

# Bible Echo

HOLY BIBLE

## SIGNS OF THE TIMES

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

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### Bible Echo and Signs of the Times.

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#### WHAT WOULD YOU DO?

WHAT would you do if you woke some morn,  
And how would the morning seem,  
If you found that your faith in the Son of God  
Was only a midnight dream;  
And knew full well in your innermost soul  
There was no God on high;—  
No higher court for your appeal,  
No one to care for your woe or weal  
Or to hear your cry?  
That the city of God was only a myth,  
The thought of a poet's brain;  
There was no Christ for the heart's deep want,  
No cure for its hunger and pain?  
As you sank, and the chilling waves of doubt  
Were closing above your head,  
You would clutch for help, and nothingness  
Would be found in your grasp instead.  
If all of the light and all of the love,  
All that is good and true,  
Should go out of your life like a wind-blown lamp,  
What would you do? —*Sci.*

#### General Articles.

#### NEHEMIAH SECURES THE CO-OPERATION OF THE PEOPLE.

BY MRS. E. G. WHITE.

NEHEMIAH'S journey to Jerusalem was safe and prosperous. His arrival, however, with the attendance of a military guard, showing that he had come on some important mission, excited the jealousy and hatred of the enemies of Israel. The heathen tribes settled near Jerusalem had previously indulged their enmity against the Jews by heaping upon them every insult and injury which they dared inflict. Foremost in this evil work were certain chiefs of these tribes, Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian; and from this time these leaders watched Nehemiah's movements with jealous eye, and endeavored by every means in their power to thwart his plans and hinder his work.

Nehemiah continued to exercise the same caution and prudence which had hitherto marked his course. On the third night after his arrival, the burden weighing so heavily upon his mind as to preclude sleep, he rose at midnight, and with a few trusted companions went out to view for himself the desolation of Jerusalem. Mounted on his mule, he moved about by moonlight, surveying the ruined walls and broken gates of the city of his fathers. Painful were the reflections that filled the mind of the Jewish patriot. Memories of Israel's past glory stood out in sharp contrast with the marks of her present degradation. Because she had not taken heed to the word of God, because she had not received reproof, and corrected her ways, she had been left to be thus reduced in power and honor among the nations. The people for whom God had wrought wondrously, had trifled with their privileges, set at naught his counsels, and joined themselves to

idolaters, until he had withdrawn from them his special presence and protection.

With sorrow-stricken heart, that visitant from afar gazes upon the ruined defenses of his loved Jerusalem. And is it not thus that angels of heaven survey the condition of the church of Christ? Like the dwellers at Jerusalem, we become accustomed to existing evils, and often are content to do nothing to remedy them. But how do they appear to the eye of one divinely illuminated? Would he not, like Nehemiah, look upon ruined walls, and gates burned with fire?

Are not everywhere visible the shameful tokens of backsliding from God and conformity with a sin-loving and truth-hating world? In these days of darkness and peril, who is able to stand in defense of Zion and show her any good? Her spiritual state and prospects are not in accordance with the light and privileges bestowed of God. The same reproofs are applicable to her to-day as to the people of Israel when the Lord said by his prophets: "Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity and visit their sins."

In secrecy and silence, Nehemiah completed his circuit of the walls. He did not wish to attract the attention of either friends or foes, lest an excitement should be created, and reports be put in circulation which might defeat, or at least hinder, his work.

The remainder of the night was devoted to prayer; in the morning there must be earnest effort to arouse and unite his dispirited and divided countrymen. Although he bore a royal commission requiring the inhabitants to co-operate with him in rebuilding the walls of the city, he chose not to depend upon the mere exercise of authority. He sought rather to gain the confidence and sympathy of the people, well knowing that union was essential to success in the great work which he had undertaken. When he called the people together on the morrow, he presented such arguments as were calculated to arouse their dormant energies and to unite their scattered numbers.

They knew not, neither did he tell them, of his mournful midnight circuit while they were sleeping. Nevertheless that very circumstance contributed greatly to his success. He was enabled to speak of the condition of the city with an accuracy and minuteness that astonished his hearers, while the actual contemplation of the weakness and degradation of Israel, deeply impressing his heart, gave earnestness and power to his words. He presented before the people their condition as objects of reproach among the heathen. The nation once so highly favored of God as to excite the terror of all surrounding countries, had now become a by-word and a hissing. Her religion was dishonored, her God blasphemed. Having thus laid the matter fully before them, and shown that he was sustained by the combined authority of the God of Israel and the Persian king, Nehemiah put to the people directly the question whether they would take advantage of this favorable occasion, and arise with him and build the wall.

This appeal went straight to their hearts; the manifestation of the favor of Heaven toward them put their fears to shame. The holy energy and high hope of Nehemiah were communicated to the people, and with new courage they cried out with one voice, "Let us rise up and build."

There is need of Nehemiahs in the church to-day,—not men who can pray and preach only, but men whose prayers and sermons are braced with firm and eager purpose. The course pursued by this Hebrew patriot is one that should still be adopted by ministers and leading men. When they have laid their plans, they

should present them to the church, and win their interest and co-operation. Let the people understand the plans and share in the work, and they will have a personal interest in its prosperity.

The success attending Nehemiah's efforts shows what prayer, faith, and wise, energetic action will accomplish. Living faith will prompt to energetic action. The spirit manifested by the leader will be, to a great extent, reflected by the people. If the leaders, professing to believe the solemn, important truths that are to test the world at this time, manifest no ardent zeal to prepare a people to stand in the day of God, we must expect the church to be careless, indolent, and pleasure-loving.

Among the first to catch Nehemiah's spirit of zeal and earnestness were the priests of Israel. From the position of influence which they occupied, these men could do much to hinder or advance the work. Their ready co-operation at the very outset contributed not a little to its success. Thus should it be in every holy enterprise. Those who occupy positions of influence and responsibility in the church, should be foremost in the work of God. If they move reluctantly, others will not move at all. But "their zeal will provoke very many." When their lights burn brightly, a thousand torches will be kindled at the flame.

A majority of the nobles and rulers of Israel also came nobly up to their duty; but there were a few, the Tekoite nobles, who "put not their necks to the work of their Lord." While the faithful builders have honorable mention in the book of God, the memory of these slothful servants is branded with shame, and handed down as a warning to all future generations. In every religious movement there are some who, while they cannot deny that it is the work of God, will keep themselves aloof, refusing to make any effort to advance it. But in enterprises to promote their selfish interests, these men are often the most active and energetic workers. It were well to remember that record kept on high, the book of God, in which all our motives and our works are written,—that book in which there are no omissions, no mistakes, and out of which we are to be judged. There every neglected opportunity to do service for God will be faithfully reported, and every deed of faith and love, however humble, will be held in everlasting remembrance.

Against the inspiring influence of Nehemiah's presence, the example of the Tekoite nobles had little weight. The people in general were animated with one heart and one soul of patriotism and cheerful activity. Men of ability and influence organized the citizens into companies, each leader undertaking the erection of a certain portion of the wall. It was a sight well pleasing to God and angels to see the busy companies working harmoniously upon the broken-down walls of Jerusalem, and it was a joyous sound to hear the noise of instruments of labor from the earliest dawn "till the stars appeared."

Nehemiah's zeal and energy did not abate, now that the work was actually begun. He did not fold his hands, feeling that he might let fall the burden. With tireless vigilance he constantly superintended the work, directing the workmen, noting every hindrance, and providing for every emergency. His influence was constantly felt along the whole extent of those miles of wall. With timely words he encouraged the fearful, approved the diligent, or aroused the laggard. And again he watched with eagle eye the movements of their enemies, who at times collected at a distance. And as faith and courage strengthen in his own heart, Nehemiah exclaims, and his words, repeated and echoed, thrill the hearts of the workers all along the line, "The God of heaven, he will prosper us."

## TO-DAY AND TO-MORROW.

I LOOK at time as one who sees  
A pale leaf floating on the breeze  
Amid a grove of noble trees.

It fills awhile a little nook ;  
To-day it is— to-morrow, look !  
The great white throne ! the open book !

We stand upon a narrow space,  
Eternity rolls on apace—  
Where next shall be our resting place ?

—Srl.

## UNIVERSALISM.

UNIVERSALISM and Calvinism are built upon the same foundation,—the assumed immutable decrees of the Almighty. Calvinism teaches that God “foreordained whatever comes to pass ;” that a certain number, and not only that, but certain individuals of the human race, are elected to salvation, and cannot by any possibility be lost. Universalism differs from this only in that it makes the elect to include all mankind. It teaches that God “will have all men to be saved,” not merely in the sense that he is willing and desirous that this should be the case, and has made provision for it on condition of man’s acceptance, but that the irresistible will of God is pledged that all men shall be saved.

Universalism assumes to reason. It does not draw its conclusion so much from what God has said he would do, as from what they claim it is reasonable that he should do. Reason is a good thing ; and if God has given us reasoning powers, we certainly ought to use them ; and on no subject more than that of the revelation which he has given us. But the standard of appeal is outside of ourselves. God has given us his word ; and we should bring our reason to the test of that word, and not try the word of God by our reason. His reasoning is above ours ; and we should take his word as authority, and base our reasoning on that. We should seek to find the harmony of every part of the word, knowing that until we find that harmony, we have not the whole truth, but only a partial, one-sided view of it, at the best.

But Universalism assumes that certain things are reasonable ; and if anything in the Bible conflicts with that, it fails to convince. Its advocates seize upon one Scriptural idea, such, for example, as that “God is love,” and while they extol the attribute of love, and build fanciful theories upon it, they refuse to learn the truth that God is justice as well as love. The love of God is truly a most cheering and exalted theme. They will dwell upon it, and found any amount of reasoning upon it to favor their doctrine ; but speak of the wrath of God, and of a time to come when it will be poured out without mixture,—wrath and nothing but wrath, no mercy mingled with it,—and they will not believe a word of it.

They will expatiate upon the thought that God is a kind and loving Father, as he truly is, all men being his children, as they are by creation ; and then they will draw upon the sympathies of their hearers by a contrast between the conduct of a loving and pitiful father toward his children, and that of a God who would consign his own offspring to the fiery torments of an endless hell, where they must suffer and writhe in the most intense pain and agony while the ceaseless ages of eternity shall roll.

In this way the minds of the hearers are wrought up to such a degree of excitement as to be blinded to the sophistries which are to follow. They proceed to state that God is immutable in his attributes ; so that if he loves sinners at any time, he will love them forever. They forget to state that God has a righteous law, which is of more value in his sight than the life of its transgressor ; that he hates sin, and must ever hate it ; that his justice is as unchangeable as his love ; and that the two are exercised in perfect harmony, there being no antagonism between them.

True, we are all children of God by creation ; but the Bible describes a class as “children of the devil” and “children of wrath.” There are no good promises to the children of wrath ; and such are all by nature (Eph. 2 : 3) ; but they are “fitted to destruction.” All the heirs to the promises of God have become his children in a better sense, by compliance with certain prescribed conditions. Jesus taught his disciples to do good to all. “That ye may be,” said he, “the children of your Father which is in heaven.” Matt. 5 : 45. Again, an apostle says : “Wherefore come out from among them [the children of wrath], and be ye separate, and touch not the unclean ; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Cor. 6 : 17, 18. Those who obey the conditions, become the children of God in a peculiar sense ; and there are special promises to them as a class. “Like

as a father pitieth his children, so the Lord pitieth them that fear him.”

These things are ignored by the teachers of Universalism. They make all alike the children of God, and infer the eternal salvation of all, against the most positive testimony of the word of God. They leave a part of the truth untold. For example, they read in Acts 3 : 21 of the “restitution of all things,” and claim it as proof of the restoration of all men. But this phrase is qualified by another ; it is the restitution of all things “which God hath spoken by the mouth of all his holy prophets since the world began.” It is simply this : There will be a restoration of all things which the prophets have promised should be restored. Uncover the sophistry, and all is plain.

Now what has God by his prophets promised should be restored ? The most ancient prophecy of which we have a record is that of Enoch, the seventh from Adam. Said he : “Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” Jude 14, 15. Does not this seem more like retribution than restitution ?

We notice a few things spoken by the prophets. Speaking of Christ, Moses said : “And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” Deut. 18 : 19. Peter applies this prophecy to Christ, and says, “Every soul which will not hear that prophet, shall be destroyed from among the people.” Acts 3 : 23. Will restitution come after this destruction ? “He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy.” Prov. 29 : 1.

Job teaches “that the wicked is reserved to the day of destruction ; they shall be brought forth to the day of wrath.” Job 21 : 30. In connection with this we cite the apostle Peter : “The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of Judgment to be punished.” 2 Pet. 2 : 9. According to these testimonies, the wicked do not receive their punishment as they pass along through life, nor are they cast into torment before the day of Judgment. God hath appointed that day. See Acts 17 : 31. The wicked are reserved and brought forth to the day of wrath. Whence are they brought forth ? “All that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.” John 5 : 28, 29. The resurrection to life is restitution.

Again the apostle says that the earth is “reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Pet. 3 : 7. Perdition is not restitution. But he does promise a restitution. “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” Verse 13. The heavens and the earth are to be restored. This was promised by the prophet Isaiah, chap. 65 : 17. The righteous alone have the promise of dwelling there. The phrase “wherein dwelleth righteousness,” signifies that no unrighteousness shall be there. The New Jerusalem will be there. “And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the Lamb’s book of life.” Rev. 21 : 27.

“Blessed are the meek ; for they shall inherit the earth.” Matt. 5 : 5. “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.” Dan. 7 : 27. “The righteous shall inherit the land, and dwell therein forever.” Ps. 37 : 29. But when the righteous are restored from death to immortal life, so that they can inherit the renovated earth forever, where will the wicked be ? Let the inspired word answer : “For evil-doers shall be cut off ; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be ; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth.” Ps. 37 : 9–11. To be cut off, and not be, so that a diligent search for his place cannot discover it—is this restoration ? Again, of the righteous he says : “Their inheritance shall be forever.” “But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs ; they shall consume ; into smoke shall they consume away.” “For such as be blessed of him shall inherit the earth ; and they that be cursed of him shall be cut off.” See Ps. 37 : 9, 10, 11, 18, 20, 22.

What prophet or apostle has foretold the restitution of all men ? It is hard to perceive how men can be restored after having been “punished with everlasting destruction from the presence of the Lord.” 2 Thess.

1 : 9. How can those be restored “whose end is destruction” ? Phil. 3 : 19.

Universalists claim that all men must be saved, because the purposes of God’s grace cannot be frustrated, but must be accomplished. “The grace of God that bringeth salvation hath appeared to all men.” From this they argue that as his grace has appeared in behalf of all, therefore all must receive the benefit of it. But this very text refutes their argument. The expressed purpose of this grace is to teach men. “The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” Titus 2 : 11, 12. Is the purpose of this grace attained ? Do all men live soberly, righteously, and godly in this present world ? If not, the design of it is not fulfilled in respect to all men. And where is the assurance that it will save all in the world to come ? R. F. COTTRELL.

BIBLE CONVERSION AND GROWTH  
IN GRACE.

## SANCTIFICATION AS TAUGHT IN THE SCRIPTURES.

THE second step in the work of sanctification, as prayed for by the apostle, is the sanctification of the soul. And we think we stand upon Scriptural ground in the view that by the *soul* he means simply the life. In defense of this position, we note the fact that the terms *soul* and *life* are used interchangeably in Matt. 16 : 25, 26. And furthermore, the original word from which these are translated is forty times rendered *life* in the New Testament.

It is not the profession, not the praying, not the talk, but the *life* by which men are judged. “For every tree is known by his own fruit.”

“His preaching much, but more his practice wrought  
A living sermon of the truths he taught.”

The Christian life has its origin in the new birth. John 3 : 3–8. In its origin, its growth, its development, and its maturity, God and his Son and the Holy Spirit have a part to act. These must mould the life, giving to it tone and vigor, rounding it out in glorious perfection ; while the submissive voice of the Christian will be, “Speak, Lord ; for thy servant heareth ;” otherwise the Master is not honored nor the soul saved.

“If any man be in Christ, he is a new creature ; old things are passed away ; behold, all things are become new.” 2 Cor. 5 : 17. He is a new creature, in that he has a new work to do, as well as coming into possession of new joys and a new hope ; “for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” To put off the old man, or to overcome inclinations and tendencies to sin ; to put on the new man, or to build up character, and to labor for the salvation of the souls of our fellow-men, is the great, the daily work of the Christian.

Men will be judged and rewarded according to their works. Rev. 20 : 12 ; 22 : 12. “For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works.” Matt. 16 : 27.

The test of moral character, the rule of judgment, scrutinizing and impartial, will be the law of God, that embodiment of divine precepts teaching our duty to God and man, proclaimed by God himself from the heights of the burning, quaking Sinai, and written with his fingers upon tables of stone. James introduces this law in his epistle, and exhorts : “So speak ye, and so do, as they that shall be judged by the law of liberty.” James 2 : 12. (See also Eccl. 12 : 13, 14.)

The formation and development of a character that will pass the solemn test of the Judgment, is the Christian’s life-work. Working in harmony with the teachings of the Holy Spirit and the law of God, his pathway will brighten, his peace be as a river, and his righteousness as the waves of the sea. But as the artist, who, through untiring perseverance has brought out in his magnificent workmanship the fine, delicate, living expressions of the original, may, with a careless stroke of his brush, deface and ruin in a moment all the artistic beauty which otherwise would have been the admiration of thousands,—so the man of God, while off his watch, in unguarded moments, by yielding to the solicitations of Satan, may sacrifice his integrity, fall from his high, honorable, and holy standing, mantling his name and honor with shame and ignominy. “Wherefore let him that thinketh he standeth, take heed lest he fall.” The apostle not only saw the danger of others in this direction, but he saw his own ; and here is where many fail. Says he : “I therefore so run, not as uncertainly ; so fight I, not as one that beateth the air ; but I keep under my body, and bring

it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9 : 26, 27.

A consideration of the third and concluding step in sanctification will be next in order.

A. S. HUTCHINS.

THE CLOSET'S REWARD.

"He that seeth in secret shall reward thee openly."

"WHAT profit should we have if we pray unto him?" This question, which fell from wicked lips, betrays a heart that is a stranger to some of the richest developments in Christian experience. Living within the veil pays down. There is a reward of the closet in the closet. Curtained from the world, we have what our inner nature craves, soul-rest. We should not shirk any of the responsibilities of our daily calling; we must be "diligent in business." But there are times when we want to get away from bustle and business; we want quiet for calm contemplation, for heart-work, which is often hard work, and which can best be done in the closet. Here we can wait upon God without distraction. There is no restraint from the fear of man that brings a snare, no captious ear, no carping critic to listen to our crude utterances. Earnest wrestling, flowing tears, deep-drawn sighs to relieve the heart's agony—the world may call it all weakness—but they are unseen by the world. The stammering tongue may plead with a power like that of Moses, which can move the Almighty.

Rome says, "Confess to the priest." The closet is the true confessional, the safe retreat for a confidential talk with the Searcher of hearts. We can there make that frank and full confession which we would not, perhaps ought not to, breathe into the ear of the best earthly friend. We can tell of trials and of heart-aches when alone with God, with a freedom which the sacred solitude of the closet only can give. And how instantaneous often is the relief! Before we rise from our knees, while pouring out our complaints, the stream of blessed influences comes pouring in. "While they are yet speaking, I will hear." The darkened cloud withdraws. The place becomes radiant with the Saviour's presence, and fragrant with the spirit of heaven. It is our Peniel, where we see God face to face; our Pisgah, from which we get a bright view of the "better land." The burden we brought to the closet, we do not know where it is; it is gone. The soul, eased of its load, mounts on the wings of faith, singing as it soars:—

"What a privilege to carry  
Everything to God in prayer!"

