will of God, and resign our own wills in the hour of affliction and trial. Trial tests our faith; it tests our professions of resignation. Many have prayed, Thy will be done, who had yet all imaginable reservations for contingencies. To utter these words “in spirit and in truth,” we must earnestly desire that under the most bitter trials through which we may be passing, and under all circumstances in which we may yet be placed, our will may not be consulted, but that God may use us to work out his own will in all that we can do or bear; and this not by constraint because we must, but cheerfully, because it is the will of our Father in heaven. Thus only shall we follow Jesus and bear his cross; thus may we find rest to our souls. J. H. W.

CONSCIENCE expresses the instinctive sense of obligation to moral law. This law was not enacted and is not reversible by the human will; it is imposed by an authority outside of ourselves. The instinct of obligation is active when we are separated from all human government and society; we cannot imagine ourselves to obliterate this obligation by the obliteration of all finite beings; we know that we must answer to a Power outside of ourselves. In the nature of things this implies that the Power to which we are answerable knows what to do and what we ought to do; approves the right and disapproves the wrong, and has the power and purpose to reward us according to our character and conduct.—*Joseph Cook.*

Is Jesus our law giver in the Christian age? So it is said. Well, if he is, then if we break his law, we sin against him. Who, then, is our advocate,—our mediator? We have no pope; nor do we believe in the Virgin Mary as our intercessor. How is this, friends? I read: “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.” 1 John 2:1. But how should Christ advocate our cause with the Father if it is not the Father we have offended? This point needs to be thought of a little by those who set aside the law of God, for what they suppose to be the law of Christ.—*Gospel Sickle.*

If a man would sympathize with trouble and sorrow, he must have sorrowed and been troubled himself. It is that which has made the heart of Jesus the refuge of the sorrows of the world.—*Rev. T. A. Nelson.*

Missionary.

“HERE AM I; SEND ME.”

“Then said I, Here am I; send me.” Isa. 6:8.

“LORD, here am I.”

'Twas thus an ancient prophet spake
When in a vision he beheld
Jehovah, seated on his throne,
And near him choirs of seraphim,
Who from his brightness veil their face,
And in their joyful anthems tell
The glory of the Lord of hosts.

“Lord, here am I,” for God had said,
“Whom shall I send, and who will go
With warnings to a sinful world?”
The prophet heard, and with his lips
Touched by the hallowed, burning coal
That cleansed his guilty soul from sin,
Made answer to the call, “Send me.”

Many a year has passed since then;
The prophet sleeps. His warning voice
That loudly rang o'er Judah's land
Is silent now. His lips no more
Declare the truth to sinful men.

Judge of the earth,
Proud and rebellious men still need
The awful warnings of thy truth;
While many wait to hear thy words,
And others, burdened with their sin,
Now long for some sweet voice to bid
Them lay it at the Master's feet.

Spirit of love,
Could these poor lips of ours be touched
By hallowed fire and cleansed from sin,
Then would they bear thy words of truth
Like thy prophetic seer of old,
Whose voice o'er Judah's plain was heard.

Glad would the message of thy love
By them be borne, if but the dross
Of selfishness and sin were purged,
And thy sad child might chance to hear
Thy voice divine in accents sweet,
Say unto him, “Thy sins, O child,
I will forgive; Jehovah bids
Thee go to all the world, and there
Declare the truth.”

Healdsburg, California.

ROBERT HARE.

Knox Returns to Scotland.

ON the arrival of John Knox in Scotland, he found matters in a most critical condition. During his absence the reform cause had continued to widen and deepen; order and discipline had been established under his direction to the extent that elders and deacons had been appointed in the various congregations. The popish clergy were not indifferent to these proceedings, neither were they wanting in an inclination to put a stop to them. The Queen-Regent, of whose sincerity Knox had always entertained suspicions, began to throw off the mask of friendship which she had found it for her interest to assume, and to unite with the clergy in laying plans for the suppression of the Reformation in Scotland. On the 28th of August, 1558, the Archbishop of St. Andrews committed Walter Milne, a man of most inoffensive manners, and eighty-two years of age, to the flame.

This, and other acts of injustice and cruelty, roused the people. Casting aside all fear and the restraints which had formerly held them, many of them openly joined the reform worship, and avowed their determination to adhere to it at all hazards. The double dealing of the Regent, who made fair promises to the Reformers but failed to keep them, hastened the impending crisis. After a sermon preached by Knox, at Perth, at this time, in which he exposed the idolatry of the mass and idol worship, a priest stepped forward, uncovered a rich altar-piece, decorated with images, and prepared to say mass. A boy, expressing some disapprobation, was struck by the priest, and immediately retaliated by throwing a stone at him, which, falling on the altar, broke one of the images. This operated as a signal upon a few idle persons who had loitered in the church, and in a short time the altar, images, and all the ornaments of the church, were torn down and trampled under foot. The noise occasioned by this soon collected a mob, which, by a sudden and

irresistible impulse, flew upon the monasteries. Neither the authority of the magistrates nor the persuasion of the preacher could restrain its fury until the houses of the Gray and Black Friars, with the costly edifices of the Carthusian monks, were laid in ruins.

This destruction, not only of property, but of the Catholics' sacred buildings, was attributed to the teachings of Knox, and the Regent seized upon the opportunity thus presented to shield herself from public indignation, which she had incurred, and richly deserved, by turning it against the Protestants. Refusing to listen to any explanations or protestations of innocence on their part, she advanced against the city of Perth with an army, threatening to lay waste the town with fire and sword, and to inflict the most exemplary vengeance on all those who, as she asserted, had been instrumental in producing the riot. The Protestants, meanwhile, failing in their efforts to appease her wrath, resolved not to suffer themselves to be massacred, and prepared to defend the town. So prompt and vigorous were their measures that the Regent deemed it prudent to make peace with them.

Of the struggle which ensued it is not our object to give a description. A great part of the nation loudly demanded the correction of the various abuses upheld and practiced by the popish clergy, and the leaders in the reform movement, or lords of the congregation, as they were called, resolved to introduce a reformation by abolishing the popish superstitions, and setting up the Protestant worship in those places to which their authority or influence extended, and where a greater part of the inhabitants were friendly to the cause. The feudal ideas respecting the jurisdiction of the nobility which at that time prevailed in Scotland, in part justified this step; but the urgent and extreme necessity of the case formed its best vindication.

St. Andrews was the first place fixed on for the beginning of these operations. With this view, by the consent of the Prior of the abbey and other prominent persons, Knox was appointed to preach in the cathedral. The archbishop, learning of his design, assembled an armed force, and sent him word that if he appeared in the pulpit, orders should be given to the soldiers to fire upon him. The noblemen were of the opinion that Knox should desist from preaching at that time; “for,” said they, “our retinue is very slender, we have not yet ascertained the disposition of the town, and the Regent remains at a short distance with an army, ready to come to the bishop's assistance. The appearance of Knox in the pulpit might lead to the sacrifice of his own life and the lives of those who are determined to protect him.” But to this reasoning Knox would not listen.

“There are times,” says the historian, “when to disregard the ordinary dictates of prudence, is a proof of superior wisdom; when to face danger is to shun it, and when to flee from it is to incur it;” and here we have an illustration of this fact. Had the Reformers been intimidated by this threat, their cause would have received a blow from which it would not soon have recovered; but the firmness and intrepidity of Knox averted it. Fired with a love for the cause and the recollection of his early experience at St. Andrews, and the near prospect of realizing the sanguine hopes which he had for many years cherished, he replied to his brethren that he could not, in conscience, delay to preach the next day, unless forcibly hindered. In that town and in that church, God had first raised him to the dignity of a preacher, and from it he had been rebuffed by French tyranny at the instigation of Scot's bishops. In the hearing of many yet alive he had expressed his confident hope of again preaching in St. Andrews; and, now that providence had brought him to the place, he besought them not to hinder him. “As for the fear of danger that may come to me,” continued he, “let no man be solicitous; for my life is in the custody of Him whose glory I seek. I desire the hand or weapon of no man to defend me. I only crave audience.” S. N. H.

