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SIGNS OF THE TIMES

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

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FOR IMPRINT AND TERMS, SEE LAST PAGE.

THINE EYES SHALL SEE THE KING IN HIS BEAUTY.

Isaiah 88:17.

"THINE eyes shall see the King." Soon, soon the veil That hides the glorious throne shall be withdrawn, No cloud shall hang athwart the radiant dawn Of heaven's glad morning. Yet no eye shall fail For all the brightness. Perfect light will bring A perfect vision, heavenly rapture fall On hearts attuned to comprehend it all. The songs will not seem strange that angels sing— New, but not strange. The joy will be most sweet, Because most natural. To see Him there, To know and love Him, and His image bear, Will make it home-like. Though the golden street Were more than golden, yet it still would be The "Father's House," and nothing else to thee.

—Lucy A. Bennett.

General Articles.

CAST NOT AWAY YOUR CONFIDENCE.

MRS. E. G. WHITE.

WE have been looking with joyful expectation for the soon-coming of our Lord in the clouds of heaven. We have not dared to be among the number who said, even in their hearts, "My Lord delayeth his coming;" for upon such a fearful woe is pronounced. Enoch walked with God, and held communion with him, and God instructed his servant in regard to the second advent of our Lord. Says the inspired word, "And Enoch also, the seventh from Adam, prophesied of these, saying, 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 all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." The doctrine of Christ's coming was made known, at this early date, to the man who walked with God in continual communion. The godly character of this prophet represents the state of holiness to which the people of God must attain, who expect to be translated to heaven.

The doctrine of the coming of Christ was to have a marked effect and influence upon the lives and characters of men, and one of the great teachers who set one of the purest examples among men, proclaimed it to the inhabitants of the old world, prior to the flood, and prior to his own translation to heaven. This great event,—the advent of our Lord

in all the glory of heaven,—must be brought to the attention of men, and all should live with reference to this,—the day of God that is soon to dawn upon us. The expectation of Christ's coming was to make men fear the Lord, and fear his judgments upon the transgressors of his law. It was to awaken them to a realization of the great sin of rejecting the offers of his mercy.

In the days of the apostle Paul, the Thessalonian brethren were laboring under the erroneous impression that the Lord would return in their day, and Paul wrote to correct this false impression, stating what events must transpire before the advent could take place. He declared: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." The man of sin was to arise, and do his work of exaltation and blasphemy, before the brethren could look for the coming of Christ. That great event was to be preceded by a falling away first. There would be revealed a form of Antichrist, and the leaven of apostasy was to work with increasing power to the end of time.

From the beginning, it has been the special doctrine of the adversary of God and man that the law of God is faulty and objectionable. He has ever represented the royal law of liberty as oppressive and unendurable. He has denoted it "a yoke of bondage." He has declared that it is impossible for man to keep the precepts of Jehovah. This has been, and still is, the work of Satan. This is the seductive doctrine that devils are seeking to spread throughout the world. "No law" is the cry of the enemy of God. Shall we go over to the side of the great rebel? If we do, it will be our ruin. Shall we make void the law of God, because Satan tells us that we should have more freedom and happiness if we would do so? Were Adam and Eve happier, and did they walk in more liberty, when they received and acted upon these suggestions of the evil one?

Shall we say that we have been deceived in regard to the doctrine of Christ's near coming? Shall we declare that all our talk of his appearing has been in vain? Shall we say that all our work to make ready a people prepared for his coming, has been for naught?—Never. We are not to become impatient and fretful. We are to wait patiently for the work of God to be accomplished. "But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

"Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke"—unto doubts and unbelief, and apostasy?—No, but "unto love and good works; not forsaking the assembling of ourselves together, as the manner of some is; but

exhorting one another, and so much the more, as ye see the day approaching."

We must have a knowledge of the Scriptures, that we may trace down the lines of prophecy, and understand the specifications given by the prophets and by Christ and the apostles; that we may not be ignorant, but be able to see that the day is approaching, so that with increased zeal and effort we may exhort one another to faithfulness, piety, and holiness. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Here is a most solemn statement, and one which should often be presented to souls, to show them the danger of entering into sin after they have received a knowledge of the truth of God. We would warn men and women off this ground. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry."

Christ spoke repeatedly of his second coming to the earth. At one time he said, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The Lifegiver's voice has not yet called the sleeping saints from their gloomy prisons; but we have not lost faith because the predicted hour has not yet arrived. We work on, trusting, believing, waiting, not taking one step backward, but obeying the orders of the Captain of our salvation, whose command to his people is, "Go forward."

The hour will come; it is not far distant, and some of us who now believe will be alive upon the earth, and shall see the prediction verified, and hear the voice of the archangel and the trump of God echo from mountain and plain and sea, to the uttermost parts of the earth. All creation will hear that voice, and those who have lived and died in Jesus, will respond to the call of the Prince of life. It will be heard in the dungeons of men, in the caverns of the deep, in the rocks and caves of the earth, only to be obeyed. It is the same voice that said, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest,"—the same voice which said, "Thy sins be forgiven thee." All those who have obeyed that voice when it said, "If any man will come after me, let him deny himself, and take up his cross, and follow me," will hear the "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." To them, that voice will mean rest, peace, and everlasting life. They will recognize it as the voice of one who has been touched with the feeling of their infirmities.

Shall any one become weary now? Shall any one say, "The city is a great way off"? Shall we give up our faith, and draw back unto perdition, when we are nearing the eternal world?—No; God lives and reigns. "Call to remembrance the former days, in

which, after ye were illuminated, ye endured a great fight of afflictions." Give up our faith? lose our confidence? become impatient?—We will not think of such a thing. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned."

THE GLORY THAT IS COMING.

J. M. HOPKINS.

WHAT glories and bliss are in store for the people of God! The millions of faithful ones who have fallen asleep in Jesus, from righteous Abel until now, are soon to hear the voice of the Son of God as it shall sound from pole to pole and from east to west, summoning them to life and immortality. The aged and infirm, those who long toiled in life's thorny way; the maimed, the deaf, the blind, to whom life was but a succession of griefs and disappointments; the youth and middle-aged; the darling child wrested from the loving care and embrace of fond parents by the merciless hand of the destroyer,—all will meet in the beautiful city on high. In joyful anticipation, we exclaim, "Praise the Lord."

There we shall see as we are seen, and know as we are known. 1 Cor. 13 : 9-12. "We shall know each other there." We shall be satisfied when we awake in his likeness. Ps. 17 : 15. In his presence is fullness of joy, at his right hand there are pleasures forevermore. Ps. 16 : 11. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it." Isa. 25 : 8. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35 : 10. "Thus saith the Lord: A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. 31 : 15-17.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. 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, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." Rev. 21 : 1-5. "And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." Isa. 33 : 24. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I

create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65 : 17-19.

Yes; we may comfort one another with such precious promises and glorious prospects. Soon, earth's long, dark night of sorrow will be past, and the bright morning of eternity will burst upon the faithful. Shall we who pen and read these lines be there? We may by divine grace—and only thus.