"I would not," says one, "be hired out of my closet for a thousand worlds. I never enjoyed such hours of pleasure, such free and entire communion with God, as I have here." "In prayer," says Martyn, "I had a most precious view of Christ as a Friend that sticketh closer than a brother." I hardly know how to contemplate with praise enough his adorable excellences. How many closet-lovers could give a leaf from life's journal that would tell the same sweet truth!

But the closet door is not the limit of the closet's reward. There is an outflow into the life. "Thy Father, who seeth in secret, shall reward thee openly." He who lives within the veil, carries with him that which is "known and read of all men." Moses went down from the mount a walking advertisement. The shining of his face showed that he had been with God. His burning zeal against the idol worship of his brethren, at the foot of the mount, was born of this communion.

Look at Jacob. There comes his blood-thirsty brother, four hundred swordsmen with him. With his halting thigh, Jacob limps along. But see, Esau's angry brow relaxes! How his face lights up! Down drops his sword. The brothers are locked in a loving embrace! Ah! Jacob had wrestled at the brook of Jabbok. He had prevailed with God, and now he prevails with man. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

An Eastern king is troubled about a forgotten dream. He threatens Daniel's life if he does not tell it. "There is a God in heaven," says Daniel, "that revealeth secrets." He goes within the veil, gets the secret, and tells the king his dream. What follows?—Daniel is loaded down with gifts, made ruler over the whole province of Babylon, prime minister of the East! But he clings to his closet, although at the peril of his life. He prays himself into the lion's den; yes, and he prays himself out again. Praying breath charms the lion into a lamb. It brings a body-guard from heaven. "The angel of the Lord encampeth round about them that fear him, and delivereth them." The man who is true to his closet, has God's best providences. "He shall call upon me, and I will answer him; I will be

with him in trouble; I will deliver him and honor him."

How many have been snatched from frightful dangers, from threatened bankruptcy and want, or from the grasp of cruel oppressors; how many, from degraded manhood or womanhood, have been raised to high social position in having their natures Christianized, and have started on a career of usefulness, by going to their closet more than by all other means combined!

The closet is the secret of *spiritual strength*, which makes the man of prayer a marvel. He is panoplied with helmet and sword and shield. Fiery darts fall harmless at his feet. Calamity comes; the world looks on to see him fall. There he comes, self-poised, buoyant, master of the situation. Emergencies are sprung upon him; for the moment the balance trembles, but the equilibrium is not lost. How can he pass so composedly through the checkered scenes of life? His closet tells the secret. Shut him out from this, and he is Samson shorn of his locks.

The crowning recompense of the closet will be its *final award*. "The Son of man shall come in the glory of his Father, with the holy angels. Before him shall be gathered all nations." It will be the "Grand Review." The books will be open. Every prayer in secret, every tear that bedewed the place of kneeling, will be remembered with a recompense worthy of God. Blessed transition! From prayer to praise, from agony to ecstasy, from clouds and darkness to eternal sunshine.—*Sel.*

AN IMPORTANT THEME.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14 : 12.

To THE Christian there is no theme more important than the home of the saved, but there is a great want of harmony in the views taken on this grand and glorious subject. Is it true that the Scriptures do not make this matter plain? What do they teach in regard to it? In Gen. 1 : 26, we find these words: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Here is recorded, in language too plain to be misunderstood, that God gave man dominion "over all the earth." How long did man keep his estate? Presently that archdeceiver, Satan, appears to Eve, tempting her to partake of the forbidden fruit, assuring her that all will be well, that she will not "surely die" as God has said. Gen. 3 : 1-4. Satan succeeds in overcoming Adam and Eve, and by so doing he usurps man's dominion; for: "Of whom a man is overcome, of the same is he brought in bondage." 2 Pet. 2 : 19. And again: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Luke 11 : 21, 22.

Because of this act of disobedience, man lost not only his possession of this earth, but also the right of access to the tree of life. He was driven from Eden, lest he should put forth his hand, and take also of the tree of life, and eat and live forever. Gen. 3 : 22-24. Man was now subject to death, the wages of sin, Rom. 6 : 23, and was without hope. Eph. 2 : 12. But "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3 : 16. O infinite love! O wonderful mercy of God! who, when man was in that lost and undone condition, provided redemption. Said the Lord to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed. It [her seed, Christ] shall bruise thy head, and thou shalt bruise his heel." Gen. 3 : 15. In this verse we have the first reference to the plan of salvation. The seed of the woman should bruise the *head* of Satan, and Satan should bruise his *heel*. Here is brought to view the Son of God born of a woman, bleeding on Calvary's cross, being laid in Joseph's new tomb, but again rising triumphantly from the grave, also the final destruction of Satan and his works. Heb. 2 : 14; Rev. 20 : 9, 10.

For what did our divine Master leave the glories of heaven, and die that ignominious death? "For the Son of man is come to seek and to save that which was lost." Luke 19 : 10; Matt. 18 : 11. Man lost his dominion, this earth, also his right to the tree of life, and through Christ these are to be restored. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of Jerusalem." Micah 4 : 8. And again: "Which is the earnest of our inheritance until the redemption of the *purchased possession*, unto the praise of his glory." Eph. 1 : 14. And concerning the tree of life we read: "To him that overcometh will I give to eat of the

tree of life." Rev. 2 : 7. "Blessed are they that do his commandments, that they may have right to the tree of life." Rev. 22 : 14.

And is man again to have access to the tree of life, and live on this earth restored to its Edenic glory? In Gen. 12 : 7 we are told that the Lord appeared unto Abraham, and said, "Unto thy seed will I give this land." Again, this promise is more definitely stated: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. 13 : 14-17. But you may say, That promise only embraced Palestine. Let us see: Paul, in his Epistle to the Romans, chap. 4 : 13, says: "For the promise that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith." Through that promise he became "*heir of the world*."

Abraham died without having received even "so much as to set his foot on." Acts 7 : 2-5. Also his seed "confessed that they were strangers and pilgrims on the earth." Heb. 11 : 8, 9, 12, 13. Well, then, say you, how shall we, who are not the seed of Abraham, realize this promise? Are you Christ's? then you are the seed of Abraham, and heirs to that promise; for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3 : 29. Christ is the seed referred to. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." Gal. 3 : 16. To that "Tower of the flock" shall the dominion be given. Micah 4 : 8.

Ought not we to rejoice that Christ has the keys of death and the grave, and at the appointed time, faithful Abraham, and all Christ's who shall have been slain by the cruel hand of death, will rise immortal from the grave, and with us who are alive be caught up to meet the Lord in the air. Rev. 1 : 18; Eze. 37 : 12-14; 1 Thess. 4 : 16, 17. Then shall they realize the promise of their Master: "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." John 14 : 2, 3. And are these mansions to come to this earth? "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them." Rev. 21 : 2, 3.

Abraham looked forward to that time. "For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11 : 8-10. His seed also saw "afar off" the fulfillment of the promise. v. 11. The Lord, through the prophet Isaiah, informs us that he "created this earth not in vain," that "he formed it to be inhabited." Isa. 45 : 18. And the wise man prophetically declares that "the righteous shall never be removed, but the wicked shall not inhabit the earth." Prov. 10 : 30. "Blessed are the meek; for they shall inherit the earth." Matt. 5 : 5. Then shall every tear be wiped from our eyes, then shall be no more pain, then shall death reign no more, but life to enjoy forever shall be ours. Rev. 21 : 4. O glorious hope, hasten to realization! What child of God is there who does not look forward with glad anticipation to that glorious day when sin shall have an end, and when that eternal reign of peace, joy, untold love, and life forever shall begin? Reader, if you would be among that happy throng, heed the Saviour's admonition given by the Seer of Patmos: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14.

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THE Rev. C. H. Spurgeon, in a sermon on "Limp Christians," says: "We may live to see men calling themselves Christians and differing in no single item from Mohammedans; in fact, even now there are religionists among us who are not so near the truth as the followers of the false prophet. Oak has given place to willow; everybody has grown limp. Out of the generality of limpness has come an admiration of it. A man cannot speak a plain word without being accused of bitterness, and he denounces error he is narrow minded; for all must join the Universal Admiration Company or be placed under ban and be howled down."—*Sel.*

## THE JEWISH DAY.

THE following article from the pen of Wm. Sheldon is a forcible representation of the truth upon an important point of the Sabbath question. It is all the more forcible from the fact that the author is one of the most violent and persistent opposers of the Sabbath of the fourth commandment. We especially commend these thoughts to our friends who make so much of their practice of breaking bread upon the so-called "Lord's day," the pagan Sunday.

The Israelites counted time, as to the beginning and ending of the day, not as modern Gentiles do, but from sunset to sunset; and so did some of the ancient heathen nations. In speaking of the beginning of the civil day, Ferguson says: "The ancient Greeks, Jews, Bohemians, Silesians . . . begin it at sunset; and the ancient Babylonians, Persians, Syrians, with the modern Greeks, at sunrise."

Says the Union Bible Dictionary: "The Jewish day was reckoned from evening to evening. Their Sabbath, or seventh, began on what we call Friday, at sunset, and ended on what we call Saturday, at sunset. This mode of reckoning days was not uncommon among other Eastern nations."

Says Dr. Malcom: "The Hebrews began the day in the evening." And this agrees with Bible testimony: "From even unto even shall ye celebrate your Sabbath." Lev. 23:32. And as the seventh day began where the sixth day ended, and the sixth began where the fifth ended, so the first day began where the seventh ended,—at even, or at sunset. As far back as the creation, Moses introduces this count as the prevailing one, saying, "The evening and the morning were the first day," beginning his count of each with the "evening."

Keeping this in memory, we are driven to the conclusion that when Paul preached to the disciples at Troas, who had "come together to break bread" upon "the first day of the week" (there being many lights in the upper chamber, Paul continuing his speech till midnight), this "first day" having commenced at sunset on our Saturday night, the breaking of bread was on Saturday night, there being no other night on "the first day of the week" as the Jews counted time; nor will it change this conclusion if we conjecture that they were then counting time as the rest of the people did at Troas, instead of keeping the Jewish count; for it turns out that Troas was inhabited by the ancient Greeks, who always began their day at sunset, just like the Jews. Acts 20:7. If they had gathered to break bread on Sunday night, that would have been on the second day of the week, the first day having ended at sunset on Sunday, and the second day beginning at the same point. We do not protest against breaking bread on Sunday night, or any other night of the week; but we do protest against insisting upon observing this ordinance on Sunday night on the plea that it should be upon the first day of the week, when, in fact, Sunday night in Bible time is on the second day of the week.—*W. S., in World's Crisis.*

## "THREE DAYS AND THREE NIGHTS."

"As Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:40.

On what day was Christ crucified? and on what day did he arise from the dead? These questions, when viewed from the standpoint of the text quoted above, have created no little inquiry and discussion. The view generally held by those who are the best qualified to speak on the subject, is that Christ was crucified and placed in the sepulcher on Friday, and that he arose early in the morning on the first day of the week.

The readers of the Echo will remember that in the last issue we examined the arguments of one Mr. Attenborough, who, in trying to evade the claims of the Sabbath of the Lord, thinks he has thrown a flood of light upon the religious world on the above subject. This great light (?) may be summed up as follows: "Our Lord was put in the sepulcher after the evening of Friday was come;" that he remained there during the following day, also Sunday, which Mr. A. claims is the seventh day in a "new dress," and that he arose early the following day. Then, with an air of triumph, he adds: "If it is not so, let the Seventh-day Adventists demonstrate the resurrection on the morning of the third day, and account for the *three nights.*"

Let us examine the gentleman's positions, and see how clearly he has demonstrated the "three days and three nights" of the text. If he based his reasoning upon Mosaic time, which begins the day at sunset, he would have Christ placed in the sepulcher after the Thursday sunset, which would be "after the evening

of Friday was come." Hence he must have remained in the tomb during what we now call Thursday night, Friday and Friday night, Saturday and Saturday night, Sunday and Sunday night. This makes four nights and three days, which is as contrary to his apparent view of the text as any position that can be taken. Again, if he based his reasoning upon Roman time—the evening following the day—he would have Christ in the sepulcher Friday night, Saturday and Saturday night, Sunday and Sunday night. This gives us three nights and but two days, which would still be out of harmony with his conception of Matt. 12:40. It would seem rather more modest for the gentleman to pick the beam out of his own theology before he attempts to expose and pluck the mote out of the views held by others. All can see that his arguments can scarcely be called respectable sophistry.

Let us return to the examination of Matt. 12:40. The apparent difficulty consists in trying to harmonize this prophetic language of Christ, in which he refers to the experience of Jonas, with the events connected with his crucifixion and resurrection as narrated by the evangelists. Our friends, with a logical agility which is at least surprising, jump to the conclusion that Jonah was in the whale's belly three literal days and three literal nights, and then infer that Christ must necessarily have been for the same period in the heart of the earth. If language was not subject to change, this conclusion might be legitimate; but every student knows that language is constantly changing. The manner of expression in the time of Christ was vastly different from the present; and if time should continue another thousand years, the words that to-day convey a certain idea, would doubtless, at that time, convey a very different idea.

Assuming that "the heart of the earth" means the grave, which may with propriety be questioned, the whole argument turns on the meaning of the phrase "three days and three nights." Must these words be taken absolutely as they would be understood if used at the present time, or was there at that time a manner of speaking in accordance with which they could be taken in an accommodated sense? There is nothing in the record of Jonah to throw any additional light upon the expression; that is, there is no other testimony there, or events recorded, which show that a period of time absolutely seventy-two hours in length is meant by the expression "three days and three nights." There is, however, in the records of the evangelists, predictions and narrations of events by which we may determine the length of time during which Christ lay in the tomb. Now, instead of taking the bare expression, and assuming that the meaning attached to it was the same when spoken that we would give it at the present day, and using that as evidence that Christ must have been in the grave seventy-two consecutive hours, and struggling to bend every other text to harmonize with this view, would it not be fully as legitimate, and even more so, to ascertain from the plain records of the evangelists how long Christ was actually in the tomb, and use that as the key for the interpretation of the expression "three days and three nights"?

It is quite generally admitted by the best critics that the resurrection took place early on the first day of the week. I shall present only a few of the many arguments that might be produced on this point. We will first notice a text that I consider a positive declaration that Christ did rise on the first day of the week. It is Mark 16:9: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." Greek "*Anastasis de proi protee sabbaton, ephanev proton Maria tee Magdaleenee,*" etc. Literally, "And having risen early the first day of the week, he appeared first to Mary Magdalene," etc. Since the phrase "early the first day of the week" qualifies the participle "having risen," it is patent to all that the text is a positive declaration that Christ arose on the first day of the week (Sunday).

Mr. Barnes has the following note on Matt. 28:1: "*The first day of the week.* The day which is observed by Christians as the Sabbath. The Jews observed the seventh day of the week, or our Saturday. During that day our Saviour was in the grave. As he rose on the morning of the first day, that day has always been observed in commemoration of so glorious an event."

The following is taken from the International Revision Commentary *in loco*: "As it began to dawn toward," literally, 'at the dawning into.' Mark says, 'When the sun was risen.' Luke, 'At the early dawn.' John, 'While it was yet dark.' The twilight in Palestine is not of very long continuance as compared with most European countries, so that all point to about the same time, namely, day-break." From this it is evident that the fifty-two scholars who comprised the International Committee were of the opinion that the resurrection took place early the first day of the week.

"Now after the Sabbath—as it began to dawn on the first day of the week," etc.—*Sawyer's trans.* Matt. 28:1.

George Campbell's Gospels, on the same text reads: "Sabbath being over, and the first day of the week beginning to dawn," etc.

I will add to the above authorities those plain passages which declare that Christ would rise on the third day. There are eight of them, as follows: Matt. 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7; and two passages state that he did rise on the third day, Luke 24:46; 1 Cor. 15:4. Placing these texts by the side of the declaration of the disciples, "To-day is the third day since these things were done" (Luke 24:21), we have two points immovably fixed; viz., the day of the resurrection, and the day of the crucifixion.

1. *The day of the resurrection.* According to the above texts, Christ was to rise on the third day after certain events, and his disciples, naming these very events, and speaking on the first day of the week, say, "To-day is the third day since these things were done." Let the reader bear in mind that the day on which the disciples uttered these words was the very day on which Christ was to arise, according to his own prediction. Did his prediction fail? We cannot admit this for a moment. Hence we must conclude that the resurrection day is immovably fixed to Sunday, the first day of the week.

2. *The day of the crucifixion.* Since the day of the resurrection, which we have proven to be Sunday, the first day of the week, was the third day after the crucifixion, we have only to reckon back to find the day of the crucifixion. Sunday being "the third," Sabbath would be the second, and Friday the day of the crucifixion. This can be clearly demonstrated from another standpoint. Luke, recording the events connected with the burial of Christ, which took place on the day of his crucifixion, says, "And that day was the preparation, and the Sabbath drew on." Luke 23:54. That this was the preparation for the weekly and not a ceremonial sabbath is shown by verse 56. The followers of Christ "rested the Sabbath day according to the commandment." Mark's language is very conclusive concerning the preparation day. He says, "Because it was the preparation, that is, the day before the Sabbath." Mark 15:42. We have thus established the fact that the preparation day—the day upon which Christ was crucified and buried—was Friday, the day before the Sabbath. "*The day before the Sabbath*"] What we would call *Friday evening.*"—*Dr. A. Clarke,* on Mark 15:42. This is the position taken by the best critics. Mr. Kitto, in his Cyclopaedia, says: "He [Christ] was laid in the tomb before sunset on the sixth day of the week, or Friday, and rose again quite early on the first day of the week, or Sunday."

"The evangelists agree in describing the crucifixion as having occurred on Friday. The universal tradition of the ancient church followed this view."—*Art. Jesus Christ, Encyclopedia of Bib., Hist. Doctrinal, and Practical Theology,* by Herzog, edited by Prof. Schaff, D. D.

We have thus found that Christ's crucifixion took place on Friday, the sixth day of the week, and his resurrection on Sunday, the first day of the week. Some may ask, How can a portion of Friday, the Sabbath, and a part of Sunday, be a fulfilment of Matt. 12:40? I reply, It was not the time that he would spend in the grave, or that Jonah spent in the body of the fish, that Christ made prominent in his remarks. The scribes and Pharisees had asked for a sign of the divinity of his mission. He told them that they should have the sign that the Ninevites had. In the parallel passage of Luke's Gospel we read, "For as Jonas was a sign unto the Ninevites, so shall the Son of man be to this generation." Jonah's preaching, however effective, was not in itself a sign. It was through his marvelous deliverance from the fish that Jonah gave to the Ninevites a sign of his divine mission; and it was through the marvelous deliverance of Christ from the grave that the gospel would go to the nations with the seal of divinity. Besides, Christ said, Matt. 12:40: "For as Jonas was three days," etc. The idea brought out in this expression is, the confinement of the one in the tomb should correspond with that of the other in the body of the fish.