(To be continued.)

Daylesford and Trentham.

WE closed our meetings at Daylesford on Sunday, March 13, and moved the tent to Trentham, a little town of two or three hundred inhabitants situated in a farming and timber district, on the line of railroad twelve miles from Daylesford.

At Trentham we held our first two meetings at the Mechanics' Institute, with a good attendance. On inquiring for a place to put our cotton meeting-house, a gentleman who had invited us to partake of his hospitality for the night said we might set it up in his house lot. So we accepted his offer, and commenced meetings March 16. We have given eighteen discourses and five Bible-readings. There has been a good interest to hear, and an average attendance of about thirty. Ten have already decided to yield to the claims of God's law and keep his Sabbath; one man has closed his place of business in town on Sabbath; another who employs quite a number of hands stopped his work, and he and two of his men are also keeping the Sabbath.

We visited a lady at Bullarto, who attended two of our meetings in Daylesford, and purchased "Bible Helps," a book of Bible-readings. She was keeping the Sabbath, and had loaned reading matter to one of her neighbors who was also convinced, and had written for some one to come and give them further instruction. They both subscribed for the BIBLE ECHO for a year, and are anxious for further light. We also found parties at another place who had received reading and had been visited by one who had become interested. This party has since walked three miles to attend the meetings.

Our tent-meetings must soon close on account of cold weather; but we shall follow up the work as well as we can till all the interested ones have made their decision. Our sales of books and papers have amounted to £10 7s; donations toward paying expenses, £11. We feel thankful for the results thus far, and for the encouraging prospect before us.

Trentham, April 8, 1887. M. C. ISRAEL.

The Melbourne Tract Society.

THE Melbourne T. and M. Society held its fifth quarterly meeting in Assembly Hall, Sunday, April 10, 1887. Quite a large proportion of the members was present. The President of the society, Elder M. C. Israel, presided. In his opening remarks, he said he was glad to see so large an attendance, as it indicated the interest taken in the missionary work. He exhorted the members to increased diligence in this important branch of the work of God. Soon the time of refreshing will come, and the whole earth will be lightened with the closing message of truth; and the free dissemination of reading matter will have much to do in preparing the way for this time.

The minutes of the last quarterly meeting were then read and approved.

A Committee on Resolutions was appointed, consisting of Brn. Scott, Miller, and Stoekton.

The quarterly report of labor was then called for and read, as follows: Number of members, 48; reports returned, 45; pages of reading matter loaned and given away, 23,584; periodicals distributed, 7,242; number of missionary visits made, 149; letters written, 40; subscribers obtained for our papers, 39.

This report was encouraging, showing a good degree of diligence on the part of the members, and in several particulars a marked improvement over that of the preceding quarter.

On account of the absence of Bro. Bell with the tent in Daylesford and Trentham the past quarter, there was no ship work reported; but several of the brethren promised to devote part of their time to this important branch of the work.

Reports of individual labor were called for, and several interesting letters were read. One of especial interest was from a gentleman who subscribed for two copies of the ECHO, and offered to pay for other copies for free distribution. Another was from a brother in Tasmania, who reports four persons brought into the truth through his efforts.

The Committee on Resolutions presented the following report:—

WHEREAS, The report of labor for the past quarter shows that the efforts of the society have not been in vain, and also that the blessing of God has rested upon us in our endeavors to extend a knowledge of the last message of mercy; therefore—

Resolved, That we express our heart-felt thanks to our heavenly Father for his many mercies, and for the great privilege granted us of being permitted to labor for him; and further—

Resolved, That we show our gratitude for these blessings by renewed efforts in the work of God.

WHEREAS, We recognize in the BIBLE ECHO a means in the direct providence of God for carrying the truths of the third angel's message to the people of these colonies, and—

WHEREAS, We are anxious to extend this truth as rapidly as possible, that others may rejoice in it, and be prepared for the coming of Christ; therefore—

Resolved, That during the coming quarter we will put forth greater efforts than we have ever done in the past to extend its circulation by obtaining regular subscribers.

WHEREAS, We recognize the fact that a sound body is necessary in order to have a sound mind, and that a healthy mind is essential to an understanding of spiritual truths; and—

WHEREAS, We believe that *Good Health* and the *Health Journal* are publications especially valuable in promoting the restoration or preservation of health; therefore—

Resolved, That we will labor for their introduction into the homes of our friends and to get them before the public generally.

WHEREAS, There is a large field open before us in the ship work, by which the truth may be presented to hundreds who would never have the opportunity of attending meetings on land; and—

WHEREAS, We believe God is pleased to see us occupy every field open before us, and especially this one, as is indicated by the blessings that have attended past efforts in this direction; therefore—

Resolved, That we consider it obligatory upon us to avail ourselves of this means of extending the cause and kingdom of the Master, and to encourage, as far as lays in our power, those who may feel it a duty to enter this field of labor.

These resolutions were taken up separately, and adopted by a unanimous vote. In connection with the second resolution it was stated that although the society is taking 600 copies of the ECHO, as yet pledges had come in for only 334 copies. After some discussion of the subject, several brethren promised to increase their pledges.

During the quarter the weekly missionary meetings at Prahran and North Fitzroy, conducted by Bro. H. Scott, the Vice-President of the society, have been well attended, and the children have been as earnest as ever in the good work. In North Fitzroy 300 periodicals have been distributed each week, and in Prahran from 200 to 250. One lady in South Melbourne has sold ECHOES to the value of over £2, and many papers have been sold by others.

The Spirit of the Lord was present in our missionary meeting, and the brethren and sisters seemed encouraged to take hold of the work with renewed zeal and energy.

Adjourned to call of chair.

M. C. ISRAEL, Pres. J. E. FRASER, Sec.

The Quarterly Meeting in Melbourne.

THE quarterly meeting of the Melbourne church last Sabbath was a very profitable occasion. Elder M. C. Israel, the elder of the church, conducted the services. One brother was present from Daylesford, one from Trentham, and a brother and sister from Geelong. It was pleasant to meet our friends from Geelong, who seldom enjoy the privilege of public worship, and to hear the brethren from Daylesford and Trentham, who a few short months ago knew nothing of the third angel's message, speak of their love for the truth, and of their joy and gratitude that God had in his own good providence permitted them to see and rejoice in its light.

As the names on the church roll were called, seventy-four responded with short, pointed testimonies; twenty-two were unable to be present, and friends responded for them. The testimonies borne were live testimonies; they showed a living, growing Christian experience. They were not all of victory; in actual conflict with the powers of darkness, it would be strange if all escaped without a scar.

But in many cases the Christian soldier turns his defeat into victory. He to whom much is forgiven will love much; and when we have felt our own weakness, we learn to prize the sense of security when the eternal God is our refuge, and "underneath are the everlasting arms."

Seven united with the church; five by letter and two by baptism. A few cases had to be brought up for discipline; for the church must be kept pure, and some will not have patience to bear the cross of Christ.

In the quarterly meeting, and in the tract society and business meetings the next day, the spirit of Christian love and harmony prevailed, and we enjoyed a good measure of the blessing of God.

Melbourne, April 11.

E. J. BURNHAM.

New Zealand.

THE readers of the ECHO will be pleased to know that the cause is moving forward in this colony. Since our last report, we have had much to encourage us in our work in Auckland. The services have been well attended, and a deep interest has been manifested by many. Thirty-six have signed the covenant to "keep the commandments of God and the faith of Jesus." Rev. 14:12. There are at least two others keeping the Sabbath who will unite with us as soon as they have the opportunity, and there are a goodly number halting between two opinions, for whom we feel very anxious. If the Lord continues to work for us as he has thus far, I believe others will soon take their stand for the truth.

