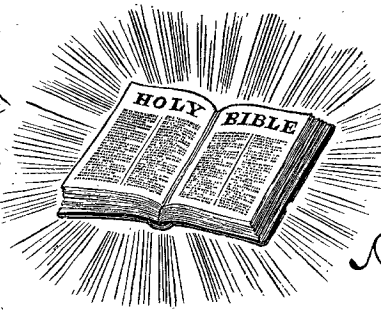


Bible Echo



AND SIGNS OF THE TIMES.

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

VOLUME 2.

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THE LOOM OF LIFE.

ALL day, all night, I can hear the jar
Of the loom of life, and near and far
It thrills, with its deep and muffled sound,
As the tireless wheels go round and round.

Busily, ceaselessly, goes the loom
In the light of the day and the midnight's gloom;
The wheels are turning early and late,
And the woof is wound in the warp of fate.

Click, clack! there's a thread of love wove in;
Click, clack! another, of wrong and sin;
What a checkered thing will this life be
When we see it unrolled in eternity!

Time, with a face like mystery,
And hands as busy as hands can be,
Sits at the loom with arms outspread,
To catch in its meshes each glancing thread.

When shall this wonderful web be done?
In a few short years, perhaps, or one,
Or to-morrow! Who knoweth? Not you nor I;
But the wheels turn on, and the shuttles fly.

Are we spinners of wool for this life-web—say?
Do we furnish the weaver a thread each day?
It were better then, O my friend, to spin
A beautiful thread than a thread of sin.

Ah! sad-eyed weaver, the years are slow,
But each one is nearer the end, I know;
And some day the last thread shall be woven in;
God grant it be love instead of sin.

—Sel.

General Articles.

The Christian's Hope.

BY MRS. E. G. WHITE.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

THIS world is a training-school, and the great object of life should be to obtain a fitness for those glorious mansions that Jesus has gone to prepare. Let us remember that this work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Each case must bear individual inspection. Each of us must be tested, and found without spot or wrinkle or any such thing.

We are living in the great antitypical day of atonement. Jesus is now in the heavenly sanctuary, making reconciliation for the sins of his people, and the judgment of the righteous dead has been going

on almost forty years. How soon the cases of the living will come in review before this tribunal we know not; but we do know that we are living in the closing scenes of earth's history, standing, as it were, on the very borders of the eternal world. It is important that each of us inquire, How stands my case in the courts of heaven? Will my sins be blotted out? Am I defective in character, and so blinded to these defects by the customs and opinions of the world, that sin does not appear to me to be as exceedingly offensive to God as it really is? It is no time now to allow our minds to be absorbed with the things of earth, while we give only occasional thoughts to God, and make but slight preparation for the country to which we are journeying.

In the typical day of atonement, every man was required to afflict his soul before God. He was not to afflict the souls of others, but the work was between God and his own soul. The same work of self-examination and humiliation is required of each of us now; and I entreat you to make thorough work for eternity. "Seek ye the Lord while he may be found; call ye upon him while he is near." Precious, golden moments which should be spent in seeking the inward adorning of a meek and quiet spirit, are frittered away in adorning the dress, and in other trifling matters not at all essential to comfort.

We should choose the society most favorable to our spiritual advancement, and avail ourselves of every help within our reach; for Satan will oppose many hindrances to make our progress heavenward as difficult as possible. We may be placed in trying positions, for many cannot have their surroundings what they would; but we should not voluntarily expose ourselves to influences that are unfavorable to the formation of Christian character. When duty calls us to do this, we should be doubly watchful and prayerful, that, through the grace of Christ, we may stand uncorrupted. Lot chose Sodom as a place of residence, because he looked more to the temporal advantages he would gain than to the moral influences that would surround himself and his family. What did he gain, so far as the things of this world are concerned? His possessions were destroyed, part of his children perished in the destruction of that wicked city, his wife was turned to a pillar of salt by the way, and he himself was saved so as by fire. Nor did the evil results of his selfish choice end here; but the moral corruption of the place was so interwoven with the character of his children that they could not distinguish between good and evil, sin and righteousness.

It will not answer to follow our own judgment and inclination in choosing our surroundings. We should seek counsel of God, and let him lead. We drive holy angels from our homes, and displease God, when we place ourselves and families in an atmosphere of unbelief. "Come out from among them, and be ye separate," is his command; and he will not alter his word to suit the convenience of any. Many fail to realize that their physical and mental powers are not their own, to be devoted exclusively to their selfish interest in the accumulation of property. They place themselves in positions favorable for worldly gain, and as a consequence amass wealth; but it is at the expense of their eternal interests. Had they exercised true wisdom,

they would have gained less earthly substance, but made sure of a title to the immortal inheritance. Like Lot, they may be stripped of their earthly treasure, and barely save their own souls. Their life-work is lost; their lives are a miserable failure. They are not rich toward God.

The way of the cross is an onward, upward path. As you advance, seeking the things that are above, you will necessarily leave in the distance the things that belong to the world. The conduct and disposition must be in harmony with God's requirements. We can reach this standard; for he would not enjoin upon us an impossible task. When tempted to speak harshly or impatiently, resist the suggestion of the adversary. Do not gratify him by speaking his words, or manifesting the spirit which pleases him. The truth that commends itself to your conscience will consume and destroy, or it will sanctify and transform the soul. The word of God is our guide and counselor. We must have it in our heart; for the heart is the mainspring of action. By becoming familiar with the words of life, we shall be able to use them skillfully in our warfare against Satan. While the hands are engaged in labor, the soul may receive rich comfort from the promises of God.

"Ye are not your own; ye are bought with a price." Your physical and mental powers belong to God, and should be used in his service. There are souls to save; there is earnest work to be done for the Master; and half-hearted, indolent efforts will not be accepted. As faithful servants, we should inquire, "Lord, what wilt thou have me to do?" Send me any way, with any message of mercy thou shalt choose." No longer rob God of the service that belongs to him, but yield your powers to be controlled by his Spirit. You need the transforming grace of Christ, you need his fashioning hand laid upon you, that your wills, and even your thoughts, may be brought into subjection to the will of God.

We must learn to pray without ceasing. Wherever we are, our thoughts may be a prayer to God: Nehemiah, standing before the idolatrous king, was of a sad countenance as he thought of the city of his fathers' sepulchers lying waste. And when the king, learning the cause of his sadness, asked him, "For what dost thou make request?" he did not venture to reply until he had first darted a petition to the living God, the God of wisdom and grace. Nehemiah felt that he had a sacred trust to fulfill which required help from the king, and everything depended upon addressing him in a right manner and striking the right chord. In that brief prayer, Nehemiah pressed into the presence of the King of kings, and enlisted on his side a power that can turn hearts as the rivers of water are turned. And he says, "The king granted me according to the good hand of my God upon me." The Lord moved upon the heart of the king, and Nehemiah received greater favors than he had dared to hope for.

Nehemiah could not thus readily have found access to God, had he not been accustomed to prayer, and to dependence upon divine strength. We have the same source of help. In the affairs of daily life, in business transactions, and when brought into unexpected difficulties, we too may telegraph our silent petitions to the God of heaven, and receive aid. All Heaven is interested in our welfare; every

provision has been made for us to gain strength. We have everything to make us thankful and glad. Then let us not talk of our weakness and discouragements, but build one another up by our words of courage and faith.

We are living in an important and eventful age. We are almost home. Soon the many mansions that our Saviour has gone to prepare, will burst upon our sight. Let us shake off the stupor that oppresses us. Let us study the Bible more, that we may know for ourselves the great landmarks we are passing. We need deeper draughts from the well of Bethlehem, that we may refresh our own souls and refresh others. We should be more earnest and persevering to save those with whom we associate. This work rests not alone upon ministers; every one who has named the name of Christ should be a co-laborer with him. Why do we not show the unconverted that we love them? Why do not our tongues speak in words of affectionate entreaty to win them to Christ? Why do we not oftener speak words of praise and gratitude to God for the rich and abundant promises he has left on record in his word? We may now have in our hearts joy and peace that is unspeakable and full of glory; and soon, at the coming of Christ, the prize that lies at the end of the Christian race will be ours to enjoy throughout ceaseless ages.

Basel, Switzerland.

A Neglected Phase of Truth.

THE Bible gives two contrasted features of the Messiah. He is a man of sorrows and acquainted with grief, and he is also King of kings and Lord of lords; there is no beauty in him, that we should desire him, and he is chief among ten thousand and altogether lovely; he is despised and rejected of men, and he is the ensign to which all the nations of the earth assemble; he is a root out of dry ground, and he is like the cedars of Lebanon for strength and beauty. In the Old Testament the kingly aspect is the prominent aspect. So true is this that when Christ came the whole Jewish nation rejected him. This son of a carpenter, this Nazarene, this fellow without a place whereon to lay his head, said they, is no King of kings, no Prince of peace, no Everlasting Father, no Master and Lord and Deliverer. The disciples themselves, they that loved him most, were as much perplexed as any by the contrast between the promise of prophecy and the alleged fulfillment. All through his life they regarded him as a king incognito, they looked constantly for an uncovering of his glory, and when he died without a sign of it they also gave up their hope and went back to their fishing. Not till by the resurrection, the repeated appearances, the ascension, and the prophetic teachings of the Holy Ghost at Pentecost, did they pluck up heart and hope again. And this they did because they looked for a second coming, a new manifestation. We have seen the Man of sorrows, they said; we are yet to see the King in his beauty. We have seen the seed dropped in the ground and dying there unnoticed; we are yet to see the flower divine in its fragrance and its beauty. He was subject unto death; he will be exalted above every name. He endured the cross, despising the shame, because he lived having ever in view the joy set before him. He is the Lamb slain; but it is the Lamb slain that is to be the King in his glory, before whom all the redeemed shall bow. Thus the New Testament looks both ways; backward to a Saviour crucified and suffering; forward to a King crowned and glorious and masterful, having universal dominion, known, honored, obeyed of all men.

The church has looked back long enough; it is high time to look forward. The prophecies of humiliation the Jews disregarded; the prophecies of exaltation we disregard. It is quite time that the church turned its face upward and forward, "looking," as Paul bids Titus do, "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—*Christian Union.*

LIFE.

LIFE is too short for any bitter feeling;
Time is the best avenger, if we wait;
The years speed by, and on their wings bear healing;
We have no room for anything like hate.
This solemn truth the slow mounds seem revealing
That thick and fast about our feet are stealing—
Life is too short. —*Ella Wheeler.*

The Final Warning.

IN all the past it has been invariably the case that when God was about to bring some great evil upon a people, he has given them a warning of what he was about to do. There are numerous instances of this on record. Some of these instances are seen in the warnings given to the antediluvians, the Sodomites, the Ninevites, and the Jewish people before their final dispersion among all nations by the destruction of their city and temple. And, in fact, God has promised that he will not depart from this rule. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3 : 7.

Of all the evils God has ever brought upon men, none have equaled those that are to come in the great day of the Lord, emphatically called the great day of his wrath. See Isa. 13 : 6-9; Zeph. 1 : 14-18; Rev. 6 : 17. According to all his past dealings with men, and according to his promise quoted above, we have a right to expect that God will send a warning to herald the approach of that great and terrible day. And this is clearly promised through the prophet Joel : "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." This is a prophecy in the form of a command. It signifies that when that day is near at hand, the trumpet will be blown, the alarm will be sounded. And the people of God living at that time are the agents through whom the warning is to be given. The command of God to them is, "Blow ye the trumpet."

We have an illustration of the fulfillment of a prophetic command on record. It took place when Christ rode into Jerusalem. Hundreds of years before the event, God had said by his prophet : "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9 : 9. When Jesus thus entered Jerusalem, the people did shout and rejoice greatly. And it was imperative—there must be shouting—accordingly Jesus said : "If these should hold their peace, the stones would immediately cry out." It was a necessity, for the promise of God *must* be fulfilled. Even so the warning must be sounded by the people of God, just before the coming of the day of the Lord. God has promised it, and his word cannot be broken.

The terms of the promised warning are more fully given in Rev. 14 : 6-12. Here is given in detail the promised "gospel of the kingdom," which should be preached in all the world for a witness, immediately before the coming of the end. Matt. 24 : 14. The burden of the first proclamation of the everlasting gospel is, "Fear God, and give glory to him; for the hour of his judgment is come." Such a message must be heard by the inhabitants of the earth at the time when the coming of the Lord is at hand. Can this be done, and yet the day of the Lord come upon men as a thief in the night, that is, unexpectedly?—Yes, it can, to those who do not believe the warning; and the Scriptures assure us that this will be the case.

These last messages of probationary time will be preached by men, though they are foretold under the symbol of angels. God has chosen men as his agents to preach the gospel; and when he commissioned his disciples for this work he said, "Lo, I am with you always, even unto the end of the world." Men will therefore be the agents through whom the closing messages of the gospel will be preached. And it is certain that those who do not believe that the

judgment, the coming of Christ, and the resurrection, are at hand, will never preach these messages. This is self-evident.

And now the question arises, Do the signs of the times warrant us in believing that we are in the last days? Those who make the study of the prophecies a specialty, universally believe that this is the case; and the impression is growing in the popular mind that the day of the Lord and the battle of Armageddon are at hand. The fearful corruption of our times has called forth the acknowledgment from some who do not profess to be Adventists that the present state of society answers to the prophetic description of the last days as given by Paul in 2 Tim. 3, and in other scriptures. If we are in the last days, and the coming of the great day of the Lord is at hand, then it is time that these promised warnings should be heard. When God's promises become due, they never fail of their fulfillment. There are more than two hundred thousand Adventists in the world. But where are the promised messages of warning? and who are proclaiming them?

The great test of these advent or judgment messages is upon the commandments of God and the faith of Jesus. Those who proclaim and heed these warnings are described as those "who keep the commandments of God, and the faith of Jesus." Now it is a fact that Adventists are not all agreed in respect to the ten commandments. Some hold that they are not now binding; that they have been abolished, and superseded by the faith of Jesus. Do they fill the prophetic description?—Not at all. To apply to them, it should read : "Here are they that are released from the commandments of God by the faith of Jesus." They differ from the apostle Paul in that they make void the law through faith. Rom. 3 : 31.

Who, then, are proclaiming the promised warning? It must be heard before the end, and the end is evidently near. It is impossible that it should be preached by any but believers in the advent near; and of these none can be the people described but those who keep the commandments of God as well as the faith of Christ. And is there a class who teach the perpetuity of the whole moral law, in connection with the soon coming of Christ?—There is. And as John the Baptist understood his mission to be the fulfillment of the predicted "voice of one crying in the wilderness," so these believe it to be their special work to proclaim the last warning to mankind, to prepare a people for the second advent,—a people who, instead of following the beast and his image, will "keep the commandments of God and the faith of Jesus." And this message is going to "many peoples, and nations, and tongues, and kings."

Who believes the prophetic word of God? Who believes that God still lives, and is fulfilling his word of promise? The day of the Lord is at hand. He has promised a warning before that great and terrible day shall come; and he is fulfilling his promise. Ancient prophets foretold these things; and the Spirit of the living God is moving his people to fulfill these predictions. He reveals these things to his servants; and those who believe his word and providence understand the work he has called them to do. By the aid of the Spirit they will fulfill their mission.

Already this message is published in eight different languages. Several presses are employed in spreading the news, the good news, the gospel of the everlasting kingdom. In America it has spread from ocean to ocean, and many in Europe are sounding it forth by the voice and by the press. Oh! solemn thought. The trumpet of the final warning is sounding. God has called upon his people to sound an alarm, and its notes are now stirring the nations. He foretold these things by his ancient prophets and by his apostles, and he is fulfilling his word; consequently, unbelievers are left without excuse. The great white throne will remain immaculate, though we should not heed the warning, and so be lost. "The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?"

R. F. COTTRELL.

"In a Moment."

SOME time ago the *Christian Weekly* published a series of articles entitled "Alpine Echoes." In one of these the author speaks of avalanches, dwelling particularly on the startling suddenness of their tremendous fall. From the apparently slight causes which "in a moment" set in motion this destructive force, he draws a valuable moral lesson. It is the lesson which the wise man taught in the injunction: "Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes." It is well to avoid the beginnings of evil. "Let him that thinketh he standeth, take heed, lest he fall." From the article we take the following paragraphs:—

"So delicately poised are these avalanches that oftentimes the report of a pistol, or a shout from the human voice, or even the false step of a traveller, will put in motion whole acres of snow. One wonders that such great results should follow from so insignificant a cause. But we lose sight of the great preparatory processes that have been going on through weeks and months, the gradual loosening of supports, the secret dripping and wearing beneath, while all upon the surface looks fair and inviting. We see only the insignificant factor that enters when almost the last point of resistance has been overcome by the gradual process of disintegration, and little is wanting to complete the work of destruction.

"And is it not so with those moral avalanches that are taking place continually around us? Every now and then society is startled by the sudden lapse into infamy of one whose name had hitherto been above reproach, and his character above suspicion. We are astonished at the apparent insignificance of the temptation to which he has yielded. We are utterly unable to account for the sudden, pusillanimous surrender of a citadel that we had deemed impregnable. We are disposed to sympathize, it may be, with a man who, in one moment of sudden temptation, has made shipwreck of a pure conscience and a good name maintained through long years of fidelity to principle.

"Ah, could we but look beneath the surface, we should see that in most cases these sudden falls are not so sudden after all. There has been a long preparatory process of moral disintegration, a melting away of virtuous principle at the base, the loosening of point after point of adhesion to right, slipperiness of thought and desire where there was studious conformity to rule in outward act, until the whole moral nature had been so undermined as to leave the man at the mercy of the lightest temptation that should play upon him. He who would escape the avalanche must guard against the first beginnings of moral obliquity that prepare the way for it. No man is safe who allows himself, even in imagination, to hold dalliance with temptation to that which is disgraceful or wrong."