Again, there is no difficulty in harmonizing the phrase "three days and three nights" (Matt. 12:40) with the facts connected with the crucifixion and resurrection of our Lord, if such was the manner of speaking in use among the Jews. How would they understand it? This can be readily determined by examining parallel passages.

There is a passage in Esther that throws great light upon this subject. Esther told Mordecai (chap. 4:16) to gather the Jews who were in Shushan, and fast for three days, neither eating nor drinking night or day; and she would do the same and so would go in unto the king. This expression is certainly equivalent to

the "three days and three nights" of Matt. 12 : 40. In chap. 5 : 1 we learn how it was fulfilled. "On the third day" Esther appeared before the king. All can see that the time Esther actually spent in fasting was only two nights and a part of three days.

Our Saviour sends the following word to Herod : "Go ye, and tell that fox, Behold, I cast out devils, and I do curses to-day and to-morrow, and the third day I shall be perfected." The to-day in which Christ speaks is made the first in the order of reckoning.

Acts 27 contains an account of some of Paul's perils by sea. In verse 17 he speaks of a certain day of their distress. He continues : "The next day they lightened the ship," and "the third day" they cast the tackling overboard. Verse 19. Here it is very evident that the day mentioned in verse 17 is called the first day.

In Esther 5 : 4-8 we have an account of a feast given by the queen to the king and Haman. The next day she gave another; and that next day is called the second. Esther 7 : 2.

From these instances it appears clear, that, according to Jewish usage, our Saviour's language in Matt. 12 : 40 was in perfect harmony with the events connected with his death and resurrection, as narrated by the evangelists; besides, it is evident that in predicting his suffering, death, and resurrection on the third day, he reckoned the day of his suffering as the first day of the computation.

One more text is worthy of consideration, as showing what the priests and Pharisees understood by the "three days and three nights." The next day that followed the preparation; the chief priests and Pharisees came to Pilate, saying : "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day," etc. Matt. 27 : 62-64. From this we see that the priests and Pharisees remembered the words of Christ, and they would, of course, make the tomb secure until after the time he mentioned had passed that they might prove him an imposter. With this object in view, they ask for a guard until the third day. From this it is evident that they did not understand that the expression "three days and three nights" necessarily covered a period of seventy-two consecutive hours.

Had not the two nights and parts of three days during which Christ was in the grave, been in perfect harmony with his predictions (Matt. 12 : 40) and the Jewish mode of reckoning time, they would have charged our Saviour with being a false prophet. Such a charge, however, was never made. Hence it is plain, that what was meant by the prediction was accomplished.

It is objected that the priests and Pharisees would not go to Pilate on the Sabbath. I hardly see how we can presume much on the piety of men who were so entirely under the control of Satan that they would condemn the Saviour to the cross, and clamor for his blood to rest upon themselves and their children. Josephus, in his Jewish Wars, speaking of the destruction of Jerusalem, says that they so far conquered their scruples in this matter that they rushed out to fight the Romans on the Sabbath.

Having shown that Christ's prediction in Matt. 12 : 40 was perfectly fulfilled in his death, and resurrection on "the third day," I will close by quoting what some of the best critics have said on the subject.

"That days and nights do not, among the Hebrews, signify complete days and nights of twenty-four hours, see Esther 4 : 16, compared with chap. 5 : 1; Judges 14 : 17, 18. Our Lord lay in the grave one natural day, and a part of two others; and it is most likely that this was the precise time that Jonah was in the fish's belly."—Dr. Clarke, on Jonah 1 : 17.

"It is a maxim, also, among the Jews, in computing time, that a part of a day was to be received as the whole. Many instances of this kind occur in both sacred and profane history. See 2 Chron. 10 : 5, 12; Gen. 42 : 17, 18. Compare Esther 4 : 16 with 5 : 1."—A. Barnes, on Matt. 12 : 40.

"The Saviour arose from the tomb on the day but one after his crucifixion; but the days on which he died and rose are counted two days."—A. Carroll, on Matt. 12 : 40.

"Since our Saviour was in the grave part of Friday, and the evening or night before must, by the Hebrew computation, be accounted to that day; seeing he was in the grave all Friday night and Saturday; seeing he was in the grave all Saturday night, and part of the morning following, and that morning, with the precedent evening, make a third natural day, he may, according to the Hebrew computation, be truly said to have been 'three days and three nights in the heart of the earth.'"—Critical Commentary, by Patrick, Lowth, Arnold, Whitby, and Lowman, on Matt. 12 : 40.

Many other standard authorities might be quoted if necessary.

WILL D. CURTIS.

THE NAME AND WORD OF GOD.

THE psalmist thus addresses Jehovah : "Thou hast magnified thy word above all thy name." Ps. 138 : 2. These words contain an important lesson to all to whom God has graciously revealed his name and word.

1. The name of God is holy, and greatly to be revered. He will not hold him guiltless who profanes it. Ex. 20 : 7; Lev. 19 : 12. It is a glorious and fearful name. Deut. 28 : 58. In "the Lord's prayer," before any petition is presented, respect is paid to the name of the Father. Matt. 6 : 9. Through his name his people overcome their enemies. Ps. 44 : 5. He will bless them who think upon his name. Mal. 3 : 16.

2. Jesus, the Son of God, bears the name of his Father. He is called God. Heb. 1 : 8, 9. His name is Wonderful, and the Mighty God. Isa. 9 : 6. Men should honor him even as they honor the Father. John 5 : 23. This, so far from robbing God of his honor, glorifies him in the earth, for God is glorified in the Son. John 13 : 31 : 14 : 13; Phil. 2 : 11. He is the brightness of the Father's glory, and the express image of his person. Heb. 1 : 3. He is before all things, and by him were all things created. Col. 1 : 16, 17; John 1 : 1-3. In him dwells all the fulness of the godhead bodily. Col. 2 : 9. Every knee shall bow to him, and every tongue shall confess him. Phil. 2 : 10, 11. No finite mind can conceive the power and glory of the Son of God. It is not robbery for him to be equal with God. Phil. 2 : 6. It can be no reproach to the Eternal One to give his name to such an exalted being as his Son.

3. The word of God is glorious. "Every word of God is pure." Prov. 30 : 5. His word shall stand forever. Isa. 40 : 8. He will have respect to those who tremble at his word. Isa. 66 : 2. The scriptures which speak in praise of the word and law of God are a great multitude.

The honor of his word must be preserved. The Lord will honor all who reverence his word, as this is the basis of all his honor. He who does not maintain the integrity of his word will soon suffer the dishonor of his name. Therefore, they who lightly esteem the word of God, are as guilty as they who profane his name.

4. Man, by transgressing the law of God, became subject to its penalty, death. By disregarding the word of the Lord man fell, and thereby a controversy existed between God and man, which could result only in man's destruction. Man had set himself against the law of God, and the law stood against man. The authority of the law of God is the authority of God himself, and no man can stand in the Judgment unless he is in harmony with the law by which he shall be judged. Eccl. 12 : 13, 14; Rom. 2 : 12. The law was right, and man was wrong. The word of God must endure, and man, the transgressor, must fall before it.

5. But help was laid upon One who was mighty. Ps. 89 : 19. Jesus, the exalted, the glorious Son of God, undertook to rescue man. God is infinitely just, and he will by no means clear the guilty. Ex. 34 : 7; Num. 14 : 18. Sin is a reproach upon the name and government of God, and this reproach must be thrown off. This is the work of Jesus in the gospel. To maintain the honor of God is the first object of the gospel. The love of God would lead him to devise a means to save man; but justice must be reconciled and approve the plan. Jesus came, not to please man, but to please his Father. If man will be saved, he must renounce his own will, and do the will of God. The first song of the angels, who announced the birth of a Saviour, was not, "Good will to man," but, "Glory to God in the highest." Jesus did not undertake to free man from the restraints and requirements of the law which held him under condemnation, but to free him from the bondage of sin,—from his own carnal mind,—and to impart to him the ability to serve God in spirit and in truth. Sin perverted his nature and alienated his heart from God, so that without the Saviour's help he could not serve the law of God. Rom. 8 : 7, 8, compare with chap. 5 : 1.

God will be just while he justifies the believer in Jesus. Rom. 3 : 26. He will not relax his justice to please a world in rebellion. To do so would disgrace his name and government. The honor and integrity of his law must be vindicated, either in the death of the sinner, or by a sacrifice of substitution. By means of such a sacrifice, pardon might be granted on such terms as would be honorable to the government, and vindicate the honor of the broken law. It cannot be set aside without disgrace to God. Its claims must be honored, either by obedience or sacrifice. Man had lost the power to render the former; and if he rendered the latter, it would be in his own eternal loss. A substitute must be found, or man be left to utter ruin. Jesus was given, and offered himself as the substitute.

6. To save man by becoming a sacrifice to the law, Jesus must become subject to man's condition. Ac-

cordingly, he was "made under the law." Gal. 4 : 4. "He hath made him to be sin for us, who knew no sin." 2 Cor. 5 : 21. As he did only that which was pleasing to his Father, he was not a sinner in fact, or in his own person, but by substitution or imputation.

Now the controversy between sinners and the law assumes an importance which had not appeared before. Not only man, but the Son of God is subject to the penalty of the divine law. If angels wondered that man stood against the law of God, what must have been their astonishment to behold the Son of God voluntarily take upon himself man's condition, and become subject to the claims of a violated law!

How will the controversy now terminate? Shall the law enforce its claims upon this divine being, and take him as its victim, or will man, through his substitute, secure exemption from the demands of the law? The love and the justice of God seemingly enter into the conflict, and appear to be in antagonism. His love must move him to exempt his own beloved Son from the death which the law requires by reason of the condition which he has assumed; his justice requires that on account of his assuming the sinner's condition, as the sinner he must die. To save him from death, under these circumstances, would be to show to the world that he whom the law condemns, may escape without an atonement being made to the honor of the broken law. To let him die would be to vindicate the claims of the law, and to magnify it and the justice of God so as no created being could conceive to be possible. The divine Son of God may now triumph over the law—over justice—and escape the penalty of the transgression which he has assumed, or he may "magnify the law and make it honorable" by yielding to its claims. God may relax his law to save his beloved Son, who bears his own nature and his own name, or he may maintain his justice and magnify his word above all his name. If ever the law of God is to be relaxed; if ever its claims are to be set aside, now is presented the fitting occasion for such a display of divine forbearance. If ever love is to be caused to triumph over justice, now is offered the opportunity. In this we must remember that he was a representative. He stood for others; he died not for himself; the law made its demands on him for their sins. If he triumphed over the law, it was their triumph over justice.

God is love. But love is not the only element in the divine character. His justice also is infinite, and can never be set aside. Love may devise a plan of salvation, but it must be such a plan that justice can approve it, or there will be a conflict of the divine attributes. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3 : 16. But in this the claims of the law were by no means lost sight of. So far from it, the beloved Son died a sacrifice to the law, to meet its claims; to lead man back to obedience; to save him, not only from the penalty, but from the dominion of sin; to render pardon consistent with justice; to make salvation possible without dishonor to the divine government; that God "might be just, and the justifier of him who believeth in Jesus." Rom. 3 : 26.

Some affect to think that we slight the Saviour by honoring the law. But not so. He it is who magnifies the law and makes it honorable. The law was always honorable; it was perfect; it was holy, and just, and good. It marked out the whole duty of man. "We know that the law is spiritual." But carnality and sin had obscured the glory and honor of the law. Jesus restores it to its appropriate position in the world as a spiritual, glorious law, having the love of God for its basis, and love to God and man for its fulfillment. Matt. 7 : 12; 22 : 35-40; Rom. 13 : 10; 1 John 5 : 3. If any wish to understand how highly God regards his law, how he abhors its transgression, let them look upon the cross of Calvary. See the beloved Son of the most high God bearing the burden of man's transgression. Hear his cry of agony as he suffers the penalty of sin, and magnifies the justice of the divine law.

Did Abraham, who rejoiced to see the day of Christ, dishonor Christ by keeping the commandments of God? Gen. 26 : 1-5. Did Moses and the children of Israel dishonor the coming one by obedience to the statutes of the One Lawgiver? Did the prophets dishonor Christ, whose Spirit was in them (1 Peter 1 : 11), by teaching obedience to the law of Jehovah? Did Christ set an example which would lead to his own dishonor by keeping his Father's commandments? John 15 : 10. Did the apostles of Christ dishonor their Master by delighting in the law of God, and teaching its holiness and spirituality? Did they repudiate the law because they loved the Son of God, or did they follow his example to magnify the law and make it honorable? Let Paul answer for them : "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3 : 31.

"And let all the people say, Amen." J. H. W.

## THE OTHER NINE-TENTHS.

We've heard a great deal lately about the tithe due to the Lord. This discussion about tithing takes a tone, as though, provided we spend a fixed proportion of our income in doing what God wants done, we may spend the rest *without reference to him!* But what a strange interpretation of doing all to the glory of God! And what a very strange idea of our heavenly Father, that he is interested in the conversion of the heathen, in the building of churches, in hospitals, and refuges, but not in the details of our daily lives. Suppose the steward, left to occupy till his lord returned, had imagined that his master would only feel interested in a few important schemes for the improvement of his estate, and so had neglected to keep the fences up, and the briers down, and the lowlands drained; what would have been the result when his lord returned? And if serving God is the chief aim of our existence, is it reasonable to suppose that he considers that money only as spent in his service which we put in the church-box? Isn't the money we spend in provisions and clothes, and the money with which we furnish and even peccate our houses, as truly spent in *his way* as that given away? I don't know that it *is*, but I am sure it may be *made so*. Suppose, my careful housewife, that John, after paying the rent, gives you fifty dollars a month for running expenses. (That's a close expression, for don't they "run" sure enough!) If you are a tither, you give five dollars to the cause of benevolence, and then do you think that the Lord has no further interest in the spending of the rest? For I am convinced that if you spend the other nine-tenths without reference to him, the five dollars paid monthly to the church treasurer will not prove such tithing as will open the windows of heaven to you. The latest argument I ever heard for the tithing system, was from an enthusiastic advocate of it, who said that when he had paid in his tenth, he felt so free to do what he pleased with the rest! Alas, that Christians should want to feel free to please themselves!

But suppose that all that fifty dollars is to be laid out for the Master. This whole consecration would make us more careful what we bought, would keep a window constantly open toward God, whose light would show things at their true value. This need not strip our houses of ornament, nor keep us from spending money for mere beauty and pleasantness. The world our Father has made for us is crowded with beauty; he uses it as an educator for us, and we, therefore, may not neglect the beautiful in educating our children and ourselves. If we understand anything from the shadowy revelations of our Eternal Home, it is that human tongue cannot utter forth, nor human heart comprehend, the beauty in store for us. So it need not leave us without pictures, nor confine us to bare floors and hard chairs, but I say again, it would make us careful what we bought; it might make us very unfashionable!

And in buying new things on the basis of spending the whole ten-tenths in God's way, we would be apt to take care that it did do such service as he could approve. A new carpet would suggest that the old one could be spared to some poor neighbor; a new picture would call for some such justification of itself as a pretty print hung upon barer walls than our own; and this involves a closer acquaintance with the homes of our poor neighbors than all of us have.

I have tried to make this suggestion a practical one, by its application to carpets and new bonnets, and I do not want to undo this impression; but in leaving the subject, I am filled with the thought of the beauty it would add to our daily lives, to turn this light upon all our doings. When I came to my room to-night, the gas was turned so low that only forms could be discerned, no color was made evident anywhere, it was a dull, uninviting place. I turned on the full jet, and smiled with pleasure at the sudden beautifying of the picture; the colors glowed in the carpet, the crimson chairs contrasted finely with the white bed, the lace curtains showed their delicate tracery, even the geranium in the window added its spot of vivid color to the pleasant impression.

And just such a flood of light might glorify our days and hours, and the trifling plans and occupations of which we women especially complain, if we could understand how to spend—not only one-seventh of our week, and a part of each day, and a tenth of our income, but the other nine-tenths too, for the Lord.

WHEN the veil of death has been drawn between us and the objects of our regard, how quick sighted do we become to their merits, and how bitterly do we remember words, or even looks of unkindness, which may have escaped in our intercourse with them. How careful should such thoughts render us in the fulfillment of those offices of affection which may yet be in our power to perform; for who can tell how soon the moment may arrive when repentance cannot be followed by reparation?

## The Home Circle.

## TWO WAYS OF PUTTING IT.

THE Sultan awoke with a stifled scream:  
His nerves were shocked by a fearful dream,

An omen of terrible import and doubt—  
His teeth in one moment all fell out.

His wisemen assembled at break of day,  
And stood by the throne in solemn array,

And when the terrible dream was told,  
Each felt a shudder, his blood ran cold;

And all stood silent, in fear and dread,  
And wondering what was best to be said.

At length an old soothsayer, wrinkled and gray,  
Cried, "Pardon, my lord, what I have to say;

" 'Tis an omen of sorrow sent from on high:  
Thou shalt see all thy kindred die."

Wroth was the Sultan; he gnashed his teeth,  
And his very words seemed to hiss and seethe,

As he ordered the wiseman bound with chains,  
And gave him a hundred stripes for his pains.

The wisemen shook, as the Sultan's eye  
Swept round to see who next would try;

But one of them, stepping before the throne,  
Exclaimed, in a loud and joyous tone:

"Exult, O head of a happy State!  
Rejoice, O heir of a glorious fate!

"For this is the favor thou shalt win,  
O Sultan—to outlive all thy kin!"

Pleased was the Sultan, and called a slave,  
And a hundred crowns to the wiseman gave.

But the courtiers they nod, with grave, sly winks,  
And each one whispers what each one thinks,

"Well can the Sultan reward and blame;  
Didn't both of the wisemen foretell the same?"

Quoth the crafty old Vizier, shaking his head,  
"So much may depend on the way a thing's said!"  
—*Christian at Work.*

## A LESSON FROM SOLOMON.

MRS. WALLACE looked up from the work over which her needle was rapidly flying, and for one astonished moment let her hands fall in her lap, while her indignant eyes flashed at her cousin.

"Jennie Carter, you must think I am an idiot; you are always triumphing over me with your Bible quotations, but I'm not such a goose as to accept that for inspiration; it doesn't even sound like Scripture."

Jennie laughed in her quiet fashion, and reached for the Bible from the table near her.

"It is Scripture, nevertheless, and I call it excellent philosophy, if it did come from Solomon."

"Oh, Solomon! Well, one never quite knows whether he is talking from the standpoint of the preacher, or the man who set himself to know madness and folly."

"Listen," said Jennie, "you shall have the exact words: 'Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee; for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.'"

"Let me see it. Well, it certainly is there, but I never would have believed it."

"And don't you see," said Jennie, "that having counseled us sometimes to shut our eyes and ears to unpleasant things as the most comfortable way of getting along, the wise man enforces his argument by appealing to our own consciousness of its justice. How many things have you said and thought in your heart that would condemn you if they were proclaimed."

"But think of that shiftless, slatternly Norah telling Bridget that I was crosser than forty bears, and an angel from heaven couldn't suit me!"

"She was only expressing her opinion of you to her friend, just as you are telling me your opinion of her."

"She is shiftless and slatternly—"

"And you are an admirable housekeeper, but a little inclined—"

Jennie paused, and Mrs. Wallace laughed, but colored uncomfortably as she said frankly,

"Yes, I know I am not amiable. I feel strongly, and so I speak strongly. Words often seem to me entirely inadequate to express my feelings."