A number of events have occurred which will be of interest to the friends in the colonies. A few weeks since, one of the ministers of the city spoke in the tent in favor of Sunday as the "Christian Sabbath." After we reviewed him, his friends requested him to have his sermon published, and raised the money to pay for its publication. One thousand sheets, in addition to the regular issue of 1,700 copies of the paper in which it was published, were struck off, and are being circulated all over the city; so that nearly 3,000 copies of the sermon have been distributed. This is the first real effort that has ever been made in New Zealand to show why the seventh day should not, and why the first day should, be kept. Of course our friends wanted us to put a reply through the same paper; and after some consideration, we decided to do so. We trust good will result from this agitation. Two or three other sermons have been given, and there is a general stir in the camp. It is evident that Satan is awake, and is determined to do all he can against the work.

We feel that the Lord is at work on the other side, helping us to get the truth before the people. Three young men who have embraced the truth have begun to canvass the city for Vol. 4 of Great Controversy. All things considered, they are meeting with fair success. They are earnest in the work, and look to the Lord for help. Our book sales at the tent now amount to £30. Thus the people are reading for themselves.

We have been favored with the presence and counsel of Bro. and Sister Corliss, who stopped with us twenty-four hours, on their way to America. They reached Auckland, Sunday at 5 p. m. Bro. Corliss was not well; but after considerable urging he consented to preach at 7 o'clock. At least three hundred were in attendance, and listened with great attention. The Spirit of the Lord was present, and a deep impression was made on many hearts.

Sabbath morning last, Bro. and Sister Curtis arrived on the Zealandia en route for Melbourne. They found me greatly burdened with work, and the enemy pressing on every side. After much serious thought, we decided it was duty for them to act on the permission of the General Conference Committee, and remain here one month. The enemy is manifesting his wrath in many ways; but we are looking to God for victory. Our new Sabbath-keepers are taking a deep interest in the cause, and liberal contributions are made. We hope to keep the tent up until the first of May. We desire the prayers of the reader.

A. G. DANIELLS.

Auckland, April 5, 1887.

The Home Circle.

THANKSGIVING.

"HAVE you cut the wheat in the blowing fields,
The barley, the oats, and the rye,
The golden corn, and the pearly rice?
For the winter days are nigh."
"We have reaped them all from shore to shore,
And the grain is safe on the threshing-floor."

"Have you gathered the berries from the vine,
And the fruit from the orchard trees,
The dew and the scent from the rose and thyme
In the hive of the honey bees?"
"The peach, and the plum, and the apple are ours,
And the honeycomb from the scented flowers."

"The wealth of the snowy cotton field
And the gift of the sugar cane,
The savory herb and the nourishing root—
There has nothing been given in vain.
We have gathered the harvest from shore to shore,
And the measure is full and running o'er."

Then lift up the head with a song!
And lift up the hands with a gift!
To the Ancient Giver of all
The spirit of gratitude lift!
For the joy and the promise of spring,
For the hay and the clover sweet,
The barley, the rye, and the oats,
The rice, and the corn, and the wheat,
The cotton and sugar and fruit,
The flowers, and the fine honeycomb,
The country, so fair and so free,
The blessing and glory of home,
"Thanksgiving! thanksgiving! thanksgiving!"
Joyfully, gratefully call,
To God, the "Preserver of men,"
The bountiful Father of all.

—Amelia E. Barr.

What My Last Cigar Cost.

My first cigar cost me a terrific sick-headache. The boys all said it would; but as I was an extraordinary boy in my own opinion, I hoped there would be some interposition in my behalf so I would not suffer as they had; but it did not seem to me that there was any special let-up in my case when I tried it. However, as my mother had often told me "it required courage and persistent effort to be manly," I supposed it needed the same virtues to be manlike, so I kept on, and at twenty was a confirmed smoker, as shaky as my grandfather, and more nervous.

When I was twenty-three, I married; and acting on the advice of my doctor, who told me if I kept books and smoked another year my bride would be a widow, we took our little all and started for the far West, where a friend of mine had gone some years before. I took a claim of one hundred and sixty acres ten miles from town; it was timbered and watered, and I proposed to make a stock farm of it. My health was recovered; I could work early and late. Bessie was a true wife and helpmeet, and the baby, just beginning to talk at the time of my last cigar, was the light and joy of our home.

We had then been West three years. I had forty acres in corn, twenty in wheat, and thirty head of cattle. Our little house was homelike and full of pretty things, while the log-cabin of our first year was a corn-crib, full of corn.

When I told Bessie what the doctor said, in answer to my question if she could leave father, mother, and friends and go with me to found a humble home in the far West, she had answered,

"Yes, George, I will go anywhere with you, and do anything for your good, if you will leave off smoking here, now, and forever."

It was a sacred pledge to her; but I meanly evaded it by promising, "Bessie, I will never spend another cent for cigars."

It was a contemptible subterfuge, the old trick that is begotten by snoking, drinking, or any other ruling passion to evade the giving it up entirely. So during those three years when I went to town I often smoked if invited to, and to Bessie's remonstrances I would give the plea, "I only promised not to spend a cent."

One autumn day, after a wet summer and a long dry spell of weather, we needed to go to town. We

had to cross a high prairie six miles in extent, unbroken by fence, stream, or tree, where the tall prairie-grass, never trodden by hoof of cattle, was as dry as tinder.

Some time before, I had taken the necessary precaution to protect my house by ploughing several furrows around it, and, leaving a strip of fifty feet or so, had ploughed again and burned off the inclosed circle. It was a merry party that bounced along towards town behind our gay ponies that sunny morning, even though we had no spring-seat in our lumber-wagon, and had to soften the jolting by spreading thick comforts over the board we sat on and had the baby in the cradle, as being still easier for her.

We made our purchases, took dinner with our friends owning the store, and at five o'clock had started back homeward due south from town. Our wagon was well laden with supplies, among them a gallon each of kerosene, vinegar, and molasses; there was also a water-cask that we generally took along for a drink if we chanced to want one when crossing the prairie, but, alas, there was little water in it now!

When we were well out of town, Bessie said to me quietly, "You have been smoking again, George."

"Yes," I answered tartly, "but it didn't cost me a cent." The fact was, the unusual smoking had made me wretchedly nervous, and feeling at fault, I wanted to blame somebody else, so I added after a little, "I can't be in leading-strings all my life."

Bessie said never a word; but her evident grief vexed me still more. She busied herself with the baby, who was tired and fretful, and soon put her in the cradle behind us. While she was back there rocking the baby, some spirit of evil tempted me to light another cigar that I had in my pocket, and when Bessie sat again beside me with her face turned the other way that she might jog the cradle, I was still puffing away at that terrible cigar.

I hoped she would say something, for I had a very mean reply in my mind to make her; but she did not, and when half through I tossed it overboard, saying contemptuously, "There goes the last one for now, and it didn't cost me a cent either!"

I was a little startled to see the smoke curl lazily up from where it fell in the dry grass; but we soon passed over a little rise out of sight, and I thought no more about it. Annie was sound asleep, and Bessie faced around. After a time of silence, she said, as if in meditation, "Our honor is the dearest price we can pay for anything."

My conscience smote me. I seemed to see a vision of a happy young girl leaving all she loved for my sake, and I had betrayed her trust in me time and again for a cigar. I had not the manliness to own to these accusing thoughts and ask for forgiveness, but drove the ponies on, while every breath of the soft south wind in our faces seemed to whisper, "You are a perjured liar and coward."

Busy in thought, I had forgotten that Bessie was by me. We were but four miles from home, when, in a moment, the wind swept round to the north and chilled us. I stopped the horses, lifted the cradle over to the front of us, covered the baby, wrapped Bessie in a comfort, and was just starting on, when there came a loud noise like thunder, not a crash, but a dead, heavy roar, far behind us.

"Is it a hurricane?" asked Bessie.

If it only had been! But I knew the sound too well. That long roll was the fire-call, and looking back we could soon see the lines of fire sweeping towards us faster than any horse ever ran.