No Millennium before the Second Coming of Christ.

THERE are many passages of Scripture in both Testaments that hold out the cheering hope of universal peace upon the earth; and in the 20th chapter of Revelation, the first thousand years are specially named. Does this period begin before or after the second coming of Christ? I unhesitatingly affirm that it begins after his coming; while the great majority of Bible readers, I suppose, affirm that it will begin and even end before! The correct view of this subject is of vast importance, because of its influence over many passages of Scripture in both Testaments, and also because of its practical influence over the people. If Christ will come before the millennium, then he may come in a very few years; but if he will come after it, then he may come in thousands of years! One great cause of the inactivity of Christians generally, is, I think, because they do not realize the startling truth that Christ may come while they are yet living!

Believing that the Lord will even yet delay his coming for thousands of years, they become much attached to the world; they hoard up the means that ought to be actively employed in the Lord's cause.

In proof of the affirmation that the Lord's coming is pre-millennial, I offer at present one argument only. The man of sin comes before Christ, and will then be destroyed. See 2 Thess. 2:1-8. The man of sin cannot live upon the face of the earth during the millennium; therefore Christ must come before the millennium, or the man of sin will live during that happy period. During the millennium, the will of the Lord will be done upon the earth as in heaven (see Matt. 6:9, 10); but the man of sin will be worshiped as a god; therefore he must be destroyed before the beginning of the millennium.

Objections can be urged against the pre-millennial coming of Christ; but they are few and feeble compared with those that can be brought against the post-millennial coming.—*Baptist Flag.*

THE MORNING PSALM.

"READ us a psalm, my little one."
An untried day had just begun,
And ere the city's rush and roar
Came pressing through the closed home door,
The family was hushed to hear
The youngest child, in accents clear,
Read from the Book. A moment's space
The morning look died from each face—
The sharp, keen look, that goes to meet
Opposing force, nor brooks defeat.

"I will lift up mine eyes," she read,
"Unto the hills." Who was afraid?
What had that psalm of pilgrim life
To do with all our modern strife?
"Behold, He that doth Israel keep
Shall neither slumber, nor shall sleep;
The Lord thy keeper is, and he
Thy shade on thy right hand shall be;
The sun by day shall not thee smite,
The moon shall hurt thee not by night."

And the child finished the old psalm;
And those who heard grew strong and calm;
The music of the Hebrew words
Thrilled them like sweet remembered chords,
And brought the heights of yesterday
Down to the lowlands of to-day,
And seemed to lend to common things
A mystery as of light and wings;
And each one felt in glad some mood,
And life was beautiful and good.

Then forth, where duty's clarion call
Was heard, the household hastened all
In crowded haunts of busy men
To toil with book, or speech, or pen,
To meet the day's demand with skill,
And bear and do and dare and will,
As they must who are in the strife
And strain and stress of modern life,
And would succeed, but who yet hold
Honor of higher worth than gold.

These are the days of peace, we say,
Yet fiercest fights are fought to day;
And those who formed that household band
Had need of strength that they might stand
In firmness and unruffled calm;
But sweetly did their morning psalm,
Amid the clamor, loud and long,
Like echo of a once loved song,
Rise in their hearts and make them strong.

At close of day they met again,
And each had known some touch of pain,
Some disappointment, loss, or care,
Some place of stumbling, or some snare.
"And yet the psalm is true," said they;
"The Lord preserveth us alway;
His own were safe in days of yore,
And from this time and evermore,
If skies be bright or skies be dim,
He keepeth all who trust in him."
—*Marianne Farningham.*

A Baptist Preacher on Sunday Legislation.

It is no advantage to the religion of Christ or his church that laws are being enacted at our State capital, looking to a strict observance of Sunday as a holy day. That is what it means. It is church legislation. Whenever and wherever the church has entered the halls of legislation, she has left her power outside. She, upon entering the political arena, lays aside her robes of victory. She may have a majority, and thus carry her point; but I tell you it is contrary to the genius of the gospel of Christ. He did not leave us the political sword with which to set up his kingdom in the hearts and

lives of men. I tell you, the United States herself will lose her robes of honor whenever she puts religion into her statute-books. Whenever Jesus is to appeal to Blackstone, then will Jesus become a politician; then will come to pass the attempt to force men to bear the mark of the beast. I am not ready to see the church scrambling amidst the political corruptions of the day to have laws passed for the preservation of her holy days. Whenever I think the religion of love given by Jesus needs the arm of the State to support it or protect it, I will renounce it. Whenever I believe the Baptist Church covets secular power to save her holy days, I will be Baptist no more. It is a declaration of weakness on our part to ask such legislation, and suicidal to rejoice over it. Say it is not religious intolerance if you choose; but I know it is, and you know it is.

To indorse these Sunday laws as a church is to indorse or to approve one of the festivals of the ancient sun-god, and an edict of a pope of Rome. And how our Protestant divines and Baptist ministers, especially such men as Dr. P. S. Henson of this city [Chicago] and Dr. Fulton of Brooklyn,—I say, how these brethren can defend a law that attempts to consecrate a day which is made holy by the decree of a heathen idolater, I do not understand, nor can they explain it. I do not oppose these Sunday laws, however, on account of their origin, but because I do not want to see the church creeds put into our law-books. No, not a single line of any creed do I want to see there. And I think the larger number of candid-minded people in this country, upon sober second thought, will follow the example of California in this matter, should such laws be enacted here, and repeal them.—*Chicago Tribune, June 13.*

The Despair of Atheism.

We cry aloud, and the only answer is the echo of our wailing cry.—*Dingersoll.*

Was ever language more pathetic? Was ever despair uttered in words so sorrowful? Standing in a narrow vale between the cold and barren peaks of two eternities, without one single lingering hope of immortality and eternal life! "A narrow vale"—mountains on either side—thick darkness beyond! Was ever a soul in deeper, darker, more hopeless despair? Did ever words fall from living lips such as these, where not one single flickering star of hope peers out from behind the dark clouds of unbelief? No comfort, no expectation beyond the grave! "We cry aloud, and echo answers our wailing cry"—no God, no heaven, no hope!

Contrast the words with these other words of the blessed Master, "Let not your heart be troubled; ye believe in God, believe also in me." Faith looks over the "cold and barren peaks," and catches the echo of the Saviour's love, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—*Presbyterian.*

Wars of Christian Nations.

SINCE January 1, 1800, the nations of Christendom have indulged in some forty-seven great wars; and leaving minor squabbles and indirect expenses out of view, our sacrifices on the altar of wars since that day may be roughly estimated at 26,000,000,000 pounds, or just about 500,000,000 pounds of gold—sums which may be pronounced in two seconds, though a freight train transporting the gold in American box cars of the average size and running at usual rate of speed, would be two hours in passing any given point, for such a train would be twenty-two miles long. An equivalent in one-thousand-pound bank notes might be crammed into a box that could be carried on a medium-sized express wagon; but with the contents of that box we might have built double-track railroads from Halifax to Valparaiso, from Paris to Peking, from Cape Town to Stockholm; we might have bridged or under-tunnelled the English Channel, the Straits of Gibraltar, the Kattegat and the Hellespont, the Mississippi at New Orleans, and the Amazon at Para; we might have drained the Zuyder

Zee and the Florida swamps, covered the hills of Asia Minor with cedars and the Libyan Desert with palm trees, converted Greece and Persia into garden lands, and Timbuctoo into a seaport town; we might have done all that, and have money enough left to celebrate the birth of a new era by a grand international thanksgiving day.—*John Bright.*

HUSH! oh, hush! for the Father, whose ways are true and just,
Knoweth, and careth, and loveth, and waits for thy perfect trust;
The cup he is slowly filling shall soon be full to the brim,
And infinite compensation forever be found in him.

Hush! oh, hush! for the Father hath fullness of joy in store,
Treasures of power and wisdom, and pleasures forevermore;
Blessing and honor and glory, endless infinite bliss;—
Child of his love and his choice, oh! can'st thou not wait for this?

Peter's Vision, and What It Teaches.

THERE has been considerable speculation as to the meaning of Peter's famous vision recorded in the tenth chapter of Acts. But the lesson it teaches is so obvious that none need to remain in doubt as to its import. The Bible itself makes the matter clear. The circumstances under which the vision was given, and the reason for its appearance, are simply these:—

Peter was an apostle of the world's Redeemer, who had died, and risen some years previously. Since the death of their Master, the disciples had confined their labors to the Jewish people, thinking it wrong to have anything whatever to do with the Gentiles. At the time introduced in the tenth of Acts, Peter was at Joppa, tarrying at the house of one Simon, a tanner, who lived by the seaside. At Cæsarea dwelt Cornelius, a Gentile by birth, but a man who served God in the sincerity of his heart, though as yet he had not been instructed in the grace of the Lord Jesus Christ. But the Lord saw that he was desirous of learning all the truth, and so determined that he should have an opportunity of receiving that for which his soul longed. In a vision, God appeared to Cornelius, telling him to send to Joppa for Peter, who would tell him what he ought to do. On his part, Cornelius did not delay, but immediately dispatched three of his faithful servants to go and call Peter to the task of instructing their master.

But Peter, being a Jew, will be prejudiced against going on such a mission, unless a voice from heaven itself shall speak to correct him. So, as the servants were on their journey, and drew near to the place where Peter dwelt, the apostle had gone to the house-top to pray, when, as he tarried, he fell into a trance, and saw descending from heaven a great sheet gathered at the four corners, and filled with all manner of four-footed beasts, and creeping things, and fowls. As he beheld this strange commingling of clean and unclean creatures, a voice came to him saying: "Rise, Peter, kill, and eat."

This was so contrary to all the former teaching of the apostle that he immediately responded: "Not so, Lord; for I have never eaten anything that is common or unclean." The voice replied: "What God hath cleansed, that call not thou common." The vision was shown Peter three times, and then withdrawn again to heaven. Peter was then troubled to know the meaning of the sight given him, and while he meditated upon it, the three men from Cornelius stood at the gate, inquiring for him. Just then the Spirit said to him: "Three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them." Verses 19, 20.

Upon arriving at Cornelius' house, and demanding why he had been sent for, Cornelius related how God had in a vision told him to send for Peter to come and speak with him what God had for him to hear. At this, the truth dawned upon Peter's mind, and he exclaimed: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him." Verses 34, 35.

Here, then, was the truth that God designed to teach Peter. He had been exclusive before, supposing that all the promises and privileges to be conferred belonged to the literal seed of Abraham. God gave him this vision in which he saw the clean and unclean beasts commingled to represent that the old house of Israel and the Gentiles of every nation, all who would fear God and work righteousness, should be gathered into one great promiscuous company. Peter saw the truth on that point, and from that time went among the Gentiles, proclaiming to them the promises he had before supposed belonged alone to Israel in the flesh.

But there are a few to-day who have not yet learned the lesson that that vision taught Peter. They still entertain the idea that there are promises in the Bible to be conferred upon the tribes of Israel that Gentiles cannot share. Secure in this thought, they bring far-fetched inferences to establish their identity with those tribes, and then they have all they want. Present before them precious truth for these days, and they evade it by intrenching behind their favorite position that the promises to Israel are not all fulfilled, and as they are sure to be fulfilled, they themselves, being of that lineage, are sure to have a share in these promises.

It was just the same in the days of John the Baptist. When that chosen vessel of God came proclaiming the near advent of the Messiah, the men of Judea said among themselves, Well, what does this matter to us? We are of the seed of Abraham, and are to inherit the promises; for they have been given to us through our fore-fathers. But let us see if theirs was a true position. John said to them: "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3: 9. That is, God is not obliged to bestow the promises he has made to Israel upon you because you are the natural descendants in that line; but he is able to, and will, raise up others to take those promises in your stead, unless you change your course.

Like those who were thus rebuked, those who now cling to the idea that God is yet to fulfill some of his promises to the tribes of Israel, and expect to have a part in them because they think they are descendants of that house, virtually deny Christ. For if they expect to receive any portion of the Lord's promises, simply because they are a part of the house of Israel, then Christ is left out of the question. Are such persons prepared to accept this legitimate conclusion?—Oh, no, say they, not for a moment. We well know that no one can have favor with God, and reject Christ. Well, then, if one's future weal all depends on his faith in Christ, may not one from the ranks of the Gentiles, who believes in Christ, hope in God's promises just the same as those belonging to the literal house of Israel? Let us see what the great apostle to the Gentiles thought upon this point: "But unto them that are contentious, and do not obey the truth, but obey unrighteousness [God will render], indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." Rom. 2: 8-11.

Then God does not respect the person of any nation; but regards character as the essential thing in bestowing his promises. And yet all who receive the promises of God must be connected with the house of Israel. But how can this be? Paul, in his treatment of this subject, said that he could willingly become accursed from Christ for the sake of his kinsmen in the flesh. Rom. 9: 3. Why do this, if they were still to have the promises of God bestowed on them, regardless of their attitude toward Christ? He recognized that the promises were made to Israel, as well as some of our modern believers in the efficacy of Israelism. And yet he was willing to be lost himself, if by this means his people could only be restored to the favor of God. Now, lest some should say to him that the promises of God had failed, he says; "Not as though the

word of God hath taken none effect. For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children." Verses 6, 7. Then where will we find the true Israel? "Know ye therefore that they which are of faith, the same are the children of Abraham." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 7, 29.

It is plain that any and all the promises to Abraham's seed are fulfilled to those who believe in Christ, of whatsoever nation they may be. Then what advantage can it possibly be to any one to figure out that he belongs to one of the lost tribes of Israel?—None whatever, as he can never derive the least advantage from it. God taught the apostles eighteen hundred years ago, and especially Peter, in the vision of the sheet filled with what the Jewish law denominated "clean" and "unclean" beasts commingled, that there was no longer to be any national distinction between Jew and Gentile. "For there is no respect of persons with God." Let us believe and obey his will, that we may be heirs with Abraham, Isaac, and Jacob, and the good of all ages in the promises he has made to Israel. J. O. CORLISS.

A Question Answered.

A GENTLEMAN having received a few numbers of the ECHO from a friend, has become interested, and desires specific information on a few points concerning which he has not been able to fully settle his mind. In a letter he has propounded a few very reasonable questions, which we shall endeavor to answer from a Bible standpoint. We shall not be able to respond to only one in this issue, but will promise to consider each in time, taking them up in their order. His first question is:—

"How has the first message of Revelation been fulfilled?"

Our correspondent has very truly stated that great importance attaches to the fulfillment of the messages of this chapter, especially to the people living at the time when due. It seems to us that no one could read that portion of God's sacred word without coming to this conclusion. And when we reflect that possibly it is meeting its fulfillment now, it becomes a subject of the deepest interest to us if desirous of standing without fault before the throne of God. Let us try to realize this, and commence the consideration of the question only with the prayer that God will graciously give us the light that will enable us to avoid the terrible threatenings and receive the promised blessings.

That it is possible for us to understand the message to which reference is made above, or, in fact, the entire book of Revelation, which seems to be such a mystery to many, is sufficiently proved by the introductory verses of the same. Rev. 1: 1-3. It is a revelation from the Saviour, given to "show unto his servants things which must shortly come to pass." A blessing is also pronounced upon him "that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Then it is not only possible for us to understand this book, but a duty, the performance of which will win the Saviour's blessing. With this understanding, then, of God's desire, we will proceed.

In recording the message, John says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

We will state right here that we believe the word "angel" is here used symbolically, and refers to God's servants on whom he laid the burden of proclaiming the hour of his judgment, and not a literal angel flying through heaven. It will be remembered that this book was given to the servants of Jesus, and, receiving it, they will declare its teachings to others.

For example of the word being used to signify a messenger, see margin of Judges 2 : 1.

We notice that the work of the angel of Rev. 14 : 6, 7 was to preach the "everlasting gospel,"—a laborer with Paul and others in the gospel commission to all nations. Matt. 28 : 19 ; 1 Cor. 15 : 1. His work therefore must be performed before the expiration of the commission. According to Matt. 28 : 20, it is limited. All the work which Christ's followers do by its authority must be done before the end of the world. This is definitely settled by the Saviour when he states that the harvest is the end of the world. Matt. 13 : 39. Christ comes in his second advent to reap the harvest of the earth by sending forth his angels to gather together the elect. Rev. 14 : 14, 15 ; Matt. 24 : 31. Then the warning of the message under consideration must be given prior to the second advent. Otherwise it would be another gospel that has no Saviour in it, and the curse of Paul would rest upon the proclaimers of it. Gal. 1 : 8. While we could give other reasons, this is sufficient to explode the idea that some have, that this message is to go forth after Christ comes in glory.

The burden of this message is, "Fear God and give glory to him ; for the hour of his judgment is come." Then when this proclamation goes forth to the world, that solemn time when all must appear before the judgment-seat of Christ has about arrived (Rom. 14 : 10) ; and before it ceases to sound, the throne will have been placed, and the Ancient of Days be seated thereon. The books will then be opened, and the cases of God's people come in review before him. Dan. 7 : 9, 10.

Paul believed and taught this part of the everlasting gospel (Acts 17 : 31) ; but instead of reasoning that it had come, he stated that it was to come. Acts 24 : 25. From this we see that the message under consideration could not have been preached in Paul's day. It must be located somewhere between his time and the appearing of Jesus in the clouds of heaven.