"But suppose you did not express them?"

"Not when I see Norah stirring her omelette with a new silver spoon, using a china cup to measure butter in, and a ten-towel for a holder? Just wait till you are mistress of a house."

"Do you remember Aunt Kate's way, and how many years she managed that crotchetery Mary? Her girls used to say she had eyes in the back of her head, but

this was the way she used them: She would find occasion to do something about the stove, and say, 'Bring me a holder, Mary! I won't spoil your nice towels; or, 'That was a nice omelette you made this morning, Mary, but don't you think it tasted of silver?' And when Mary fairly started for one of her hurricane days, Aunt Kate just kept out of the way, and pretended not to notice that anything was wrong."

"That may do with servants, perhaps, if any one has the grace; but when it comes to children, you must notice their faults."

"Not always; it seems to me if I were pretty sure my children meant to do right, I should not be too careful to inquire whether they succeeded in every instance. I declare to you, Melly, I have seen children in beautiful Christian homes whom I pitied as sincerely as I do the heathen on our streets, and who seem to me to have no chance of growing up with any adequate conception of right and wrong."

Mrs. Wallace murmured something about old maid's children, but her cousin went on,

"They lived in perfect terror of transgressing some law, or calling down in some way a rebuke; they seemed to be always dodging a reproving glance or a word of criticism, just as the others dodge an expected blow. It seemed to me inevitable that they must either grow up utterly callous to reproof and disapproval, or become habitually deceitful and hypocritical."

Mrs. Wallace, whose eyes were always alert, started up exclaiming sharply.

"Now there goes Arthur straight across the lawn, and I charged him to keep off the wet grass."

"Wait a minute, Melly," begged her cousin; "don't you hear the band? The little fellow thinks of nothing but the music; he is not disobeying, only forgetting. Suppose you don't see him this time."

Mrs. Wallace frowned a little, but sat down; and in a few moments her little boy came in with glowing cheeks and sparkling eyes, wild with delight at the music and gay uniforms. It would have been a hard heart that could have resisted his enthusiasm, and Mrs. Wallace only said with a smile,

"You're mamma's own boy for music, but don't forget about the grass; it is very wet after the rain."

"O mamma," said Arthur, looking regretfully at his feet, "I didn't think about the grass, I was in such a hurry. I'm so sorry."

"Never mind now," said his mother. "Mamma knows you meant to remember, and she'll excuse you."

"Nice mamma," said Arthur, patting her cheek as he ran away.

"Jennie," said Mrs. Wallace, after a moment of silence, "Solomon was right. Do you know what I was going to do? I was going to call Arthur straight back and make him sit down in his chair half an hour for disobeying me. We should both have been angry, and ten to one I should have had one of my regular battles with him. I declare," she exclaimed, biting her lips, "there he goes on the grass again."

But the little fellow only took one impulsive step towards the playmate who was calling him, and then turned quickly and went by the long circuit of the gravel walk.

"There," said Jennie, "I call that obedience."

"I'm going straight down to praise Norah for the way she has polished the brasses; and if I find her raking out cinders with the carving-fork, I'll hold my peace until some other time. Haven't I just snipped off a whale-bone with my embroidery scissors to save myself going upstairs for a penknife?"

Mrs. Wallace went to the kitchen humming the march the band had played, and her cousin laid away the Bible, saying with an amused laugh, "Wise King Solomon."—*Emily H. Miller, in Christian Weekly.*

## HABITS OF THE BEDOUINS.

In the "Waterless Land," water is the paramount question. If it be asked how a large body of Bedouins, like the 10,000 who nearly destroyed the British squares at Tamaï, manage to subsist, the reason is plain. In the first place, they do not need the enormous trains required for a European army. They are the most abstemious of men. Each man carries a skin of water and a small bag of grain, procured by purchase or barter from caravans. Their camels and goats move with them, supplying them with milk and meat, and subsisting upon the scanty herbage and foliage of the thorny mimosa, growing in secluded wadies. These people could live upon the increase of their flocks alone, which they exchange readily for other commodities; but being the exclusive carriers and guides for all the travel and commerce that cross their desert, they realize yearly large amounts of money. As to water, they know every nook and hollow in the mountains, away from the trails, where a few barrels of water collect in some shaded ravine, and they can scatter, every man

for himself, to fill their water-skins. On my first expedition, near the close of the three years' drought, I reached some wells on which I was depending, and found them entirely dry. It was several days to the next wells. But my Bedouin guide knew some natural reservoirs in the hills about six miles off. So they took the water-camels at night-fall, and came back before daylight with the water-skins filled. An invading army would find it hard to obtain guides, and even if they did, they must keep together, and could not leave the line of march to look for water. Besides, the Bedouins, accustomed from infancy to regard water as most precious and rare, use it with wonderful economy. Neither men nor animals drink more than once in forty-eight hours. As to washing, they never indulge in such wasteful nonsense. When Bedouins came to my camp, water was always offered them. Their answer would frequently be, "No, thanks; I drank yesterday." They knew too well the importance of keeping up the habit of abstemiousness. No wonder they can subsist where invaders would quickly perish.—*R. E. Colston.*

A PILLOW OF THORNS.

THERE was a great scarcity of good servant-girls in Elmdale, and Mrs. Warren awoke one morning, after a disturbed night's rest, with the thought that a heavy day's work awaited her one pair of hands.

"I hardly know where to begin, John," she confessed to her husband, as she hurriedly dressed herself. "I have some canning that must be done, and the ironing is not anywhere near finished, and there's no denying that the baby is very troublesome—can't wonder that he is, though, dear little thing!" she added, as she bent over the cradle where the baby lay sleeping; "he's cutting teeth, and they probably pain him more than we have any idea of."

"You must keep Katy out of school to help you; she is twelve years old, and surely ought to be able to save you a great many steps."

"Oh, I couldn't think of keeping her out of school just now, she'd get behind in her classes. She can help me before school and at noon—yes, and after school, and perhaps I can get through the day all right, although I do feel a severe headache coming on."

After breakfast Mr. Warren hurried to the store, kissing his wife first, however, and saying, "I'm very sorry for you, dear;" then looking at Katy, who sat by the window with her history, he added pleasantly, "Come, Katy, child, put up your book and help mother; willing little hands can do much work."

But the trouble with Katy just then was that her hands were not willing. As the door closed after her father, she said, without rising from her chair, "You don't need me very much, do you, mamma? I haven't learned my history lesson, and we recite it the first hour."

"Why didn't you learn it last evening? You had a long, quiet evening, with nothing else to do."

"Yes, I know I did, but I had an interesting library book to finish, and after that it was too late."

"Another time you must learn your lessons first before you amuse yourself with story-books. You can study your lesson now; I will get along without you," Mrs. Warren said.

Noon came. There was a nice dinner upon the table. Upon the bars the smoothly ironed clothes hung, and on the kitchen table there was a row of glass jars, filled with delicious hot fruit. But it was a very flushed and wearied face that looked over the coffee-urn. It was only half-past twelve when the family finished their dinner, and Mrs. Warren said, "Katy, dear, you have half an hour before school; supposing you tie on a big apron and help me get some of these dishes out of the way."

"Oh dear! I don't see how I can, mamma; I missed my practice hour this morning, and you know I have to take my music lesson to-morrow. But I'll let it go if you say so," Katy said, fretfully.

"Go and practice." That was all Katy's tired mother said, as she gathered up the many dishes preparatory to removing them to the hot kitchen. Katy's conscience troubled her some as she practiced her scales in the pleasant parlor. Two or three times, in place of the musical notes, she saw a tired mother's face; but she did not close her instruction book and go to that mother's relief, only struck the notes more vehemently. It was four o'clock when Katy returned from school. Looking into the little sitting-room, she found the baby asleep in his cradle, and her mother, with bandaged head, lying upon the couch.

"All quiet along the Potomac?" Katy questioned, as she bent to kiss her mother's hot cheek.

"Quiet just now; but the baby's nap is nearly out, and I dread his awaking. My head is much worse. I think you'll have to get tea to-night, dear; I don't think I possibly can."

"All right, mamma; but it is not near time yet, and can I go over to the slope after wild clematis? The girls are waiting at the gate, and we'll not be gone long."

"You can go if you'll be here at five promptly."

"Yes, ma'am, I'll be here," Katy answered, as she danced from the room, unmindful of her mother's pain. The door closed after her with a bang which woke the baby, and he began crying. It was some moments before Mrs. Warren's dizzy head would allow her to get up and lift the screaming child from his cradle. She put him on the floor and gave him his box of playthings, which he threw all over the room, even into the dining-room beyond. Mrs. Warren did not seem to care where he threw his toys, as long as he was amused. She lay down again and held her throbbing head, watching the clock as the hands crept closer to five, hoping that thoughtless little Katy would keep her promise. The clock struck one—two—three—four—five. Oh, how the little hammer beat her weary head! But notwithstanding her pain, she arose, built the fire, prepared the supper, a pain in her heart worse than that in her head. "Can it be that my little Katy does not love her mother?" she thought.

Supper was all ready when Katy made her appearance at the same time with her father and brothers.

"I'm so sorry, mamma. I meant to come sooner, but I was having such a nice time," began Katy apologetically; but her father stopped her.

"Hush! Where have you been?" he said, sternly. "Your mother all alone with the work and the baby! Look at her tired, red face." But his reproof stopped just here, for the tired red face suddenly grew ashen white, and Katy's weary mother was unconscious.

Months have passed since then, but Katy's heart is still sore. Her mother is a patient invalid, without the ability to walk a step. Every night as Katy's head falls upon the pillow, she looks about her room's pretty belongings, dear mother's love and taste breathing through them all, and thinks of what that grey-haired doctor said months ago, as he looked pityingly at her mother. Looking at her thoughtless little Katy, he had said, "Mother has had to work too hard this hot, close day; she's too delicate for such prostrating work. I suppose you help her all you can."

"Ah, but that's the trouble! I didn't help mother all I could; that's why my pillow pricks so."

Poor Katy! don't you all pity her?—*Ernest Gilmore, in Sunday-School Times.*

ETCHING; AN ILLUSTRATION.

You take a polished plate of copper, and, having coated it with a thin film of wax, you draw upon its surface with a metallic pencil the picture you wish to produce, the graceful flower, the beautiful head, or the landscape; your outlines must be clear, and your shading distinct. But when your drawing is all complete, is there a finished picture?—No. A long process is still before you; an acid solution is prepared, and into this your plate is plunged, but it must not remain too long. You withdraw it, and, finding that the more delicate lines of your picture have been sufficiently deepened, you coat them with the film of wax, and submit the plate once more to the corrosion of the acid. In this way the plate is treated again and again until the required gradation of light and shadow is secured.

Now you may remove the wax, and see your completed sketch; but the work is not yet finished, you have only the instrument which is to give you upon soft tinted paper, by careful manipulation, the beautiful etching, and not one only, but many, shall reward your skill and patience. Fit emblem, as I thought, in observing the processes of the art this summer, of the time, and thought, and skill, which are expended upon those who are to make enduring impressions upon human souls. And just this is being accomplished through the years in our schools and seminaries in many lands under the loving guidance of our missionary teaching, and in that most important of all mission fields, the home,—this work, first of polishing the plate, that the lines of character may be clearly drawn, then the long, slow process, requiring such infinite patience and skill, of deepening and strengthening those lines, throwing in the light and shadow, until balance and harmony are secured, and all this not with the beauty or perfection of the individual life alone as the ultimate end, but that from one these impressions of character may be made upon other lives—multiplied a thousand-fold. Were our divine Lord present with us to-day, and were we seeking a gift worthy his acceptance, what better could we find than such a plate, prepared to make these ineffaceable impressions upon human souls?—*Mrs. Blatchford, on Higher Standards of Giving.*

THE SILENT ENEMY.

THERE is no one thing in family life that results in greater evil than the indifference of parents to the books their children read. There are families where there is careful oversight, but they are largely in the minority. A mother will spend hours over a piece of work for her daughter's personal adornment, where she would not spend minutes examining the book that absorbs her daughter's attention. Perhaps the chief reason is parental faith. A mother believes so absolutely in her child's integrity! The other mother's child may fall, but her child—"never!" This faith would be beautiful were it not for the evidences of temptation that produces the saddest results constantly brought before us; and nowhere does stronger temptation assail the young than in literature. The influence of books in the development of character is recognized so thoroughly that one of our most able magazines has had one of its most popular, if not the most popular, series in its columns headed "Books That Have Influenced Me," under which head some of the most illustrious men of our day have given the names of the books to which they felt they were indebted. What a lesson would be taught if the noted criminals of our day should write under the same heading! To know how far our prisoners are indebted to literature of a certain class for inmates would be a revelation to the world at large, and a lesson to the most indifferent parents.

Dr. Gladden touched the very root of the difficulty when he said:—

"It is probable that the great majority of parents are imperfectly informed with respect to the books that their children are reading. Many of them care nothing about it. They have the notion that the habit of reading is a good habit, and that when their boys and girls are engaged in reading they must needs be profitably employed. Many others who know something about the evils of bad reading are not so vigilant as they ought to be to detect and prevent it, and their children read surreptitiously great numbers of injurious books."

Teachers consulted as to the results of such reading on the minds of the pupils say that it is most pernicious in its effects, and that, a taste once acquired, it is almost impossible to prevail upon the readers to read a book of a better class. They cannot fix their attention on their studies, and steadily lose ground in their school work. Dr. Gladden, in summing up, said if the choice were left to a parent whether a boy should spend his time in a saloon or pool-room, or in reading this vile and sensational literature, "I think you would be wise to let him go to the saloon or pool-room rather than to poison his mind and paralyze his moral power by the perusal of such books and papers. You think that a strong statement, doubtless, but it is made with deliberation. The morbid appetite for drink is, in my judgment, a less deadly disease than the mental appetite which craves the kind of reading I have described."

On the parents rests the responsibility of preventing this evil from attacking their children. It is not an evil that can be governed by the word of command. It is one that can be ostracized by parental influence and sympathy only. If the confidential relation that should exist between parents and children does exist, it will be the greatest safeguard against a literature that poisons every mind that succumbs to its influence. If the habit of discussing the books being read by the several members of the family is encouraged and cultivated, this enemy of moral and mental growth will not find recruits. If the children's friends are the parents' friends, there will soon be a stop to the surreptitious circulating libraries which are capable of the most terrible moral contagion.

Of the tremendous evil wrought by giving the details of crime, whether true or fictitious, we have had another evidence within a month. A young Spaniard was arrested for forgery. The evidence was strong against him, but he at first denied his guilt. After a night in jail he confessed.

"He told how he had been led away by the character he had read of in the novel, and said that he had bored the holes in the safe to throw suspicion on an expert criminal, as his hero had done before him. A search was made at his home, and the three 1,000 dollar bills were found under the carpet on the stairway leading to the third story."

How many of his predecessors in crime can truthfully attribute their downfall to the same cause? Who will prevent his having followers?—*Christian Union.*

NEVER utter a word of slang.  
Never shut the door with a bang,  
Never say once that you "don't care."  
Never exaggerate, never swear,  
Never lose your temper much,  
Never a glass of liquor touch,  
Never wickedly play the spy,  
Never, O never, tell a lie!  
Never your parents disobey;  
Never at night neglect to pray.

## Bible Echo and Signs of the Times.

"What is truth?"

GEO. C. TENNEY,  
Editor;

MISS E. J. BURNHAM,  
Assistant.

Corresponding Editors,

S. N. HASKELL, E. J. WAGGONER, J. O. CORLISS.

Melbourne, Australia, August, 1888.

### ACROSS THE PACIFIC.

AUSTRALIA, in the United States, is associated in the mind with those countries which are a long way off; and a journey of over nine thousand miles from home and its endearments does not lessen the impression. But the dispatch and comforts of modern travel have worked miracles by way of uniting even the remotest parts of the earth in frequent and friendly intercourse, and thousands of miles do not separate as widely as hundreds did a generation ago.

We left our home in Minneapolis, Minnesota, at Christmas time, and travelled about two thousand miles overland to the Pacific coast. Two lofty chains of mountains divide between the western coast and the rest of the country. These prove an effectual barrier to the rigor of the eastern winters, and give to these States two seasons,—a dry summer and a wet winter, with no general extremes of heat and cold. The State of California is remarkable as presenting a broad variety of natural features and resources, of climate and productions, and is at present attracting from other States a very large immigration. Her mountains have yielded almost untold wealth since the discovery of gold forty years ago. But mining is giving place to the more permanent pursuits of agriculture. Twenty years ago the truths of the third angel's message were first proclaimed there, and the cause has become well established in this short time. Across the bay from San Francisco, in the beautiful city of Oakland, is located our publishing house known as the Pacific Press. About £30,000 are invested in the largest and most complete printing establishment on the coast. Constant employment is given to about one hundred persons. Three periodicals, the *Signs of the Times*, *American Sentinel*, and *Pacific Health Journal*, each of which enjoys a wide circulation, and large quantities of other literature, are issued and scattered abroad. At the villages of Healdsburg and St. Helena are located respectively a college and a health institution, each conducted by our people, and doing excellent work for the cause and for humanity. The California Conference is one of our strongest, and the people feel a special interest in the establishment of the cause of present truth in Australasia. As they look out upon the broad Pacific, their minds naturally rest upon these shores; and from the very inception of this work they have followed its progress with their prayers, and felt its wants to be their own.

After spending four months with them, principally in the publishing house, we embarked, May 5, on the steamship *Zealandia*, bound for Sydney. Sabbath, May 12, we spent a few hours at Honolulu, 2100 miles southwest from San Francisco. It was a great pleasure to meet here a company of perhaps twenty who are striving to hold up the light of truth. They have no ministerial help, and feel somewhat lonely, but the arm of God is everywhere extended to help those who trust in its strength, and these friends seemed to be of good courage in Him who had called them to his marvellous light. They feel very much burdened to have the work carried forward in their kingdom, both for natives and foreign residents. The call appears to be an urgent one. The people are generous-hearted; and many would doubtless receive and love the truth, could it be properly presented to them.

The next Sabbath brought us to the Samoan Islands. We did not go to land, but waited for the mail to be taken off in a small boat. But few of the natives appeared, which we were informed was quite unusual, the reason being that they were literally "keeping Saturday for Sunday;" not as the disciples did, "according to the commandment," but according to the reckoning of those who cross the "day line," or 180th degree of longitude, from the west, without changing their reckoning. This is the prevailing custom there, received, doubtless, from the missionaries who went there from the west. The islands have become Christianized, nominally at least, and there is no disposition to change to conform to the rest of the world. We were glad to see them doing right by mistake rather than wrong, but should prefer to see them

willingly and intelligently obedient to all of God's commands.

Just as the next Sabbath, May 26, was beginning, we were kindly greeted at the Auckland wharf by Bro. A. G. Daniells and other friends in New Zealand. It is less than two years since Bro. and Sister Daniells landed there, strangers, and with but very few friends, and bringing with them an unpopular and self-sacrificing work. They presented nothing to attract the world-loving and pleasure-loving mass. They have met the opposition of priest, preacher, and people, and have appealed to nothing but the word of God and the consciences of the honest in heart. But the Lord has been with them, and they have now two well-organized churches. The one in Auckland consists of nearly one hundred members, and owns a neat house of worship. They love the cause, and several of the young men and women are preparing to devote their lives to its promulgation. One of their number, Bro. Robert Hare, has spent two years at the College in Healdsburg, and now returns as an ordained minister to labor in the colony. Our stay of four weeks with this people was a pleasant and encouraging season. The foundation is being well laid in New Zealand, and with the divine blessing a great and good work will be done in spite of the enemy.