"O George, it is a prairie fire! Light a back fire or we shall be burned to death."

She took the lines, and the frightened horses, to whose instinct the fire meant death, swept on, while I vainly searched my pockets. I had used my last match to light the cigar that had started this dreadful fire!

"I haven't any, Bessie. God forgive me—will you forgive me?"

Oh, the supreme agony of that moment. I can never forget its glimpse of that hell which remorse can make in any guilty man's breast.

"Never mind; you didn't mean it, dear. We are very near death now. God forgive us both. But oh, my poor baby Annie, must she die too?"

With chills of horror that went over me while the hot sweat of agony streamed from my face, I saw that the fire was fast gaining on us. I was incapable of thought, but Bessie said,

"There is a chance for us, George. We can wet the comforts with the vinegar, water, and molasses, cut the traces, and let the horses go when we get in that patch of buffalo-grass on the next hill. We can lie down in the wagon and cover our faces with the comforts. Perhaps we shall not smother."

"O Bessie, can you forgive me?" I cried, as the horses galloped towards the place suggested.

"As I hope to be forgiven," she answered solemnly, and the earnest words of her reply years before, to which I had given such evasive promise, rose before me.

The frightened horses, as soon as cut loose, after one backward look as of pity on us, sped away, while we saturated the comforts, and, spreading one on the bottom of the wagon, covered ourselves with the others. Providentially, having taken a load of corn to town that morning, I had on the high side-boards, which helped to break the flames.

The noise of the fire drowned every sound, and the smoke was stifling. The air was full of flying cinders; the flames leaped high up, jumping over wide spaces of grass that the oncoming waves of fire speedily devoured. While crouching down awaiting the shock, confessing my guilt and penitence in words that could not be heard, Bessie suddenly darted from our covert, and, seizing the can of kerosene, that had been forgotten, hurled it far in front of us, and the tide of smoke and flame caught before she was under the protecting comforts.

It seemed a lifetime to me while we were in that hell upon earth, the flames of which I myself had kindled. It was to my guilty soul like the day of Judgment, and God's voice was thundering to me, "Thou didst it; thou art the man!"

At last the heat abated, the smoke cleared, and I thrust my head out in the blackness of darkness. Far ahead of us now were those rushing billows of flame; the sun at the right of us was as a ball of fire in the midst of the smoke; the freezing north wind was now only cool and grateful.

"O Bessie!" I groaned.

"Yes, George, I am alive," but her voice was as of one in a dream. She raised her hand to the cradle. I pulled the blanket off baby Annie; she did not move or stir. I hoped she was still sleeping.

"Annie, Annie!" I said, and lifted the limp little form.

Bessie roused quickly. "Baby Annie, baby, baby!" she cried. We chafed her limbs, we tried to breathe life into her, but in vain; our baby was dead.

It was a forlorn sight two panting horsemen saw ahead of them a half-hour after—a man crawling along with a dead baby in his arms, haunted by an accusing voice saying, "You did it!" while a white-faced woman beside him was saying gently, "Dear George, I love you best; I have you still; you did not mean to."

The fire had been seen from town. When the wind turned, they feared it would overtake us, and had come, as it proved, to our assistance. They lifted us on their horses, and as the sun was setting we rode down the hill that overlooked our valley home; but there was no home there; only smoking ruins and the panting horses and cattle in the little creek close by were left to mark our former Eden.

For weeks Bessie hovered between life and death, and her health was permanently shattered; in throwing out the kerosene can she had taken so much heated air into her lungs, and the shock and terror affected her mind. I do not think she would ever have rallied except for my miserable sake; she wanted to live that I might not be her murderer also.

No more baby voices have ever since been heard in our lonely home, made far away from where every thing was so painful a reminder of what my last cigar cost me.—*Illustrated Christian Weekly.*

Grandmamma.

"Grandmamma sits in her quaint arm-chair—
Never was lady more sweet and fair;
Her gray locks ripple like silver shells,
And her brow its own calm story tells
Of a gentle life and a peaceful even,
A trust in God and a hope in heaven."

A HOME may be bright and happy where there are
many faces, no inmates long past the meridian of
life, but there can be no doubt that the little folks
have missed a great blessing who have never known
what it is to have a grandmamma—that is to say,
a thoroughly loving, genial, sympathetic grand-
mamma. Each of us has his or her place in life;
but the niche in the household that is filled by
grandmamma is so important that one finds it hard
to forgive any old lady who fails to understand its
duties and privileges.

"What should we do without grandmamma?" I
heard a lively girl of eighteen exclaim the other
day, and forthwith I set myself to work to discover
wherein consisted this indispensability so loudly
attested.

"What does grandmamma do for you, Annie," I
inquired, "that makes her so important?"

"What doesn't she do? Why, this household
would simply fall to pieces without her. To begin
with, she knows everything. You see, mamma has,
of course, the charge of the house, the marketing to
do, the clothing to buy, the servants to look after,
and to attend to, the children to keep in order—
these things keep her constantly busy. Grand-
mamma never is busy. She has time for everything.
She goes about the house and finds everything that
is lost. If Ted wants his hat or his skates suddenly,
grandmamma is sure to have seen them somewhere;
if our lessons are particularly hard, she always has
time to put on her spectacles and help us with them;
if Bob lets the goat eat up his mittens, grand-
mamma's needles go clicking, clicking, and presently
there is a new pair; if papa wants a button sewed
on, there she is with her little bag of sewing mate-
rials; if I am going to have company, she always
has a new recipe, something she made when a girl,
that helps me to some new and delicious dish. But
I can't tell you half."

Ah! the blessing of active, healthy old age! I
thought. This grandmamma is not old; she is
old enough to have dropped the engrossing, strain-
ing, time-and-strength-exhausting burdens of life;
she is young enough to take an active interest in all
that is going on, to be the interested companion of
all the brood of young people to whom she bears her
honored relationship.

"Katie," I said to another gay little prattler of
my acquaintance, "tell me about your grandmamma.
They say that she is very ill, and that only on cer-
tain days can she bear the gayety of laughter with
which you young people surround her."

"Ah, yes," answered Kate, "my grandmamma is
an invalid, but then you see she is also a saint.
She is not so very old; but then, as she tell us, her
life is almost ended, and all she has to do now is to
wait patiently for a little while, when God will let
her go where there is no more pain and suffering."

"Does she talk to you very much about it?"

"No, for she says that no one can really know
what God has prepared for those who love him and
do his will. And she says, too, that we are too
young to spend a very great deal of our time think-
ing about what will happen when we are dead. She
says we have our lives here to live first, and that we
must all get ready to do some great and noble work
in the world. So she tells us stories about great
soldiers and warriors who have fought for their
country, about such men as Winkelried and
Washington and General Gordon, then about mis-
sionaries and philanthropists like Henry Martyn,
Wilberforce, and Peabody. I don't think there is
anything that grandmamma has not read, and the
boys say, and we all feel, that there never was a story
book in the world that is equal to the real, true
stories that grandmamma tells about things and
people. She always teaches us our lessons for Sun-
day-school, and she makes the Bible stories just as

interesting as 'Alice in Wonderland,' or any of Hans
Anderson's stories."

Ah! I thought again, here is another grand-
mamma as good as the first, only in another way.
Disciplined by suffering, cultivated in mind, and
fully developed spiritually, she is sowing seed in
these young minds that will bring forth the best of
fruit, and doing it so carefully and with such a deli-
cate appreciation of their different characteristics and
various needs that they fancy they are only listening
to a story while they are really learning the best and
most valuable lessons of life. God bless such a
grandmamma!

Let the little ones speak, and, though a few voices
may dissent, the greater number will declare that
the name of grandmamma is synonymous with fond
caresses, great supplies of doughnuts, Christmas
goodies, and all the best things of child life. And
so it ought to be. Mamma is a soldier in the field,
bearing the brunt of the battle, working early and
late; grandmamma is the veteran—her day of war-
fare is past, her honors are won, she is honorably
retired. Therefore she has time to coddle the little
folks, to find out their especial wants, to listen to
their stories, and to sympathize with and discover
cures for bumps and bruises. Ah! her place in the
household is one of honor and dignity!—*Mary E.
Vandyne, in Christian Union.*

Health and Temperance.