YOUR REDEMPTION DRAWETH NIGH.

Luke 21 : 28.

How oft with childish fancy, at the closing of the day,
We hoped that in those golden clouds the King was on his way.

But the day is nearer now—
Far nearer,
And the signs of his approach
Far clearer!

Lord, make us ever ready as each day hurries by
To raise the welcome shout of joy, "The Lord, our King,
is nigh!"

For the day is nearer now—
Far nearer,
And the signs of thine approach
Far clearer!

—Mrs. Walton.

THE CHURCH THE HOUSE OF GOD.

A. T. JONES.

In one of the views which the Scriptures give of the church of Christ it is called "the house of God." Said Paul to Timothy: "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." 1 Tim. 3 : 14, 15. And again, in the letter to the Hebrews, we read: "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3 : 5, 6. Peter also adopts the same figure, and, speaking of the Lord, says, "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house." 1 Pet. 2 : 4, 5.

Christ is the "living Stone," and they who believe on him become "lively" stones because they live by him who is life; for it is written: "Behold, I lay in Zion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded." Those persons therefore who by believing on the living Stone become lively, or living, stones, are built up a spiritual house, and this house is the church of the living God. Paul further speaks of it as God's building. Speaking of himself and Apollos as ministers by whom the brethren had believed on Christ, he says, "For we are laborers together with God; ye are God's husbandry, ye are God's building." 1 Cor. 3 : 9. That is to say, by their labors in preaching the gospel of Christ, these brethren had been brought to believe on Christ, the living Stone, and by believing on him, had become imbued with life from him, and had thus become in the figure living stones. These, then, being built up that spiritual house, became God's building. Now Paul carries the thought further: "According to the grace of God which is given unto me as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3 : 10, 11.

Christ is the foundation and chief cornerstone, the very foundation of the foundation, and in the

letter to the Ephesians Paul carries the thought yet further, and contemplates this conception of the church as the house, or building, of God. Of Christ he says: "Through him we both [Jews and Gentiles] have access by one Spirit unto the Father. Now therefore ye [Gentiles] are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2 : 18-22.

Here, then, is the Lord's view of the church as the house, or building, of God; Christ and the apostles and prophets are the foundation, and the membership at large is the superstructure. But Christ himself is the chief cornerstone, the foundation of the whole structure, the foundation of the foundation itself. Because it is only in Christ that either the apostles or prophets were ever what they were, or that any member is what he is. Christ is the living Stone, to whom the apostles and prophets and all others must come that they might be made lively stones, fit for the building of God. In Jesus Christ, and upon Jesus Christ, the church of Christ, the church of the living God, is built. And the purpose of this building is "for an habitation [a dwelling place] of God through the Spirit." "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you," and "if any man have not the Spirit of Christ, he is none of his." Rom. 8 : 9. And said Jesus, "If a man love me, he will keep my words; and my father will love him, and we will come unto him and make our abode with him." John 14 : 23. Thus it is, and of these "God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6 : 16. And he says also in another place, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3 : 16. "For ye are the temple of the living God." When those in whom the Spirit of God dwells are "fitly framed together," and built upon the foundation of the apostles and prophets, and Jesus Christ, they grow unto an holy temple in the Lord, and are "an habitation of God through the Spirit." And that is the house of God, the church of the living God.

Peter said, as before quoted, "To whom coming as unto a living stone, ye also as lively stones are built up a spiritual house." Now it is a characteristic of a living stone that it can be polished to such a height that it will reflect the image of the one looking upon it. Thus Christ is the living stone, to whom we come, and upon whom we look, and as we look we see ourselves. And there "we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3 : 18. And thus, being changed into the same image, we also become lively stones, reflecting in turn the image of Christ as he looks upon us; for then God, who commanded the light to shine out of darkness, shines into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. 4 : 6. Then the church is indeed the light of the world, a city set on a hill, which cannot be hid. It is written of the city of God, the new Jerusalem, that it has twelve foundations "garnished with all manner of precious stones." The first foundation is jasper, clear as crystal; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysopterus; the eleventh, a jacinth; the twelfth, an amethyst; and they are surmounted by a wall great and high, "and the building of the wall

of it was of jasper; and the city was pure gold, like unto clear glass." And the glory of God doth lighten the city, and the Lamb is the light thereof; and her light is like unto a stone most precious, even like a jasper stone, clear as crystal. Rev. 21:10-23. Eye has never seen, except in holy vision, such a scene of glory and beauty as is here pictured of the city of the living God, the home of the redeemed.

Now the new Jerusalem is not the church. It is not the house, the building, the habitation, the church, of God, referred to in the texts which we have quoted in this article. But from this description of the glorious city of God, we may gather from this image of the church as a house, a building, and an habitation of God, an idea of what the Lord desires that the glorious church of God shall be. Christ is a living stone, the chief cornerstone, most precious. He is the first, the chief foundation of the church. Upon him, as part of the foundation also, rest the apostles and prophets, made by him lively stones. Then upon this foundation are built all the saints, as gold, silver, and precious stones. I Cor. 3:12. Then the light of the knowledge of the glory of God as it shines in the face of Jesus Christ, shining through and reflected from all these, makes the church indeed the light of the world, giving to men the knowledge of the glory of God as he has revealed himself in Jesus Christ. Oh, that each one who professes to be a member of the church of Christ were really so! Oh, that every one who is professedly joined to the church, were really joined to Christ! that each one were indeed a lively stone, reflecting the precious image of the dear Redeemer, and thus conveying to them that are in darkness the light of the knowledge of the glory of God as it is manifested in Jesus Christ our Lord. Then indeed would the world believe that God did send Jesus Christ.

THE AURORA BOREALIS.

ARCTIC landscapes, desolate and monotonous as they are, are not without a beauty peculiarly their own. Nothing can exceed the magnificence of an Arctic sunset, clothing the snow-clad mountains and the skies with all the glories of color, or be more serenely beautiful than the clear star-light night, illumined by the brilliant moon, which for days continually circles around the horizon, never setting until she has run her long course of brightness. But of all the spectacles that relieve the gloom of the Arctic winter, there is none to equal the magical beauty of the aurora. Night covers the snow-clad earth; the stars glimmer feebly through the haze, when suddenly a broad band of light spans the horizon, and presently the landscape is aglow with a light which invests every object with a supernatural, dream-like beauty.

The name by which this brilliant display of celestial fireworks is most commonly known is "northern lights." Indeed, this is what its name indicates; aurora, the morning or the morning redness; borealis, northern or pertaining to the north. But a more accurate name would be "polar lights," as the same phenomenon has been seen in the direction of the south pole by those who have explored the southern seas. But it has been much more commonly seen in northern latitudes, and it is no infrequent visitor in the western hemisphere as far south as the United States.

The appearance of the aurora is thus described. The segment of a dark circle appears, surrounded by a luminous arch resting at each end on the northern horizon. This arch may be considered to be a part of a luminous ring elevated at a considerable distance above the earth's surface, its center corresponding with some point near the north pole. Its appearance varies according to the relative position of the observer, being a larger or smaller arc according to his distance toward the south; to one directly

under it, it would be seen as an arch passing through the zenith; and to one within the ring, and farther north, it would appear to culminate in the south.