We were two days in Sydney, and were gratified to know that the vine of truth has already been planted there, and is bearing fruit. A few have removed there from Auckland, and through their efforts some have embraced the truth. They are not as yet organized, and are but a small handful in that large city; but it may be as a "handful of corn in the earth upon the top of the mountains," the fruit whereof "shall shake like Lebanon." It is high time that the message was doing its work in Sydney; and throughout the vast colony there are thousands of hearts and homes where its truths would be a precious boon.

Pursuing our journey, we reached Melbourne on Monday, July 2, just six months after bidding our last adieu to relatives at Kansas City, and nearly two months after leaving San Francisco.

It would be difficult to describe our emotions upon reaching the long-anticipated end of our journey. Uppermost was a feeling of gratitude to God, whose kind providence and care have been over us, and whose hand, we humbly trust, has led us to this field of labor. Our hearts are touched by the many tokens of affectionate welcome we have received from our people. And, as we contemplate the vast field, and magnitude of the work, and the few there are to do the work, the sense of our weakness and inability becomes exceedingly oppressive only as we turn our eyes away to "the hills from whence cometh our help. Our help is in God, which made the heaven and the earth." By true and humble consecration and seeking to know his will, we may realize the fulness of his blessing and the assistance of his infinite power. Let us seek for it, dear readers, and so live and labor that the light of the knowledge of the glory of God may be seen in all we do.

### ORGANIZATION.

THE permanent success of any enterprise depends very largely upon the efficiency of its organization. Its numerical strength in an emergency may be estimated, not by its well-wishers and fair-weather friends, but only by the number whose interests are identified with it, who are willing to bear its burdens and responsibilities, and help when help is needed. Half-hearted and indifferent adherents impart no real strength to a cause, unless it be to swell statistics. God can do nothing with or for people in such a condition, and Satan may well count them on his side. An indifferent, noncommittal attitude can exert no influence for good, but continually affords aid and comfort to the enemy. It is the part of wisdom, therefore, to perfect the work of organization as the cause develops. This gives it form, tangibility, and stability. It gives it strength by securing unanimity of action and opening up broader fields of work and responsibility.

It is a source of gratification that in these colonies our cause has reached thus soon a point where the organization of a separate Conference may be considered. The step is an important one, however, and should not be taken unadvisedly, nor unless there be a willingness upon our part to assume the responsibilities which will thus be placed upon us. The work here in Australia as a mission field is under the direct control and care of the General Conference, and has hitherto been upheld and fostered by that body, financially and otherwise. They have always felt, while directing affairs in so distant a field, that the formation of a Conference which would take upon itself to a

proper extent its own management and support was an end to be desired as soon as it could be consistently attained. The General Conference Committee have judged that the time may have already come for us to take this important action. But this should not be done without first obtaining the assent of our people here. And we desire to ascertain their minds within the next few weeks upon the question of organizing for Australia and Tasmania a Conference according to the usages and faith of Seventh-day Adventists. This we hope to do by visiting most of the churches personally, or by correspondence. A general meeting of our people has been called, in which the matter can be directly considered; and if the brethren approve, and the providence of God so directs, an organization will be effected. Let us unitedly pray that God will direct our minds to his glory and the forwarding of his cause.

### RISE AND PROGRESS OF PRESENT TRUTH.—No. 7.

EDUCATIONAL INTERESTS.

FROM the very commencement of this work, men have been called from the farm, the bench, and the school-room, without the prestige of a great name, or the wand of great wealth, to go forth to meet errors defended by the wisdom of the age, and enshrined in the very citadels of fame and fortune. And they have succeeded, because they have had the word of God sustaining them. They have defeated the champions of error with weapons as simple as the sling of David; and they have called multitudes out of darkness into the marvelous light of present truth, so long as they realized that their strength was in God, and all their sufficiency of him. Notwithstanding this, there is no people who more strongly believe in, and advocate, education. But they believe there should be a definite object before the individual, namely, to so train and discipline the mind that he may do good service for God.

During the first twenty years of their existence as a people, they had only private teachers and small schools. The importance of bringing the truth before others so absorbed their interest, that, being so few in number and hampered by financial weakness, no effort was put forth for a large school, where young men and women might be better fitted to enter the work of God. But as their numbers increased and the work extended, and as they observed the influence of the schools from which the Bible was expunged, and in which the teachers were often persons not calculated to give the proper mould of character to those under their charge, who, if properly trained, might be of service in the cause of truth,—as the nature of the work led them to realize this, they began to see the necessity of having schools where proper influences might be thrown around their children, and where young men and women could be instructed from the Bible, the best of books. They saw the importance of having a place where a thorough mental and moral training might be combined with such instruction as would be especially adapted to render them efficient workers in the promulgation of the solemn truths for our time.

It was in 1872 that James White proposed the idea of a seminary for this purpose. He entered upon this enterprise with his usual zeal, supported by his faithful brethren, and his godly wife, who was ever found in sympathy with her husband in every advance step. The Adventists were not slow to grasp the idea that a well-disciplined mind is far superior to an uncultivated one in the advocacy of Bible truths, and the project grew in favor as fire spreads in dry stubble. It was not until 1874 that the enterprise was fully matured and laid before the people, and although poor in this world's goods, in less than five months over £1,100 was pledged for the erection of a college at Battle Creek, Michigan. The year following found the building completed, and over one hundred students and seven instructors ready to enter its halls. The total number of professors and teachers employed since the organization of the school is seventy-six, twenty-three being employed the present year. The number of students in attendance in 1874 was over 100; in 1876, 267; in 1877, 297; in 1878, 478; in 1879, 425; in 1880, 490. This number filled the building to its utmost capacity, and the institution has since been much enlarged, boarding houses erected, and manual-labor departments connected therewith. No less than two hundred students go forth annually from this college alone to engage in the various branches of the work, some as workers in the printing-houses, others as canvassers, colporters, Bible-workers, or ministers. The valuation of the property belonging to this institution at the present time is £20,000.



In October, 1881, at a camp-meeting held by the friends in California, a resolution was passed in favor of establishing a college on the Pacific coast. Buildings were erected, and the school was opened in April, 1882, with two instructors and eleven students. In July of the same year one hundred and fifty-two students were enrolled, and six teachers employed. The buildings have since been enlarged to accommodate the increased attendance. A manual-training department is also connected with this institution of learning, embracing a blacksmith shop, carpenter shop, shoe shop, and printing office. Altogether, the institution owns eleven acres of land. The total valuation of the property is £10,000.

The friends in the eastern part of the United States also felt the need of an institution of learning similar to those above mentioned, and as an experiment they commenced a school under very humble circumstances in April, 1882, with two teachers and eighteen students. This rapidly grew, and soon they were obliged to open their meeting-house for a school-room. In December of the following year, steps were taken to place the school upon a more substantial basis, and a site of twenty-six acres was purchased, and buildings erected, at an expense of £10,000. Over one hundred students have gone from this school in South Lancaster, Massachusetts, to labor in the cause of God in different parts of the world, some even to South Africa.

Besides these incorporated institutions, there are numerous smaller schools whose work is more local. Training schools are also connected with our city missions, both in Europe and America; and students have been received at these colleges from the Scandinavian countries, Central Europe, and the British colonies. Thus in our educational interests there is a commingling of different nationalities and tongues. There is neither Jew nor Greek, bond nor free, but all are one in Christ Jesus. Politics erect barriers; laws make nations; but the gospel of Jesus Christ brings into one common brotherhood men who have been created of one blood, though of every nation under heaven.

Believing that a sound body is a necessary adjunct of a sound mind, and that physical as well as mental development is essential to the highest type of manhood, the founders of these institutions, as we have stated, have combined with the course of study a system of manual labor, the practical results of which have been most gratifying. The courses of study followed embrace all that is usually taught in schools of this class, together with the common and rudimentary branches. Especial attention is given to Biblical instruction, which is made one of the most important features in the college course. There is also an educational journal entitled *The True Educator*, published at South Lancaster, Mass., the mechanical part being done by the students. At the close of each spring term, there is a special course of three weeks or more in which an effort is made to instruct those who desire to enter the work as to the best methods of labor. The instruction given is directed more to the practical than the ornamental. In all of our institutions of learning there is one great idea underlying the whole system and course of instruction, namely, to fit men and women to labor for God. Correspondence and various other phases of the missionary work are taught. If Christ is coming, and he has special work to do, our ideas of education should be sanctified by the work of God, and our efforts put forth to that end.

The effort in the instruction given in the Scriptures is not to follow commentaries, which may be very good, in understanding what the Scriptures teach, but to find in the Scriptures that explanation which will make them self-explaining. Were we to depend upon commentaries, then we should need to have them inspired; but as the holy Scriptures themselves are our only infallible guide, what is found not in harmony with their teaching is of no worth. Science, without the lamp of inspiration to shine upon its investigations, is an ocean of uncertainty. The training schools which are established in connection with our city missions, both in Europe and America, to instruct men and women as to the best methods of labor, are productive of much good. Probably there is no people who put forth greater efforts, considering their circumstances, to properly educate men and women for usefulness, than Seventh-day Adventists. S. N. H.

THE root of the divine life is faith. The chief branches are love of God, charity to man, purity, and humility. These are the highest perfections that either men or angels are capable of, the very foundation of heaven laid in the soul.—*Scougal*

ANTICHRIST.—No. 6.

THE REVIVAL OF THE PAPACY.

WHEN speaking of unfulfilled prophecy, we would speak with less certainty as to particulars than when speaking of that which has been fulfilled. But when prophecy is in process of fulfilment before our eyes, we can discern more clearly its nature and future fulfilment than we could were the matter wholly in the future. We have followed the working of the papacy from the days of the apostles to its full development, and to the time when the Judgment sat, and his dominion was taken away to be consumed and destroyed unto the end. But that this last expression is to be taken in a somewhat limited view is shown from another testimony by the same writer: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22.

This language is very definite. It is evident that Daniel not only saw this power in existence until the time came for the saints to take the kingdom, but also saw it exercising its power, and prevailing against the saints. "Rome never changes" is their own watchword, and it is true. It would be a denial of her infallibility to allow that she ever could change or do wrong. As in the past, so Rome must ever seek for the ascendancy, and when in power will seek to prescribe men's faith and to root out schism by removing those who cannot be corrected according to her ideas.

Concerning those whom the Revelator saw, who were redeemed "from the earth"—from among men—it is said: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," thus connecting tribulation with the time of the deliverance of God's people. Rev. 7:14. The prophet Daniel, when describing "the time of the end," says: "Many shall be purified, and made white, and tried." "Wicked men and seducers shall wax worse and worse." As the tares in the field ripen with the grain, so it will be in the end of the world. Antichrist, the beast of Revelation, that has ever been ready to unite with the powers of earth against Christ, is to-day ready to make war with Him who will be seated upon a white horse, followed by the armies which are in heaven. This is to be the scene at the second coming of Christ in the clouds of heaven: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19:19-21.

Here are brought to view, as existing and warring with Christ to the last, the beast and the false prophet, or two-horned beast. See Rev. 16:13, 14, and Rev. 13. The beast comprises the territory of the old Roman kingdom, both pagan and papal, for paganism gave the ten-horned beast his power and seat and great authority. Rev. 13:1, 2. It is evident that these two leading powers in the earth at the second coming of Christ, the beast and the false prophet, are united in one grand scheme to oppose the work of God as it is closing up for the world. The last act of the two-horned beast is thus described: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:15-17.

While this preparation for battle is going on in the earth, the Lord is preparing his people for the final conflict by the most solemn warning that is found in the sacred volume: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their

torment ascendeth up forever and ever; and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11. The prophet then describes the effect that this message will have upon those who heed its warnings, by mentioning in verse 12 their prominent characteristics: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

It is thus plain that the last great conflict between truth and error will be in regard to the commandments of God and faith in his Son, opposed to which are the requirements of the beast, enforced by himself and the two-horned beast. The final question, then, comes before us, Is there any indication that this conflict is in progress at the present time? Are these events so graphically portrayed in symbols even now transpiring around us? That the warning has gone forth from nation to nation, and is leading men and women to turn to keep the commandments of God and the faith of Jesus, is true. During the past half century the Sabbath reform has entered every leading nation of the earth, and all who read these lines are witnesses of this fact, whether they acknowledge the application of the prophecy or not.

But are there any indications that Protestantism both in the Old and the New World will unite in enforcing dogmas of the papacy? Let the facts answer this question. There is scarcely a State in the United States where the people are not clamoring for a Sunday law, and Protestants are themselves testifying that there is not so great a difference after all between Romanists and themselves. Has Rome changed?—No; for she never errs. But Protestantism has become so far imbued with her dogmas as to be blinded to the old spirit of intolerance and persecution. But how is it on the territory of the beast, the European Continent?—The events of the past year are significant indeed. Nearly all of the kings of the earth are paying their respects to Rome. In the celebration of the Mass at his recent jubilee, the Pope used the golden bowl which had been sent him for that purpose by the Queen of England. The Press of the United States in many instances applaud the Pope. The world has done him honor. Does not this show at least a drawing towards the Church of Rome? It may be said, and doubtless with truth, that these actions on the part of nations are from motives of policy. But why is it policy to thus pay respect to the head of an apostate church, and antichrist? Does it not indicate that this power is again rising in influence?

But a step further we may go. The ecclesiastical history of the day shows a veering towards Romanism that is even more than national. It is a fact well authenticated that in England there are three hundred ministers of the Church of England, and some assert three thousand, who are Catholic at heart, and have pledged themselves to work to bring back to the Roman Catholic Church those who are under their charge. Altars and the crucifix are placed in their houses of worship. The confessional is being established in some of the High Churches, and in as yet of course rare cases, Mass is said. In the neighborhood in which we reside, a minister of the High Church had appointed an hour on Saturday when the Sunday-school children were to come to him to receive instruction. He began to teach them that they should cultivate devotional feelings when before a crucifix, and to say the "Blessed Virgin," etc. A father took his children from the school on Saturday, but continued to send them to the Sunday-school. One Sunday he called his children to ask them, as usual, what they had learned that day. They had learned two things; one was, that when children died before baptism they were damned (the father had buried five infants); and the other was that when Christ died, his spirit went to hell to preach to the spirits in prison, so that the poor souls could get out of hell. The father concluded to remove them from the Sunday-school, and send them to the Sabbath-school held at the training mission near his place in London.

Many facts might be presented showing us clearly that there is a hastening toward Romanism. Whither are we drifting? is the important question. The evidences are that the day of the Lord draweth near. Protestantism and Catholicism are about to stretch their hands across the chasm which has so long separated them, and become fast friends. If the enfeebled Protestantism of the present day will not indorse all of their dogmas, it will do so to such an extent as to unite in war on the truth, and those who are keeping the commandments of God and the faith of Jesus Christ. The message has come to us none too soon. A solemn time is before us. But just beyond the impending dark cloud of the wrath of the dragon there looms up to the commandment-keeping Christian the portals of eternal glory. Reader, will you prepare for that solemn hour? S. N. H.

### ATTITUDE OF THE REFORMERS TOWARD SUNDAY.

THE design of this treatise is principally to give a brief, connected view of the change of the Sabbath, and not to say all that can be said on the subject, or even present many things which would be of interest to an inquiring mind concerning the Sabbath question. And though the position the reformers took in relation to the first day of the week is not directly connected with the main object of these articles, we cannot forego a brief chapter on this subject. Our investigation of the rise of Sunday to prominence as a sacred day in the church, has thus far been wholly connected with the apostasy, which finally fully developed into the papacy. The rise of Sunday kept even pace with the work of corruption in the church, so that the highest point of Romish apostasy was contemporary with the highest degree of Sunday sacredness. The inquiring reader will be anxious to know what ground the great reformers took relative to this institution. We will answer but briefly, as our space is limited. We will, however, refer him to Andrews's "History of the Sabbath," for sale at the Echo office, which gives full particulars.

The great Reformation of the sixteenth century arose in the bosom of the Catholic Church itself. Many of the reformers were priests of that church before the Reformation commenced. All of them had been trained up in its communion, and were accustomed to observe its festivals, and had, at first, full respect for its authority. They were, in short, good Catholics when they began the work of reform. From their earliest infancy they had revered the institutions of the church, and at first never dreamed of leaving the church or of rebelling against the pope. They doubtless would have remained in the bosom of the church had they not been pressed by their enemies, till, driven to the wall, they had to take their stand.

Under such circumstances it could not be expected that these men in that age of reverence for the hoary past would be able to see all the errors into which the church had drifted, or come back at once to the complete purity of apostolic religion. These men were deserving of high honor for the great advance out of darkness which they did make, and God greatly blessed their labors. But reformation since their time has still continued, and doubtless will till the close of time. No men of any one generation are entitled to all the credit for the blessed light of our age. It has been gradually dawning.

Mosheim well says: "The vindicators of religious liberty do not discover all truth in an instant, but, like persons emerging from long darkness, their vision improves gradually." Dean Stanley says: "Each age of the church has, as it were, turned over a new leaf in the Bible, and found a response to its own wants."

The Protestants of the present day would not accept all the early reformers believed. It is well known that Martin Luther and many others held fast to the doctrine of transubstantiation, that is, that the actual flesh and blood of Christ were in the consecrated bread and wine of the Lord's supper, after the priest had blessed it. Many things were held and tolerated which we would not think consistent. It is no cause of surprise, therefore, that most of the reformers did not see all the truth of God's word concerning the ancient Sabbath. After a thousand years of such gross darkness, while tradition was generally reckoned to be of supreme authority, this would have been too much to expect.

But what was the position taken by them concerning Sunday sacredness? Did they regard it as the day which Christ had set apart as the Christian Sabbath? Did they consider there was any Scriptural authority for it? that it was sin to do ordinary work upon it? or that there was any command of God that it should be kept holy? Or did they consider it merely a festival day, like Christmas, Good Friday, or other days appointed by the church? We quote as follows:—

"In the Augsburg Confession, which was drawn up by Melancthon [and approved by Luther], to the question 'What ought we to think of the Lord's day?' it is answered that the Lord's day, Easter, Whitsuntide, and other such holy days ought to be kept, *because they are appointed* by the church, that all things may be done in order; but that the observance of them is not to be thought necessary to salvation, nor the violation of them, if it be done without offense to others, to be regarded as a sin."—*Cox's Sabbath Laws*, p. 287.

The Confession of the Swiss churches says on this point: "The observance of the Lord's day is founded not on any commandment of God, but on the authority of

the church; and the church may alter the day at pleasure."—*Idem*.

Tyndale, the great English reformer, said: "As for the Sabbath, we be lords over the Sabbath, and may yet change it into Monday, or into any other day as we see need, or may make every tenth day holy day only if we see cause why!"—*Tyndale's Answer to More*, book 1, chap. 25.

Zwingle, the great Swiss reformer, says: "For we are no way bound to time, but time ought so to serve us that it is lawful, and permitted to each church, when necessity urges (as is usual to be done in harvest time), to transfer the solemnity and rest of the Lord's day, or Sabbath, to some other day."—*Hessey*, p. 352.