One Young Man's "No."

MANY a weak youth has escaped temptation be-
cause a stronger companion said "No"—and many
another has fallen because no such help was near.
A "life-sketch" in the *New York Ledger* (by an
eye-witness) details a scene in a hotel billiard-room,
at a fashionable resort, where half a dozen young
men were playing for money and "the drinks." An
acquaintance having some errand to one of the
players, came in, and was boisterously urged to
make one of the party in the game and the bibulous
indulgence.

"Bring another hot Scotch!"

"Not for me," said Harry, peremptorily, and
with a bit of extra color in his face.

"You won't play?"

"No, I don't wish to."

"Nor you won't drink a bumper with us?"

"Jack, you are going too far. I would drink if
I wanted it. You would not force a man to drink
who is not thirsty?"

"Harry, you're afraid to risk a dollar! You'd
drink a hot Scotch, or a glass of wine with us, if
you dared to play. O Hal, I didn't think you'd
grown so timid!"

And now the young man's face flushed to some
purpose. It was a handsome face; and he really
looked grand—noble—as he drew himself up to his
full, manly height.

"Boys, you have spoken freely with me; let me
say a word to you in reply; I am timid, I confess.
I am fearful; but you know—you know very well—
that I fear not the loss of a dollar. I will tell you
presently what I do fear. Do you remember D—
H—?" naming a young man, who, not a year
previously, had been apprehended, tried, and con-
victed of forgery and embezzlement to a large
amount, and who was at that time serving his pen-
alty in State prison. And, further, that young man,
a trusted book-keeper and cashier, had been inti-
mate with these very youths.

"You remember him I know," Harry continued;
"and you can remember the time when he was as
jovial and happy over his billiards and whisky, and
his gambling, as you are now. Oh, do not wince! I
call it by its right name. If it is not gambling,
what is it? Ah, boys! if Dan had been a little
fearful in those days, he might have been differently
situated now."

He paused for a moment, looked around upon the
players, and presently added in a lower tone, and
with deep solemnity:—

"And now, boys, I'll tell you frankly of what I
am afraid; I have a mother—you know whether
she loves me or not—and I have a dear sister, look-
ing to me for joy and comfort in life. I have, also,
a business character, and, I trust, a broad, bright
future before me. Must I tell you—I am afraid—I
shrink in mortal dread from anything that can en-
danger these sacred interests. Not for all the
wealth of all the land would I knowingly and will-
ingly bow my dear mother's head in sorrow. And
since even the appearance of evil may weaken the
prop of a sterling character, I will try to avoid that.
Now you understand me. Go on if you will, and
enjoy yourselves if you can. It would be misery for
me to join you here."

"One word more; if anything of this interview
should become known abroad, be sure that I did not
tell it, for my lips will be closed when I go out from
you."

He then called aside the young man whom he had
come to see, who, after a brief private conversation
with Harry, put up his cue, and announcing that he
should not go on with the game, quietly went out
with his friend.

Two balls remaining on the table were not pocketed.
The game was suffered to end where it stood. There
was a question asked by one of the five remaining
as to what should be done with the money in the
"pot." The chief answered instantly, and without
argument, by giving each man back his dollar. Then
they put their heads together, and after a brief con-
fab, which I could not overhear, they left the place,
leaving fully one-half the drink in their glasses un-
touched.

Six months later I had occasion to spend another
night at the same house, and during my sojourn I
spoke to the host of the six young men whom I had
seen engaged in that game of pool. He knew what
I meant, because I had told him the story at the
time.

He answered that three of those youths had not
been seen in the billiard-room since that evening;
two of them had occasionally dropped in together,
and played a social game; but neither had put up
money nor drank. Of the sixth man he would not
speak.

And then I thought of the personal influence of
that young man. And the end is not yet. The
end no man can see.—*Sel.*

Regularity in Eating.

If there is one table-law about which all persons
are agreed, it is that our meals should be taken at
regular periods. People may differ about vegeta-
rianism, about sweets, about pies and cakes, about
tea and coffee; but I have never met a person
who would insist that *regularity* was of no con-
sequence—that it was just as well to take two
meals to-day and five to-morrow; to take dinner at
one o'clock to-day and three to-morrow, and five
the next day. Without understanding the physio-
logical law, all are agreed that regularity is im-
portant.

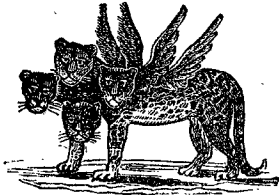
A long journey by rail does not derange the
stomach because of sitting in an unventilated car,
for the traveler may occupy a still worse place in the
pursuit of his business at home; neither is it be-
cause of the character of the food furnished at the
railway lunch rooms, for the food at home is often
worse; but the stomach derangement which nearly
always comes with the long railway trip is, in great
part, to be traced to irregularity in the times of
eating.

In a recent trip, we took breakfast the first morn-
ing at half-past nine o'clock, the next at seven, and
so with the other meals; only one day we had no
dinner at all. When we reached San Francisco we
were all sufferers from indigestion; some were con-
scious of no discomfort in the stomach, but not one
of us escaped the dullness and depression of spirits
which comes of imperfect digestion. Among the
table-laws, this one of regularity is pre-eminently
important.—*Dio Lewis.*

Bible Student.

Synopsis of the Present Truth.—No. 5.

We pause again to look at the symbols by which God had foreshown these events. In the great image, there was, succeeding the breast and arms of silver, the belly and sides of brass; corresponding to which the prophet told King Nebuchadnezzar that after the second kingdom inferior to him, there should arise a third kingdom of brass, which should bear rule over all the earth. The kingdom of Alexander was more extensive than any that had preceded it.



In the second series of Dan. 7, after the prophet had seen the bear pass away, he beheld an extraordinary leopard rise in its stead. This leopard had four wings of a fowl and four heads. Verse 6. On this verse, Scott has the following note: "This was the emblem of the Grecian or Macedonian empire, which for the time was the most renowned in the world. It was erected by Alexander the Great on the ruins of the Persian monarchy, and it continued in four divisions under his successors. The leopard, being exceedingly fierce and swift, represented the kingdom, and especially Alexander, its founder; but the swiftness of the quadruped was not an adequate emblem of the rapidity with which he made his conquests, as he subdued nations more speedily than others could march their armies through them. The leopard had therefore four wings of a fowl upon his back. When Alexander died, his kingdom was, after many contests among his captains, divided into four parts, Egypt, Syria, Macedonia, and Thrace, with some regions of Asia Minor. These were the four heads of this third beast, and under them dominion was given to it, until it was gradually reduced by the next beast."



Again: in the third series of symbols (chap. 8), as Daniel was considering the ram, he saw a he-goat come from the west on the face of the whole earth, with such swiftness that he touched not the ground; and he had a notable horn between his eyes. He ran into the ram in the fury of his power, smote him, cast him down, and stamped upon him. He waxed great, his horn was broken, and in its stead came up four notable ones towards the four winds of heaven. In verse 21 this goat is explained to be Grecia, and the great horn, the first king, or Alexander. And whereas, that being broken, four stood up in its place, as shown the prophet, in fulfilment hereof that division took place in the kingdom on the death of Alexander, which has been already noticed.