The luminous arch, once formed, remains visible for several hours, and is in constant motion. When the aurora attains its full brightness and activity, rays are projected from every part of the arch. Sometimes, when the aurora is very bright, different shades of red, green, and yellow are seen, giving a very brilliant effect. When the rays are numerous and of great length, they culminate in a point somewhat southeast of the zenith, forming what is called the "boreal crown;" and the whole heavens, towards the east, west, and north, present the appearance of a vast cupola of fire, supported by columns of variously colored light. The streamers are commonly red at their base, green in the middle, and light yellow towards the zenith. The colors are wonderfully transparent, the red approaching to a clear blood-red, the green to a pale emerald tint. After a time the crown disappears; then here and there the light becomes faint and intermittent, till at length the whole phenomenon fades from the sky.

The preceding description indicates the ordinary appearance of the aurora; but sometimes striking peculiarities are presented. The aurora has been seen to assume the form of one or more curtains of light, depending from dingy clouds, whose folds are agitated to and fro, as if by the wind. Again this curtain consists of separate ribbons of light of different lengths, and attaining their greatest brilliancy at the lower edges. Mr. Whympier, who spent the winter of 1865-66 in Alaska, describes an aurora which presented the appearance of a graceful, undulating, ever-changing snake of pale electric light. Evanescent colors, pale as those of a lunar rainbow, ever and again flitted through it, and long streamers and scintillations moved upward to the stars, which shone through its hazy, ethereal form.

The fact that the same aurora has been visible at widely distant places indicates the enormous geographical extent, and also the great altitude, which the phenomenon frequently attains. One aurora, that which occurred on Sept. 3, 1869, was seen by observers in different parts of Europe and the United States. Others have been described which descended to the region of the clouds, and were almost local in character.

The most commonly received opinion of the aurora is that it is an electrical phenomenon. If one of the vacuum tubes invented by M. Gassiot be brought into the neighborhood of a powerful electrical machine, both while the machine is in motion and for some time after, flashes of light pass from the wire at one end of the tube to that at the other extremity, which bear a striking resemblance to the auroral rays. If the conditions necessary for the production of the aurora be similar to those holding in this experiment, it must be caused by the electricity accumulated around the magnetic poles discharging itself through the rare strata of the higher atmosphere.

THE LAW IN THE NEW TESTAMENT.

To those who object to the Sabbath on the ground that it was not commanded over as a new law by Christ or his apostles, it may be replied that the law of ten commandments was not repealed; hence there was no necessity for re-enacting any part of it. Therefore Christ and the apostles treat that law as authority. They quote from it, and enforce it on the same authority that proclaimed it on Sinai. Says Christ, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother." And James says, "He that said [that law which said, *margin*], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:11, 12. Christ and the apostles taught and enjoined the law as written in the Hebrew language, and without the alteration of one letter or tittle of a letter (Matt. 5:17, 18), as known by the Jews, and of which the Jews boasted. Said Christ to the young man who wanted to know what he should do to have eternal life, "Thou knowest the commandments." Mark 10:19; Matt. 19:17, etc. And to the Jew, Paul says, "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Rom. 2:23.—*Gospel Sickle.*

FAITH AND WORKS.

LEON A. SMITH.

"SHOW me thy faith without thy works," writes the apostle James, "and I will show thee my faith by my works." James 2:18. The idea is nowhere taught in the Scriptures, however, that faith can exist without works; and should such a comparison be made as the apostle here indicates, as great a contrast would be found between the faiths of the two individuals as between their works.

Faith and works are inseparable, and correspond in degree one with the other. The truth of this is manifested in the lives of all classes, irrespective of religious belief. There are other kinds of faith than that spoken of by James, either religious or pertaining to religion. There is the Christian's faith, to which the apostle has reference, and which proceeds solely from the Word of God; while there is also the faith of the merely nominal believer, which is drawn partly from the Word of God, and partly from the mind of the individual, in which the reasonings of the latter are made of equal authority with the declarations of the former, so as to nullify their force wherever they are deemed too obnoxious; and the faith of the atheist, which ignores the inspired Word altogether, and springs wholly from human speculation and the desires of the natural heart. The works of an individual show to which of these classes he belongs. To say that any person can have faith of one kind and works of another, is to say that a person can act contrary to his belief; for faith, in its most general sense, is belief, and nothing more. But human nature is not constituted on this plan. As the mind controls the body, so must the belief control and shape the actions, and when this ceases to be the case with an individual, he becomes a lunatic, one whose conduct is not regulated by the controlling power of reason, unless reason and belief can be shown to be independent of each other.

A great many persons make faith synonymous with profession, but between the two there is a wide distinction. Profession may be as high as the heavens, where faith does not rise high enough to be visible; and it does not follow, because a person professes to be a Seventh-day Adventist, that he has the faith of one. Profession, being a mere outward form, is not affected by the changes which are unceasingly taking place in the human heart. A person's faith may be greatly strengthened by years of religious experience, but his profession is no greater than on the day he was first received into the church; and on the other hand, influences may work upon the heart which totally undermine faith, without affecting the person's profession in the least. Those persons therefore who imagine that they are Christians in faith, while without any corresponding works, are only deceiving themselves. "If ye were the children of Abraham," said Christ to the Pharisees, "ye would do the works of Abraham;" and the same principle holds good in religious life to-day.

The exhortation to all is, "Examine yourselves, whether ye be in the faith." 2 Cor. 13:5. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. It has no other source. If we are in the faith here spoken of, the Word of God, and

that alone, will regulate our conduct. But if we allow the reasonings born of our own thoughts and desires to explain away part of the teachings of that Word, our faith becomes of a different order, and we manifest this by ceasing to do the work which the Word of God enjoins. If we have a correct and saving faith, good works will necessarily follow; and on the other hand, if we have not such works as correspond to this faith, it is conclusive evidence that we have not the faith itself.

THE TONGUE—HOW SHOULD IT BE USED?

A. S. HUTCHINS.

THE gift of speech, or the power of language, every reflective mind must regard as one of the most noble faculties given to man by our Creator, from whom we derive every blessing. By this we are able, through articulate sounds, to communicate one with another, and God would have this ability used to his glory and for the promotion of the happiness of our fellow-men. The grateful heart may well adopt the sentiment: "I will remember the works of the Lord; surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings." Ps. 77:11, 12.

Man is responsible for the use he may make of his mental and physical faculties; for his time, talent, and opportunities for doing good and for glorifying his Creator. With many this truth is lost sight of in the use of the tongue; but its power is indeed very great for good or evil, according as it is used. "Death and life are in the power of the tongue," is a truth which will not be denied.

The Scriptures recognize the fact that the tongue is an index of the heart. "The vile person will speak villainy, and his heart will work iniquity, to practice hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail." Isa. 32:6.