John Calvin said respecting the Sunday festival: "However, the ancients have, not without sufficient reason, substituted what we call the Lord's day in the room of the Sabbath. . . . Ye: I do not lay so much stress on the septenary number that I would oblige the church to an invariable adherence to it; nor will I condemn those churches which have other solemn days for their assemblies, provided they keep at a distance from superstition."—*Calvin's Institutes of the Christian Religion*, book 2, chap. 8, sec. 34, translated by John Allen.

These words from Calvin, the founder of the Presbyterian Church, the strictest observers of Sunday perhaps of any denomination, may surprise many. But we shall find that their views of Sunday strictness were of later origin. Certainly Calvin did not share in them; for it seems he was not particularly strict as a Sunday-keeper himself. Dr. Hessey says, "Knox was an intimate friend of Calvin—visited Calvin, and, it is said, on one occasion found him enjoying the recreation of bowls on Sunday."—*Hessey's Bampton Lectures on Sunday*, p. 201, ed. 1866.

Calvin had Servetus arrested on Sunday. John Barclay, a learned man of Scotch descent, whose early life was spent near Geneva, published the statement that Calvin and his friends at Geneva "debated whether the reformed, for the purpose of estranging themselves more completely from the Romish church, should not adopt Thursday as the Christian Sabbath." One reason assigned by Calvin being, "That it would be a proper instance of Christian liberty."

These statements have been credited by many learned Protestants, and we are not aware that they have ever been disproved. Knox was not such a believer in the sacredness of Sunday as Presbyterians are now. Thus we see the leading reformers were not believers in Sunday sacredness as many of our modern Protestants are. They considered it a church festival, and not as receiving its authority from the fourth commandment. G. I. B.

### WAR AND MISSIONS.

AN article in the May number of the *Missionary Review of the World*, on "The Comparative Cost of War and of Missions," presents some very startling facts and impressive contrasts. It appears that the combined governments of Europe are able to bring into the field over sixteen millions of men ready for conflict, and crowd the sea with fourteen hundred vessels of war, many of them of the most formidable and destructive character.

To keep up this armament requires an annual expenditure of the enormous sum of about one hundred and eighty-one millions two hundred thousand pounds. And even the interest on the entire indebtedness, which has to be paid annually, is close on to two hundred and fourteen million pounds. Is it any wonder that the people are lying down in despair under their intolerable burden of taxation?

And all this in a time of peace, merely to be prepared for movements which each one surmises or fears that other nations may make, or which it wishes to make itself. Does this look anything like the condition of things which the prophet said would mark the opening of the seventh trumpet, when he said, "And the nations were angry" (Rev. 11: 18), or which Christ said would exist just before his second coming, when he predicted "upon the earth distress of nations, with perplexity"? Luke 21: 25.

And what is the prospect for the future? War will be worse than a time of peace; and if the condition of things is such that it cannot be endured now, as it cannot long be, what will it be when the conflict comes? Verily the great battle of Armageddon cannot be far in the future.

On the other hand, all civilized lands have put into the mission field only about fifty thousand laborers, and expend something like two million pounds annually in their support. So that Europe alone has three hundred and thirty-three times as many soldiers, and spends about two hundred times as many pounds each year as the entire church of Christendom can, or rather does, muster, in men and money, in the great conflict of truth and righteousness against error and sin. Is there any doubt about the question who the god of this world is? U. S.

### Bible Student.

#### THE PENTATEUCH.

THE Bible is the record of God's dealings with men, having for their motive *love*, and for their object the *redemption of the race*. Therefore its history, as well as its underlying doctrines, shows its relation to mankind and develops the plan of salvation. Every believer in divine revelation finds himself amply rewarded for the efforts put forth in the examination of the history of this most wonderful book.

Having in a former article proven the integrity and Mosaic authorship of the Pentateuch, we will now consider the design, theme, and period covered by its several parts. The first that presents itself is commonly known as the book of

#### GENESIS.

Its name is derived from a Greek expression, meaning "the book of the generation," *i. e.*, the account of the generation or production of all things. Its history goes back to the earliest ages of the human race, introducing man in his innocence, also bringing to view his sad fall through disobedience, his banishment from his Eden home, and the promise of a Saviour (Gen. 3: 15), which was to him the morning star of hope whose rays, piercing the gloom of four thousand years of sin and sorrow, guided him and his faithful posterity over the troubled sea of life. It also gives an account of settlements and genealogies: the infancy of arts and inventions; the corruption and degeneracy of mankind; the universal deluge, and the care of God for the faithful few while tossing upon the wild waste of waters; the re-peopleing of the earth; the origin of nations and kingdoms; the call of Abraham and the progress of the Jewish nation. This, the oldest history in the world, covers a period of at least 2,369 years. It shows that the Creator, the God who revealed himself to the fathers, is the God of the whole human race. It also shows that Christ has been the hope of the faithful during the entire history of the fallen race. Its evident theme, and that to which it directly leads, is the setting up of the theocratic kingdom of Israel.

The book of Genesis was distinctly recognized by Christ, and is cited in the New Testament, literally twenty-seven times, and substantially thirty-eight times. This book closes with the twelve patriarchs and their families pleasantly located in Egypt.

The next division of the Pentateuch, commonly known as the book of

#### EXODUS,

Derives its name from the Greek word *exodos*, "departure." It is naturally divided into two principal parts.

1. *Historical*. Beginning with the first chapter, it introduces a nation enslaved; gives a brief history of their sufferings; the thrilling events that immediately preceded their liberation; the early experiences of their journey; and finally, a nation redeemed, and encamped at the foot of Mt. Sinai, where the Horeb covenant is made, by which Israel agrees to obey God, and he promises to make them his peculiar treasure. Ex. 19: 5-8.

Now that Israel has entered into covenant relation with God, three days are spent in solemn preparation to meet him; and on the morning of the third day, while the lightning is flashing, and peal after peal of thunder rends the air; while the long loud blasts from the trump of God echo through the earth, causing it to tremble and quake, the hosts of Israel are marshalled at the base of Sinai, there to watch that cloud that envelops the Majesty of heaven, as he slowly descends upon the summit of the mount.

2. *Legislative*. This portion of the book begins with the voice of God, as he speaks the precepts of his immutable law in the hearing of the people. This law forms the basis, or constitution, of the theocratic kingdom of Israel. The codes of moral and civil law promulgated in this and the following books, have been the foundation of all laws in civilized states, the former being unalterable, because based upon the attributes and will of God, the Creator. In this book is also found the minute instructions which God gave Moses concerning the tabernacle and its furniture, which Moses was repeatedly instructed to make according to the pattern shown him while in the mount. This very interesting book contains a history of the transactions of about 145 years; beginning with the death of Joseph, it brings to view the solemn establishment of the theocracy at Mt. Sinai, by which a nation is set apart, by the blending of its religious and political life, to the service of God, and finishes with the erection of the tabernacle in the wilderness.

#### LEVITICUS.

This book derives its name from the Septuagint.

This name is given it because it treats principally of the laws and regulations of the Levites and priests. It may well be divided into the following sections: 1. The laws concerning sacrifices (chaps. 1-7). These served as the pattern, or type, of "heavenly things." The sacrifices offered in harmony with these laws pointed to and found their interpretation in, the Lamb of God. 2. The laws concerning purity; and the appropriate sacrifices and ceremony for putting away impurity (chaps. 11-14). 3. Laws regarding the mark of separation between Israel and the heathen nations around them (chaps. 17-20). 4. Laws concerning the priests (chaps. 21, 22), also certain annual sabbaths, holy days, and feasts (chaps. 23-25).

Dr. Clarke, commenting on these laws, says: "As the law was our schoolmaster unto Christ, the whole sacrificial system was intended to point out that Lamb of God, Christ Jesus, who taketh away the sins of the world." The careful Bible student will not fail to notice that one idea penetrates the whole vast system of ceremonies,—holiness of character,—which gives it a real glory even apart from any typical significance.

The distinctive feature in this book is the general exclusion of historical narrative, the exception to this being the consecration of the priests, the death of Nadab and Abihu, and the stoning of the blasphemer. Archbishop Usher supposes that the historical portion of this book covers the transactions of a whole month.

#### NUMBERS.

The fourth book of the Pentateuch is so named from the two numberings of the people, at the beginning and the end of their wanderings. It contains a history of the Israelites from "the first day of the second month of the second year" of the Exodus, till their arrival on the borders of the Promised Land in the first day of the fifth month of the fortieth year; covering a period of about thirty-eight years. The important features brought out in this history are, 1. Taking the census, and the mobilization of the army, also arranging the service of the priestly tribe; 2. A detailed account of the march to Canaan and its repulse; 3. Rebellions, the confirmation of Moses and Aaron in authority; and the death of the people in the wilderness; 4. Moses's sin which prevented his entering Canaan; 5. Death of Aaron and Miriam; Balaam's mission; the efforts of the Moabites to weaken the Israelites, especially through the influence of Moabitish women.

The fragments of ancient poetry in which the book of Numbers abounds, throw an interesting light on the character of the times in which they were written, and are, in themselves, of great beauty. To illustrate: the blessing of the high priest (chap. 6:24-26), also the chants which were the signal for the ark to move. Chap. 10:35, 36.

The book concludes by giving the boundaries of the Promised Land, the appointment of the cities of refuge, etc.

#### DEUTERONOMY

Means "the recapitulation of the law." It consists of a recapitulation of the chief events of the forty years' wandering to those who had been born in the wilderness, and had not heard the promulgation of the law from Sinai. This book is principally a solemn exhortation. The style is earnest, impressive, and heart-stirring. The author not only reviews the past, but in glowing colors portrays the future career of his hearers, opening before them on the other side of the Jordan if they continue in obedience to God. In this Moses comes forth as a prophet, proclaiming some of the most notable predictions in the Old Testament. The book closes with the delivery of the Pentateuch into the custody of the Levites, the song of Moses spoken in the ears of the people, the blessing of the twelve tribes, and an account of the death of Moses.

WILL D. CURTIS.

#### THE BOOKS OF THE LAW IN THE SIDE OF THE ARK. DEUT. 31:26.

As to the book, or volume, of the law, it being commanded to be put *mitzzad*, i. e., on the side of the ark; those who interpret that word of the inside, place it within the ark; and those who interpret it of the outside, place it on the outside of it in a case or coffer, made on purpose for it, and laid on the right side; meaning, by the right side, that end of it which was on the right hand. And the last seem to be in the right as to this matter; for, first, the same word, *mitzzad*, is made use of where it is said that the Philistines sent back the ark with an offering of jewels of gold put in a coffer by the side of it. And there it is certain that word must be understood of the outside, and not of the inside. Secondly, the ark was not of capacity enough to hold the volume of the whole law of Moses, with the other things placed therein. Thirdly, the end of the laying up of the original volume of the law in the temple

was, that it might be reserved there as the authentic copy, by which all others were to be corrected and set right; and, therefore, to answer this end, it must have been placed so as that access might be had thereto on all occasions requiring it; which could not have been done if it had been put within the ark, and shut up there by the cover of the mercy-seat over it, which was not to be removed. And, fourthly, when Hilkiah, the high priest, in the time of Josiah, found the copy of the law in the temple, there is nothing said of the ark; neither is it there spoken of as taken from thence, but as found elsewhere in the temple.

And therefore, putting all this together, it seems plain that the volume of the law was not laid within the ark, but had a particular coffer or repository of its own, in which it was placed on the side of it. And the word *mitzzad*, which answers to the Latin *a latere*, cannot truly bear any other meaning in the Hebrew language. And therefore the Chaldee paraphrase, which goes under the name of Jonathan Ben Uzziel, in paraphrasing on these words of Deuteronomy, "Take this book of the law and put it in the side of the ark of the covenant," renders it thus: "Take the book of the law and place it in a case, or coffer, on the right side of the ark of the covenant of the Lord your God."—*Prideaux's Connection*, vol. 1, p. 152.

#### THE PROPHETIC CHAINS.

By a prophetic chain we mean a series of events connected together in chronological order in the prophetic Scriptures, and terminating at the Judgment.

1. The first of these chains of prophecy, or series of events extending to the end, is represented by the great image seen by Nebuchadnezzar. Dan. 2. The head of gold was the kingdom of Babylon. Dan. 2:36-38. The breast and arms of silver represented the kingdom of Media and Persia. Verse 39; 5:28. The kingdom of brass represented Greece, called by the Hebrews Javon. Dan. 2:39; 8:20, 21. The legs of iron represent the Roman empire. Luke 2:1. The feet and toes represent the ten kingdoms into which that empire was divided between A. D. 356 and 483. The stone which smites the image upon its feet and destroys it, and then becomes a great mountain and fills the whole earth, represents the coming of the kingdom of God at the second advent of Christ. 2 Tim. 4:1.

2. The second prophetic chain is that of the four great beasts in Dan. 7. These four beasts represent the same four universal empires as were represented by the four metals of the great image. Dan. 7:17, 23. The ten horns correspond to the ten toes of the image. Verse 24. The little horn represents the sovereign pontiff. The time times and a half represent 1260 days, meaning 1260 years. Rev. 12:6, 14; Eze. 4:6. These began in A. D. 538, and ended in 1798 with the captivity of the pontiff. The next event is the Judgment. Dan. 7:9, 10, 26.

3. The third chain is found in Daniel 8. The ram represented Media and Persia. Dan. 8:3, 4, 20. The rough goat represented Javon, or Greece. The first horn was Alexander. The four horns were the four kingdoms into which his kingdom was divided. Verses 5, 8, 21, 22. The little horn which became exceeding great, and stood up against Christ, is Rome. Verses 9, 23-25. This will be broken without hands when the stone cut out without hand shall smite the image. Verse 25; Dan. 2:34, 35.

4. The fourth chain is found in Dan. 11 and 12. It is given in words, and not, like the others, in symbols. It commences with Persia, then speaks of Alexander, then of the fourfold division of his empire, then of the king of the north, Syria, and of the king of the south, Egypt, then of the Roman empire, then of the commencement of the reign of Christ, and with it the resurrection.

5. The fifth chain is found in Matt. 24. In verses 4-14 our Lord gives an outline of events to the end of the world; then in verse 15 commences with the destruction of Jerusalem by the Romans as predicted in Dan. 9:26. Then he traces the afflictions of his church by the Roman power during the Dark Ages. Then he mentions the signs of his second advent, and then the advent itself. He compares the last days to the days which were before the flood.

6. In the 13th chapter of Mark we have the same chain.

7. In Luke 21 we have also the same chain as in Matt. 24.

8. In Rev. 6 we have in the seals a chain of events beginning with the apostolic age, and leading down through the ages of darkness and persecution to the signs of the second advent, and then to the great day of the wrath of God.

9. In the 8th and 9th chapters of Revelation, and in Rev. 11:15-19, we have the series of the seven trumpets. These represent in the first four trumpets the

invasion and ruin of the western Roman empire by the Goths and Vandals. The fifth trumpet relates to Mahometanism and the Saracens. The sixth trumpet to Mahometanism as represented by the Turks. The seventh introduces the kingdom of God, the Judgment, and the reward of the good and of the evil.

10. The tenth prophetic chain is found in Rev. 12 and 13. It is that of the dragon, the beast with ten horns, and the beast with two horns. The prophecy begins with the birth of Christ and comes down through the papal persecution of 1260 years to the final troubles which are witnessed under the two-horned beast or false prophet. These two beasts are to be cast alive into the lake of fire. Rev. 19:20.

Besides these chains of prophecy, we have the prophetic periods, as the 1260 days (Dan. 7:25; 12:7; Rev. 11:2, 3; 12:6, 14; 13:5), the 1290 (Dan. 12:11), the 1335 (Dan. 12:12), and the 2300 days. Dan. 8:14.

The Scriptures also speak of signs in the sun, the moon, and the stars, and of terrible storms upon the ocean. Matt. 24:29, 30; Mark 13:24-26; Luke 21:25-27. It also tells us that the last days shall be like those of Noah and of Lot, and that they will be days of peril because of the apostasy of Christians. Matt. 24:37-39; Luke 17:26-32; 2 Tim. 3:1-5; 2 Pet. 3:1-4; Jude 17, 18. We are also informed that there will be three messages of warning: the first announcing that the hour of God's Judgment is come; the second announcing the fall of Babylon; and the third warning us against the worship of the beast, and presenting the commandments of God. Rev. 14:6-12. We are also warned that unclean spirits will go out to work miracles to gather men to the battle of the great day of God Almighty. Our Lord says: "Blessed is he that watcheth and keepeth his garments." Rev. 16:13-15. And elsewhere he says: "What I say unto you I say unto all, Watch." Mark 13:37.—*J. N. Andrews*.

#### THE ORIGIN OF THE WEEKLY CYCLE.

GEN. 2:3: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made."

This is evidently *historical*, and not by *anticipation*; for the reason subsisted from the beginning, and was more cogent immediately than it could be at a distance of more than two thousand years, when the command was solemnly renewed from Mount Sinai, long after sin had marred the beauty of the great Creator's works; and it concerns the whole human race as much as the nation of Israel. This is confirmed by the custom of measuring time by weeks, which has generally prevailed in the world, and which is most reasonably accounted for by supposing it to have arisen from an original tradition, handed down from Adam and Noah to all their posterity. And the silence of Moses concerning the observance of the Sabbath by the patriarchs, so far from proving that they were not commanded to observe it, will not render it so much as probable that they did not actually keep it to those who attentively consider how much darkness rests on many similar subjects in the Scriptural history of the church. Yet some intimations are given in this book, which show that the patriarchs divided time into *weeks*, and regarded the seventh day. (Gen. 8:6-14; 29:27.)

The "Sabbath, being made for man," was no doubt coeval with his creation.

Even in the state of innocence, Adam and Eve were employed in dressing and keeping the garden; and though exempt from sin and suffering, yet their rational nature was capable of a far more exalted state, and they were taught to consider themselves as preparing for it by progressive improvement. The seventh day, therefore, being blessed and sanctified by God, separated from common employments, and consecrated to religious worship, on it especially they were required to remember their Creator, to contemplate his works, and to render him their tribute of thankful praise; and this would, even in Paradise, be conducive to the glory of God, and beneficial to them; perhaps absolutely necessary to their safety and felicity. Ex. 16:22-27; 20:8-11.—*Scott*.

BISHOP JEREMY TAYLOR, of the Episcopal Church, did not believe in the natural immortality of the soul, as may be seen by the following: "Whatsoever had a beginning can also have an ending, and it will die, unless it be daily watered from the stream flowing from the fountain of life, and refreshed with the dew of heaven; and therefore God had prepared a tree in Paradise, to have supported Adam in his artificial immortality. Immortality was not in his nature."

## Missionary.

### NOT NOW.

THE path of duty I clearly trace,  
I stand with conscience face to face,  
And all her pleas allow :  
Calling and crying the while for grace,—  
"Some other time, and some other place ;  
Oh, not to-day ; not now !"

I know 'tis a demon boding ill,  
I know I have power to do if I will,  
And I put my hand to the plow ;  
I have fair sweet seeds in my barn, and lo !  
When all the furrows are ready to sow,  
The voice says, "Oh, not now !"

My peace I sell at the price of woe ;  
In heart and in spirit I suffer so,  
The anguish wrings my brow ;  
But still I linger and cry for grace,—  
"Some other time, and some other place ;  
Oh, not to-day ; not now !"

I talk to my stubborn heart and say,  
"The work I must do I will do to-day ;  
I will make to the Lord a vow ;  
And I will not rest and I will not sleep  
Till the vow I have vowed I rise and keep ;"  
And the demon cries, "Not now !"