With the following extracts from Prideaux, we take our leave of this he-goat of the West:—

"Alexander was not stayed by the death of Darius from still pursuing after the traitor Bessus; but finding at length that he was gotten too far before him to be overtaken, he returned again into Parthia; and there having regulated his affairs in the army, as well as in the province, he marched into Hyrcania, and received that country under his subjection. After that he subdued the Mardans, Arians, Drangians, Aracausians, and several other nations, over which he flew with victory swifter than others can travel, often with his horse pursuing his enemies upon the spur whole days and nights, and sometimes mak-

ing long marches for several days one after the other, as once he did in the pursuit of Darius, of near forty miles a day, for eleven days together. So that, by the speed of his marches, he came upon his enemy before they were aware of him, and conquered them before they could be in a posture to resist him; which exactly agreeth with the description given of him in the prophecies of Daniel some ages before; he being in them set forth under the similitude of a panther, or leopard, with four wings; for he was impetuous and fierce in his warlike expeditions, as a panther after his prey, and came on upon his enemies with that speed as if he flew with a double pair of wings. And to this purpose he is, in another place of those prophecies, compared to a he-goat, coming from the west with that swiftness upon the king of Media and Persia, that he seemed as if his feet did not touch the ground. And his actions, as well in this comparison as the former, fully verify the prophecy."—*Connection, vol. 1, p. 380.*

Again he says: "Never had any man a greater run of success than he had for twelve years and a half together; (for so long he reigned from the death of his father;) in that time he subjected to him all the nations and countries that lay from the Adriatic Sea to the Ganges, the greater part of the then known habitable world. And although most of his actions were carried on with a furious and extravagant rashness, yet none of them failed of success. His first attempt upon the Persians in passing the Granicus with only thirty-five thousand men against an army above five times as many guarding the banks of the river on the other side, was what no man else that was well in his wits would have run upon, and yet he succeeded in it; and this success creating a panic fear of him through all the Persian empire, made way for all the other victories which he afterwards obtained; for no army after that, though twenty times the number of his (as was that of Arbela), would take courage enough to stand before him. He was a man of some virtues, but these were obscured by much greater vices. Vain glory was his predominant folly, and that which chiefly steered him through all his actions."—*Connection, vol. 1, p. 389.*

In reference to his death, M. Bossuet, Bishop of Meaux, thus speaks: "At thirty-three years of age, in the midst of the grandest designs that ever man formed, and flushed with the surest hopes of success, he died, before he had leisure to settle his affairs on a solid foundation; leaving behind him a weak brother, and children very young, all incapable of supporting the weight of such a power. But the circumstance which proved most fatal to his family and empire, was his having taught the generals who survived him to breathe nothing but ambition and war. He foresaw the prodigious lengths they would go after his death. To curb their ambitious views, and for fear of mistaking in his conjectures, he did not dare to name his successor, or the guardian of his children. He only foretold that his friends would solemnize his obsequies with bloody battles; and he expired in the flower of his age, full of the sad images of the confusion which would follow his death."—*Rollin's History of Alexander, sec. 20.*

Thus fell this haughty monarch who rose up like a colossus and bestrode the world. And here we leave him till we shall behold him in the resurrection of the unjust.

The history of Alexander's successors, till the reduction of the empire by another power, would involve an extended commentary on a great portion of the eleventh of Daniel, for which we have not space. We therefore pass on to the fourth and last of this world's great empires.

And here we would leave with the reader a few suggestions. Daniel, as we have seen, lived two hundred years and over previous to the events last mentioned. How did he know that a kingdom would succeed the Babylonian composed of two divisions, and that the more powerful of these divisions would come up last? How did he know that this kingdom would in turn be overthrown by another from the west? How did he know that the conquests of this third kingdom would be accomplished

with such speed? It is usual for kings to provide carefully for a successor, that the crown may be safely preserved to their own posterity; how did Daniel know that this king would die without a successor? And how did he know that the empire would thereon be divided into just four parts? Answer: He had his knowledge from that God who rules in the kingdoms of men, and appointeth over them whomsoever he will. Dan. 5:21. From the same source and upon the same authority he has set forth some facts, and uttered some prophecies, which have their application in our own day, and concern our own selves, as we shall by and by see. Omniscience alone could have foreseen and inspired the prophet thus accurately to write of the events of the future; Omniscience alone did it; and let us remember continually, while tracing out the fulfillments of his word, that with no less certainty, and no less accuracy, will those things in which we personally and the whole world have now an interest, be brought to their fulfilment. Every accomplished prophecy is like a record graven in eternal rock, that the Lord Omnipotent reigneth. And no word or purpose of his shall ever fail. u. s.

Words from Eminent Men.

THE BIBLE TO BE INTERPRETED LITERALLY.

Why should not the Bible be taken to mean literally and simply just what it says, the same as any other book? Adopting the figurative, mystical interpretation of the Scriptures, has led to more errors than any other one thing. We protest against it, and have in our support the best names of the Christian church. Of course there are figures and symbols used in this book, as in all others; but these are to be explained by the great body of the Bible, which is not figurative.

Martin Luther gives good advice in the following lines:—

"Let the Christian reader's first object always be to find out the true meaning of the word of God; for this, and this alone, is the whole foundation of faith and of Christian theology. It is the very substance of Christianity."—*Milner's History, vol. 5, p. 460.*

Prof. C. E. Stowe, in his great work, "History of the Books of the Bible," gives the true idea:—

"The Bible is not given to us in any celestial or superhuman language. If it had been, it would have been of no use to us; for every book intended for men must be given to them in the language of men."

Wm. Tyndale says:—

"No man dare abide the literal sense of the text but under a protestation, if it please the pope. Thou shalt understand, therefore, that the Scripture hath but one sense, and that is the literal sense. . . . The greatest cause of this captivity and decay of faith, and this blindness wherein we are now, sprang first from allegories; for Origen, and the doctors of his time, drew all the Scriptures into allegory, inasmuch as that twenty doctors expounded one text twenty different ways. . . . Yea, they are come into such blindness that they not only say the literal sense profiteth not, but also that it is hurtful, and killeth the soul."—*Works, vol. 1, p. 307.*

Mosheim, speaking of a class of errorists, says:—

"They attributed a double sense to the words of Scripture; the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, under the veil of the outward letter. The former they treated with the utmost neglect, and turned the whole force of their genius and application to unfold the latter; or, in other words, they were more studious to darken the Scriptures with their idle fictions than to investigate the true and natural sense."—*Church History, cent. 2, part 2, chap. 2.*

Dr. Adam Clarke says:—

"Without all controversy, the literal meaning is that which God would have first understood. By not attending to this, heresies, false doctrines, and errors of all kinds, have been propagated and multiplied in the world. Remember you are called, not

only to explain the *things* of God, but also the *words* of God. The meaning of the *thing* is found in the *word*."

"Even metaphors and parables prove nothing; they only illustrate, and are never allowed to be produced in support of any doctrine. This is a maxim which all polemic divines are obliged to observe."—*Preachers' Manual*, pp. 86, 90.

Majorities, Ancient Custom, Sincerity.

ALEX. CAMPBELL, in his debate with Bishop Purcell, p. 294, uses the following forcible and truthful language: "Next comes the doctrine of majorities; and these are everything with a Romanist. They are the root, and reason, and illustration, and proof of infallibility. The man who seeks the truth by the tests of sincerity, majority, and antiquity, will never find it on earth. This is amply true of the present and all past ages. There are sincere Turks, Jews, pagans, infidels. There are very ancient errors, heresies, and sects. And as for majorities, from Enoch till now, they have generally, if not always, been wrong in religion. Where was the majority when Noah was building the ark? when Abraham forsook Ur of the Chaldees? when Lot abandoned Sodom? when Moses forsook Egypt? when Elijah witnessed against Ahab? when Daniel and his companions were captives in Babylon? when Malachi wrote? when the Baptist preached? when Christ was crucified? when the apostles and many of the first Christians were persecuted?" Read this, you who are always crying, Majority, antiquity, sincerity; read it, and cover your faces for shame. That is the old Roman Catholic doctrine, unworthy of any Protestant with his Bible in his hand.

News Summary.

Secular.

Three printing offices in San Francisco are owned by Chinese.

A recent bull-fight in France was witnessed by 10,000 spectators.