The work of the evil tongue is clearly defined in the Word of God. We call attention to a few specifications concerning it. It is *mischievous*. In speaking of the wicked, David says, "His mouth is full of cursing and deceit and fraud; under his tongue is mischief and vanity." Ps. 10:7. And again: "Thy tongue deviseth mischief, like a sharp razor, working deceitfully." Ps. 52:2. The evil tongue is *hypocritical* and *deceitful*. "A hypocrite with his mouth destroyeth his neighbor; but through knowledge shall the just be delivered." Another testimony on this point is, "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." Ps. 55:21. A prophet, speaking of the same class, says: "Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait." Jer. 9:8.

The work of the tale-bearer, the tattler, the slanderer, is to burn up the peace, the social joy, and happiness of the community. Gossip is a leprosy found in many a family and neighborhood, and has been a withering blight in many a church. Yes, persons who wield this sword of death have been known to have their names enrolled upon the church book; and with good men and women they have sung, "O for a thousand tongues," etc., while they did not use one to God's glory.

In the first book of Samuel, the 21st and 22nd chapters, we have a fearful record of the work of a malicious tongue, which called down the sword of vengeance and death upon eighty-five priests, and the inhabitants of an entire city, from the aged sire to the helpless infant in the mother's embrace. Here is a living rebuke to the tongue which loves "devouring words," meditating "evil more than good;" a monument to the memory of crime and

death, around which those of unbridled tongues would do well to walk, stop and meditate, think of their terrible mistakes in the past, and of the solemn day in the future, when "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil," and fall humbly before him, and with brokenness of heart, contrition of spirit, and the most fervent supplications at the throne of grace for a pardon of sins, commence a new life in Christ with this appropriate prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

This work must begin in the heart. The fountain must be cleansed and guarded with care. Hence the divine precept, "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. With this declaration agree the words of the Saviour: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." This new creation in Christ Jesus fills the mind with new thoughts, while new motives prompt to action, and new desires and holy inspirations burn upon the altar of the soul, and new themes of heavenly hirth take possession of the mind for meditation and conversation.

In this work of grace wrought by the power of God, the unruly tongue must share, or "this man's religion is vain." The words of the righteous are altogether of another character from those previously noticed: "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment." "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power;" his tongue is a "tree of life," "is as choice silver;" and "the lips of knowledge are a precious jewel."

The grateful language of the heart tuned to the service and praise of the Most High, is, "Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works." And if this be the frame of your minds, and the service of the Master be our chief joy, we shall be prepared for the glorious deliverance of the saints of God, and join in the chorus of redemption's song, to be sung by the redeemed and by the angels of heaven: "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

"O that with yonder sacred throng,
We at his feet may fall!
We'll join the everlasting song,
And crown him Lord of all."

WESLEY ON THE SABBATH.

THE following is an extract from John Wesley's Works, vol. 6, page 352:—

"A WORD TO A SABBATH-BREAKER.

"Remember the Sabbath day to keep it holy.' Have you forgotten who spoke these words, or do you set him at defiance? Have a care; you are not stronger than he. 'Let the potsherd strive with the potsherds of the earth: but woe unto the man that contendeth with his Maker. He sitteth on the circle of the heavens; and the inhabitants of the earth are as grasshoppers before him.'

"Six days shalt thou do all manner of work; but the seventh day is the Sabbath of the Lord thy God.' It is not thine, but God's day. He claims it for his own. He always did claim it for his own, even from the beginning of the world. 'In six days the Lord made heaven and earth, and rested the seventh day. Therefore the Lord blessed the Sabbath day, and hallowed it.' He hallowed it; that is, he made

it holy; he reserved it for his own service. He appointed that as long as the sun and moon, the heavens and the earth, should endure, the children of men should spend this day in the worship of Him who gave them life and breath and all things.

"Shall a man then rob God? And art thou the man? Consider! Think what thou art doing! Is it not God who giveth thee all that thou hast? Every day thou livest, is it not his gift? And wilt thou give him none? nay, wilt thou deny what is his own already? He will not, he cannot quit his claim. This day is God's. It was so from the beginning. It will be so to the end of the world. This he cannot give to another. Oh, 'render unto God the things that are God's,' now, 'to-day, while it is called to-day!'

"The Lord not only hallowed the Sabbath day, but he also blessed it. So you are an enemy to yourself, you throw away your own blessing, if you neglect to keep this day holy. It is a day of special grace. The King of heaven now sits upon his mercy-seat in a more gracious manner than on other days, to bestow blessings on those who deserve it. If you love your own soul, can you forbear laying hold on so happy an opportunity? Awake, arise, let God give thee his blessing. Receive a token of his love, cry to him that thou mayest sing the riches of his grace and mercy in Christ Jesus! You do not know how few more of these days of salvation you may have. And how dreadful it would be to be hurried hence in the abuse of his proffered mercy."

Mr. Wesley here gives us a correct view of the Sabbath institution, and also of our duty and privilege to observe it. And were not tradition in the way, the above would lead every one who honestly reads it to say, The seventh day is the Sabbath of the Lord our God. Let us remember to keep it holy.—*Review and Herald*.

YOUNG ATHEISTS.

A SUGGESTIVE scene took place lately in a railroad car that was crossing the Rocky Mountains. A quiet business man, who had been slowly watching the vast range of snow-clad peaks for the first time, said to his companion,

"No man, it seems to me, could look at that scene without feeling himself brought nearer to his Creator."

A dapper lad of eighteen, who had been chiefly occupied in caressing his mustache, pertly interrupted, "If you are sure there is a Creator."

"You are an atheist?" said the stranger, turning to the lad.

"I am an agnostic," raising his voice. "I am investigating the subject. I take nothing for granted. I see the mountains, I smell the rose, I hear the wind, therefore I believe that mountains, rose, and wind exist. But I cannot see, smell, or hear God. Therefore—"

A grizzled old cattle-raiser opposite glanced over his spectacles at the boy. "Did you ever try to smell with your eyes?" he said quietly.

"No."

"Or to hear with your tongue, or to taste with your ears?"

"Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for material things?"

"With what should I apprehend him?" said the youth, with a conceited giggle.

"With your intellect and soul; but—I beg your pardon—" here he paused; "some men haven't breadth and depth enough of intellect and of soul to do this. That is probably the reason that you are an agnostic."

The laugh in the car effectually stopped the display of any more atheism that day.

But this is a question which cannot be laughed or

joked away. Every thinking man in his youth must face for himself that terrible problem of life: "What is God?" and "What is he to me?" As a young man decides that question, his future life takes shape.—*Youth's Companion.*

THE LULL OF ETERNITY.

MANY a voice has echoed the cry for "a lull in life,"
Fainting under the noontide, fainting under the strife.
Is it the wisest longing? is it the truest gain?
Is not the Master withholding possible loss and pain?

Perhaps if he sent the lull, we might fail of our heart's
desire!
Swift and sharp the concussion striking out living fire,
Mighty and long the friction resulting in living glow,
Heat that is force of the spirit, energy fruitful in flow.

What if the blast should falter, what if the fire be stilled?
What if the molten metal cool ere the mould be filled?
What if the hands hang down when a work is almost
done?
What if the sword be dropped when a battle is almost won?