But is there no data by which we can locate the time definitely? Has the word left us in comparative darkness on so important a point as the time of the Judgment?—We cannot think so, but, on the contrary, we believe the Bible is so plain and explicit on the point, that we may know the very year, if not the very day, when judgment began at the house of God. Paul was confident in the matter, and spoke assuringly when he said that God had appointed a day in which he would judge the world, and that the time was still future in his day. He was not in the habit of making assertions without having proof for them ; but we find him using such expressions as "according to the Scriptures," "believing all things which are written in the law and the prophets," showing that he was in the habit of reasoning from the Scriptures. Then if Paul found sufficient in the word to satisfy his mind, we may do the same.

In the seventh chapter of Daniel we have a consecutive line of prophecy given in which the judgment scene is located, and from it we think we may locate the time more definitely. Four beasts are first mentioned, representing the four universal empires. Verses 1-7, 17. The ten horns on the head of the fourth beast, which represents Rome, the fourth universal empire, represent the ten divisions into which this empire was divided between the years 356 and 483 A. D. Verse 24. The little horn that came up among the ten, which had "eyes like the eyes of a man, and a mouth speaking great things," is generally admitted to symbolize the papacy, which gained supremacy in 538 A. D., through the decree of Justinian making the pope head over all the churches, going into effect. From the 25th verse we learn that this power was to bear sway "until a time and times and the dividing of time," or during 1260 prophetic days (Rev. 12 : 14, 6), or as many literal years. If we add 1260 years to 538 A. D. it gives us 1798 A. D., the time when papal supremacy ceased, as attested by history. The next in the line of vision was the judgment scene. Verses 8-10, 26. That following is Christ receiving the kingdom from the Father. Verses

11-13, 27. By this we prove that the Judgment takes place somewhere between 1798 A. D. and the coming of Christ.

Another point, and we shall have fixed the date, and we will then see if a movement went forward at that time which would meet the specifications of the first message of Rev. 14.

In the eighth chapter of Daniel we find another line of prophecy covering nearly the same ground as that in the seventh chapter, but bringing out other characteristics of the power mentioned. In the 14th verse is the point to which we wish to direct the mind. The statement is there made: "Unto two thousand three hundred days, then shall the sanctuary be cleansed." But, you say, what has that to do with the Judgment? We will see.

At the time of the exodus, while the children of Israel were yet at Mt. Sinai, Moses was commanded to build a sanctuary for the Lord, after a certain pattern that was shown him. Ex. 25 : 8, 9. Paul says this sanctuary had two apartments, each with its ordinances of divine service. The work in the outer apartment was continuous, but into the second went the high priest only once a year. Heb. 9 : 1-7. This sanctuary, with its services, was a pattern of things in heaven. Heb. 8 : 4, 5 ; 9 : 23. Then each service in the earthly must have its counterpart in the heavenly sanctuary. For our present purpose we will only refer to the yearly service. This was performed on the tenth day of the seventh month, Jewish reckoning, and the day was called the day of atonement; for on it the people were cleansed from their sins. Lev. 16 : 29, 30. This was the most solemn day of all the year for the children of Israel; for the sins that had been transferred from themselves to the sanctuary through the offerings (Lev. 4 ; 6 : 30 ; 10 : 16-18) were on that day to be blotted out. It was a day in which the people were to afflict their souls, and those who did not were to be cut off from among the people. Lev. 23 : 29, 30. It was a day of judgment to them; for it was then decided whether they were worthy to continue among the people of God. The antitype of this is the day of final judgment, proclaimed by the first angel.

Daniel says: "Unto two thousand three hundred days, then shall the sanctuary be cleansed." This being prophetic time, it is as many years. Eze. 4 : 6. He could not, therefore, have referred to the earthly sanctuary; for it was cleansed every year. We must conclude, then, that he is speaking of the heavenly, as it is the only other sanctuary mentioned.

In the ninth chapter, which is an appendix to the eighth, the angel finishes the interpretation of the vision. In speaking of time, which must refer to the 23000 days, as it is the only time mentioned in the vision, he indicates that it begins at the going forth of the commandment to restore and to build Jerusalem. Verse 25. This commandment went forth in 457 B. C. (Ezra 7 : 7-21, margin), in the fall of the year. By adding 2300 years to this date, it brings us to 1844 A. D., as the time when the sanctuary should be cleansed, or the investigative Judgment begin, at which it will be decided who are worthy of eternal life, or who will be cut off from among the people. Luke 20 : 35.

Now, did there a message go forth about this time declaring that Christ would come in 1844? There did, as history abundantly proves. From 1840 to 1844 there was a movement based on this same prophecy of time, that was felt in every quarter of the globe. William Miller was its leading spirit in America, while Joseph Wolf was its most powerful advocate in Europe. We will give one testimony from Mr. Mourant Brock, an English writer. He says as to the extent of the message:—

"It is not merely in Great Britain that the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America about three hundred ministers of the word are thus preaching this 'gospel of the kingdom;' while in this country about seven hundred of the Church of England are raising the same cry."

There are plenty of living witnesses who will freely testify to the power and earnestness with which the

message was proclaimed. That God was in that movement there can be no doubt, when we consider the earnest, heart-searching devotion that was manifested as the time drew on for the 2300 years to expire.

We know that those who looked for the Saviour in 1844 were disappointed; but this does not prove the message then given false, for the prophecy did not say he would come, but that the sanctuary should be cleansed. The Jewish church was disappointed, when, at the close of John's preaching, Jesus presented himself as the Messiah; yet that did not make John's message false. Jesus' trusting disciples were disappointed when they saw their Master, to whom they looked for the restoration of the kingdom, taken, and by wicked hands slain, still he was the Son of God. You say, This was a fulfillment of prophecy. I respond that the disappointment in 1844 was also a fulfillment of prophecy. The message was to be sweet as honey in their mouth, but it would make their belly bitter. Rev. 10 : 9, 10. The thought that Jesus was coming for his waiting people was indeed sweet to those in the '44 movement; but when the time came, and the Saviour did not appear, there was a bitter experience. We can now see why the entertaining of such an idea was doomed to bring disappointment, and the reason is so plain that we wonder they did not see it. The bearers of the message were to prophesy again before many nations, and tongues, and kings. Rev. 10 : 11. Two messages were to go to the world after that time before the Lord came. Rev. 14 : 8-11.

From the above it will be seen that the first message of Rev. 14 was fulfilled by the world-wide warning of impending judgment, as given by those believing that Christ would come in 1844, and that we are living in the solemn time of the investigative Judgment. When it closes, the Saviour will come to reward every man according to his works. Reader, are you ready for that event? DELTA.

Crosses, True and False.

Does it ever impress us, when we see the familiar motto, "No cross, no crown," that the crosses we often bear are the result of our own inexperience and folly in some way or other? If we fall into trouble through striving to gain our own ends, we simply reap what we sow. If we take our true position here as strangers and pilgrims, how much of this world's care shall we burden ourselves with? But if we encounter persecution through doing the Lord's work, then we have the true cross, and if we bear it patiently, we shall overcome and gain the crown, and sit with Christ on his throne. That will be the overcomer's reward. W. J. EDDALE.

LET us not fail to observe, in reference to all the trials of life, that deliverance comes in most unexpected ways, in seasons when we are gloomily anticipating still heavier calamities. It was when the disciples seemed ready to sink that Christ said to the angry waves, "Peace, be still." It was in the wilderness, not in the fertile, well-watered plains, that water gushed from the hidden rock. It was not in the hallowed calmness of the evening landscape that Jehovah's voice was heard, but amid the thunderings which roared and the lightnings which flashed from Sinai's rugged crags. It is in the hour of adversity that God most clearly reveals himself to men.—*Van Dyke's "Through the Prison to the Throne."*

CAMPBELL ON THE LAW.—"In Heaven's account, one sin would ruin a world, as it has done; for he that keeps the whole law and yet offends in the least point, is guilty of all. He that said not a jot or tittle of his law shall fall to the ground, he that magnified his law and made it honorable, will suffer no person to add to, to subtract from, to change, or to violate a single point with impunity."—*Debate with Purcell*, p. 204.

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.

First Sabbath in September.—Healing the Centurion's Servant.

1. Having finished his sermon, where did Jesus go? Luke 7:1.
2. Give some of the miracles before performed in this city.
3. Who was very ill at this time? Luke 7:2.
4. On hearing of Jesus' power, what did the centurion do?
5. What were his personal feelings?
6. Whom did he send?
7. What did they present as a reason why Jesus should heed the entreaties of the centurion? Verses 4, 5.
8. As Jesus approached the centurion's house, who met him?
9. What message had they? Verses 6, 7.
10. How did the centurion express his confidence in the power of Jesus? Verse 8.
11. What did Jesus say to those who followed?
12. What statement did he then make? Matt. 8:11.
13. What is meant by the expression, "from the east to the west?" Isa. 45:6.
14. Who were at that time the favored people of God? Rom. 9:3, 4.
15. What did the Saviour say as touching them? Matt. 8:12.
16. Does Paul teach also, that the literal seed is not necessarily the Israel of God? Rom. 9:7, 8.
17. Who are now the children? Rom. 8:14-16.
18. And if children? Verse 17.
19. When will these sit down with Abraham, Isaac, and Jacob in the kingdom? Rev. 19:7-9.
20. Will they come from the east and west? Rev. 7:9.
21. Who will come forth and serve this distinguished company? Luke 12:37.
22. Was the servant of the centurion healed? Matt. 8:13.
23. If we believe on Jesus, will we have everlasting life? John 3:16.

NOTES ON LESSON ONE.

When Jesus had finished his sermon, he returned from the mount and entered into the city of Capernaum. The miracles of healing that he had previously performed in this place had spread far and near. In an adjoining city lay the servant of the Roman centurion, sick of the palsy. It was of that peculiar type which brings the sufferers very low and soon ends in death. The Bible informs us that the servant was much thought of by his master, and when the latter heard of Jesus' healing power, hope sprang up in his heart. Though a Roman, still he favored the Jewish religion, and had built a synagogue in the place where he was stationed. He felt his own unworthiness to personally seek the Saviour for the aid he desired, so he got the elders of the synagogue to carry his request to him. From Matthew's account it would appear that the centurion went in person; but the harmony of this with Luke's statement is apparent when we consider that among all people it is a common form of expression to attribute the act to the person by whose authority it is done. The elders in presenting the case to the Saviour urged as an evidence of the worthiness of the man who asked it, "He loveth our nation, and he hath built us a synagogue." As Jesus was proceeding to the centurion's house, he sent his friends to beg the Saviour not to enter, as he was unworthy. In the reason given by the centurion why it was not necessary for Jesus to enter, there was manifest confidence in his power that he had not seen among the people to whom he came. The Jewish nation were the "peculiar people" of God, and from whom we should naturally expect the greatest faith in the Saviour's power. But in this Roman officer, most probably a pagan by birth, is greater confidence manifested. Whether this confidence in Jesus led to the conversion of the centurion is not stated, but if so he is the first Gentile converted to Christianity of which there is any mention. The instance brought forth an expression from the Saviour which showed that although the gospel was first to be preached to the Jews, it was

to extend to every nation under heaven, and that a who accepted it would share in the blessings promised to Abraham, Isaac, and Jacob. The children of the kingdom, that is, those who were the natural heirs, were to be cast into that outer darkness that is the result of unbelief. It was not henceforth sufficient to be heirs according to the flesh. Those who are led by the Spirit, from whatever nation, are the children of God, and heirs to the promised inheritance. Those who meet with Abraham, Isaac, and Jacob in the kingdom, and sit down to the marriage supper of the Lamb, will be from every nation, and tongue, and people, and the Saviour will come forth and serve them. As the confidence of the centurion brought the blessing to his servant, so faith in the Lord Jesus will win for us a place at the marriage supper.

Second Sabbath in September.—Healing the Widow's Son.

1. Where did Jesus and his followers go the next day? Luke 7:11.
2. What was happening as they neared the gate?
3. When Jesus learned who the young man was, how did he feel? Verse 13.
4. Having stopped the procession, what did he say? Verse 14.
5. What gift had been bestowed upon Christ, that enabled him to raise the dead? John 5:26.
6. What hope does this power beget in the Christian? Acts 24:15.
7. Should we think this incredible? Acts 26:8.
8. What has made this hope a certainty? 1 Pet. 1:3.
9. If Christ had not been raised, what would have been the condition of the world? 1 Cor. 15:16-18.
10. If the Christian was deprived of this hope, what would be his lot? Verse 19.
11. In passing through the grave, of what did Christ gain possession? Rev. 1:18.
12. What promise has he therefore made? John 6:40.
13. Will the resurrection then take place at a given time? John 5:28, 29.
14. Which of these classes will be raised first? 1 Thess. 4:16.
15. Will all the saints sleep before this resurrection? 1 Cor. 15:51.
16. When will these great changes take place? 1 Cor. 15:52; 1 Thess. 4:16.
17. How does John refer to this change of the living? Rev. 14:4.
18. Then when the Saviour comes the second time, will we see the same divine power manifested, as was seen at the gates of Nain? Ans. Yes, but in a far greater degree. John 5:25.
19. Will the joy of this poor widow be as far surpassed by the joy of that day? Isa. 35:10.
20. How did this miracle at Nain affect the people?
21. What did John's disciples do when they saw Jesus' works? Luke 7:18.
22. What question did he send to Christ? Verse 19.
23. What reply did he return? Verse 22.
24. What lesson may we learn from this?

NOTES ON LESSON TWO.

Nain is a small city south of Mt. Tabor, and some twenty miles from Capernaum. According to some authorities, it was just within the border of Issachar. Like other cities of that day, it was surrounded by a wall for the protection of its inhabitants, with gates at convenient intervals. In olden times it was not customary to bury any one save the kings within the city walls. We read of Samuel that he was "buried in Ramah, even in his own city (1 Sam. 28:3,) and of Manasseh that he "slept with his fathers, and was buried in the garden of his own house," 2 Kings 21:18. In accordance with this, the funeral of the widow's son had just passed out of the gates of the city as the Saviour approached. He took in the affecting scene at once,—the widowed mother following her only son, her stay and hope, to the grave. "He had compassion on her," and with a word of comfort to her, he checks those bearing the coffin, and immediately raises the young man and restores him to his mother. Many witnesses to the miracle were there, and they were awed at being in the presence of one possessing such power. They praised God for visiting his people with such a prophet. Since then many have been raised from the death of sin through the power of Jesus, making the hearts of parents and friends to rejoice. Though virtue has often gone out, his

power is not diminished, nor his heart grown less compassionate.

The Father has bestowed upon the Son the gift of life, and through this power we hope for a resurrection from the dead. This has been the hope of the people of God in all ages. It was the consolation of the patriarchs and has been placed beyond dispute "by the resurrection of Jesus Christ from the dead." Had Christ not been raised, the hope of the Christian would have been vain, and he of all men most miserable. By passing through the grave, the Saviour obtained the key of death and hell, and has promised to raise men up at the last day. This promise is made to all; but the righteous will be raised first, when Christ descends from heaven with a shout. All will not sleep before that time; some will live on the earth until the Saviour appears, and be redeemed from among men, or changed in the twinkling of an eye when the trumpet sounds. Then, the same divine power that was manifested at the gate of Nain, on behalf of the widow's son, will be displayed, only to a far greater degree, on behalf of God's people when Christ comes in the glory of his Father, and joy more sweet than it was possible for that mother to feel will fill the hearts of the redeemed.

When John's followers heard and saw the wonderful works Jesus performed, they went and told their master, and he sent them back to ask the Saviour if he was really the Messiah, or should they look for another. After doing for the people what the prophecy said the Messiah should, he sent them away to tell John what they had seen. As these signs were intended to comfort John's heart, so the signs that we now see, his sure word fulfilling, showing the near approach of the second advent, should comfort us.

Third Sabbath in September.—The Sower.

1. Where do we find Jesus teaching at a certain time? Mark 4:1.
2. What parable is recorded? Matt. 13:3.
3. Where did the seed fall? Luke 8:5-8.
4. What was the result in each case?
5. What question did the disciples afterwards ask Jesus?
6. What did he say the good seed was? Verse 11.
7. Who are the wayside hearers?
8. What kind of hearers are represented by the rocky ground?
9. Who are represented by the thorny-ground hearers?
10. What things are liable to choke out the truth? Verse 14.
11. What is represented by the good ground? Verse 15.
12. Are we commanded to bring forth fruit? John 15:16.
13. What figure does the Saviour use to show that we must die to sin before we can bear the fruits of righteousness? John 12:24.
14. Are we commanded to glorify God? Matt. 5:16.
15. Will bearing fruit do this? John 15:8.
16. Then is this a true evidence of discipleship?
17. What relation must we sustain to Christ if we would bear fruit? Verse 5.
18. If we are bearing some fruit, what will the Father do for us? Verse 2.
19. What will be the result if we do not bear good fruit? *Ib.* Luke 3:9.
20. What shows how loath the Lord is to cut off the unfruitful branches? Luke 13:6-8.
21. Has the Lord promised to be with us in our labors for others?
22. Will the time come when we cannot labor for others? John 9:4.
23. Is the night of moral darkness and sin nearly gone? Rom. 13:12.
24. Then what should be done? Rom. 13:11; 1 Cor. 15:34.

NOTES ON LESSON THREE.