Twice recently unsuccessful attempts have been made on the life of the Czar.

The British empire includes 9,200,000 square miles, and nearly 320,000,000 subjects.

The quantity of ardent spirits used in Belgium has doubled within fourteen years.

During the month of December, the national debt of the United States was reduced £1,260,000.

It is said that there is great distress, and even starvation, among the fishing population of Newfoundland.

Twenty-three persons are reported to have frozen to death in a single snowstorm in Saxony the past winter.

A cargo of ostriches from Natal, Africa, has arrived in America, destined to stock an ostrich farm in California.

It is said that Turkey has ordered 150,000 repeating rifles, the mode of payment to be decided at a future date.

According to the German Minister of Finance, that country annually spends £100,000,000 on liquor and tobacco.

A new explosive, called melenite, invented in France, is said to be more powerful than dynamite or nitro-glycerine.

In 1880, the law in France requiring a license for wine-shops was abolished, and the number has since increased by 40,000.

The question of marriage with a deceased wife's sister will be discussed at the Imperial Conference now in session in London.

The statement has been published that during the first six weeks of 1887, 90,000 men in America were out of work on strikes.

The fire losses in the United States and Canada for the year 1886 aggregate £23,320,000. This is more than the average loss.

Locusts in myriads have ravaged some sections of Victoria this season, devouring every green thing in their path, and leaving a barren waste behind them.

In the United States Senate, recently, a resolution proposing an amendment to the Constitution granting suffrage to women was defeated by a vote of 34 to 16.

Invisibility is the principle of the new system of coast defenses suggested for England. The guns will occupy a hole in the ground, and only be raised for firing.

Two parish priests have recently been arrested in Ireland for refusing to give evidence in eviction cases, and one of them has been sentenced to imprisonment.

The Tennessee Senate has adopted a prohibitive amendment to the Constitution by a vote of 31 to 2. In Michigan the question of prohibition is to be submitted to the people.

Spain has just been called upon to deal with a widespread conspiracy to overthrow the present monarchy. Numerous arrests have been made in Madrid, Barcelona, and elsewhere.

During 1886, ten vessels owned by Philadelphia firms were lost at sea, and never heard from. The crews numbered 127, and the vessels carried about £200,000 worth of property.

The Chinese Emperor's new throne is to have a foundation and pedestal of gold bricks; and 3000 solid gold bricks, of the shape of clay bricks, have been forwarded to Peking for this purpose.

Newfoundland has plainly intimated to the Imperial Government that she will not consider French or American interests in her fisheries, nor brook any interference on the part of England.

During the year 1886, 20,524 criminals were discharged from London prisons. Of these 14,261 accepted an invitation to breakfast from a mission interested in their welfare, and 4,671 signed the temperance pledge.

Lord Randolph Churchill, in a recent speech at Paddington, England, claimed that by judicious management at least £1,500,000 might have been saved on the estimates for the army and navy without impairing their value.

The longest telegraph circuit ever worked was between London and New Westminster, the station on the Pacific of the Canadian Pacific Railroad. The distance is 7000 miles, and it only required four minutes for the transmission of the message.

The French wine crop last year was 553,723,000 gallons, less than a third of that of 1875, when it was 1,820,000,000 gallons. Mysteriously, however, the supply of pure wine never fails. Wine-drinkers are to be congratulated that grapes do not appear to be essential to its manufacture.

The enterprising German seems to be gaining quite an influence in Japan. A German has been appointed master of ceremonies at the court of Tokio; the Empress has ordered her dresses of Berlin dressmakers; and German architects are erecting a Parliament house and several other public buildings.

The Imperial Conference opened in London on the 4th inst. Among the important subjects that will receive attention are the following: The defenses of Australian ports, cable communications between England and her colonies, postal regulations, the provision of greater facilities for saving life at sea, and the taking of a general and simultaneous census throughout the British empire.

Bull, N. S. W., about 40 miles, direct, from Sydney, was on the 23d of March the scene of the most disastrous colliery explosion that has ever occurred in that colony. It is supposed that at the time of the accident there were 83 men in the mine, none of whom escaped death, though but 81 bodies have been recovered. By this disaster more than 50 families are rendered fatherless. Many are left in extremely destitute circumstances, and liberal contributions have been made for their relief.

Religious.

Belgian Catholics are sending missionaries into the Congo country.

The American Baptist Missionary Union has 1,200 converts on the Congo.

The number of theological students in Germany has in nine years increased from 1,542 to 4,683.

The Lutherans in the Baltic provinces of Russia are still subjects of persecution by the Greek Church.

Last year, 45,524 Bibles were presented to immigrants landing at that port by the New York Bible Society.

It is said that hundreds of persons in Cuba have renounced Romanism, and are awaiting Christian baptism.

This year the Methodist Episcopal Church in the United States proposes to raise £200,000 for missions, by contributions alone.

Catholics in London are agitated over the fact that thousands of Catholic children in that city are every year lost to the faith.

The Scottish Protestant Alliance have called the attention of her Majesty the Queen to the aggressions of the papacy in Great Britain.

Missionary operations in the Turkish empire were greatly hindered last year by distress resulting from extreme poverty and excessive taxation.

Missionaries in Calcutta every week distribute illustrated Christian leaflets among the 20,000 students in the non-Christian schools and colleges.

Thirty-three different societies have missionaries laboring in Africa; and the Bible, in whole or in part, has been translated into 66 African dialects.

Agob Pasha Kazazin, whom the Sultan has appointed Minister of Finance, is the first Christian who has ever been selected for that position in the Turkish empire.

The Chinese Minister of Foreign Affairs has agreed to pay £5000 to the American missionaries whose property was destroyed by the mob at Chung King not long ago.

It is said that open opposition to Christianity has ceased in Japan, and the danger now is that the people will accept the form of Christianity without knowing its power.

In Wales a tithe is raised for the support of the State church, and is collected like any other tax. An anti-tithe movement is now agitating that country, and the New York *Independent* expresses the opinion that it will result in disestablishment.

Japan has a weekly, unsectarian religious paper, conducted by native Christians, which gives half of one of its outside pages to editorials, religious intelligence, and correspondence in the English language.

The new Home of the Young Women's Christian Association in New York City, recently opened, cost £32,000. It is a substantial building, five stories high, roomy, comfortable, and adapted to the end of furnishing accommodations, and opportunities for free instruction, to self-supporting women.

Bishop Taylor has returned to his African field of labor, having secured the means for his missionary steamer on the Congo, and contracted for its building. It is to be provided with electric light, and armed with a novel weapon of defense,—a hose and nozzle for throwing a stream of water sufficient to repel a fleet of attacking canoes, wetting down the enemy instead of wiping them out.

One of the leading religious journals of New York City, in bemoaning the growing popularity of the Sunday papers, speaks of "those who ought to 'remember the Sabbath day and keep it holy.'" It is not strange that those who thus misapply the fourth commandment should also misquote it. The substitution of one little word for another is not much for those who have substituted another day for that mentioned in the commandment.

Publishers' Department.

THE GREAT CONTROVERSY

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Bible Echo and Signs of the Times.

Melbourne, Australia, May, 1887.

THE report from New Zealand is especially interesting this month. The cause there seems to be passing through a crisis. May success attend the truth.

THE fourth commandment as repeated in Deut. 5 is sometimes quoted to support the idea that God gave the Sabbath to Israel, not as a memorial of creation, but to commemorate their deliverance from Egypt. The article on "The Fifth of Deuteronomy," in this issue of the Echo, makes this subject very plain.

It is estimated that two thousand persons lost their lives by the earthquake of Feb. 23 in northern Italy and southern France. But terrible as the disaster was, and great as was the panic, the great gambling hell of Monte Carlo in Monaco, France, went on almost as though nothing had happened.

A PIONEER in this cause, Elder John Byington, died at Battle Creek, Michigan, Jan. 7, 1887, in the eighty-ninth year of his age. For more than thirty-five years he had been a faithful, devoted minister of the gospel. The article, "Peace with Christ," in another column, is one of the last, if not the last, that ever appeared from his pen.