Past many an unseen maelstrom the strong wind drives
the skiff,
When a lull might drift it onward to fatal swirl or cliff;
Faithful the guide that spurreth, sternly forbidding repose,
When the treacherous slumber lureth to pause amid Alpine
snows.

The lull of time may be darkness, falling in lonely night,
But the lull of eternity neareth, rising in full, calm light;
The earthly lull may be silence, desolate, deep, and cold,
But the heavenly lull shall be music sweeter a thousand-
fold.

Here, it is "calling apart," and the place may be desert
indeed,
Leaving and losing the blessings linked with our busy need;
There!—why should I say it? hath not the heart leapt up,
Swift and glad, to the contrast, filling the full, full cup?

Still shall the key-word, ringing, echo the same sweet
"Come!"
"Come" with the blessed myriads safe in the Father's
home;
"Come," for the work is over; "Come," for the feast is
spread;
"Come," for the crown of glory waits for the weary head.

When the rest of faith is ended, and the rest in hope is
past,
The rest of love remaineth, Sabbath of life at last;
No more fleeting hours, hurrying down the day,
But golden stillness of glory, never to pass away.

Time with its pressure of moments, mocking us as they fell
With relentless beat of a footstep, hour by hour the knell
Of a hope or an inspiration, then shall have passed away,
Leaving a grand, calm leisure, leisure of endless day.

Leisure to fathom the fathomless, leisure to seek and to
know
Marvels and secrets and glories eternity only can show;
Leisure of holiest gladness, leisure of holiest love,
Leisure to drink from the Fountain of infinite peace above.

Art thou patiently toiling, waiting the Master's will,
For a rest that never seems nearer, a hush that is far off
still?
Does it seem that the noisy city never will let thee hear
The sound of his gentle footsteps, drawing, it may be, near?

Does it seem that the blinding dazzle of noon-day glare
and heat
Is a fiery veil between thy heart and visions high and
sweet?
What though "a lull in life" may never be made for thee,
Soon shall a "better thing" be thine, the lull of eternity.
—Selected.

SELF-RIGHTEOUSNESS.

"It was ever my custom in my youth," says a celebrated Persian writer, "to rise from my sleep to watch, pray, and read the Koran. One night, as I was thus engaged, my father, a man of practical virtue, awoke. 'Behold,' said I to him, 'thy other children are lost in irreligious slumber, while I alone am awake to praise God.' 'Son of my soul,' said he, 'it is better to sleep than to wake to note the faults of thy brethren.'"—Selected.

Timely Topics.

WE have remarked in these columns concerning the tendency to associate the church and theatre as educators in morals upon the part of many who do not find in the service of God satisfaction for their morbid cravings. What the effect of this would be if generally adopted is seen in the now not infrequent theatrical performances which are given in connection with "church amusements." The following from the *London Christian* is to the point:—

"A most painful illustration of 'The Devil's Mission of Amusements' has just been given in connection with a Primitive Methodist Church in Northampton, in the form of a 'Wild West Bazaar.' Buffalo Bill, Mexican Joe, Buck Taylor, Red Shirt, and numerous Mexican Cowboys were all represented, presumably by persons connected with the church. Others impersonated red Indians, not excluding war paint and feathers; while settlers' wives and prairie girls were represented by young ladies attired in bright fancy costumes. The entertainments included a performance of 'Courting under Difficulties,' comic songs, and an effigy of Rd. Pigott. This, to us, is humiliating and pitiful; and our contemporary the *Baptist* did well in calling public attention to it. But a letter, written by the minister of the church, and published in the same paper, is still more extraordinary. 'Devout men' told the minister 'that it had been as good to them as a prayer-meeting.' This statement is more saddening than the bazaar itself. We deplore the condition of a church in which such an expedient for raising money could be adopted; but still more deplorable is it that men whom the minister deems 'devout,' should put such folly on an equality with a prayer-meeting. It is an indication of the success with which the devil has conducted his mission among the churches; and is calculated to injure the cause of Christ most seriously."

PERSECUTION FOR NOTORIETY'S SAKE.

FROM time to time bands of the Salvation Army people are found openly violating a village or city regulation and authority by their noisy parades and demonstrations in the public streets. These circumstances are continually recurring in various parts of the world, and are by no means unheard of in these colonies. The result generally is a warning from the police, a repetition of the offense, a trial, a nominal fine, a refusal to pay, an imprisonment, a broad advertisement, creation of public sympathy in the offender's behalf, indignation towards the authorities, and no small amount of buncombe about persecution "for Christ's sake." It all works well for the Army's cause.

The fact is that the apparent success of the Army in certain lines of work fully atones in the eyes of many for practices which are far from being in harmony with the religion taught by the Saviour of mankind. Of him it was said, "He shall not cry, nor lift up, nor cause his voice to be heard in the street." His preaching and teaching was not with din and clamor; it was the calm and candid voice of reason.

Now if others see it to be their duty to praise God with tom-tom and tambourine, the law should allow them to do it where it does not annoy others—within their own walls. But when a community decides by its laws that such parades are not in harmony with good order, it is effrontery, and not religion, which prompts the violation of those regulations. Such exhibitions are by many people considered as derogatory to the high character of the Christian religion, a mingling of the sublime with the ludicrous, which results in lowering the standard of Christianity. Now, if in their fantastic performances the Salvation

Army take it upon them to ignore the regulations for good order, and persist in it until the law is forced to assert itself, what right have they to pose as Christian martyrs? They are suffering for no principle of godliness, for no religious conviction; but for a pertinacity in doing, not what God has commanded them, but what their peculiar customs lead them to do. We are not in favor of persecution for opinion's sake, much less for conscience' sake, no more do we advocate the cause of those who force their idiosyncracies upon others, and because the public don't receive them, cry out "persecution." There is no parallel whatever between the cases of such and those of the apostles, who in a quiet and unostentatious manner proclaimed the saving truths of the gospel, or of the martyrs of old. These were hunted in their dwellings, and in the caves and dens of the earth.

THE Russians, with their characteristic push, are still making advances in the direction of India. The Russian forces seem to have shifted permanently from the northern frontier of Bokhara, at Samarcand, to the Oxus on the south. Eighteen months ago, the Merv railway was extended to a point on the South Bokharan frontier; now Russia holds the entire southern frontier, and has been ceded a town in Persia that gives her the control of the whole of Central Asia.

It is published that a lady in Staffordshire, England, has bequeathed to a Catholic priest of St. Mary's Abbey, Oulton, the sum of £5000 in consideration of his annually saying prayers for the repose of her soul. The number of prayers to be such as the priest considers necessary and proportionate to the size of the legacy. The same lady richly endowed another priest at Oscott College for the same purpose.

This is by no means a very unusual thing, since it is well known that the living often pay heavy sums for prayers to be said in behalf of dead friends. It illustrates the power of error over the credulity of people in an enlightened age, and gives an insight to a practice which has brought immense wealth to the Church of Rome and her unscrupulous agents. Of course the matter must be left entirely to the discretion and honesty of those priests; and no one imagines that he can see them neglecting their pleasures or sitting up nights to earn this wealth. The amount of fervor or faith infused into such prayers would be so small as to disgrace a heathen prayer-wheel run by water.