Speaking in parables is a characteristic style among the Jews. Their writings are rich in these figures. Dr. Adam Clarke says this nation is inclined by a kind of natural genius to this form of rhetoric. It was a favorite style with the Saviour as he talked with the common people. By these similes he could more forcibly impress the spiritual truths which he had to convey to them, upon their minds. The parable of the sower is a most striking one, and clearly illustrates the manner in which the truths of God's word would be received in all ages. The

words of life would fall dead on the ears of many, and not be heeded. Some will receive it with gladness at first; but when the heat of opposition comes, it will wither. Others will receive it and run well for a time; but finally they will let the cares, riches, and pleasures of this life choke the good seed from out their hearts. But some, like the fertile ground, will receive the word into good and honest hearts, and with patience bring forth fruit unto eternal life. These will esteem it a great honor that they have been thus chosen and set apart for the great work of gathering souls, fruit for the garner of God, and will die to self and sin, and glorify the Father by earnest labor. Thus they will be Christ's disciples indeed, for his work was to seek and save others. He pleased not himself, but unselfishly sought to promote the good of those around him. They will constantly feel the responsibility of being light-bearers to the world, and prayerfully study to let their light so shine that others may be led to glorify God. This can only be done by being united to Christ as the branch is to the vine. Without this union, they will be barren and unfruitful, mere cumberers of the ground, to be cut off and cast away. God is longsuffering, and with the aid of the Saviour, who has promised to be with his children even unto the end of the world, much good may be accomplished before the night, when no man can work. That time is very near, and the night of moral darkness is far spent; yet there is time that should be improved in earnest labor for others.

Fourth Sabbath in September.—Review.

1. Where did the Saviour go after his sermon on the mount?
2. Relate the miracle he performed for the centurion.
3. What were the feelings of the centurion.
4. How did he show his confidence in Jesus?
5. What remark did the Saviour make?
6. Who did he say would sit down in the kingdom with Abraham, Isaac, and Jacob?
7. What did he say concerning the children of the kingdom?
8. Who were then the favored people of God?
9. Who have since been?
10. When will persons from all nations sit down in the kingdom?
11. Who will serve them?
12. After performing the above miracle, where did Jesus go?
13. What took place at the gate of this city?
14. What great power had been given the Son?
15. What has the resurrection of Christ begotten in Christians?
16. When will this be realized?
17. Will some live until Christ comes?
18. What will happen to them?
19. Then what power will be manifest at Christ's second advent?
20. When John heard of the wonderful works of Jesus, what questions did he send to him?
21. How did the Saviour respond?
22. Where do we find the Saviour teaching at another time?
23. Relate the parable.
24. What is the seed sown?
25. What is represented by each kind of soil?
26. What always takes place in grain before fruit is produced?
27. Should all Christians bear fruit?
28. What must be their relation to the Saviour?
29. Has he promised to be with them?
30. What calls for special earnestness now?

Breadth and Height.

A CERTAIN philosopher was always talking very much to his friends about the garden in which he was in the habit of walking, and where he carried on his studies. At length one of them came to see him; and he found this extraordinary garden was a patch of ground about twice the size of the floor of his own room.

"What!" said he, "is this your garden? It's not very broad."

"No," said the philosopher, "it's not very broad; but it's a wondrous height!"

And so I would say to you, Sabbath-school teachers,—your work in your classes is not a very large one, but "it's a wondrous height." It goes up to heaven.

The Teacher's Preparation.

IN order to teach successfully in our Sabbath-schools, where there can be no compulsory attendance or discipline, a thorough preparation on the part of the teacher is indispensable. Indeed, nothing in the whole range of the teacher's effort is so absolutely essential to success as this same preparation, a preparation of mind, and heart, and life. And preparation means work,—earnest work. Nothing worth doing at all is ever accomplished without regular, persevering labor; and the matter of preparation for teaching is certainly no exception. And right here it is that very many teachers make a great mistake. They seem to imagine that teaching a class for half an hour once a week can be gotten through with respectably, and the requirements of the occasion tolerably met, with very little thought or study. That the teacher may pass through the recitation without appearing to disadvantage seems to be the main anxiety. This is a grave error, and one which cannot but result in harm. Some writer has said, "Success in teaching is not so much a matter of leisure, or talent, or education, as of earnest purpose and persistent work;" and nowhere is this truer than in Sabbath-school teaching.

But says one, This is indefinite; what do you mean by preparation?—Well, first of all, learn the lesson; and learn it *early*. Business men drive their business instead of allowing it to drive them; and teachers who mean to do good work will not put off the study of the lesson until Friday evening or Sabbath morning. It is a great advantage to learn the lesson some time before it is to be recited. The mind will almost unconsciously dwell upon it in moments when the hands are perhaps busy; and new thoughts will arise, which a hasty study just before the recitation would never call out. When a teacher can simply recite his lesson, it is not learned. A careful reading of the chapters connected with the lesson is indispensable, if one would be really intelligent on the subject. If there are points in the lesson upon which queries may arise, take pains to look up authority, that you may be able to answer the questions of your class. If the lesson is on Bible history, look up the places mentioned, on the map or in the Bible geography or dictionary. Notice their situation, their distance from other places and relation to them, also some description of the places, and any historic events which may be connected with them. You may thus be able to give your class a few items which will help to fix the lesson in the mind. Often some little mention of this kind will get the attention of a careless one, and afterward you may be able to interest him in the real lesson. It is hard for children to become interested in anything of which they can form no picture; and we that are older find it much easier to remember, when we have had a thing so illustrated as to "give to airy nothings a local habitation and a name."

But of course we must not depend too much on these helps. They are calculated to supplement the other preparation, but not to take the place of careful study and thought upon the lesson itself. Let us endeavor to have a thorough, clear, and intelligent understanding of that which we intend to teach; for if we do not have such a knowledge ourselves, how can we expect those under our charge ever to become thorough Bible students? Of course it will take *time* for this preparation. But some of our best moments are not too precious to devote to this good work. What work is of more importance than this? Forego the reading of a pleasant book or some social privilege, if necessary; but if you are a Sabbath-school teacher, do not neglect the proper preparation to meet your class. We are in earnest. We want to do good work,—to interest, to teach, to save. The field is wide, and beautiful, and hopeful withal; and the Master is waiting to bless our efforts.

But our preparation will still be incomplete, if we neglect preparation of heart. Study the lesson prayerfully. Ask God to direct in study and in teaching. He alone can so light up the sacred page that we can understand its meaning and feel its

power. He will sanctify the truth to the teacher, and make it the power of God to the salvation of the taught. There is a preparation, a teaching power, that comes only in answer to prayer.

Said an elderly lady who was among the early Sunday-school workers in the city of Boston nearly fifty years ago, "It used to *mean* something to be a Sabbath-school teacher in those days;" and it *should* mean something in *these* days. Is the work of any less importance? Is there any less need of earnestness now than then? EVA BELL GILES.

How Do Your Scholars Spend the Sabbath?

THE Sabbath-school teacher who has a deep interest in the welfare of his scholars, will not willingly remain ignorant of how they spend the Sabbath hours. He knows that the spiritual and moral growth of his pupils depends as much upon the way they spend the remainder of the day, as upon the character and fitness of the instruction received at the Sabbath school and church service. He knows that the temptations of the youth are strong, that the habit of irreverence is almost universal, and that in many cases parents are indifferent to, or ignorant of, the multitude of temptations that beset the young to break the Sabbath, if not by open act, by words and thoughts.

It has been truly said that if man had always kept the Sabbath, there would never have been an idolater or a heathen; and we believe that if the youth and children of this generation were properly taught to keep the Sabbath, there would not be an infidel or an impenitent one in their number.

The thoughtful teacher knows too well that the deeper the conviction, the more solemn the impression made upon the young mind by the lesson or the sermon, the greater is the condemnation and discouragement, if by old habits or associations the youth is betrayed into sins he has resolved to abandon; and therefore many a word of counsel which springs to the teacher's lips is never spoken.

If a portion of the holy day is spent in reading light and trashy literature, or in frivolous conversation, of how little avail are Scripture lessons and moral instruction; for frivolous conversation and light reading corrupt the mind, and sully the conscience, and spoil the taste for that which is good. When this is accomplished, holy conversation, the study of the Sabbath-school lesson, reading the Bible, or the reading of truly valuable books, is distasteful and a burden.

But what can the Sabbath-school teacher do to check the evil, and to encourage the right use of the sacred hours?—Much every way. The teacher can learn at what time each scholar learns the lesson, how much time upon the Sabbath is devoted to its study, what portions of the Bible have been read most, and what religious and historical books the student has read or is reading. Beginning with these points, he will soon know what occupies the Sabbath hours. He will also learn what good books are within the scholar's reach that he has not read. Often the teacher can obtain for his pupils the use of good books, and can arouse an interest in them by relating some of the incidents contained in, or connected with them. Sometimes he can secure the exchange of good books by his scholars, and he should be very careful to discourage the reading of those that are not good.

The faithful teacher will work in harmony with those parents who are alive to the spiritual welfare of their children, and will enlist the co-operation of those that are indifferent. There should always be a perfect understanding between parent and teacher.

W. C. WHITE.

OVER and over again is the law of the universe. The sun rises and sets, the seasons circle, the vapor of water ascends to the sky and returns to the earth, over and over again. Over and over again is the law of the teacher's work. The same gentle influences brought to bear upon the pupil Sabbath after Sabbath, the same eternal truths taught and retaught, find by and by a permanent lodging-place in the soul.

Bible Echo and Signs of the Times.

"What is truth?"

S. N. HASKELL,
GEO. I. BUTLER,
URIAH SMITH, } EDITORS.
J. H. WAGGONER,

Melbourne, Australia, September, 1887.

Was Paul a Sabbath-Keeper or a Sunday-Keeper?

WE are not told in the Scriptures to follow the example of the apostles. In fact, to do this would lead the church to commit some inconsistencies. In the twenty-first chapter of John we learn that on a certain occasion there went abroad a saying based upon the words of our Saviour, "If I will that he tarry till I come, what is that to thee? follow thou me." The saying that went abroad was that that disciple should not die. We read again that there arose a sharp contention between Paul and Barnabas. No one would claim that we should follow such examples as these, and yet in the matter of a Sunday-Sabbath men base their faith on what is claimed to be the example of the apostles, although we have recorded in the twentieth of Acts the only instance of a religious meeting held upon that day by them. And this one instance is made of sufficient authority to establish the observance of Sunday, notwithstanding the fact that the apostle Paul preached to the church at Antioch in Pisidia on the Sabbath day and also to the Gentiles at the same place (Acts 13), and it is plainly stated that it was his "manner" thus to preach and reason out of the Scriptures.

The Thessalonian church was established by Paul's preaching to them on the Sabbath. Acts 17. The church at Philippi was also a Sabbatarian church. Acts 16. The eighteenth of Acts records the establishment of a church at Corinth, where Paul "reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." The eleventh verse says that he continued there a year and six months, teaching the word of God among them. Many have tried to satisfy their consciences with the idea that Paul was a Sunday-keeper, and have been ready to base their faith upon his example in this; but they would find that they were following a shadow, could their attention, as humble seekers after truth, be called to just three texts of Scripture, and we believe they would come to a different conclusion in regard to the practice of this great apostle to the Gentiles.

The first of these texts is found in Acts 24:14: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." By heresy he evidently meant the gospel of Christ; for by the gospel he worshiped the God of his fathers. But he says he believed all things written in the law and in the prophets. If any think that Paul's practice did not correspond with his belief, let them read the sixteenth verse: "And herein do I exercise myself, to have always a conscience void of offense toward God and toward men." How can a man exercise himself to have a conscience void of offense?—By practicing what he believes. Then if he believed all things written in the law, he must have kept that law, the Sabbath commandment with the rest.

Another passage is found in Acts 25:8: "While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all." If the apostle had disregarded the fourth commandment, he would have offended against the law of the Jews. Not that we would call the Sabbath law a law of the Jews; but it is well understood by all that by the civil laws of the Jews, Sabbath desecration was punishable with death by stoning. Had Paul disregarded the Sabbath, it would have been a violation of the law

of the Jews as well as the law of God. He declares that he had not offended against the temple. Had he transgressed one of the ten great rules of the temple worship, the law, in the most holy place of that building, it would have been an offense against the temple. The conclusion cannot be avoided that Paul kept the fourth as well as all the other commandments of the decalogue.

But we have one more expression to offer to show that the teaching of the apostle Paul proves most conclusively that he kept the ten commandments. Acts 28:17 reads: "And it came to pass that after three days Paul called the chief of the Jews together; and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Here Paul expressly declares that he had committed nothing against the people or the customs of the fathers. The eighteenth verse shows that the customs to which he refers were those the disregard of which condemned the offender to death. Had he broken the Sabbath week after week, it would have been considered a great crime by the Jews, and one worthy of death. He said that he had been examined by them, and that they would have let him go because there was no cause of death in him. If he had transgressed the ten commandments in any respect, there would have been a cause of death in him, which the Jews would readily have detected. We cannot therefore believe that in the scriptures quoted above Paul uttered a falsehood, and that Luke afterward penned a perversion of the truth with the pen of inspiration. We can only conclude, then, that Paul kept the Sabbath and taught the same, a large proportion of the Christian world against it notwithstanding. S. N. H.

What We Find Concerning the Sabbath and Sunday During the Lives of the Apostles.

WE next notice a text which is claimed by first-day observers as evidence in behalf of Sunday, but which we claim affords excellent proof in behalf of the Lord's holy Sabbath: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. 1:10. This language is supposed to have been written in the year A. D. 96, sixty-five years after the resurrection. It is claimed that by the term "Lord's day" is meant the first day of the week, the day on which our Saviour rose from the dead. But the very point to be proved is assumed. We want evidence of a substantial character that the first day of the week is the "Lord's day." Not a hint from the Scriptures is ever cited to prove this important point. No sound writer ever calls it such. In every case where it is mentioned, as we have seen in eight instances, it has the same secular title. John himself, in writing his Gospel, some two or three years later than the book of Revelation was written, as is generally supposed, calls it twice "the first day of the week." John 20:1, 19. If he had intended the first day of the week to be understood by the term "Lord's day," why did he not call it so still later when he wrote his Gospel?

No good reason can be assigned for calling it the Lord's day. The Lord never intimated any more regard for it than for any other secular day. The fact that he rose from the dead on it does not entitle it to any higher regard from us than the sixth day, the day of his crucifixion, the one on which our salvation was purchased by his spilt blood; or Thursday, the day on which he ascended, to become our high priest. Not one well-authenticated instance can be found where Sunday was ever called the Lord's day before the year A. D. 194, just about one hundred years later than the time when this was written by John,—a time when Christianity had become much corrupted.

We confidently claim that this "Lord's day" is God's holy Sabbath day. For four thousand years it had been constantly recognized as a day peculiarly

sacred to the Lord. He rested upon it, and set it apart to a holy use, placing his blessing upon it. Gen. 2:3. In the law of God he said: "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God. . . . The Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11. The prophet says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Isa. 58:13. Surely this language unmistakably identifies which day is "the Lord's day." It can be none other than the one he has always claimed.

But it is sometimes objected that in the original Greek, the term "Lord" used in the text refers to Christ, and not to God the Father; that it is not Jehovah's day, but a special day which Christ claims as his own. Very well; of what day does Christ claim to be Lord?—"The Son of man is Lord also of the Sabbath." Mark 2:28. Is not the day of which Christ says he is Lord the Lord's day?—So we believe. Does he anywhere say he is Lord of the first day of the week?—Not a text is ever quoted by any one to show it. We therefore conclude that the day on which John had this heavenly vision was the Lord's holy Sabbath. Let it be noticed by all that at the very close of the first century of the Christian era, the Lord has a day which he still calls his own, which we have shown to be the holy Sabbath. All days, then, are not alike. God claims at the very close of the canon of inspiration, in the book of Revelation, as he did at its beginning, in the book of Genesis, that one day is his own.

We will quote one text more concerning the time the holy Sabbath will continue, with which to close the Biblical argument of this question: "For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23. The new heavens and the new earth are created a thousand years after the coming of Christ. 2 Pet. 3:8-13; Rev. 20:4-15; 21:1. The new earth will be the abode of the saved to all eternity. The holy city, the new Jerusalem, will be in it, and there also will be the tree of life, bearing its twelve manner of fruits monthly. Rev. 22:2. To this blessed metropolis of the new creation will the saints of God come, each month, to partake of its fruits, and each week, on the holy Sabbath, to worship God.

That blessed day which God set apart at creation to serve as a beautiful memorial of the works of the Creator, will be still more gladly kept when sin and the curse have been forever abolished. Why should not this blessed institution ever exist as a reminder of the glory of God in creation? Nothing could be more fitting.

The word of God positively declares that the holy Sabbath—that Sabbath with which the prophet Isaiah was well acquainted—will be kept in the reign of the new heavens and the new earth. What, then, is the conclusion which the Scriptures compel us to make in reference to the continuance of the Bible Sabbath? The great majority of orthodox Christians admit that for four thousand years this day was the only weekly Sabbath. Here we find the same day being kept in Eden restored, continuing to all eternity. Can we suppose an interregnum of about two thousand years occurred between these two eternities, and that another Sabbath was set up to take the place of this great memorial of the work of Christ and Jehovah, which God has ordained to be kept in the eternal world? Can we think such an event probable? Such a conclusion would be unphilosophical, absurd, preposterous.

The prophet of God in holy vision beholds the Sabbath of the Lord carried far beyond this world of sin. Thus the Holy Scriptures place the seventh-day Sabbath like a grand arch at the beginning of the race of

man, spanning the six thousand years of human probation, and reaching into a renovated world after sin is forever destroyed. No place is left for another weekly Sabbath to come in. Few realize the vast importance of the Sabbath institution. It is the golden clasp which binds man to his Maker. It keeps in memory the true God as the creator of all things. Had man ever observed it in the true spirit, idolatry could never have had an existence. G. I. B.