IN 1885 a rigid Sunday law was passed in Arkansas, under which several persons, both Seventh-day Adventists and Seventh-day Baptists, have been arrested and have suffered fines and imprisonment. This disgraceful law has just been repealed by the Arkansas Legislature, in the Senate by a vote of 26 to 2, and in the Assembly by a vote of 55 to 16.

"EYE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The people of God will receive their blissful inheritance at the second coming of Christ; for when he comes, his reward is with him, "to give every man according as his work shall be." Then how great is the interest that centers around the subject of "The coming Christ."

THE friends of the Sunday movement in the State of California are making vigorous efforts to secure the passage of a stringent Sunday law. They do not expect to succeed this year, but propose to agitate, and arouse such a public sentiment that the Legislature at its next session will not dare to refuse their request. The people will have a chance to hear both sides of the question; for all the agitating will not be left to the friends of the Sunday movement.

WHEN the Lord speaks, he requires implicit obedience. It does not do just as well to take a course of our own devising. When Naaman the Syrian general was told by Elisha to dip seven times in the Jordan for the cure of his leprosy, he thought that the waters of Abana and Pharpar, rivers of Damascus, were better than all the waters of Israel; but it was when he complied with the word of the Lord through the mouth of his prophet that the loathsome disease left him, and "his flesh came again like unto the flesh of a little child." For a further illustration of the care the Lord has for his word, read the first-page article.

AMONG the good and valuable books on present truth, "The History of the Sabbath and First Day of the Week," by Elder J. N. Andrews, ranks as one of the best. The work was prepared with great care, and represents many years of diligent and extensive study of the subject. It is a complete history of the Sabbath and first day of the week, containing many facts not otherwise accessible to the great majority of its readers; and in these days of Sabbath controversy, no one can afford to be without the information it gives. It has just been revised and enlarged, and now appears as a

book of 548 pages. Printed in large, clear type, bound in cloth, library, or half-morocco, and containing an excellent steel engraving of the author, the work presents a very attractive appearance, and can be handled as a subscription book. A cheaper edition is on sale at this office; price 6s. 9d.

THE European war cloud seems to have blown over for the present, and peace prevails in the national councils. And yet the "permanent factors in the European situation" remain unchanged. Russia's ambition is as insatiable as ever, the Sick Man of the East is no better, Bulgaria is without a ruler, the hatred between France and Germany is not lessened, and the nations are armed. Perhaps Russia feels that she has gained in Europe all that she safely can at present, and is now turning her attention to her Asiatic neighbors; for no sooner was European peace assured for the present, than we began to hear rumors of trouble in Afghanistan.

"THE earth was lightened with his glory" is the motto that first strikes the eye on looking at the certificate of life-membership in the Seventh-day Adventist General Tract and Missionary Society. Below this is a representation of the angel of Rev. 18, surrounded by rays of light, which, reaching to different places on the globe beneath, indicate where are to be found "they that keep the commandments of God and the faith of Jesus." In one of the upper corners is the text of Isa. 55:11, and in the other Ps. 126:6, each surrounded by a graceful scroll, with appropriate texts as mottoes. It is a very pretty picture, and, with the information it gives and the various devices it bears, is quite an interesting study; but its chief value consists in the fact that it makes one a member of the General Tract Society wherever he may be. A branch of this society has been established in Melbourne. Elder M. C. Israel has been placed on the Executive Committee of the society, and Mrs. Josie L. Baker is one of the assistant secretaries. They can both be addressed at this office by any one who wishes to become a member of the society, or to learn more of its workings.

THE case of Dr. McGlynn, a Catholic priest of New York City, has recently excited considerable interest among American journalists. It seems that Dr. McGlynn supported Mr. George, the labor candidate for mayor of that city, at the time of the last election, speaking at a political meeting after he had been forbidden to do so by the Archbishop of his diocese. He is also accused of regarding the public schools with too much favor. For his unusual freedom of thought, which has been expressed with a freedom very unusual in a Catholic priest, Dr. McGlynn has been summoned to Rome. But knowing that, as a Catholic writer admits, the Propaganda is not a perfectly impartial tribunal, he has refused to go to Rome, and with unheard-of clemency the church has condoned his fault, the pope even going so far as to add the papal blessing. Perhaps it is because the erratic and insubordinate priest has many ardent friends among the Catholics of New York City, who support his cause after a demonstrative and somewhat turbulent manner, and who seem quite willing to intimate to the hierarchy at Rome that they propose to do their own thinking, at least on political subjects. And it would never do to have a division in the church in that great city.

THE Scriptures plainly bring to view a Sabbath reform to be accomplished in the last days. It is a matter of prophecy that, in the time of the end, the professedly Christian world generally would be trampling the Sabbath under their feet, so that it would be a part of the special work of the true minister of Christ in these last days, to call upon men "to turn away their feet from the Sabbath;" and as a marked characteristic of those who receive the truth, it could be said, "Here are they that keep the commandments of God." Isa. 58:13, 14; Rev. 14:12.—*Sel.*

The Less Bible the Better.

THEOLOGIANs do not say this in so many words; but they do virtually say it, as the following testimony will show, in reference to a pet institution to which they have unequivocally committed themselves, but have now waked up to the fact that it has not a particle of Bible in its support.

In a paragraph on the Sunday question, the *Christian at Work* of Feb. 18, 1886, says:—

"We hear less than we used to about the apostolic origin of the present Sunday observance; and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic time for the establishment of Sunday observance."

This is a frank admission of what seventh-day observers have long been teaching. And it is no small testimony to the overwhelming force of the evidence on this point that it compels such an acknowledgment on their part. But now they would do well to consider what kind of a time this "later than apostolic time" was to which they must look for the introduction of Sunday observance. It was a time when grievous wolves were making havoc in the fold of Christ. "For I know this," says Paul, "that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20:29. It was a time when "perverse things" would be spoken by apostates in the church itself, and disciples be drawn away by them. Acts 20:30. It was a time when the "mystery of iniquity" would specially work, and a great "falling away" from the pure principles and practices of Christianity be accomplished in the church. 2 Thess. 2:3, 7. Certainly any observance originating in times like these should be carefully scrutinized before it is accepted, and when it is found that it has no Bible in its support, should be scouted at once as the work of the "wolves," the offspring of perversity and apostasy.

But now comes the strangest part of the quotation referred to, and that which justifies the heading placed at the beginning of this article. Immediately after acknowledging that "we must go to later than apostolic time for the establishment of Sunday observance," the *Christian at Work* adds: "That indeed makes the day no less binding, but gives it new force, and adds to it a charm and delight which it never knew before."

When men are found uttering such sentiments as these, what hope is there of truth and candor? Oh, yes! it is very "forcible," very "charming," very "delightful" that Sunday originated after all the apostles had gone, and there is nothing in their teaching nor in all the Bible concerning it! All the better isn't it, because it has no Scripture in its support! This is the condition described in Isa. 29:9, carried about to the stage of delirium tremens.

U. S.

THAT the much-dreamed-of temporal millennium is receding, rather than approaching, is evident from the following facts given by the *Missionary Review*: "In the year 1800, the common estimates rarely placed the population of the world as high as 800,000,000. Let us suppose it even 1,000,000,000—an estimate that would usually be considered extravagant. Of this 1,000,000,000, it is claimed that there were 200,000,000 Christians of all kinds, Greek, Romish, and Protestant. This leaves 800,000,000 of the non-Christian population of the world in 1800. The present population is reckoned, by the highest authorities, at about 1,400,000,000. Of these, 400,000,000 are claimed as nominal Christians. Suppose these to be all true Christians—and none will claim that—we have 1,000,000,000 yet unsaved. That is, there are 200,000,000 more souls to be reached and rescued by the gospel than there were eighty years ago!"—*Gospel Sickle.*