A SERMON was recently preached in Canterbury Cathedral on the text, "To be carnally minded is death." The preacher, we are told, "denounced with remarkable vigor of language the shameful selfishness of men who grasp at more than their share of the good things within their reach, and trample upon the rights of others in their desire of self-aggrandizement. The good things of this world, he said, are very limited in number, and any one who takes or attempts to take more than his share is robbing some one else of his just portion." Great admiration is expressed for the preacher's courage, and "the circumstance is regarded as the more remarkable, and the courage infinitely greater from the fact that the preacher was the Rev. George Rawlinson, Oxford Professor, Canon of Canterbury, and lately installed rector of All Hallows, Lombard Street!" We do not feel quite sure whether the journal in which we find mention of this plain and practical sermon, is speaking soberly or somewhat sarcastically, but it would seem to us that a man who is at once an Oxford Professor, a Canon of Canterbury, and rector of a London church, has not any less than his share of the good things of this world.—*Observer.*

The Home Circle.

THE EVER-SHIFTING YEARS.

ADOWN the hamlet's street one autumn day,
While winds whirled withered leaves in wanton play,
A strolling gypsy family chanced to roam,
And onward with them rolled their shifting home.

A wayworn woman with a babe at breast,
A time-stained man, listless, by life oppressed;
An humble cur, faithful in weal and woe,
Their house on wheels the only home they know.

World-waifs: worn wanderers thro' street and lane;
Harborless voyagers on life's boundless main;
Sad shrineless pilgrims, trav'lers without goal;
The vagrant's impulse tyrant in each soul.

Years bud and blossom, wither and decay,
And still they drift upon their aimless way,
Nor yet thro' coming years will cease to roam,
Till kindly death at last will call them home.

For us life ebbs and flows, years wax and wane;
We too are world-waifs floating o'er the main;
Tempest-tossed waves, storm-driven flecks of foam,
Earth is for us an ever-shifting home.

The buds of summer bloom but to decay,
The snows of winter fall and melt away;
Year follows year with unrelenting pace,
Time grants our hearts no firm abiding-place.

Yet oft' when footsore, weary, tired to tears,
We murmur 'gainst these evanescent years,
Children of change, creatures of earth's caprice,
We wonder if our roving e'er will cease;

There come, like crystal streams to thirst-parched game,
Hard-pressed by hound, or driven by prairie flame,
Glimpses of home-lights from the mansions blest,
Where Jesus giveth his beloved rest.

—Rev. J. Huston Bomberger.

AUNT PARSON'S STORY.

I TOLD Hezekiah—that's my man—"Hezekiah, we aren't right. I am sure of it." And he said, "Of course not. We are all poor sinners, Amy; all poor sinners." And I said, "Hezekiah, this 'poor-sinner' talk has gone on long enough. I suppose we are poor sinners; but I don't see any use of being mean sinners; and there's one thing I think is real mean."

It was just after breakfast; and, as he felt poorly, he hadn't gone to the shop yet; and so I had this little talk with him to sort o' cheer him up. He knew what I was coming to; for we had had the subject up before. It was our little church. He always said, "The people are poor, and what shall we ever do?" and I always said, "We never shall do anything unless we try." And so when I brought the matter up in this way, he just said, "What's up now? Who's mean? Amariah, we oughtn't to speak evil of one another." Hezekiah always says "poor sinners," and doesn't seem to mind it; but when I occasionally say "mean sinners," he somehow gets uneasy. But I was started, and I meant to free my mind.

So I said, "I was going to confess our sins. Dan'l confessed for all his people, and I was confessing for all our little church. The truth is," says I, "ours is always called one of the 'feeble churches,' and I am tried about it. I've raised seven children, and at fourteen months old every boy and girl of 'em could run alone. And our church is fourteen years old," says I, "and it can't take a step yet without somebody to hold on by. The Board helps us, and General Jones, good man, he helps us—helps too much, I think—and so we live along, but we don't seem to get strong.

"I read last week about the debt of the Board, and this week, as I understand, our application is going in for another year, with no particular effort to do any better, and it frets me. I've got to feeling as if we were a kind of perpetual paupers. And that was what I meant when I said, 'It is real mean!'

I suppose I said it a little sharp," says I; "but I'd rather be sharp than flat, any day; and if we don't begin to stir ourselves, we shall be flat before long, and shall deserve to be. It grows on me. It has just been 'Board, Board, Board,' for fourteen years, and I'm tired of it. I never did like boarding," says I, "and even if we are poor, I believe we might do something toward setting up housekeeping for ourselves."

And Hezekiah looked down at his boots, and rubbed his chin, as he always does when he's going to say something. "I think there's some of us that shows a disposition."

Of course, I understood that hit; but I kept still. I kept right on with my argument, and I said, "Yes, and a pretty bad disposition, it is. It's a disposition to let ourselves be helped when we ought to be helping ourselves. It's a disposition to lie still and let somebody carry us. And we are growing up cripples, only we don't grow."

"'Kiah," says I, "do you hear me?" Sometimes when I want to talk a little he just shuts his eyes, and begins to rock himself back and forth in the old arm-chair, and he was doing that now. So I said, "'Kiah, do you hear?" and he said, "Some!" and then I went on. "I've got a proposition," says I. And he sort o' looked up and said, "Hev you? Well, between a disposition and a proposition, I guess the proposition might be better."

He's awful sarcastic sometimes. But I wasn't going to get riled, nor thrown off the track; so I just said: "Yes; do you and I get twenty-five cents' worth apiece a week out of that blessed little church of ours, do you think? 'Cos, if we do, I want to give that each week to keep it going, and I thought maybe you could do as much." So he said he guessed he could stand that, and I said, "That's my proposition; and I mean to see if we can't find somebody else that'll do the same. It'll show a disposition, anyway."

"Well, I suppose you'll hev your own way," says he; "you most always do." And I said: "Isn't it most always a good way?" Then I brought out my subscription paper. I had it all ready. I didn't just know how to shape it, but I knew it was something about "the sums set opposite our names," and so I drew it up, and took my chances. "You must head it," says I, "because you're the oldest deacon, and I must go on next, because I am the deacon's wife, and then I'll see some of the rest of the folks."

So 'Kiah sat down, put on his specs, and took his pen, but did not write. "What's the matter?" says I. And he said, "I am sort of 'shamed to subscribe twenty-five cents. I never signed so little as that for anything. I used to give that to the circus when I was nothing but a boy, and I ought to do more than that to support the gospel. Twenty-five cents a week! Why it's only a shilling a sermon, and all the prayer-meetings throw'd in. I can't go less than fifty cents, I'm sure." So down he went for fifty cents, and then I signed for a quarter, and then my sunbonnet went onto my head pretty lively; and says I, "Hezekiah, there's some cold potato in the pantry, and you know where to find the salt; so, if I am not back by dinner time, don't be bashful; help yourself." And I started.