The Night Far Spent.

THE apostle, looking down to that thrilling era when time is about to vanish into eternity, and speaking with prophetic voice, says: "The night is far spent, the day is at hand."

The night is the night of sin. The reign of evil makes the darkness of this world. How large a portion of the earth, and what a vast majority of the people of this world, still rest under the death and blackness of heathenism! And in civilized and enlightened lands, how stands the proportion between the righteous and the wicked, the good and the evil? Let the daily press, the police records, criminal statistics, the ratio between churches and saloons, schools and grog-shops, answer.

The picture is sufficiently appalling; but the saddest feature of it is that the darkness is continually growing deeper, the compass and strength of evil continually increasing. And thus the word of God says it is to be in the last days. "Iniquity shall abound" (Matt. 24: 12), and evil men and seducers shall wax worse and worse (2 Tim. 3: 13) "in the last days" (verse 1), and when the end is about to come. Matt. 24: 13.

Yet in the midst of this growing tide of evil, men are indulging the delusive dream that the world is growing better, the gospel extending its conquests, and the millennium about to dawn. And this, too, is noted in the sure word of prophecy; for when destruction, sudden and overwhelming, is just about to fall upon them, then is the very time when men in their blindness are to be crying, "Peace and safety." 1 Thess. 5: 1-3. Men may for awhile delude themselves into the belief that all is peace and all is safety, and under the influence of that opiate feel very contented and happy; but that will not change the situation at all, nor avert the coming doom. It is better to look facts full in the face, and let the light of God's word show us the future of this dark and troubled world.

While we rejoice in what has been, and is being, accomplished, in the increased circulation of the word of God, the labors of evangelical missionaries, the increase of converts, and agencies for good, we cannot ignore the fact that the tide of evil is continually growing upon all the noble efforts to stay it, so that there is more now to be done than there was one hundred or even fifty years ago.

Over eighteen centuries have elapsed since Christ died, and yet there are over one thousand millions of human beings on the earth who are opposed to the gospel in any form. Including those huge bodies of superstition and corruption, the Greek and Roman Catholic Churches, the most of them no better than heathen so far as their hope of heaven is concerned, we have but four hundred millions out of the fourteen hundred millions now estimated to be living on the earth, and how many of these are real Christians? There are said to be thirty millions of members of Protestant churches; but Bishop Foster throws out one-half of these as only undeveloped, idle factors, leaving not over fifteen millions of Christians, upon whom the hope of evangelizing the world depends.

And what progress has been made during the last half or three quarters of a century? It is claimed that within the last sixty years £5,000,000 have been expended in foreign missions; but the shameful liquor and tobacco statistics show £180,000,000 spent for the former and £130,000,000 for the latter, not in sixty years, but every twelve months; or about 46,666,600

pounds sterling more for these vile indulgences, in sixty days, than for the gospel to the heathen in sixty years. In the year 1800 the population of the world was put at 800,000,000. Of these 200,000,000 were claimed as nominal Christians, including Greek, Romish, and Protestant bodies, leaving 600,000,000 non-Christians. Now the estimated population of the globe is 1,400,000,000, and of these 400,000,000, Greek, Romish, and Protestant, are claimed as Christians, leaving 1,000,000,000 non-Christians, or 400,000,000 more to be converted now than there were at the beginning of the century. At this rate, how long will it take to accomplish the work of converting the world and bringing in the millennium? Christians raise about two shillings per head per annum to send missionaries to the heathen. They spend £2,000,000 more than this amounts to for artificial flowers to ornament foolishly and foppishly Christian bonnets. There are said to be 2,600,000 souls in all the mission churches abroad. But there are more than this number in the Christian State of New York, who from deliberate choice prefer to remain practically heathen under the very light of the gospel. A convert to Christianity in foreign lands costs 4s. 2d.; one in Christian lands costs £1 7s. 3d.

The press is a mighty agency; but it can be used for evil as well as good, and Satan has not been slow to enlist this agency in his work. In Great Britain, Bradlaugh's atheistic weekly circulates 250,000 copies, and the immoral, infidel, and blasphemous publications which come yearly from the press in that one country reach nearly 40,000,000 copies. Three hundred magazines, journals, and newspapers are published in New York City, and Dr. Talmage says that two hundred of them are hostile to the Christian religion and to all good morals.

Bishop Foster in the *Independent* says: "Is Christendom struck with judicial blindness, that she sleeps? Are her eyes holden that she cannot see? There are armies marching and countermarching, with banners on which are emblazoned Dynamite, Anarchism, Communism, Nihilism, No Sabbath, Down with Church and State, recruited from the dram-shop and officered from the kennel. Are we so deaf that we do not hear the tramp of the gathering legions? Nations that license murder for pay, will be murdered for plunder. Nations that fatten the wild beast of passion will be devoured by the wild beasts of rapine and ruin."

Henry George says: "The new barbarians who shall destroy our modern civilization, as the barbarians of old destroyed that of Greece and Rome, will not come from a distance. Go through the squalid quarters of great cities, and you may see their gathering hordes."

In America and in all Europe, the ratio of the increase of crime outstrips by far the ratio of the increase of population, while cases of suicide and insanity multiply, and our prisons and asylums overflow. Yet men are so blind as to claim that the world is growing better, and that the millennium is at hand.

No; the world's only hope is in the coming One. The reign of the usurper is about ended. The night is far spent, the day is at hand. In this we may rejoice and be glad. Let us labor to save as many as possible from the ruin which the great day will soon and inevitably bring to the unprepared, and be ourselves ready for the Deliverer when he shall appear. U. S.

Its Own Best Evidence.

WHEN a skeptic expressed a wish to examine the evidences of the inspiration of the Bible, and asked what book on that subject he should read, his friend promptly advised him to read the Bible. He thought he was not understood; and as the Bible was the subject to be investigated, he again asked what work on the inspiration or credibility of the Bible he should read. And again he was told to read the Bible. The reason given for this advice is, that they who oppose the Bible seldom know much about the Bible. The advice was taken, and the skeptic—an able lawyer—was converted to the faith of the Holy Scriptures before he got past the twentieth chapter of Exodus. Indeed,

this chapter was the turning-point; the completeness of the moral law carried conviction to his heart, thus proving the words of the psalmist, "The law of the Lord is perfect, converting the soul."

The method pursued with this skeptic we heartily indorse. No book of "evidences" has evidences equal to those which the Bible itself contains. The following is from the account of a Protestant laborer in Paris:—

I go as often as possible to the clubs, where, besides grotesque inanities, odious blasphemies are uttered. I succeed sometimes in getting the floor. I am not permitted to speak long; and what I say, I can utter only amidst a horrible din. But I thus come in contact with simple and misguided souls, and am able to do them good. I found myself in one of the meetings, by the side of an honest workman who wore the insignia of Free Thought—L. P., *Librio Pense*—and who asked me whether I also was a Free Thinker.

"No," I answered him, "I am a Protestant pastor." "Oh, a Protestant pastor," he rejoined, quite astonished. "I like the Protestants; but I don't like their book, the Bible."

"Have you read it?" "No; but I know that it is an immoral book." "If it were immoral, you would have read it." "Ho! how do you know that?" "Because I know the human heart. I am sure you have read all the realistic novels of the day."

"Why, yes." "Very well! take this Bible, I offer it to you gratuitously. Read some pages of it. I will meet you here again to-morrow night, and you will let me know what conclusion you have come to."

The next day my friend was there. "We must never judge of things which we don't know," said he to me. "This book is good. I want them to read it at my house." I asked permission to go and see him at his house, where I found his wife also very happy to possess "so good a book." I exhorted them not merely to declare that the book was good, but to realize its contents and power in their lives, in order to exhibit its excellence to those who surrounded them. All this house now serve the Lord, and have already become the light of two neighboring families which also belonged to the society of Free-Thought, which they have hastily abandoned.

We have known infidels, reading, intelligent infidels, who had stood for years against the arguments and evidences of able authorities, yield up all their infidelity on hearing a few discourses on the fulfillment of the prophecies of Daniel and the Revelation. The best antidote for infidelity that we have ever known is the preaching of the "present truth;" and this because it is the present truth, and opens the Bible more clearly to the understanding than does any other system of "divinity."

In this position we are sustained by the words of our Saviour himself. In a parable in Luke 16, a request is made to "father Abraham" to send Lazarus from the dead to convince certain ones of their errors, and to lead them to avoid the consequences thereof. Abraham is made to reply: "They have Moses and the prophets; let them hear them." But another kind of evidence was still insisted on. "Nay, father Abraham; but if one went unto them from the dead, they will repent." Then comes the important answer: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This is no hyperbole, no strong expression to point a moral, but a plain statement of a plain fact. In proof of this we notice two facts:—

1. Lazarus, the brother of Mary and Martha, was raised from the dead. Did this convince the enemies of Jesus of his Messiahship? Did they then yield to his claims as being sent from God?—Not at all. It was not a question of *proof* with them; it was a question of *the will*. Their intellect *could not* yield, because their hearts *would not* yield. Instead of acknowledging their error, they sought to destroy the evidence which stood against them. "But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." John 12: 10, 11. Jesus had told them that they would believe him if they had faith in the writings of Moses. John 5: 46, 47. And Paul said they had condemned Christ because they knew

not the voices of the prophets. Acts 13:27. The words of Christ proved to be literally and strictly true; if they would not hear Moses and the prophets, no kind of evidence would move them; they would not believe even though one rose from the dead.

2. We notice in all the New Testament that "the Scriptures," words of Moses and the prophets, are the last and sole resort of all the writers and speakers. "It is written," was the end of all controversy. If any rejected the teachings of the Scriptures, no effort was made to convince them by any other means. They evidently had the same estimate of the power and sufficiency of the sacred writings that the Saviour presented in Luke 16. The Scriptures were recognized as the word of the Lord. To reject the Scriptures is to reject the word of the living God; and if they will not believe him, to whom will they listen? How shall the heart be reached if it turns away from the words of the Holy Spirit?

In addition to the above we may cite the case of our Saviour in meeting the Sadducees when they reasoned against the resurrection. His answer was: "Ye do err, not knowing the Scriptures, nor the power of God." He appealed neither to philosophy nor science; nor did he reason to make it appear possible or plausible to their understanding of things. These have nothing to do with the question. It rests altogether on the divine veracity and the divine power. *The Scriptures*—the word of God—say the dead will rise from the dust of the earth where they are sleeping; and the power of God is sufficient to fulfill his word. If any doubt either the Scriptures or the power of God, then they may doubt the resurrection, but not otherwise. They who believe the Scriptures, they who trust the power of God, who created man of the dust of the earth, must believe that he will restore him though he is returned to the earth; they must believe that "thy dead men shall live;" that they will be redeemed from the power of the grave.

Who realizes the value of that precious heavenly gift, the Bible? "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. 12:6.

It may be further noticed that all these testimonies to the value of the Scriptures are so many indorsements of the Old Testament is this dispensation. They who reject the Old Testament, as many blindly do, must reject all the testimonies of Christ and his apostles in favor of "the Scriptures;" for they referred always and only to the Old Testament when they spoke of the Scriptures. The New Testament without the Old is but a partial revelation of God's word to man. The New rests upon the Old as its strong support, its infallible witness. "Every word of God is pure; he is a shield unto them that put their trust in him." Prov. 30:5.

J. H. W.

Law, Prophets, Christ.

THE church and the world, so far as they know of our views and labors as a people, have the impression that Seventh-day Adventists regard the law and the prophets of greater importance than Christ. This false impression has been made by our opponents, who would trample the law of God under their feet, and cast the prophets behind them.

We have not left Christ. No people on the face of the earth value the work of Christ more highly than do Seventh-day Adventists. We have not gone back. But finding that the reign of sin exists from Paradise lost to Paradise restored, that law must run parallel with sin, and that Christ's work as a Redeemer from sin must run parallel with the reign of sin, we see the moral law and the work of Christ running parallel through all the ages of human probation. Abolish the law, and you take away sin, and have no need of Christ.

Christ, our adorable Redeemer, appears all glorious in the Old Testament as well as in the New. In our

oral and printed sermons he should hold prominence. Do our opponents preach Christ? We can present him in connection with the law and the prophets with far greater power. He came to magnify the law and make it honorable, and the voice of the prophets is the voice of Christ. Let him be exalted from the pulpit and from the press.—*James White.*

Missionary.

A BIRD'S MINISTRY.

FROM his home in an Eastern bungalow,
In sight of the everlasting snow
Of the grand Himalayas, row on row,

Thus wrote my friend:—

"I had traveled far
From the Afghan towers of Candahar,
Through the sand-white plains of Sinde-Sagar;

"And once, when the daily march was o'er,
As tired I sat in my tented door,
Hope failed me, as never it failed before.

"In swarming city, at wayside fane,
By the Indus bank, on the scorching plain,
I had taught; and my teaching all seemed vain.

"No glimmer of light, I sighed, appears;
The Moslem's fate and the Buddhist's fears
Have gloomed their worship this thousand years.

"For Christ and his truth I stand alone
In the midst of millions; a sand-grain blown
Against yon temple of ancient stone

"As soon may level it! Faith forsook
My soul, as I turned on the pile to look;
Then, rising, my saddened way I took

"To its lofty roof, for the cooler air;
I gazed and marveled,—how crumbled were
The walls I had deemed so firm and fair!

"For, wedged in a rift of the massive stone,
Most plainly rent by its roots alone,
A beautiful peepul-tree had grown;

"Whose gradual stress would still expand
The crevice, and topple upon the sand
The temple, while o'er its wreck should stand

"The tree in its living verdure! Who
Could compass the thought? The bird that flew
Hitherward, dropping a seed that grew,

"Did more to shiver this ancient wall
Than earthquake, war, simoon, or all
The centuries, in their lapse and fall!

"Then I knelt by the riven granite there,
And my soul shook off its weight of care,
As my voice rose clear on the tropic air:—

"The living seeds I have dropped remain
In the cleft; Lord, quicken with dew and rain,
Then temple and mosque shall be rent in twain!"

—*Margaret J. Preston, in S. S. Times.*

Castlemaine, Victoria.

AFTER opening the field here with Bible-workers, I began a series of meetings in Mechanics' Institute on July 13. The interest was fair. The Lord gave freedom in the presentation of truth. In less than a week from the time our meetings began, one of the ministers in the city preached a sermon on the Sabbath question, evidently for the purpose of prejudicing the people. Nothing new was brought to the surface, and it made such a slight impression upon the people that we concluded to let it pass unanswered, knowing that they "can do nothing against the truth, but for the truth."

During the second week of the meetings, I understand that our brethren in the ministry became so thoroughly aroused that they secretly called a council to decide what they would do with me and our meetings. I had always understood that "history repeats itself;" now I know it. The same spirit was manifested about 1854 years ago, when the high priest convened the sanhedrim to decide what should be done with some of the early apostles. I am told that there were in the company some who favored liberty of conscience and speech, and asked the other members, who had decided that I ought to be silenced, how they would proceed to carry out

their convictions. It is supposed that the meeting adjourned without having fully decided the important point. Notwithstanding the advice of the ministers to the contrary, many of the good people have been listening with interest to what we had to say.

When we had got nicely into the Sabbath question, we were compelled to vacate the hall. This made a break in our meetings, and must of necessity injure the interest. The Lord has opened the way before us, and we are now fitting up a hall which we can occupy as long as we choose. Nothing preventing, we expect to commence meetings in the new hall next week. In the mean time, we are doing all we can to keep up the interest by Bible-readings. I hope our brethren and sisters will not forget to pray for the success of the work here. I am very anxious to so order my walk before God that my efforts may be crowned with success.

Aug. 6.

WILL D. CURTIS.

The Melbourne Tract Society.

THE Melbourne Tract and Missionary Society held its sixth quarterly meeting on Sunday, July 24, in the Assembly Hall. On account of the absence of the president in Adelaide, the chair was taken by the vice-president, Bro. H. Scott. The meeting opened with the usual devotional exercises, after which the minutes of the previous quarterly meeting and the summary of labor for the quarter were read. Out of a membership of 48, thirty-nine reports had been received, showing that 19,367 pages of reading matter had been loaned and given away, 8,142 periodicals distributed, 76 letters written, 116 missionary visits made, and 8 subscribers obtained for our periodicals. Besides this, members of the society have sold a large number of papers from house to house. The financial statement showed a deficit on the part of the society in favor of the publishing house.

In referring to the report, the chairman compared a few items of the last quarterly report with the present, and urged to greater earnestness in the work, and increased faithfulness in the matter of reporting the work done. This was necessary for the encouragement of the society, and as evidence that we believe the message now going to the world. Every quarter brings us nearer to the consummation of all things, and therefore increases the importance of our work. Referring to the finances, he did not think that under the circumstances the members should take more upon themselves, but should be faithful to the pledges already made. If the back pledges were all paid up, there would be money in the treasury with which to extend the work. The plan of laying aside a small amount each week for this work would do this, and the sums would hardly be noticed.

A brother stated that this was no time for thoughts of accumulating money, but rather of doing all we can for the advancement of the work.

At the close of the meeting pledges were paid and donations made that reduced the publishing house account very materially.

A Committee on Nominations was appointed, consisting of Bro. Stockton, Hellier, and Bell.

The question of ship work was then raised, and after various remarks from different members as to its importance, Bro. J. Bell moved and Bro. J. T. E. Hellier seconded, that the society recommend that a ship missionary be appointed by the church. Carried.

The chairman then referred to the work that might be accomplished in visiting the different hospitals of the city. He believed it was an opening where much good could be done, and was anxious to see something done in this direction. Several members then volunteered to visit the various institutions, and also the Sailors' Home, until such time as a ship missionary should be appointed.