And so the days and the years go by,  
And so I register lie upon lie,  
And break with Heaven my vow ;  
For when I would boldly take my stand,  
This terrible demon stays my hand,—  
"Oh, not to-day ; not now !"

—Alice Cary.

### HOBART, TASMANIA.

WHEN our last report was written, we had closed our meetings in the tent for the season, and had commenced another series in Federal Hall, in the city, about two miles from the place where the first meetings were held. These were attended regularly by nearly all who had fully accepted our views at the first meeting, and by some others who were deeply interested. These brethren and sisters were a great help in this meeting, by bringing their friends, helping us to get acquainted with the people, and assisting in the singing. The music from our new hymn book was quite an attraction. Some of the tunes, such as, "Blessed are They that Do," etc., became quite popular. We appreciated, also, the help of two singers, a tenor and an alto, from the choir of one of the city churches.

One good feature of the meetings was that the attendance was regular, consisting mainly of the same persons, who continued to attend through the investigation of the unpopular subjects of the "Sabbath" and "Immortality only through Christ." Sides were taken, and quite a bitter feeling was manifested by those who took unscriptural grounds on these subjects ; still, there was but little opposition manifested publicly. Two ministers expressed their views on the Sabbath question. One took the position that the ten commandments were "nailed to the cross," and so were not binding on Christians ; that consequently all days were alike to them, and that God had not required them to keep any particular day. He evidently thought that God had not anticipated the wants of the human family ; for at another time he expressed his gratitude that the "nation" had given us a day. The other claimed that we were under obligation to keep the law, and took as a text 2 Tim. 4 : 3, 4, to show that the time would come when people would not endure sound doctrine, but would heap to themselves teachers having itching ears. He said these teachers referred to by the apostle were probably a class of "Judaizers marked by sect-tendency ;" that there were "some of them in our midst at present, trying to get people to go back to the literal interpretation of the fourth commandment." He held that this command could be kept by keeping Sunday, and stated that death was written on the old Sabbath when Christ went into the tomb, and when he arose on Sunday, that day became the great Christian festival. He said that there was no commandment, nor any direct authority, in the Scriptures for making this change ; but there were "incidents and examples" to show that it had been made in the days of the apostles. He had been asked previous to this by some of his church-members for his Scripture evidence on the subject, but failed to furnish it ; instead, he tried to turn them to fables, the so-called testimony of the Fathers, although most of the evidence in this case is branded as forgery by church historians and religious writers.

A good number of those who had attended our meetings listened to the efforts of these religious teachers, and nearly all came to the conclusion that they were of the class referred to in the text taken, and that they were being too successful in turning away the ears of the people from the truth that is to prepare a people "to stand in the battle in the day of the Lord."

As the immediate result of the labor in Hobart, forty-seven have fully made up their minds to keep all the commandments and the faith of Jesus, and have their names on the covenant. There are others who are fully convinced on all points, but have not as yet taken up the cross. We pray that they may soon do so, that they may receive the blessing pronounced by the Saviour as recorded in Rev. 22 : 14. On the evening of June 27, we had a baptism at the place of worship, when fourteen were "buried with Christ in baptism." On the following evening a church was organized, with Bro. George Foster as elder, Bro. David Lacey as clerk, and Brn. David Steed and Wm. Large deacons. On Sabbath, June 30, the church held its first quarterly meeting, and one sister was baptized. Membership twenty-four. Nearly all were present, and participated in the ordinances, all for the first time as Seventh-day Adventists. The ordination of the elder took place just previous to the celebration of the Lord's supper. We expect that quite a number more of those who signed the covenant will soon join the church. Our Sabbath meetings during our stay in Hobart have been precious seasons, and especially the last few, including the quarterly meeting. The Saviour, according to his promise, was in the "midst," and we all realized his blessing.

M. C. ISRAEL.  
W. L. H. BAKER.

### THE ADELAIDE CHURCH.

THE quarterly meeting of the above church was held on Sabbath, July 7, which was appointed as a day of fasting and prayer. The service commenced with praise and prayer, after which two gentlemen signed the covenant to "keep the commandments of God and the faith of Jesus." The roll was then called by the secretary. Three extracts from letters of absent members were read, all of a very encouraging nature. Two members had gone into the country, without informing the secretary where they resided. Committees were appointed to visit a brother and two sisters who had absented themselves from the church for some time. Two members were disfellowshipped. Thirty-three brethren and sisters gave short testimonies. The ordinances were then administered. The meeting was blessed by the presence of Jesus, and the brethren went home, rejoicing that the truth of the third angel's message had been brought to South Australia.

The number on the church roll is forty-eight. Several are keeping the Sabbath who have not yet made up their minds to become fully identified with us. One brother who has been with us from the commencement of the work here, only recently gave in his name to be added to the roll ; we trust many more will follow his example. We want members one in faith and love, ready to work and to extend the truth to their relatives and friends.

The interest manifested in the truth here is so great that we are negotiating for a larger place in which to worship ; and numbers of persons seem anxious to hear and investigate the present truth. The Sunday evening meetings have given great encouragement to the church, and Bro. M'Cullagh, who conducts them, is sowing seed which will bear a good harvest, we trust.

E. HOLLAND, Sec.

### KAE0, NEW ZEALAND.

THE past week has been a very pleasant and profitable one for the church at Kaeo. On the 6th of June Bro. Daniells arrived, accompanied by Bro. G. C. Tenney. I need not say that we were glad to once more welcome Bro. Daniells among us. The evening after their arrival, Bro. Tenney spoke to a very good audience on the nearness of Christ's second coming. His arguments were clear and pointed, and could not fail to impress any candid mind with the certainty and importance of this solemn event. During his short stay of one week, we had the pleasure of listening to our brother on several other occasions. On Sunday evening Bro. Daniells spoke in an impressive manner on the Judgment.

Our company here numbers nearly thirty, and we sustain regular services each Sabbath. The meetings held by these brethren have been a source of encouragement to us all, and we were very sorry to have to say good-bye to them as they left for their fields of labor in Auckland and Australia. May the blessing of God accompany them. We desire to see the message go with power.

June 14.

M. H.

VIGILANCE in watching opportunity ; tact and daring in seizing upon opportunity ; force and persistence in crowding opportunity to its utmost of possible achievement,—these are the martial virtues which must command success.—Austin Phelps.

### MELBOURNE.

SINCE the tent season opened in the spring of 1887, the Melbourne church has materially increased in numbers. In all, there have been 53 additions, making the present membership 145, and there are still others who expect to unite with us at the earliest opportunity. The gain to the church is not simply numerical ; but we trust that those who have taken a stand on the commandments of God and the faith of Jesus will add to the real strength of the cause of truth here.

In the quarterly meeting, which was held July 7, 109 were present to answer to their names, others were reported by letter or by friends, and it is believed that all are steadfast in the truth, and are trying to live consistent Christian lives. The business meetings of the church and tract society were held on the 15th. Bro. Tenney spoke of the importance of the tract society work, and of the wide field of usefulness open before those who will engage in it. He also urged that greater efforts should be made to increase the circulation of our periodicals. The *ECHO* and *Good Health* were especially mentioned. Brn. Israel and Curtis followed with remarks indorsing what the first speaker had said.

On Sabbath, July 14, Bro. Tenney preached his first sermon in Melbourne. Taking for his text Num. 14 : 24, he spoke of the danger there is that while we can clearly see the hand of God in past religious movements, we shall not understand the work for our own time, not appreciating the evidences that God is in it. As a consequence, we shall be in danger of murmuring, and perhaps of giving up our hold on God, when unexpected trials and difficulties arise. Then followed an exhortation to guard the avenues by which Satan approaches us with his temptations. The remarks were timely and instructive, and, judging from the testimonies borne in the social meeting that followed, made an impression on the hearts of the hearers.

E. J. B.

### WHAT SIN WILL DO.

THERE was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us ! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body. One sin destroys the soul.

It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind ; and so it little matters how zealous a man may be in a thousand things ; if he tolerates one darling sin, Satan will find out the flaw and destroy all his hopes. The strength of a chain is to be measured, not by the strongest, but by its weakest links ; for if the weakest snaps, what is the use of the rest ? Satan is a close observer, and knows exactly where our weak points are ; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not. Either our pride or our sloth, our ignorance, our anger, or our lust would prove our ruin, unless grace interposed. Any one of our senses or faculties might admit the foe ; yea, our virtues and graces might be the gates of entrance to our enemies. O Jesus, if thou hast indeed bought me with thy blood, be pleased to keep me by thy power even unto the end.—Spurgeon.

### HOW SOME PEOPLE REPENT.

A GOOD illustration of the way some people repent is furnished in the following anecdote : A certain man went to the priest to have his sins pardoned. "Well, Patrick," said the priest, "what have you been doing that is wrong ?"

"I've been stealin' hay, yer honor."

"Well, sir, how much did you steal ?"

"And sure, yer honor, I think ye had better put the whole stack in ; for Biddy an' me were goin' after the rest of it the first dark night."

WHEN men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for him. Love's secret, therefore, is to be always doing things for God, and not to mind because they are such very little ones.—Frederick W. Faber.

Is the work difficult ?  
Jesus directs thee.  
Is the path dangerous ?  
Jesus protects thee.  
Fear not and falter not ;  
Let the word cheer thee  
All through the coming year—  
He will be near thee.

—F. R. Havergal.

Timely Topics.

THE EUROPEAN CRISIS FROM AN ENGLISH STANDPOINT.

THE following, from the report of a meeting held under the auspices of the British and Foreign Arbitration Association, will be of interest as showing the views of prominent Englishmen on the European situation. Mr. Chamberlain, the chairman, said:—

“The whole of Europe is kept in a state of ferment and armed neutrality by the action of Russia, who is continually augmenting her armies and pushing them from point to point in an aggressive way. Germany and other states are drained of their young men, and heavily taxed, to maintain the defensive. Russia is prepared at any moment to send her troops into Bulgaria, but he did not think England and the other European powers would consent to that, but would say to Russia, ‘Thus far shalt thou go, and no farther.’ This involves considerable danger of war. Then a conflict between Germany and France might arise, and he thought from personal experience of those countries that France in such a struggle would next time be wiped out altogether.

“Mr. Appleton said that he had read Prince Bismarck’s recent great speech in the Reichstag, and the spirit of it seemed to be—

“We don’t want to fight; but, by Jingo, if we do.  
We’ve got the men, we’ve got the guns,  
And got the money, too.

“The text of the treaty between Germany and Austria, which had been recently published, made it appear that it was the fear of attack from the standing armies of France and Russia which had prompted the treaty, and with this was bound up the peace and happiness of the millions of working classes. War hits them and the middle classes by its enormous blood-tax, and its effect in depressing trade. Great standing armies were dangerous instruments in the hands of despotic statesmen, and provocative of war. It was an astounding fact that there were 5,000,000 of men—the very picked men of Europe—withdrawn from their hearths and homes by a despotism beyond their control, to lead a life of hardship and temptation; all these not including the Volunteers, the Landwehr, and the Landsturm. When all these forces were mobilized, 16,775,000 men were called into the field, and there were 2,246 ships of the line ready to take part in a war. Of late years armaments had greatly increased, and when a collision came it would send back the civilization of Europe for years. Throughout Europe for the past twenty-five years, states had been competing in a race of infamy for providing large armies and navies, while national budgets and national debts had, in consequence, increased fabulously.

“Mr. Bright said: ‘I cannot help thinking that Europe is marching to some great catastrophe, and the populations may be driven in despair to sweep away personages who reign and so-called statesmen.’ Russia can place 6,000,000 men in the field, and has a war expenditure of £79,000,000. Every plot against the poor Czar, every outbreak of Nihilism, every revolt of the students of the university, appeals for the discontinuance of this waste of the national resources. The poor Russians were ground down by the autocratic government of the Czar, and unbearable taxation, while the military party were dead-set against all reform. Russia’s interferences with the affairs of Turkey had always had a most lamentable effect, and the 345,000,000 sterling expenditure of the Crimea, and all its huge loss of life, had no effect but to bind more firmly on the people the galling chains of Mohammed. The object of Russia is the subjugation of every one of the Balkan states, and to press her claims of authority to the gates of Constantinople, the effect of which would be to arouse everywhere the fierce fires of fanaticism and conflict. He deprecated the aims of Russia, and said no country had the right to interfere in the affairs of another, as Cobden taught.

“Speaking of Germany, he said that country had a yearly war expenditure of £38,000,000, and the people were subject to the accursed system of conscription, making them flee to freer countries by 58,000 a year to escape that wretched serfdom. The great German despot, Bismarck, wished England to support him, but he thanked God, Lord Salisbury was not to be caught. The confiscation of Alsace and Lorraine by Prussia was the cause of recent colossal armaments in Europe. There were three courses open to settle this question: first, war, which was impracticable and criminal; second, neutralization by treaty, which would mean converting them into guaranteed states; and, third, retrocession by purchase, a plan which would suit France, which was rich, and Germany, which was getting poorer and did not know where to turn for a sou.

But the advancing wave of German freedom would gradually overwhelm the Prussian war spirit which Bismarck represented, and then the danger would be past. France had a debt of £1,300,000,000. In eighteen years they had seen thirteen governments, and they had been making wars imitating the worst days of Bonaparte. A policy of revenge was the most fatal policy which could be advocated for the French nation.”

ANARCHY ON THE ISLAND OF CUBA.

A CORRESPONDENT of the *New York Sun*, writing from Havana under date of April 13, draws a terrible picture of the existing state of things on the island, the general correctness of which there seems no reason to question. The fault lies at the door of the Spanish governing officials, whom he describes as knaves of the most unprincipled and corrupt type, using their power only to promote their own interests and those of a band of rapacious anarchists. Of the complete reign of anarchy which prevails throughout the island, he says:—

“Never before in the world’s history has lawlessness been more complete or murder more common. ‘Bandolerism’ roams at large. Ever since Marin was made captain-general, brigandage has not had to seek a refuge in distant caves. It thrives in the very heart of the capital. With perfect impunity murderers ply their daggers in the streets of Havana, in broad daylight. Formerly the criminal classes painted their razors (their favorite weapons) black; but now the shining blades reflect the sun’s rays with defiant brilliancy. A reign of terror exists in Havana. Families dare not go out-of-doors; the theaters are empty, the promenades deserted. The members of the various professions whose duties call them out, are continually found stunned and bleeding on the streets. The old and respected professors of the university are robbed at the very doors of the institution; doctors are stabbed as they leave the hospitals; the judges, at the very doors of the court-house, are forced to give up their watches or promise that they will not punish some criminal then on his trial.”—*Sel.*

THE ROMAN CATHOLIC CHURCH AND EDUCATION.

THE following statistical facts, taken from the *Safeguard*, an American paper, are conclusive as to the attitude of the Romish Church on the subject of education:—

“According to the United States census of 1870, of every one thousand persons of the population ten years old and upward, 146 were illiterate, fifty-two of the 146 being under twenty-one years old, and ninety-four being over that age. This percentage of illiteracy included, first, the vast slave population of the South, recently emancipated and almost totally ignorant, and the unavoidable illiteracy among frontier settlements where schools are not established; and, secondly, the immense influx of foreigners, who are largely illiterate, some three-fifths of them being unable to read their own native tongue, to say nothing of ours. If these classes were left out of the account, it is probable that not ten per cent. of the population of the United States would be illiterate.

“In Germany the census of 1871 reported that nine and one-half per cent. of the men and fifteen and one-half per cent. of the women were unable to read and write. In Scotland eleven per cent. of the men and twenty-one per cent. of the women could not read or write. But in Germany the most of the illiteracy is in the northeastern provinces of Posen, and Prussia proper,—a people foreign to the language and institutions of Germany, while in most of the German states the percentage of illiteracy is small, in some cases less than one per cent. France has been to a large extent a Catholic country. The census of 1872 showed twenty-seven per cent. of illiterate males and thirty-three per cent. of illiterate females. Spain has always been a Catholic country, and the census of Spain in 1860 showed sixty-nine per cent. of males and ninety-one per cent. of females who could neither read nor write. Italy, in 1861, was reported as having sixty per cent. of illiterate male adults and sixty-eight per cent. of illiterate youths from twelve to eighteen years of age. In 1861, it is stated that among the 22,000,000 Italians 17,000,000 were utterly unable to read, and in the province of Basilicata, with its 500,000 people, more than nine-tenths were unable to read.

“In Portugal, with its nearly four and one-half millions of people (4,367,882), most of whom are Roman Catholics, the Jesuits established themselves in 1540, and largely controlled the education of the people. They were afterward expelled, but finally returned. In that country, as in Spain, the Govern-

ment has neither provided for nor fostered universal education, and the political and religious status of the people has afforded no incitements to any effort of their own in this direction.

“Thus America, with all her freedmen, frontiersmen, and foreign population, has only twenty per cent. of her people who cannot read or write, most of them being of foreign birth or blood; while in Spain, a long-settled country, with no influx of foreigners, and no untaught colored population, eighty per cent. of the population can neither read nor write.

“In Belgium, which is a Catholic country, thirty per cent. can neither read nor write, and in Austria, another Catholic country, forty-nine per cent. of the conscripts, men in the vigor of their young manhood, can neither read nor write. Of the criminal class in Ireland, most of whom are Catholics, forty-six per cent. are illiterate. In Russia, under the Greek Church, ninety-one per cent. are unable to read or write. In Mexico, where the Catholic Church has had full sway, ninety-three per cent. could neither read nor write. In Italy, of the galley-slaves, only twenty-nine in a hundred could read or write. In Italy, in 1874, there were in the public schools only seventy pupils to every 1,000 inhabitants; while in Switzerland there were 155, in Germany 152, in Denmark 135, in France 131.”

ONE REASON WHY.

It is wellknown that Russia is decidedly Nihilistic, and that plots to assassinate the Czar are no novelty. No one doubts that the despotism of the Government is the fruitful cause of the evil; but the extravagance of the court, as indicated by the following paragraph taken from an English paper, may have an influence. The writer thus describes a visit to the court at St. Petersburg:—

“It was a bitter cold day when we drove in a gorgeous sleigh to the Winter Palace—which was like a fairy picture in the fading light without, illumined within with the brilliancy of thousands of candles—to attend a court reception. The effect of the light on the snow and upon the gay equipages of the numerous guests was indescribable. We approached the Empress through 3,000 officials. We passed through superb State apartments, each blazing with a thousand wax tapers and gorgeous with priceless hangings, malachite pillars, works of art, and tropical flowers and ferns. The sight was worth the journey from New York to Russia. The floors were things of beauty, inlaid with ebony and rosewood and ivory. At last we entered the throne-room, and there, surrounded by a sea of splendor, stood the Empress. Herself a moving mass of diamonds, she was the most dazzling sight of all. On her head was a crown once worn by the great Elizabeth. Describe it? No. I only saw millions of colored rays and white sparks of light emitted from it at every motion of the royal person. The necklace was made from what was left over of the crown. It reached from her neck to her waist, and had rubies, sapphires, and diamonds enough in it to have supplied many ordinary royal necklaces. The Imperial Orders worn on her breast contained all the gems of the East. They scintillated with light, that is all I can say of them. The stuff of her gown was emerald velvet, with a train of white velvet embroidered with enough gold to stock a mine and bordered with real gold balls. The front of the gown was ornamented with ropes of linked pink coral, set in diamonds and fastened at intervals. Never saw I human being thus arrayed. Solomon might have put on more, but I do not believe it. She was enough of herself to take the breath out of a body; but surrounded as she was by grand duchesses, each one ablaze with jewels worth a kingdom, she was the most wonderful sight I ever witnessed in my life.”