I called on the Smith family first. I felt sure of them. And they were just happy; Mr. Smith signed, and so did Mrs. Smith, and John, he came in while we were talking, and put his name down; and then old grandma Smith, she didn't want to be left out, so there was four of 'em. I've always found it a great thing in any good enterprise to enlist the Smith family. There's a good many of 'em. Next, called on the Joslyns, and next on the Chapins, and then on the Widow Chadwick, and so I kept on.

I met a little trouble once or twice, but not much. There was Fussy Furber, and being trustee he thought I was out of my sphere, he said; and he wanted it understood that such work belonged to the trustees. "To be sure," says I, "I'm glad I've

found it out. I wish the trustees had discovered that a little sooner." Then there was Sister Puffy, that's got the asthma. She thought we ought to be looking after the spiritualities. She said we must get down before the Lord. She didn't think churches could be run on money. But I told her I guessed we should be just as spiritual to look into our pocket-books a little, and I said it was a shame to be always begging.

I did not have my call in vain, I tell you. Mrs. Puffy is good, only she always wants to talk so pious; and she put down her twenty-five cents and then heaved a sigh. Then I found the boys at the cooper-shop, and got seven names there at once; and when the list began to grow, people seemed ashamed to say no, and I kept gaining till I had just an even hundred, and then I went home.

Well, it was pretty well toward candle-light when I got back, and I was that tired I didn't know much of anything. I've washed, and I've scrubbed, and I've baked, and I've boiled soap, and I've moved; and most any one of these things is a little exhausting. But put your baking, and moving, and boiling soap all together, and it won't work out as much genuine tired soul and body as one day with a subscription paper to support the gospel. So, when I sort 'f dropped into a chair, and Hezekiah said, "Well?" I was past speaking, and I put my check apron up to my face as I had not done since I was a young, foolish girl, and cried. I don't know what I felt so bad about; I don't know as I did feel bad. But I cried. And 'Kiah, seeing how it was, felt kind o' sorry for me.

I handed him the subscription paper, and he looked it over as if he didn't expect anything; but soon he began saying, "I never! I never!" And I said, "Of course you didn't; you never tried. How much is it?" "Why, don't you know?" says he. "No," I said, "I ain't quick in figures, and I hadn't time to foot it up. I hope it will make us out this year three hundred dollars or so."

"Amy," says he, "you're a prodigy—a prodigal, I may say—and you don't know it. A hundred names at twenty-five cents each gives us twenty-five dollars a week. Some of 'em may fail, but most of 'em is good; and there is ten, eleven, thirteen, that sign fifty cents. That'll make up what fails. That paper of yours'll give us thirteen hundred dollars a year!" I jumped up as though I had been shot. "Yes," he says, "we shan't need anything this year from the Board. This church, for this year at any rate, is self-supporting."

We both sat down and kept still a minute, when I said kind o' softly, "Hezekiah, isn't it about time for prayers?" I was just choking; but as he took down the Bible he said, "I guess we had better sing something." I nodded like, and he just struck in. We often sing at prayers in the morning; but now it seemed like the scripture that says, "He giveth songs in the night." 'Kiah generally likes the solemn tunes, too; and we sing, "Show pity, Lord," a great deal; and this morning we had sung "Hark, from the tombs a joyful sound," cause 'Kiah was not feeling very well, and we wanted to chirp up a little.

So I just waited to see what meter he'd strike up to-night; and would you believe it? I didn't know that he knew any such tune. But off he started on "Joy to the world, the Lord is come." I tried to catch on, but he went off like a steam engine, and I couldn't keep up. I was partly laughing to see 'Kiah, and partly crying again, my heart was so full; so I doubled up some of the notes and jumped over some of the others, and we safely reached the end.

But I tell you Hezekiah prayed. He always prays well; but this was a bran new prayer, exactly suited to the occasion. I came nigh getting proud. But as Hezekiah says, "We're all poor sinners," and so I choked it back. But I am glad I did it; and I don't believe our church will ever go boarding any more.—Selected.

"MORE WEAK THAN WICKED."

PARENTS, guardians, friends, do not help the boys downward to a life of hardened sin and criminality by condoning their faults, and excusing their boyish escapades, because "the boy isn't bad at heart, only a little weak and foolish, not wicked." A boy, seeing that his parents and friends overlook his peccadillos in this manner, soon learns to regard them with complacency himself, and when his moral senses become so blunted that he can commit small offences without compunction, then the progress is easy, and by rapid stages, to absolute criminality. Many a man is to-day serving out his long term in the penitentiary, many a one sleeping in an unhallowed grave, brought there by his own sinfulness, and all because he was not properly checked when he began to sow his wild oats. And I believe that a just God will hold the parents or guardian of such a one to strict accountability for neglecting the golden opportunities of leading that young life into a higher, nobler sphere of existence, and of guarding that precious soul from the perils that environ young men.

Teach your sons that the slightest deviation from God's law is *sin*, and that the *wages of sin* (which does not mean *some* sins, but *all* sins) is death; and not that the petty, popular vices of our young men are necessary experiences through which every young man has to pass before he can take his position as a useful and respectable member of society, and I will guarantee that the number of well-to-do, respectable young men who astonish their friends by some act that places them under the ban of the law will decrease in a very perceptible degree. Some one has well said that "a good man gone wrong is usually a bad man found out;" and so it is with these young men of whom I have been speaking—not bad naturally, but with the "old father Adam" inherent in their natures, nursed under the names of various amiable weaknesses by weak and foolish parents and guardians, who believe that "every young man must sow his wild oats."

My Christian friends, you who are parents or guardians, do not err in this respect. While it may seem hard to hold them in check, you will be more than repaid in having your sons grow up ornaments of society, pillars of the church, and strong staves on which to lean in your old age; veritable blessings to the circle in which they live, instead of blots on the escutcheons of otherwise honorable families, and living monuments to the incapacity of parents or guardians.—*Silas P. Mason, in the Examiner.*

"MANY years ago," says Oliver Wendell Holmes, "in walking among the graves at Mount Auburn, I came upon a plain, upright, white marble slab, which bore an epitaph of only four words, but to my mind they meant more than any of the labored descriptions on the surrounding monuments: 'She was so pleasant.' This was all, and it was enough. That one note revealed the music of a life of which I knew and asked nothing more." We all know a few people of whom it might be said, "She or he was so pleasant." But, alas! in these days of hurry and rush and business excitement, there are a great number of whom it would be more honest to say, "He was so hasty, so bitter, so uncharitable." What a terrible indictment was that which a witness once laid against a prisoner in Ireland, "He never made any one smile." If our Christianity is worth anything, it ought to make us generous, and brotherly, and pleasant. The great test is not mere religiousness, but love. At the same time, we must remember that there is nothing more pitiable than to see a man who is destitute of conviction, who is all things to all men—a soft, pliable, simpering india-rubber kind of man, who has not enough grit in him ever to be angry. Be as pleasant as you can, but don't smile on shams or trifle with injustice.

Useful and Curious.