The Committee on Nominations then reported, recommending the same board of officers for the ensuing six months. On the motion of Bro. Primmall, seconded by Bro. Giovenetta, the report was adopted, and the officers declared elected.

J. E. FRASER,

M. C. ISRAEL,

Secretary.

President.

The Colonies.

SOME time ago a Health and Temperance Society was organized under the auspices of the Melbourne church, with Bro. H. Scott as president. The first regular monthly meeting of the society was held on the 7th inst. In addition to the business matters that came before the meeting, there were recitations and select readings, and appropriate pieces were sung. The design of the society is to disseminate a knowledge of health and temperance principles, and to promote social purity, not only in the church, but in the community. To accomplish this object, public meetings will be held occasionally, and efforts will be made to get reading matter on these subjects before the people.

Do you attend the weekly prayer and missionary meeting, dear brethren and sisters? If not you are sustaining a loss. In North Fitzroy we often feel that the Spirit of the Lord is with us in a marked degree. Those who attend are refreshed, and gain new strength and courage with which to meet the trials and temptations of life.

In the missionary meeting, almost every week incidents are given, and conversations related, that are very interesting, and are calculated to stimulate the energy and zeal of the workers. And it is wonderful how much is accomplished when all have a mind to work. At the last meeting the report showed that 507 periodicals had been distributed during the week, 61 copies of the *ECHO* sold, and about a thousand pages of reading matter loaned, besides letters written, papers mailed, etc. It would be strange if no good resulted from all this seed-sowing, when the Lord has said that his word shall not return unto him void, but shall prosper in the thing whereto he has sent it. Occasionally one takes a stand on the truth, and we believe that many are reading with interest. One lady has recently commenced to keep the Sabbath through reading "Great Controversy." But the influence that the reading matter is exerting will be fully known only when "they that sow in tears shall reap in joy."

From Daylesford the sad news comes that some whom many of us know and love have fallen out by the way. We hope the truth has made so deep an impression on their hearts that they will again be numbered with us.

The great adversary is on the track of each of us, and we cannot meet him alone. We have not the wisdom to comprehend his devices, nor the strength to overcome him; but Jesus, the Captain of our salvation, has overcome in our behalf. It is a conquered foe that we encounter, and his conqueror is our helper,—our very present help in every time of need. Then let us be of good courage, and press on.

Melbourne, Aug. 10.

E. J. B.

Seed-Sowing.

A LADY gives some incidents of her individual work, as follows:—

In speaking of the *BIBLE ECHO*, a lady with whom I had left a copy the previous week said that it had been a delightful help to her in the understanding of many passages of the Scriptures that had perplexed her, especially the state of the dead. Another lady who attends the Church of England spoke of it with great approval, and said that she was lending it to others, and would subscribe for it for twelve months. A young man to whom I handed one some five weeks ago recognized the fact (which I did not expect) by remarking, "That was a beautiful paper you lent me; have you any more?"

I gave it to my brother, who is in the Church. He, too, thinks it very good. By this means I was enabled to suggest to him a closer study of the Scriptures, and to open my Bible and give him a short lesson. His face was an index of the power of God's precious word upon his heart.

Others express the pleasure and help derived from the readings on the prophecies, which before they did not understand, and in most cases where a paper

is left we have an opportunity to speak of "the coming of the Lord," and other kindred subjects, and this seems to arouse interest sooner than any other, under the pressure of self-condemnation.

May the Lord grant to each reader a proportion of zeal to knowledge, that the day of his coming may be hastened.

Water the Roots.

ONE sweetly says: "In a window this summer there was a flower-pot, containing a plant whose use it was to be odorous and beautiful. The leaves were just beginning to curl up. I poured a cupful of water into the saucer in which the flower pot stood; and a child looking on asked, 'Why did you not rather pour water on the leaves?' It was a child that asked, and I explained the reason; adding that when God would bring beauty and fragrance and healthfulness into our lives, he waters us at the root." It is even so; and yet how many are there who are just like that child. The leaf is everything to them, the root nothing. "Why dwell so much on the love of Christ," they say, "and on faith in him, and on atonement and conversion, and the doctrines of grace, when, after all, it is better morality that we need, and better living and acting?" They forget that there is nothing more practical for all kinds of true work than letting the love of Christ "get in about the roots of our being."—*Sel.*

Letter Writing.

LETTER writing is a very important part of the missionary work, and is becoming more and more prominent. There are lonely individuals who are receiving light on present truth in every direction, and there are many among us who, if they were consecrated to the work of God, might speak words of encouragement and instruction to such, and thus exert an influence for good over many minds. In all branches of this work it is of the utmost importance that the true object should be constantly kept before the mind, and especially is this the case with writing letters. It is not sufficient to write that which will merely please or gratify the receiver, and thus form pleasant associations, if we would be the means of doing good in this direction. But the object of the writer should be to communicate that which will be most beneficial to the person addressed.

The circumstances of different individuals vary widely, so much so that no definite rule or directions can be made to apply in every case; but under all circumstances, whether it is desired to comfort the afflicted, encourage the desponding, strengthen the wavering, or warn the erring, or to impress the one to whom we write with the importance of some truth, a definite object should be kept in view. Write for a purpose. A careful and prayerful selection of words and ideas is also indispensable. It is impossible to address individuals without making some impression upon their minds, and therefore every effort thus put forth results either favorably or unfavorably. Impressions are made which are not easily effaced. In worldly enterprises all the faculties of the mind are called into use, and men study to know the most successful way of accomplishing their object. Should not the same ambitious determination to excel and succeed be shown in what we attempt to do in the work of God? If there is any cause that is worthy of our highest and noblest powers, it is that of saving souls. Is it not showing disrespect to God, his work, and the great sacrifice that has been made for man, to employ to the utmost for our personal interest the powers he has given us, and to bestow but little care or thought on what we do in his service? We should not be novices in anything connected with the cause of God. "Cursed be he that doeth the work of the Lord deceitfully" (negligently, margin). Letters may be faultless in sentiment and in construction, and this is desirable and important, and still be powerless for good. Love to God and to our fellow-men, such as was manifested in the life of the Son of God, and without which far greater efforts are fruitless, must

be the actuating principle. If this is in the heart, a winning influence can be exerted through the medium of the pen on those we love who have no interest in present truth.

There is perhaps no one who has not near and dear friends, who, unless they turn from their course, will be lost in a little time from this. We see their danger, and their blood will surely be required at our hands unless we do all in our power to save them. Parents, children, brothers, and sisters, are in the road to death, and are we unconcerned in the matter? When too late, they will rise up, and in words burning with anguish and reproach, condemn us for not having warned them of their danger. Will they have occasion to say that we seemed to care but little for these things; that we valued earthly interests more than their salvation? Now is the time for us to do all in our power to save those around us, that our garments may be freed from their blood. Our life will be a failure unless we are instrumental in the hands of God of leading some precious soul to the Saviour, and are thus able at last to enter into the joy of our Lord. All have an interest in these things, inasmuch as all must give an account for the use of the talents committed to their care. The greatest of results depends upon our being *good and faithful servants*, which all may be by the grace of God.

M. L. HUNTLEY.

A Glean across the Wave.

SPENCER COMPTON, the earnest evangelical minister at Boulogne, France, relates the following incident: "During a voyage to India, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast, and I was but a poor sailor. Suddenly the cry of 'Man overboard!' made me spring to my feet. I heard a trampling overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man. 'What can I do?' I asked myself, and instantly unhooking my lamp, I held it near the top of my cabin and close to my bull's-eye window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry, 'It's all right, he's safe,' upon which I put my lamp in its place.

"The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him."

Christian worker, never despond, or think there is nothing for you to do even in the dark and weary days. Looking unto Jesus, lift up your light; let it shine that men may see; and in the resurrection morning, what joy to hear the "Well done!" and to know that you have unawares saved some soul from death!—*Christian Herald.*

Not a Sinecure.

THE ministerial office can never be innocently a sinecure. A lazy preacher is a disgrace to his calling and a scourge to the church. Idleness in him is deeply shameful and even positively criminal. There is always before him a field to be broken up, or sown, or reaped; God and conscience demand the culture. The urgencies of the work press upon him; the field, white to the harvest, allows no procrastination; it must be reaped or it is lost. As with the Master, it must be ever in heart and upon lips, "Wist ye not that I must be about my Father's business?" and "how am I straitened till it is accomplished!"—often baffled by difficulties and discouraged by apparent failure, but always at it.—*Southwestern Methodist.*

THE threads of a spider's web are very fine; but the spider, by weaving them around and around its victim, often captures and destroys insects larger than itself. It is so with little sins; if repeated again and again, they become a habit, and are like fetters to bind the soul.

The Home Circle.

Little Things.

We call him strong who stands unmoved—
Calm as some tempest-beaten rock—
When some great trouble hurls its shock.
We say of him his strength is proved;
But when the spent storm folds its wings,
How bears he then life's little things?

About his brow we twine our wreath
Who seeks the battle's thickest smoke,
Braves flashing gun and saber stroke,
And scoffs at danger, laughs at death;
We praise him till the whole land rings;
But is he brave in little things?

We call him great who does some deed
That echo bears from shore to shore—
Does that, and then does nothing more;
Yet would his work earn richer meed,
When brought before the King of kings,
Were he but great in little things.

We closely guard our castle-gates
When great temptations loudly knock,
Draw every bolt, clinch every lock,
And sternly fold our bars and gates;
Yet some small door wide open swings
At the sly touch of little things.

I can forgive—'tis worth my while—
The treacherous blow, the cruel thrust;
Can bless my foe, as Christian must,
While Patience smiles her royal smile;
Yet quick resentment fiercely slings
Its shots of ire at little things.

And I can tread beneath my feet
The hills of Passion's heaving sea,
When wind-tossed waves roll stormily;
Yet scarce resist the siren sweet
That at my heart's door softly sings,
"Forget, forget life's little things."

But what is life? Drops make the sea;
And petty cares and small events,
Small causes and small consequents,
Make up the sum for you and me;
Then O for strength to meet the stings,
That arm the points of little things.

—Sol.

Bennie.

No one thought of calling it "The Elms," or "The Oaks," or "The Willows," although the little stream running through the farm was fringed with willows, while elms of a century's growth adorned the meadows, and the adjacent hills were crowned with gigantic oaks. It was just the old homestead, dear to the heart of every child born to share its possessions.

Eight sons and daughters had been here nurtured and educated, to go forth and play their part in the great drama of life. Of these, one remained at home to care for father and mother, and till the broad acres which constituted their whole material wealth.

People said it was strange there should be such a diversity of gifts in the same family; but there was not one characteristic which the parents did not trace back to some ancestor personally or traditionally known.

The fairest face was like to that of an old portrait treasured as a precious heirloom. The oldest son, winning fame and more substantial rewards for eloquent appeals and powerful argument, had a double claim to the name of one of the old colonial lawyers. There was "the doctor," whose dower of medical and surgical skill might have been transmitted from one of the first physicians of the old time. The merchant emulated the example of another merchant whose East India ventures had brought him immense profits. There was also a sweet singer and player upon instruments, especially delighting in the legendary history of a kins-woman who had enchanted all who heard her by the melody of her voice and the witchery of her fingers.

But, alas! there was a taint in the blood, manifesting itself from time to time in the recklessness and dissipation of some members of the family. Their names were spoken with bated breath, and the hearts they had broken gave few signs of the agony endured, yet they were never forgotten. They were the brightest and bravest of all, but they had fallen before an enemy as insidious as it is deadly.

"We have five boys. Pray God the curse may pass them by," said the noble mother to her husband, when these boys were all resting securely in their home.

"Amen," was responded fervently.

"We must pray, and labor, and trust. I have no fear of Richard, or Daniel, or Thomas, or William. They are true and firm wherever principle is at stake."

"Bennie is tenderest of them all," the mother hastened to say, as if reassuring herself. "He is a dear, handsome boy, and if he does wrong, he is quick to confess it and ask forgiveness."

"Yes, wife, he has a tender heart, and we can trust him in God's keeping. If he would be contented to settle down with us here, he wouldn't have so many temptations; but he'll be sure to want to go to the city. He can make his way there, too, and make friends, if"—

"Don't speak it, husband. I can't bear to doubt one of my boys. I don't suppose I love my boys better than other mothers love theirs, but I can't feel for others as I do for myself. They must bide their time, and I must bide mine; but may God save Bennie!"

Forty years went by. The husband and father died; but the mother still lived, with faculties unimpaired and mother-love undimmed. The month of roses would witness her eightieth birthday. Children and grandchildren were summoned to celebrate the occasion, and their hearty responses testified to the warmth of affection she had inspired. When the long-looked-for day arrived, she was like a queen receiving the homage of loyal and loving subjects.

But there was one missing. Bennie, the tenderest of them all and the first to acknowledge a fault, had died many years before, leaving a wife and son, the latter then too young to realize the loss which had fallen upon them. He had not seen much of his grandmother. They had met only during brief visits, when the novelty of country life had absorbed his whole attention. But he was now fast growing to manhood, and naturally thought more of his father and his father's home.

His mother, who had remained a widow, and whom recent losses of property had compelled to think seriously of the future of herself and son, was glad to leave the surroundings of fashion and gaiety to which she had been all her life accustomed. So she came and sat at the feet of one who both counseled and consoled her.

"It is better for Amos to depend on himself than to have a fortune put into his hands," said the old lady tenderly. "I don't know but you'll think hard of me for it, but I was ready to thank the Lord when I knew the bank had failed that you had so much money in. Richard says there's enough for you, and Amos don't need it; he don't, dear;" and a wrinkled hand was laid lovingly upon the upturned brow of her daughter-in-law.

"But I don't think of myself, mother; it is for Amos I wish to do so much. He is the only link between me and my husband, and it seems to me that never another woman loved her husband as I loved mine."

"I know you loved my Bennie, dear, and beloved you; and your boy is like what mine was at his age, only mine was brought up to work on a farm, and yours has been brought up in the city without work."

"It was not necessary for Amos to work. There was enough for us both, and my father was glad to provide for us."

"Yes, dear, but your boy needs the discipline of work. I do not want to hurt your feelings, but my Bennie had one failing. It troubled you, dear, as it did me, and I've worried for fear Amos would be like his father about liquor. As far back as we can go in my husband's family, there's always been one hard drinker in every generation. Sometimes there's been more, but always one, and it seems strange it should be—it's been them that might have done the best if it hadn't been for drinking. I never told you of this before, but I thought the time had come to put you on your guard."

"I knew my husband's weakness, and I thought about it; it troubled me a little sometimes," said the

younger woman hesitatingly; "but I never feared that he would dishonor himself or neglect me. I know he never would have abused me."

"I am thankful he never did, dear. He was generous and loving."

"And so is Amos, mother. He has been my comfort all these years."

"And I hope he will be your comfort as long as he lives. But I tremble for you both sometimes. He don't know what 'tis to deny himself much that he wants."

"No, mother, he don't; it has been a pleasure to me to gratify his wishes. I never thought he needed to be taught self-denial. I have trusted his father, and I have trusted him. Perhaps I have indulged him too much. His Uncle Richard might have done better for him than I have, but I intended to do right. Please talk to him, mother; he reverences you, and you can have great influence over him."

Amos was the favorite nephew and cousin, strikingly like his father, and proud of the resemblance; yet Richard Stanwood knew of grave irregularities committed by his father when under the influence of intoxicating drinks. There were business deficits, also, which had been concealed from the public, while brothers and sisters had contributed of their means to replace the funds squandered by his extravagance. They had done this without the knowledge of their mother, but she knew enough of this son's career to cause her much sorrow.

So far as possible, his wife had been spared all loss of confidence in her husband; but she was now plainly warned of the danger which seemed imminent.

"What shall I do for Amos to make sure that he will continue temperate?" asked Mrs. Benjamin Stanwood, after a long silence, in which she reviewed many events now invested with a new significance. "Some of his young friends have taken a pledge never to taste even a drop of wine, or ale, or beer; but when my father was alive, he ridiculed such pledges as foolish and unmanly. It doesn't seem possible that Amos needs to be bound by any promise in regard to the use of wine."

"I think he does need it, dear; I should feel safer about him. My Bennie needed to take such a pledge; but when he was young, folks didn't understand about it as well as they do now, and wine wa'n't reckoned with rum and brandy. Such a pledge would have saved my boy. If he'd put his name to it, he'd kept it; he wouldn't break his word."

"No more would Amos; he says his word shall be as good as his bond. He is a truthful boy."

"I'm glad of it. Then if he'd sign the total-abstinence pledge, he'd be safe. I wish every one of my children and grandchildren would sign it."

"Tell them so, mother; now is the very time. No one will refuse to grant you the favor."

"Then write the pledge, dear, and I will do what I can."

When this was presented, a murmur of surprise passed from lip to lip, and there were several not quite prepared to bind themselves to such abstinence; but it was mother's birthday, and she had a right to expect compliance with her requests. One after another they affixed their names, cheerfully or reluctantly, yet all with an earnest purpose.

Amos kept himself in the background, thus revealing his unwillingness to sign the pledge, and at the same time betraying his need of so doing. His was the very last signature, and, having written it in bold characters, he said with sharp emphasis, while tears filled his eyes,

"Grandmother, that was the hardest of anything you could have asked me to do; but now I have taken the pledge, I will keep it, and may God help me!"—*M. D. Chellis, in National Temperance Advocate.*

Boys flying kites haul in their white-winged birds;
You can't do that way when you're flying words.
"Careful with fire" is good advice, we know;
"Careful with words" is ten times doubly so.
Thoughts unexpressed may sometimes fall back dead;
But God himself can't kill them when they're said!