THE unspeakable Turk has his own way to run a newspaper. Sivas, the capital of the Turkish Vilayet, in Asia Minor, has a population of 40,000, but has only one newspaper, and that is owned by the local government. It is a badly printed sheet, about twelve by fifteen inches in size; has neither telegraphic nor local news, except of the official kind; has no reporters, and does not ask for subscribers. But it has subscribers, all the same. The publishers simply send the paper to each government employee, and deduct the subscription price from his salary. He can read the paper or let it alone, as suits him. The editor’s duties consist in seeing that the official notes are printed when handed in. Sivas is the center of a region rich in important minerals, and the city has a lively trade; but the editor does not bother his head about the development of the one or the increase of the other.—*Sel.*

## Health and Temperance.

### WHAT TO DO.

TAKE a morning stroll,  
If you have the leisure;  
You may aid the soul  
And body with such pleasure.  
Keep your spirits up  
Without spirit drinking;  
He who trusts the cup  
Cannot keep from sinking.

Take the plainest food,  
And time enough to eat it;  
Do not overload  
Your chest, or overheat it.  
Shun wine, ale, and gin,  
The fiends of indigestion;  
If they once get in,  
They'll riot in congestion.

Take an early bed,  
Sleep like tops a-spinning;  
Pillows under head  
May save a deal of shinning.  
Take the temperance pledge,  
Keep it without breaking;  
It may be the wedge  
To open fortune making.  
Never take a drop  
Of lager, gin, or brandy,  
Though the tempting shop  
Be nice, and neat, and handy.

—Bungay.

### WINE AND THE BIBLE.

#### TEXTS WHICH ARE SAID TO FAVOR THE USE OF WINE.

"In the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering." Num. 28: 7.

WHATEVER semblance of argument may be founded upon this text, loses all its force upon reference to the original. The term here rendered "strong wine" is *shekar*, which might with much greater propriety be translated "sweet wine," since that is the literal meaning of the word. It is so rendered by Kitto, who says that the article referred to in this text was a sweet juice derived from the palm-tree or any sweet fruit other than the grape. That this position is correct is conclusively proved by the testimony of an eminent Jewish rabbi, who says of the Jews, "In their oblations and libations, both public and private, they employed the fruit of the vine, that is, fresh grapes and unfermented grape juice." "Fermentation is to them always a symbol of corruption." According to Plutarch, even the Egyptians used only unfermented wine in sacrifices.

"Wine which cheereth God and man." Judges 9: 13.

The wine referred to here cannot be the fermented kind; for the original word so rendered is *tiros*, which, as previously shown, was always applied to grapes themselves or to the fresh juice. Some learned Bible commentators hold that the word refers exclusively to the whole ripe fruit. Travelers in wine-producing countries assert that the fresh juice of the grape has a peculiarly refreshing effect when taken cool, and that any quantity may be drunk without any of the effects of fermented wine.

"He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine," etc. Ps. 104: 14, 15.

The wine to which reference is made in this text must be of the unintoxicating kind; for it is represented as being a natural product, like grass, the herb, and oil. Fermented wine is not a natural result of growth. The Creator never made alcohol in any form. Not a single plant contains it. It is the product of decay and rotteness. As remarked in reference to the preceding text, new wine is a most refreshing and cheering beverage.

"Give strong drink unto him that is ready to perish." Prov. 31: 6.

Even this text is sometimes used as an apology for the use of liquor, though at the most it could be made to excuse the use of strong drink only in cases of threatened death. An understanding of the real meaning of the text clears up all the difficulty attached to it.

The term "strong drink" had no reference to distilled liquors, as in present usage. The art of distillation was unknown to the ancients, not being discovered until the ninth century of the present era. Strong drink then did not mean a liquor strong in alcohol, like brandy or rum. It referred to a liquor sometimes called "mixed wine," which was a compound of wine with wormwood, myrrh, nux vomica, and narcotic drugs, which rendered it very intoxicating. It was customary among ancient nations to administer this strong or intoxicating liquor to criminals who were about to be executed, in order to stupefy them and thus mitigate their pain. In obedience to the common custom, a draught of this powerful opiate was offered to the Saviour, as he hung upon the cross. It was to

this well-known custom that the wise man had reference when he said, "Give strong drink unto him that is ready to perish," just as the surgeon would say, Give chloroform to a patient about to undergo a surgical operation.

"The Son of man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber." Matt. 11: 19.

It will not be denied that Christ drank wine; but there is not the slightest evidence that he ever drank a single drop of fermented wine. Sweet wines, which had been preserved by some one of the methods previously described, were used to excess by many persons, just as food may be taken in excessive quantity. Such persons were called wine-bibbers, though they could not be called drunkards. But there is no evidence that Christ belonged to this class. The charge was made by wicked men, his enemies, who also accused him of gluttony, and on another occasion said, "He hath a devil." Was he a glutton? If not—and he certainly was not—how can it be claimed that he was a wine-bibber? The same authority which would prove him to be a wine-bibber, would also make him a glutton and one possessed of a devil.

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." John 2: 9, 10.

1. If the wine referred to above was of an intoxicating nature, then the brewer and the distiller have, as they claim, a sufficient apology for their nefarious business; for in manufacturing alcohol with which to poison their fellow-men, ruin their constitutions, squander their property, and render their children homeless and their wives widows,—in all this work of evil, they are only imitating the example of their divine Master! Such a position is too unreasonable to be tenable; for the work of rum savors more of a Satanic than of a divine origin. No; it is impossible for any one but the veriest infidel to regard it consistent for the Saviour of mankind to lend his influence, his example, in favor of a practice which even human wisdom can see is an unmitigated curse to the race.

2. But how was this miracle wrought?—Simply by a shortening of the natural process by which wine is produced. The grape-vine sucks up water through its rootlets, and by a slow and mysterious process continuing through several months, finally converts it into wine in its clusters of luscious fruit. Man obtains it by simply pressing it from the grapes. Christ, by his infinite wisdom, by his knowledge of the intricate processes carried on by the plant,—for he made the grape-vine,—performed the same work in a moment. The product was the same as though it had been produced in the ordinary way. Is the product of the vine, new wine, fresh grape juice, fermented or intoxicating?—No; it is unfermented and wholesome. The grape-vine cannot produce alcohol. The Creator has not formed it in any plant. In simply shortening the natural process of wine-making, then, Christ produced not fermented, but unfermented wine.

J. H. KELLOGG, M. D.

### HEALTH RULES.

JOHN WESLEY wrote upon many subjects. Health was prominent among them. He published a work under the title of "Primitive Physic; or an Easy and Natural Method of Curing most Diseases." From his rules the following are selected:—

1. Pure air is very important.
2. All persons ambitious of good health should be as clean as possible in their houses, furniture, and clothes.
3. The great rule in food is to suit the quality and quantity to our digestion.
4. All pickled, salted, and highly seasoned food is unwholesome.
5. Nothing conduces more to health than abstinence and plain food, with due labor.
6. Water is the most wholesome of all drinks; it most quickens the appetite and strengthens the digestion.
7. Strong, and more especially spiritous, liquors are a certain though slow poison. Experience shows that there is no danger in discontinuing them at once.
8. Coffee and tea are extremely injurious.
9. Walking is the best exercise for those who are able to bear it, and riding is the best for those who are not able to bear walking.
10. We may strengthen any weak part of the body by constant exercise. Thus the lungs may be strengthened by loud speaking or by walking up an ascent, the digestion and nerves by riding, the arms and hands by vigorously rubbing them daily.
11. The studious ought to have stated times for exercise, at least two or three hours a day.
12. Those who read or write much should learn to do it standing, otherwise it will impair their health.

13. The fewer clothes any one uses by day or night (provided he is kept warm), the harder he will be.

14. Exercise should never be taken on a full stomach, it should never be continued to exhaustion, and when we are done, we should be careful not to cool off too suddenly.

15. The flesh-brush is highly beneficial, especially in stimulating a part which is cold and inactive.

16. All violent and sudden passions dispose people to acute diseases. Slow and lasting passions, bring on chronic diseases.

17. The love of God, as in general it is the sovereign remedy for all miseries, so in particular it prevents bodily disorders. And by the unspeakable joy and perfect calm, serenity, and tranquillity it gives to the mind, it becomes the most powerful of all means of health and long life.

### LIE DOWN AND REST.

DR. HALL says that the best medicine in the world, more efficient than all the potations of the *materia medica*, is warmth, rest, cleanliness, and pure air. Some people make it a virtue to brave disease, "to keep up" as long as they can move a foot or wiggle a finger, and it sometimes succeeds; but in other cases the powers of life are thereby so completely exhausted that the system has lost all ability to recuperate, and slow and typhoid fever sets in and carries the patient to a premature grave.

Whenever walking or work is an effort, a warm bed and a cold room are the very first indispensables to a sure and speedy recovery. Instinct leads all beasts and birds to quietude and rest the very moment disease or wounds assail them.—*Set.*

### CANCERS FROM TOBACCO.

In a pamphlet published by Rev. Albert Sims, Toronto, we find the following under the head of "Ulceration of the Tongue:—"

"This is a very general effect of tobacco. In his work on tobacco, John Lizars, M. D., cites six cases of ulceration of the tongue, two of which ended fatally. He also mentions two cases of cancer of the tongue from the same cause, and says: 'How many narrow escapes of having cancer of the tongue must every smoker have had, when we consider that every one with a disordered stomach has had one or more pimples on his tongue, which, had they been irritated with pungent tobacco smoke, would in all probability have resulted in ulceration, become cancerous, and ended fatally.' Such cases are by no means of uncommon occurrence. Speaking of a certain smoker afflicted with ulceration of the tongue, a skillful doctor says: 'I saw what I considered to be a tremor of the pancreas with indigestion, and which terminated in the death of the patient.'

"A banker in Philadelphia died of starvation. He was an inveterate smoker. This habit resulted in impregnating the glands beneath the tongue, which terminated in cancerous ulcerations. Inflammation supervened; the roots of the tongue ulcerated, and the throat sympathized with them, until it was difficult to swallow or spit. His only nourishment for weeks, yeas, months, was of a liquid character; even that, at last, could not be received, and death from starvation and suffocation finally closed the scene, the victim being otherwise in perfect health.

"The *Medical Times and Gazette* for October 6, 1860, gives an account of 127 cases of cancers of the lip which have been cut out, nearly all of which occurred with smokers."

"In some cases the tongue has actually mouldered away from the effects of tobacco smoking. It is further known that a smoker who has this ulceration of the tongue may give the disease to another by persuading him to use his pipe."

TEA is as distinctly a narcotic poison as is opium or alcohol. It is capable of ruining the digestion, of enfeebling and disordering the heart's action, and of generally shattering the nerves. And it must be remembered that not merely is it a question of narcotic excess, but the enormous quantity of hot water which tea-bibbers successively take, is exceedingly prejudicial to digestion and nutrition. In short, without pretending to place this kind of evidence on a level as to general effect with those caused by alcoholic drinks, one may well insist that our teetotal reformers have overlooked, and to a small extent encouraged, a form of animal indulgence which is as distinctly sensual, extravagant, and pernicious, as any beer-swilling or gin-drinking in the world.—*London Lancet.*

THREE thousand cases of alcoholism are treated yearly in the hospitals.—*Dr. Guttstadt, Berlin.*



## Bible Echo and Signs of the Times.

Melbourne, Australia, August, 1888.

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The next session of the S. D. Adventist General Conference will be held in South Lancaster, Massachusetts, U. S. A., probably about the middle of October.

ELDER M. C. ISRAEL has lately returned from his labor in Hobart, where he leaves an organized church, and a Sabbath-school of about sixty members. Brother W. L. H. Baker remains for a time to follow up the interest which was awakened. Tasmania presents an open door and a fruitful field for present truth. There are many honest in heart who would gladly hear the third angel's message.

ENCOURAGING news comes to us from London concerning the progress of the work there, under the charge of pastor S. N. Haskell, under whose direction it was introduced into Australasia. From private letters we learn that fifteen were about to receive the ordinance of baptism, and others are embracing the truth for these times. These are all persons of influence and standing, showing that there is power in the truth to move hearts even in conservative London.

THE quarterly meeting of the church in Melbourne was held at the regular time, the first Sabbath in July. There was a good attendance on the part of the members. The church roll of about one hundred and fifty names was called, and all but two or three responded with brief testimonies, either in person, by letter or proxy, expressing love and confidence toward the work of God, and a purpose to seek for more of his blessing. A good degree of that blessing was manifested in the meeting, encouraging and cheering our hearts.

THE articles on "Antichrist," which close in this issue of the ECHO, have given quite a full view of the rise, character, and aims of the papacy, comparing historical facts with the word of God. This subject is of more importance than many may suppose, as under the superior statesmanship of Leo XIII. the Catholic Church has gained a political power and importance that a decade ago no one would have believed it ever could possess. And not only this, but the Protestant churches, forgetting the maxim that "Rome never changes," show a decided and growing disposition to affiliate with their Catholic neighbor. Yet the Church of Rome is as unscrupulous, wily, and ambitious as ever. Articles on this subject are published from a conviction that there is danger here, and that it is the duty of the press, particularly the religious press, to give the people timely warning.

THE grounds and buildings of the Melbourne Centennial Exhibition present a busy appearance as the work of preparation goes rapidly forward. A brief glance through the buildings and at the extensive preparations being made shows it to be an immense affair; and the indications are that there will be a magnificent display. All nations will be represented. The buildings cover over twenty acres of ground, and the whole undertaking is a grand testimony to the energy and enterprise of this city and colony. It is expected that all will be in readiness for the opening ceremonies on the first day of August.

THE Australian Mission Board of S. D. Adventists have appointed a general meeting of all friends of the cause to convene at Melbourne, August 24, and to continue nine or ten days. Several objects are before this meeting, one of which is to promote the interests of the cause by counseling and seeking God together. Another will be that the different colonies and churches may become more closely united in the bonds of fraternal feeling and interest, which will be certain to follow a better personal acquaintance. The most prominent object will be to consider the organization of a Conference for these colonies, together with a tract society and Sabbath-school association. Following the consideration of this question, several days will be devoted to instruction in canvassing and various branches of missionary work. The Melbourne church will freely entertain those who come to attend the meeting. On account of the Exhibition, it is expected that fares will be greatly reduced at that time. Upon arriving in the city, take the Nicholson Street tram to Scotchmer Street, in North Fitzroy, and there inquire for the Echo Office, which will be near at hand. All friends of the cause are earnestly invited to attend the meeting.

At a recent meeting of the "Lord's-day Observance Society" of Melbourne, action was taken expressing "astonishment and regret at Sunday work having been carried on at the Exhibition building." But these intense feelings were greatly alleviated by the fact that it was done without the knowledge of the commissioners, and that they have absolutely forbidden the practice in the future.

It is a proper cause for astonishment to any candid Bible reader that Sunday should ever have been called "Lord's day" by Protestant societies and churches, who profess to take that book for their sole authority in religion; and that the observance of that day should have so nearly superseded that of the Sabbath. But the time has come when people are to be made to understand the true relation of the Sunday institution to Sabbath sacredness. The unprejudiced will readily see that it does not rest upon scriptural authority, and as this becomes evident, they can no longer respect the hoary-headed error. The devoted friends of the Sunday cause will necessarily resort to other means than the Bible to support the tottering usurper, and will in consequence invoke the aid of civil power in its behalf. Matters are rapidly drifting this way, and we do not jeopardize our reputation for sagacity when we predict a lively agitation of the Sunday question, which will result in the enactment of laws more or less oppressive to those who choose to follow the word of God implicitly.

THERE is frequently too much of a distinction existing in the mind between what are termed doctrinal and practical truths. This distinction should be reduced to the very minimum in our minds and practice. Correct doctrines are necessary to the formation of a proper faith and correct character. They are the frame-work, or skeleton, which gives form and strength to the character. They are as the limbs and branches of a tree, awkward and uncouth when standing alone and dead, but symmetrical, beautiful, and useful when adorned with foliage and laden with fruit. Thus we are called upon to "adorn the doctrine of God our Saviour in all things."

What Christians need is practical doctrine. Theories which separate people in heart and sentiment while they do not affect them for good, are worse than useless. Such a state of things may be through the fault of the theory, but it is likely to exist through the failure of the person who holds it to reduce his theory to practice. The truths of the Bible are not designed to be used as bludgeons or as clanging cymbals; but they are the means by which men and women are brought into a condition where God can bless them by his Spirit and grace. They are precepts in the practice of which a righteous character is obtained, and the one who practices is perfectly fitted for life and its relations. Any doctrine which we may hold, and which

does not thus affect us by purifying the heart and elevating the life, is either unsound and unscriptural, or is being held by us in unrighteousness. To bring men to a knowledge of the truth is not the great end to be sought, but that they may be sanctified through it. And men can never be sanctified by simply believing or advocating the truth; it must be by obeying it from the heart.

WE are very frequently asked why we attach greater importance to the observance of the fourth or Sabbath commandment than we do to the rest of the decalogue. To all such questions we answer, We do not. To transgress the law of God is to commit sin. And although the Author of the law may attach different degrees of guilt to the transgression of the different precepts, it is not for man to establish those degrees. The law of ten commandments forms a perfect code of morals expressing in brief the will of God. To violate any principle of that law is to do violence to the will and authority of God; so that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." For the same God who said, "Thou shalt not commit adultery," also said, "Thou shalt not kill." And He that said, "Thou shalt not take the name of the Lord thy God in vain," said also, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Now if one does not take the name of God in vain, yet works on the Sabbath, he becomes a transgressor of the law. The Lord says to his servants, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." And whenever the faithful servant sees God's people wandering away from the truth and transgressing the divine law, he will certainly evince greater earnestness upon that particular point than upon others which they already obey. The faithful watchman warns of danger. It would be absurd to arouse a family whose house is on fire, and then begin to lecture them on the subject of proper ventilation. And so while the professed Christian world are, unwittingly or otherwise, trampling upon an important principle of the decalogue, shall we hold our peace or preach in a listless, general way? God forbid. Are we making too much noise about the fourth commandment to suit its enemies? Thank God for that. We are trying to make ourselves heard. And by his grace we will give the trumpet no uncertain sound until the honest in heart shall have turned away their feet from the Sabbath, "and call the Sabbath a delight, the holy of the Lord, honorable." Isaiah 58:13.

AUSTRALASIAN EDITION OF GOOD HEALTH.—As noticed in our last number, arrangements have been made by which an Australasian edition of *Good Health* will be regularly issued from this office. This has been done at considerable expense and pains, because we believe that there is a wide field for usefulness awaiting the principles which are taught in this valuable journal. *Good Health* enjoys a circulation in every part of the world far exceeding that of any other health publication. It is issued in London, the United States, and Melbourne. It is conducted by a gentleman whose abilities both as a medical practitioner and writer have placed him in the very front rank of his profession. Its views are rational, and the measures which it proposes are practicable. Its teachings embrace a wide range of domestic economy and practical instruction, and where they are followed out will prove an inestimable boon in every household. Doctors' bills and sickness will become exceedingly scarce, and life much happier.

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