—Will Carleton.

Wonders of the Ocean.

THE sea occupies three-fifths of the surface of the earth. At the depth of about 3,500 feet, waves are not felt. The temperature is the same, varying only a trifle from the ice of the pole to the burning sun of the equator. A mile down, the water has a pressure of over a ton to the square inch. If a box six feet deep were filled with sea water and allowed to evaporate under the sun, there would be two inches of salt left on the bottom. Taking the average depth of the ocean to be three miles, there would be a layer of pure salt 230 feet thick on the bed of the Atlantic. The water is colder at the bottom than at the surface. In the many bays on the coast of Norway, the water often freezes at the bottom before it does above. Waves are very deceptive. To look at them in a storm, one would think the water travelled. The water stays in the same place, but the motion goes on. Sometimes in storms these waves are forty feet high, and travel fifty miles an hour—more than twice as fast as the swiftest steamer.

Evaporation is a wonderful power in drawing the water from the sea. Every year a layer of the entire sea fourteen feet thick is taken up into the clouds. The winds bear their burden in to the land, and the water comes down in rain upon the fields, to flow back at last through rivers. The depth of the sea presents an interesting problem. If the Atlantic were lowered 6,564 feet, the distance from shore to shore would be half as great, or 1,500 miles. If lowered a little more than three miles, say 17,680 feet, there would be a road of dry land from Newfoundland to Ireland. This is the plain on which the great Atlantic cables were laid. The Mediterranean is comparatively shallow. A drying up of 660 feet would leave three different seas, and Africa would be joined with Italy.—*Electrical Review.*

Housekeeping.

A GIRL cannot grow up in a well-ordered home, under the care of a good mother, without unconsciously learning much of the method by which the home is made what it is. A bright girl who is unfortunate enough to be a member of a badly managed household is not utterly out of the way of learning how to do better. The very fact of the discomfort in which she lives often stimulates her to find out the possible improvement of her condition. "How can I ever learn to keep house?" said a young girl, one day, lamenting her peculiar circumstances, which prevented her from gaining any practical knowledge or experience. "Common sense is all you need in housekeeping," replied the experienced and very successful housekeeper to whom the question was addressed. Common sense, supplemented by the best instruction attainable and by observation, will make housekeeping a pleasure rather than a burden. But all the teaching in the world will not avail without the common sense. In these days of cooking-schools and lectures and opportunities of all sorts, it is an easy matter to obtain instruction; yet a few months of actual trial in one's own home teaches far more. Times change, and requirements change with them; people differ in tastes and opinions, and not even the wisest mother can tell what another household than her own will desire.—*Good Housekeeping.*

HOW THIRSTY PLANTS GET WATER.—In the arid regions of Egypt, a French botanist, M. Volkens, has found roots twenty times as long as the part of the plant above the surface. On some of these desert plants the same observer has noticed a very curious moisture-absorbing contrivance. Glandular hairs put forth by the leaves yield a bitter crystalline liquor which spreads out at night and collects the dew.

INFALLIBLE RECIPES.—For preserving the complexion, temperance; for whitening the hands, honesty; to remove stains, repentance; for improving the sight, observation; for improving the voice, civility; to keep away moths, good society; a beautiful ring, the home circle.

Health and Temperance.

Sunshine and Good Health.

VITALIZING EFFECTS OF COLORED RAYS—NUDE NATIONS EXEMPT FROM SCROFULA.

IN the first place, for the ordinary purposes of life, for all people who are well, or nearly well, the full white light as it comes from the sun is better than any of the colored rays, which are in themselves the constituent parts of that light. It is also most vitalizing and toughening to all feeble or negative persons.

I will remind the reader that there are several times as much sickness on the shady side of a house or the northern slope of a mountain as upon the sunny side; that the insane idea of shading all windows, while saving the tints of the carpets slightly, will fade out human cheeks extensively; that there are patients whose cases have baffled the most eminent physicians while in shaded rooms, and yet they have been entirely healed by getting into the sunlight; that the nude nations of the world, who receive the light on their skin, are rarely, if ever, afflicted with scrofula or most of the other diseases, while their physical power is greater than that of the people who wear clothing; that the terrific calamities of idiocy, shocking deformities, goitres, etc., called cretinism, result from dwelling in the sunless valleys of the Alps; that living in cellars and shadowy places induces consumption, anæmia with its ghastly pallor, shriveled features, depression of spirits, lifelessness, excitable nerves, tumors, ulcers, stupid mentality, and many other perversions.

"The only girls with rosy-red cheeks and sweet breaths," says Dio Lewis, "the only girls who become fully ripe and sweet, are those who baptize themselves freely in sunshine." And yet in railroad cars, horse cars, and all other places where the blessed sunshine is trying to come in, our ladies usually shut it out in hot haste, for fear of having their complexions spoiled. It is true that in very hot weather it is best that the upper brain should be protected from the full sunlight, and also that a person walk on the shady side of the street; but in all moderately warm or cold weather the sunny side is far better.—*E. D. Babbitt, M. D., in Hall's Journal of Health.*

Pointed Illustrations.

I ONCE heard a man affect an audience wonderfully by what he said. Dr. Richardson would have put it in much better shape, but the man did a good work by his method of putting the point. He said,

"They tell us that alcohol gives strength and nourishment. Now it does not; it is a stimulus." "But," said his opponent, "there can be no stimulus without some nourishment."

His reply was, "You sit down on a hornet's nest, and it's very quickening, but it is not nourishing."

When we do not understand the science of the question, we are forced to use common illustrations; I give you another as a specimen. A man once said to a friend of mine,

"You are fighting whisky; whisky has done a great deal of good; why, whisky has saved a great many lives."

My friend said, "What do you mean?" "Why," said the man, "I mean that whisky has saved a great many lives."

"Well," said my friend, "you remind me of a composition a boy wrote on the subject of pins:—"

"A pin is a very queer sort of a thing. It has a round head and a sharp point; and if you stick pins into you, they hurt. Women use pins to pin on their cuffs and collars, and men use pins when the buttons is off. You can get pins for five cents a paper; but if you swallow them, they will kill you; but they have saved thousands of lives."

"The teacher said, 'Why, Thomas, what do you mean by that?' Said the boy, 'By people not swallowin' of 'em.'"—*John B. Gough.*

Temperance.

THE full moral significance of the temperance conflict is gradually revealing itself. The connection between drunkenness and falsehood is thus set forth by Dr. B. W. Richardson of London, confessedly at the head of the medical profession in the Old World: "I am president of a society called 'The Medical Temperance Association.' There are three hundred of us banded together as total abstainers—physicians and surgeons in large practice—not to make a propagandism of total abstinence, but to meet among ourselves and discuss the points which are most interesting to us in the treatment of disease.

"A little while ago the question came up as to the treatment of dipsomania. We had a very remarkable discussion on this subject, and what struck me as I was presiding was, that everybody who spoke dealt with the moral aspect of the question. We were all of this mind, that one of the most diagnostic marks of drink-craving, that which distinguishes it as a mental characteristic from all other things, is that the drink-craver is always a falsehood teller; that there is no actual case where a person affected with the drink-craving has been known to speak the truth; that we never can believe a word he says, and many of us are of the opinion that the tendency of untruthfulness descends to the children of these people.

"See how solemnly strange it is that a physical agent should be taken into the body which should, after a time, so destroy all moral sense of right, and thought of responsibility, that the very foundation of morality is actually so changed that the person becomes, as it were, naturally and habitually the child and representative of falsehood. These are facts which were not known twenty years ago, and which must in the end tell largely, as they are made known, in the promotion of our cause."—*Sel.*

The Best Vehicle.

AN anecdote is told of a physician who was called to a foreign family to prescribe for a case of incipient consumption. He gave them a prescription for pills, and wrote the direction: "One pill to be taken three times a day, in any convenient vehicle." The family looked in the dictionary to get at the meaning of the prescription. They got on well till they got to the word vehicle. They found "cart, wagon, carriage, buggy, wheelbarrow." After grave consideration, they came to the conclusion that the doctor meant the patient should ride out, and while in the vehicle he should take the pill. He followed the advice to the letter, and in a few weeks the fresh air and exercise secured the advantage which otherwise might not have come.—*Scientific American.*

Homeless Children.

A RECENT writer states that "in the city of New York, there are 12,000 children under twelve years of age, 7,000 of whom have no shelter, not knowing at morning where they can sleep at night, and the rest having shelters revolting to behold." The like of this prevails to a greater or less extent in every city in the Union. New York is no exception; nor is it in proportion to its population worse than some other of our cities. This is, almost wholly, to be charged to the drink curse, as one of its natural and legitimate effects.—*Messiah's Herald.*

THE use of tobacco shortens life. Its direct tendency is to defile, emaciate, enfeeble, and undermine the whole man. Dr. Shaw specifies over eighty diseases which may be traced to this as a cause. German physicians also state that of the deaths in Germany of young men from the age of eighteen to twenty-five, more than half are from tobacco. Tobacco is a deceiver. "I did not realize its power," said a doctor of divinity, "till I gave it up;" and thousands thus emancipated have confessed its subtle influence.—*Sel.*

Bible Student.

That Comma.

A BROTHER writes us from Ohio that our position on Luke 23 : 43 ("To-day shalt thou be with me in paradise"), is questioned by a Presbyterian minister of his place, on the ground that the construction of the Greek will not admit of so punctuating the sentence in the English as to make the adverb "to-day" qualify the preceding verb, "say," instead of the following verb, "shalt be." The reader will recognize the text as the famous saying of Christ to the thief on the cross, "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise."

The believer in natural immortality claims this text as positive proof of his position; for Christ told the thief, he says, that he should be with him that very day in paradise. We reply that Christ gave the thief no such promise; if he did, he never fulfilled it, as can be most positively shown; but we explain his words by claiming that the comma now standing after the word "thee," might and should be removed to stand after the word "to-day," making this latter word qualify the preceding verb "say," and not the following verb "shalt be." Then the passage would read: "Verily I say unto thee to-day, Thou shalt [when I come in my kingdom in the future] be with me in paradise."

If this construction is admissible, it saves a contradiction between this and other scriptures, as will in due time appear; but it spoils the text for those who wish to use it to prove the conscious state of the dead. Hence our ministerial friend condemns this interpretation of the passage, claiming that the construction of the Greek absolutely forbids it.

That the reader may have the issue clearly before him, we will let our friend state his criticism in his own words:—

"Luke 23 : 43 : *Amen lego soi semeron met,*
Verily I say to thee to-day with
emou ese en to paradeiso.
me thou shalt be in paradise.

"If it meant, 'Verily I say unto thee to-day,' etc., the Greek words would be arranged as follows:
Amen semeron lego soi.
Verily to-day I say to thee.

"The placing of a comma after *semeron* (to-day) in Luke, would not change the proper translation. Change of punctuation changes the meaning in English, it is true, but in Greek the meaning of a word is changed only by change in form, or change in the order of words. Punctuation makes no difference in Greek. In ancient times no comma was used. To say, 'Verily I say unto thee to-day,' etc., makes tolerable sense in English; but to say, 'The White, House, for the presidential mansion,' would be as sensible in English, as to say in Greek, '*Amen lego soi semeron, met emou,*' etc.

"It is clear to a demonstration, allowing no trace of doubt, that *semeron* (to-day) refers to *ese to paradeiso* (to be in paradise).

"Punctuation is not inspired?—No; neither is an English translation, or English collocation (order) of words.

"Zechariah 9 : 12 is a very different matter. The Hebrew original in Zechariah presents no difficulties to the King James rendering; while the Greek original in Luke 23 : 43 does present the above-stated difficulties in translating 'Verily I say unto thee to-day, thou shalt be with me,' etc.

"Jersey, Ohio. REV. H. W. CROSS."

Whatever force there is in this criticism lies in the claim that is made in regard to the order of the words. The Greek, we all know, was originally written not only without any marks of punctuation, but without even any spaces between the words; it was one solid line of letters, the reader dividing them into words as he read them. Punctuation also is a comparatively modern improvement, the comma, in its present form, having been introduced by Manutius of Venice, about the close of the 15th or beginning of the 16th century. But so far as our Eng-

lish translation and construction are concerned, the method of punctuation which we propose, it is acknowledged, would be legitimate and make good sense. The question, then, is simply this: Does the construction of the sentence in the Greek justify our English translation, and render the punctuation which may be applied to this English translation admissible? We unhesitatingly affirm that it does.

Mr. C., in his criticism, implies, though he does not directly assert, that the law of Greek construction demands that every adverb qualifying a verb shall precede the verb which it qualifies and never follow it; for he says if it means, "Verily I say unto thee to-day," the adverb, *semeron* (to-day), should precede the verb, *lego* (I say); as, "*Amen semeron lego soi,*" instead of following it; as, "*Amen lego soi semeron.*"

Now does he mean to lay it down as a law of the Greek language that adverbs must invariably precede the verbs which they qualify? If he does not, his criticism amounts to nothing; for if adverbs sometimes follow the verbs which they qualify, Luke 23 : 43 may be one of the instances of this kind, and his objection to our construction be therefore wholly unfounded. But if he does mean to assert that adverbs must always precede their verbs, the assertion can be easily tested by the testimony of Greek grammarians, and by other sentences parallel in construction. This latter proposition is all that we need to examine.

1. It is worthy of remark, first, that no objection has ever before been raised against our views of Luke 23 : 43 on the ground here presented. For instance, Dean Alford speaks of the claim of some that the comma should be placed after "to-day;" and although he objects to it so strongly as to say that it destroys all "common sense" and is "silly," his objection rests wholly on the ground of the *sentiment* of the passage when so construed, and not at all on the *construction of the Greek*. So likewise Olshausen objects to so punctuating the passage, resting his objection also on the sentiment, and not in any degree on the construction of the Greek. Now, if the punctuation in question is forbidden by the inexorable law of language in the construction of the Greek, would not these accomplished critics have brought that fact forward at once as an end of all controversy?—Most assuredly. And the fact that they have not done any such thing is the very best evidence that such a criticism is not legitimate.

2. In no Greek grammar at hand, as Sophocles, Crosby's, Hadley's and Goodwin's, is any such rule laid down for the position of the adverb in the construction of the Greek sentence.

3. Let us now inquire for examples of similar construction. These will all be drawn from the New Testament, as it is New Testament Greek that is under question. In Acts 20 : 26 we find a passage which is exactly parallel to that of Luke 23 : 43. The common version reads: "Wherefore I take you to record this day, that I am pure from the blood of all men." An interlinear translation would read:—

<i>Dio</i>	<i>marturomai</i>	<i>humin</i>
Wherefore	I testify	to you
<i>en te-semeron-hemera,</i>	<i>hoti</i>	<i>katharos ego</i>
this day	that	pure I
<i>apo tou</i>	<i>haimatos</i>	<i>panton.</i>
[am] from the	blood	of all.

The reader will mark particularly that the strong adverbial phrase *en te-semeron-hemera* (this day), qualifies the verb *marturomai* (I testify) and does not precede, but *follows* it. This at once breaks down our friend's criticism; for according to his rule the Greek should be arranged as follows:—

Dio en te-semeron-hemera marturomai humin.
Wherefore this day (or to-day) I testify to you, etc.
Just so in Luke 23 : 43, the word *semeron* (to-day) qualifies the word *lego* (I say) and follows it.

In Acts 26 : 2, we find Paul saying, "I shall answer for myself this day before thee," etc., and the Greek of this passage stands thus: *mellon*
I shall

apologeisthai
answer for myself (or, I am about to make defense)
epi sou semeron.
before thee to-day.

Here the adverb *semeron* (to-day) qualifies the verb *apologeisthai*, and follows it, being exactly parallel to Luke 23 : 43. We request our readers who are familiar with the Greek Testament to notice how the word *semeron* is used in the following texts: Matt. 6 : 11; Luke 5 : 26; 13 : 32; 24 : 21; in all of which the adverb *semeron* (to-day) follows the verb which it qualifies. But Mr. C.'s rule would compel us in all these instances to put the adverb before the verb. His criticism on Luke 23 : 43 is therefore contrary to other examples in the Greek Testament.

So we may take any other adverb, for instance the adverb "shortly;" and we shall find that in numerous instances it follows its verb instead of preceding it. In proof of this the reader may look at such texts as Matt. 5 : 25; 28 : 8; Luke 14 : 21; John 11 : 29; 1 Cor. 4 : 19; 2 Tim. 4 : 9; etc. It is not, of course, to be denied that the adverb often precedes the verb, as in Phil. 2 : 19. But the instances here given (and the list might be indefinitely extended) show that there is no inflexible rule on the subject. In Luke 23 : 43, therefore, the adverb *semeron* may qualify the verb "say," and the comma may be correctly placed after "to-day."

But why, it may be asked, be so strenuous to remove the comma, and place it after the word "to-day?" We answer, To save our Lord from a double charge of falsifying his word. As now punctuated, the passage makes Christ assure the thief that he should be with him that very day in paradise. So it is held that the thief died and Christ died, and their disembodied souls went together to paradise.

1. This, of course, could not be true if the thief did not die that day; and that he was not dead at the close of that day we have the clearest proof. When the time came to take the bodies from the cross, because they were not allowed by the Jewish law to remain there upon the Sabbath (John 19 : 31), the legs of the two thieves were broken because they were not yet dead. (This breaking of the legs was to prevent their escape, according to the practice in such cases.) But Jesus being dead already (and it was a marvel to Pilate that he died so soon, Mark 15 : 44), they broke not his legs. Therefore the thief did not die that day; and if Christ told him he should be in paradise that day, his promise failed.

2. But more positive than this, Jesus told Mary on the third day *after* his crucifixion that he had not yet been to paradise (John 20 : 17); hence the thief was not with him there three days before, and his promise is again shown to have proved untrue. Jesus, to be sure, does not use the word "paradise" in the text last referred to; but he says that he had not ascended to his Father, and paradise is where the Father is; hence he had not ascended to paradise. See 2 Cor. 12 : 2-4; Rev. 2 : 7; 22 : 1, 2.

Every Christian should be solicitous to see the Scriptures so interpreted that their testimony will not be involved in fatal contradictions; and this can be done in the passage before us, only by placing the comma in the right place, after "to-day." Then we have Christ simply telling the thief on that day that he would, according to his request, be with him in paradise in the future when he should come into his kingdom. For remarks on the beauty and force of the word "to-day" spoken under such circumstances, see "Man's Nature and Destiny," pp. 195-206. u. s.

THE decalogue containing the moral law is the very foundation and center of the Holy Scriptures. And this moral law, engraved on tables of stone by the finger of God, was the *first written* document on earth. The great Creator set the first copy. Written language is of divine origin, and was revealed for the express purpose of communicating the will of God to men. Not only were the law and books of Moses the first ever written, but they were the first ever printed with types. A noted Spiritualist, speaking of the "old Bible system before the art of printing," says that science has thrown the Bible into the shade by the extremely cheap literature of the present day! He then calls on the people to

"dismiss the old, dilapidated, and costly machine as belonging to the Dark Ages, before printing was known." This is a fair specimen of the blindness of infidelity. The Bible was not only the first book printed, but is the cheapest book in existence. It was the importance of Bible truth that stimulated science and caused the invention of the art of printing.—*Sel.*

ISAIAH foretold that the time would come when all the prophecies would be set aside by public teachers, and this prophecy has now come to pass, as you seldom hear the prophecies explained in the modern pulpit. Isaiah, pointing to the last days, said: "The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." Isa. 29:11, 12. Thus neither learned nor unlearned will undertake to explain the prophecies. The Lord then proceeds to pronounce a curse upon them for this neglect. Friends, we will have to read for ourselves.—*Gospel Sickle.*

THE charge is made now and again by the little skeptics who swing their lanterns in the face of the sun and claim the credit of making the world light, that thinking men have done away with the Book of books. But the sun shines on, and the world at large does not mistake lantern-light for sunlight. The glad truth remains that the Bible is not the transient book of a buried past, but the permanent possession and impelling power of an ever-living present.—*Laurens, in The Standard.*

News Summary.

Secular.

Russia is strengthening her Pacific squadron. It is rumored that Stanley, the African explorer, is dead. Alderman Sharpe of New York, a man of wealth and influence, has just been convicted of bribery. Emperor William of Germany has presented the Pope a mitre, accompanied by an autograph letter. Since its formation, the British National Lifeboat Institution has saved the grand total of 32,671 lives. When the last census was taken, there were in Germany 232 centenarians. The oldest was 120 years of age. On the 9th ultimo, Prince Ferdinand started for the Bulgarian capital to enter upon the duties of his new position as ruler of that country. The death rate of the world is computed to be 97,760 a day, 35,639,835 a year; and the birth rate 100,800 a day, 36,792,000 a year. The whole of Ireland has been "proclaimed" under the provisions of the new Crimes Bill. Twenty-six British peers have signed a formal protest against the bill. Japanese sword blades are said to be beyond all question the best now manufactured, surpassing even the famous Toledo and Damascus blades of the Middle Ages. It is claimed that the stems and waste of the tobacco plant are equal to the best linen rags for the manufacture of paper, and the cost is only about one-eighth as great. A proposition has been made to construct a submarine railway tunnel between Copenhagen and Malmo. The tunnel would be between seven and eight miles long, and would cost £1,200,000. Sir Vincent Barrington is negotiating with the various European Governments with a view to inducing them to participate officially in the Melbourne Centennial Exhibition of 1888. The Spreckles steamers carrying the mails between America and Australia, are likely to have to compete with a line of steamers in the service of the Canadian and Pacific Railway Company. A great fire in London has destroyed Whiteley's shop, probably the largest in the world. The loss is estimated at fully £500,000, and more than 2000 work people are thrown out of employment.

A curious plant has been discovered in India. If two or three leaves are chewed, the tongue loses all power to taste sweetness, and it is said that it even abolishes the power of enjoying a cigar.

Herr Frederick Krupp, the celebrated gun manufacturer of Essen, in Rhenish Prussia, died recently. His mammoth manufactory raised the population of Essen from 9000 in 1849 to 70,000 in 1885.

Serious floods are reported in the vicinity of the Murray, Goulburn, and Campaspe rivers. Bridges and telegraph poles have been swept away, and roads, growing crops, and other property destroyed.

The Hawaiian Government has just been passing through a crisis which has resulted in the dismissal of the old Ministry and the arrest of some of the members, and the formation of a new Cabinet.

There is a rumor that Russia is about to annex Bokhara, a small State of Central Asia. By this new act of aggression, the Russian outposts will be brought into the immediate neighborhood of Afghanistan.

In some of the southern sections of the United States there have been uprisings of the colored population. In Louisiana six negroes were killed before the disturbance was quelled, and several white persons seriously wounded.

By the terms of settlement arrived at by the Anglo-Russian Commission for the delimitation of the Afghan frontier, Russia receives the territory between the Kush and Murghab rivers, and accepts the frontier of the Oxus River, claimed by the English Commissioner. The Ameer is dissatisfied, but powerless.

It is said that Jay Gould, who, since the death of Wm. H. Vanderbilt is reputed the richest man in America, is about to found a bank at Shanghai, China, with an immense amount of capital. The new institution is to transact all financial business for the Chinese Government and control the railways and telegraphs.

Early in June, Emperor William of Germany laid the foundation stone of the first lock on the canal which is to connect the Baltic Sea with the German Ocean. This important canal will be 61 miles long, and cost £8,000,000. When completed, it will place Germany on a maritime footing with France and Italy.

One of the chief engineers of the Panama Canal, while in New York recently, stated that the death rate among the laborers engaged on the canal is 60 per cent. of colored workmen and 80 per cent. of whites. About 30,000,000 cubic metres of earth have been removed, and there are still 110,000,000 metres to be excavated.

The coal beds of China are five times as large as those of all Europe, while gold, silver, lead, tin, copper, iron, marble, and petroleum are found in the greatest abundance. But this great mineral wealth is almost entirely undeveloped, owing to the belief that if these mines are opened, thousands of demons and spirits imprisoned in the earth will come forth, and fill the country with war and suffering.

Religious.

There are 230 religious sects in England and Wales, with an aggregate of 3,000,000 members,—about one-eighth of the entire population.

The Pope threatens to excommunicate Dr. M'Glynn, the independent New York priest, unless he shall present himself at Rome within a specified time.

A Congregationalist minister of Massachusetts says that there are 330 needless evangelical churches in that State, which are sustained at a cost of £66,000 a year.

It is said that there are 27,000 converts from heathenism employed as Christian evangelists to their countrymen. Of these, 2500 are ordained ministers of the gospel.

While Japan has cast off her heathenism, she has adopted no settled religious belief in its place; and as a consequence, Christianity and atheism are each struggling for the mastery.

Three Armenian Protestant missionaries of Tiflis, Asiatic Russia, one of whom is 63 years old, have been exiled to Siberia for "displaying undue activity in making converts to their faith."

The officials of the Turkish Government have now put the seal of the Sultan on 32 editions of the Arabic Scriptures and parts of Scriptures, thus giving the sanction of the Imperial Caliph of Islam for the free circulation of the word of God.

Dr. Horatius Bonar, for many years a resident of Kelso, Scotland, but now of Edinburg, the author of some very popular hymns and of many religious books, has made arrangements to retire from active ministerial life. As Dr. Bonar was ordained in 1837, this is the jubilee year of his ministry.

The subject of a reunion of the Latin and Greek churches is said to be engaging the attention of the Pope and the Czar. The basis of reunion is a recognition of the Pope, and freedom for the Greek Church to retain its own methods of worship.

Cardinal Gibbons of Baltimore has been to Rome to receive the "red hat" at the hands of Pope Leo. On his return, he was accorded a reception befitting a "prince of the church." A special car was placed at his disposal by the railroad company, and the city officials headed the procession in his honor, which was attended by no less than eleven bands. Then the Cardinal, having seated himself on his throne, received the clergy, who were permitted to approach him, and kiss his great ring. A New York paper remarks that "his modest Eminence" did not like all this pomp, "but could not possibly prevent it."

The case of Dr. M'Glynn, the Roman Catholic priest of New York whose conflict with the ecclesiastical authorities has excited so much comment, has called out the following pointed and truthful remarks from the *Christian at Work*: "The Church of Rome demands the same measure of obedience to-day that she has always insisted upon; and she knows how to discipline recalcitrants, though the days of physical torture are past. Forms and methods have changed; but in doctrine, and in the completeness and compactness of her ecclesiastical system, and the far-reaching adaptability of that system to all exigencies, the church of Leo I. and that of Leo XIII., though fourteen centuries intervene between them, are substantially the same."

Publishers' Department.

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Bible Echo and Signs of the Times.

Melbourne, Australia, September, 1887.

ELDER HASKELL and his company of sixteen laborers, including those destined for the African field, reached Liverpool on the 25th of May. Bro. Haske!l has since visited the Continent, and attended the General Council recently held in Christiania, Norway. In a letter just received by Elder Israel, he speaks hopefully of the work in England, and says that the establishment of a mission in London to train Bible-workers is under contemplation.

MANY believe that there is to be a temporal millennium,—a thousand years when righteousness shall cover the earth; when all the world will become converted to Christ, and the nations yield to his mild sway. Read the articles, "The Night Far Spent" and "Wars of Christian Nations," in this issue of the ECHO, and you will agree that the prospects for the speedy dawning of such an era are not flattering.

REPORTS have been received from camp-meetings held this season in California, Kansas, and Pennsylvania, and in the North Pacific and Upper Columbia Conferences. The State camp meeting in California has not been held yet, and none of the meetings reported are among the largest; yet the number of campers has ranged from about two hundred to five hundred. A good degree of interest has been taken, not only in the religious exercises, but in measures proposed for the advancement of the cause of present truth, particularly in the canvassing work. Meetings have been held in several States of which no reports have yet been received.

THE very strict Sunday bill recently before the Legislature of the State of Illinois brought out a Baptist minister of Chicago in the very sensible remarks found in another column under the heading, "A Baptist Preacher on Sunday Legislation." The bill passed the House by a vote of 80 to 40, with no amendments in favor of observers of the seventh day; and there was every prospect that the Senate would follow the example of the House, and the bill would speedily become a law. At this crisis, a day of fasting and prayer was appointed for the churches in Illinois, and an appeal in favor of religious liberty was prepared, that the issue might be placed plainly before the people. And now the good news comes that the Senate never allowed the bill to go to a second reading, but promptly rejected it by a vote of 21 to 14.

It is a generally admitted fact that the tendency of the age is in the direction of liberalism, and especially is this true in the theological world. In many cases this tendency is so strongly marked that the law of God is rejected, and religious duties bind but lightly. In the pride of his heart, man claims freedom of thought, and has little idea where he is drifting. Says the editor of a popular secular paper: "If we are to believe with Emerson that the religious system of the day will accommodate itself to the political system of the day by the law of affinity, monotheism will give place to pantheism, or something like it, because the law of affinity will require that the socialist shall be a pantheist." This is the testimony of one, who, while not a religionist, watches the theological as well as the political trend with the keen eye of the journalist. And it seems very consistent that those who are unwilling to bear the restraint of good and wholesome human laws should refuse to recognize a God who rules the universe. Mr. Webster defines pantheism: "The doctrine that there is no God but the combined forces and laws which are manifested in the existing universe." How much better is this than the system of false worship that prevailed almost three thousand years ago, when a single man was called out from a world given over to idolatry, to found a nation that should preserve the knowledge and worship of the true God?

Adelaide and Ballarat.

My last report was written from Adelaide, where my time was occupied from June 14th to August 11th. Nearly five weeks of this time were spent holding meetings with the church at the Friendly Society's Hall, Osmond Terrace, Norwood, their place of worship, and in holding Bible-readings at private houses with those who had become interested through their missionary efforts. These meetings were well attended, and on Sunday evenings, especially, the hall was well filled. At the prayer and social meetings held on Sabbath afternoons, the attendance was from sixty to seventy. These especially were attended with the blessing of God; as the brethren and sisters would express their gratitude to God for his unspeakable gift, and for the clearness of the truth, and what it had done for them, there would be hardly a dry eye in the place. At the last one of these meetings, quite a number of the youth came forward for prayers, and signed the covenant to keep the commandments of God and the faith of Jesus. The last two weeks were spent in holding meetings in Temperance Hall, North Adelaide. The weather being stormy and cold, the place of meeting was uncomfortable, so that only a few attended regularly. These were deeply interested, and four of them have commenced to keep the Sabbath; others are still investigating; and some, when they saw the cross, were like some of the disciples of old, who said, "This is a hard saying, who can hear it?" This work will be followed up by the brethren holding Bible-readings with the parties interested. We visited one old lady, who had become deeply interested through reading some tracts that one of our sisters had loaned another person, who had loaned them to her. She said that it was clear to her mind that the return of the Lord was near, and that God had not changed the day of his own appointment from the seventh to the first day of the week; and that she was determined to keep all of God's commandments just as they read in the Bible.

There were ten additions to the church, which now numbers forty-five, besides ten who signed the covenant while I was there.

On my return, I visited Ballarat, and held the church and tract and missionary quarterly meetings. The work here is moving forward, and the brethren and sisters are growing in grace and in the knowledge of the truth.

M. C. ISRAEL.

Melbourne, August 18, 1887.

New Zealand.

WE find it somewhat difficult to hold meetings every evening at this season of the year. No provision is made for heating any of the public buildings. Almost half of the time it is too wet and cold to sit with comfort without fire, and the more feeble ones take cold and suffer by such exposure. Were it otherwise, I think our present series of meetings would be well attended by those not of our faith.

We are going over the prophecies and principal points of our faith, thus educating our own people, and placing the truth before others who attend. Those who accepted the truth during the tent meetings find that their faith grows stronger each time they examine the arguments we presented at the first. Some who made a start at first have given up. They did not hold on long enough to carefully re-examine the reasons of our faith. Others who heard from the first, and carefully examined each point, are coming in and keeping the number good.

We are all seeking a deeper consecration, that we may get right before God, and be in a place where we can be of use to all who may join us. We feel the need of being moulded over by the Spirit of the Lord, so that we shall be as one man. The Lord cannot use us in his service while our hearts are far from him; neither will he add to our numbers to any great extent

until we are spiritually where we can be a help to those whom he adds.

Since my last report, we have organized the Auckland Tract and Missionary Society. The membership is forty-three. Bro. W. R. McElwain has been elected leader, and Sister Edith Brebner secretary. A club of the ECHO has been taken to be used by the society, in connection with the tracts. The brethren inquired carefully into the plans of the societies in America, and expressed a strong desire to adopt the same plans for the advancement of the work in this colony. One brother who has been a devoted Christian many years, stated that he had never felt so much of God's love as on the present occasion. He felt that this truth was of more value than anything else in this world. Bro. E. Hare read some interesting letters received from some who are reading the ECHO.

Our church edifice is completed, and the anxiety connected therewith is over. Now we turn our minds to other matters requiring attention. Tent season is approaching, and we want to have everything in readiness to begin work when the weather is suitable. As we look over this great field, already white for the harvest, and then realize that there is but one person here to publicly proclaim this last message, our hearts cry out to the Lord to send forth more laborers into the harvest. Will the readers of this report unite with us in this prayer?

A. G. DANIELLS.

Auckland, August 8, 1887.

THE agitation of the Sunday question is by no means confined to this country, but is attracting attention almost everywhere. A monster memorial was recently presented to the queen by the "women of England," calling attention to the evil effects arising from the "Sabbath" traffic in intoxicating liquors, and urging that "the jubilee year should be selected as the year for the women's endeavor to secure 'Sabbath-closing' throughout the land." As far as possible every moral reform is being pressed into the service of the counterfeit Sabbath.—*Signs of the Times, U. S. A.*

JOHN, in Rev. 11:18, speaks of a time when the nations should be angry. This seems to have been emphatically true of them since the great revolution of 1848. And not only have the nations been angry with each other, but there has been anger between different parties and classes in the same nation, more particularly between labor and capital, the high and the low, the rulers and the ruled.—*Gospel Sickle.*

THE death is announced of President John Taylor, successor to Brigham Young as head of the Mormon Church. He was one of the early associates of Joseph Smith, the founder of Mormonism, and narrowly escaped with his life when the latter was murdered. Utah, the head-quarters of the Mormon people, is a thriving Territory about the size of Victoria, and contains a population of 140,000 well-to-do people.

A TERRIBLE railway accident occurred in America on the 11th of August. In consequence of the burning of a bridge over the Illinois River, a train conveying over one thousand passengers was plunged into the water. More than one hundred persons were killed instantly, and four hundred seriously injured. A large proportion of the passengers were from the town of Peoria, Illinois. What sorrow and desolation were brought to many homes by this sudden visitation.

EXTENSIVE fires, which broke out in the forest, have been ravaging the northern part of Michigan, U. S. A. The loss is estimated at £1,200,000. Eight persons are known to have lost their lives, and 20,000 have been rendered homeless. It is hard to realize the misery that these brief statements involve.