Mr. J. AITKEN has been submitting to the Royal Society of Edinburgh an account of the improvements which he has been making in his dust-counting apparatus. The apparatus was capable of doing wonderful things as it was, seeing that thereby the ingenious inventor was able to count 88,346,000 dust particles in a cubic inch of space near the ceiling of a room, and 489,000,000 in the same space of a Bunsen flame. A year ago Mr. Aitken proved that there are as many dust particles in the cubic inch of the air of a room at night when the gas is burning as there are inhabitants in Great Britain, and that in three cubic inches of the gases from a Bunsen flame there are as many particles as there are inhabitants in the world.

A LONDON FOG.

IN the streets of London the extraordinary sight was lately seen—so far as the people were able to see it at all—of herds of cattle and flocks of sheep lost and scattered, the cattle bursting into the doors of stores and shops, and the frightened sheep being crushed beneath the wheels of vehicles. They were the victims of one of those remarkable visitations never seen elsewhere, a "genuine London fog."

The great fog in which these poor animals became separated from their drivers and went astray, is said to have been the most dense for fifteen years. In the thick darkness, which was so dense that drivers could not see their horses, and in which the street-lights are said to have looked like "the ends of matches which have just been blown out," the omnibuses even got lost and went astray, and the street-cars were obliged to cease running altogether. On the steam railways there were several collisions, in one of which several passengers were seriously injured.

The London fog is not white, but of a yellowish gray in color. The Londoners themselves call it "pea soup." It is the product of the thick vapors which prevail on the banks of the Thames, and of the great pall of smoke and dust which overhangs the greatest city of the world.

When this visitation overtakes London in its greatest density, as in the case of the recent fog just alluded to, all the street-lamps are lighted, and the police force is sent out armed with torches to assist the people, while boys with lanterns offer their services to foot-passengers. Generally wagon traffic is soon completely suspended. The places of amusement are closed; for neither the performers nor the public are able to reach them. Merchants put up their shutters, and all who can get home remain there until the fog breaks.

Such fogs have been known to last for several days in succession, and the consequent prolonged suspension of business results in very great loss. At other times the fog breaks away in a few hours.

One of the most dreadful features of the London fogs is the prevalence of crime. During the darkness, the police are almost powerless. Even in their houses the people are not quite safe. The chief of police lately issued a proclamation to the people, cautioning them to see to it, during the fog, that their doors and windows were securely fastened, that no jewels or valuable articles be left about on tables or in sight, but placed in safes or some other secure place.

When it is borne in mind that the average consumption of coal in London throughout the year is twenty-seven thousand tons a day, and in winter at least forty thousand tons, and that this coal is bituminous, or "soft," the density of the pall that lies over the city in a great fog is not hard to understand.

Much of this smoke is poisonous, and during the prevalence of great fogs the death-rate of the city rises rapidly.—*Youth's Companion.*

SOME PARTICULARS ABOUT PRAYER WHEELS.

ONE of the strangest contrivances for religious purposes ever invented by any people is the prayer wheel of Thibet. Thomas Manning, the only Englishman that ever saw Lassa, who visited Thibet at the commencement of the present century, describes these wheels, which he calls "whirligigs," as cylinders turning freely on an axis, with sacred sentences and prayers inside. Turning the whirligig is equivalent to reciting the sentence, and is a substitute for it. The hand-wheel is carried always by pious persons, and is constantly turned, while another kind is fixed on an axis in the ground, around which it revolves. In the avenues of the temples, he says, there are hundreds of them, which good souls twist one after another as they pass along. Others contain rolls of printed prayers, and are fixed in rows on the walls of temples, near villages, and in streams to be turned by water power. They are said to have been in use for more than 1000 years. Mr. Andrew Wilson says that the Thibetans are the most pre-eminently praying people on the face of the earth. "They have praying stones, praying pyramids, praying flags flying over every house, praying wheels, praying mills, and the universal prayer, 'Om mani padme haum' is never out of their mouths." A German writer on Lamaism says of this sentence, which literally means "O God! the jewel in the lotus," that these six syllables are, of all the prayers of earth, that which is most frequently repeated, written, printed, and conveniently offered up by mechanical means.—*Pal Mall Budget.*

A PATH TO THE THRONE.

SOMETIMES we are puzzled to remember how Queen Victoria came to inherit the throne of England. We remember that she was the daughter of the Duke of Kent, the niece of her immediate predecessor on the throne. Here is a paragraph for your scrap-book, giving the names of the lines of rulers through whom the simple-hearted daughter of the wise Duke and Duchess of Kent came to the English throne:—

"Queen Victoria is the niece of William IV., who was the brother of George IV., who was the son of George III., who was the grandson of George II., who was the son of George I., who was the cousin of Anne, who was the sister-in-law of William III., who was the son-in-law of James II., who was the brother of Charles II., who was the son of Charles I., who was the son of James I., who was the cousin of Elizabeth, who was the sister of Mary, who was the sister of Edward VI., who was the son of Henry VIII., who was the son of Henry VII., who was the cousin of Richard III., who was the uncle of Edward V., who was the son of Edward IV., who was the cousin of Henry VI., who was the son of Henry V., who was the son of Henry IV., who was the cousin of Richard II., who was the grandson of Edward III., who was the son of Edward II., who was the son of Edward I., who was the son of Henry III., who was the son of John, who was the brother of Richard I., who was the son of Henry II., who was the cousin of Stephen, who was the cousin of Henry I., who was the brother of William Rufus, who was the son of William the Conqueror 800 years ago."

Her son, the Prince of Wales, will be King of England and Emperor of India; for Queen Victoria was the first to unite the two countries under one civil government, though England has controlled India for hundreds of years. England and Scotland were united under King James the First, because he was heir and inherited both thrones. Queen Victoria inherited the throne of England, but acquired that of India; her son and heir will inherit both.

Bible Echo and Signs of the Times.

"Christ, the Power of God and the Wisdom of God."

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Melbourne, Australia, June 3, 1889.

THE PRAYERS AND SYMPATHY OF CHRIST.

THERE is nothing that comes to mortals in their times of trial and weakness so refreshing as sympathy. It is acceptable in any form if it comes from a heart of love. But sympathy from a friend who can enter into our feelings from an actual experience in our sufferings is more valuable than coming from one where this experience does not exist. And sympathy becomes most valuable when the one who offers it does so from a heart of love, when it springs from an actual knowledge of our feelings, and when our friend comes to us as a benefactor, to relieve us of burdens which have become insupportable. Such a friend we have in Jesus Christ.

Of his love we have the most undoubted evidence. He was tempted in all points upon which we are. He offers his warmest sympathy and invites us to come to him and find rest to our souls. In no way is this intimate sympathy more clearly illustrated than in the fact that Jesus was often in prayer. It is in prayer that the burdened heart seeks relief and comfort. We cannot doubt that in the petitions offered by our Saviour his whole soul went out in earnestness. They were not mock prayers. Those nights upon the mountain side were not spent for the sake of example alone. If so, they sadly fail in their object. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared." Heb. 5:7. Those lonely hours were filled with heartfelt pleadings of the Son of man. We can picture him there, and fancy we hear his tones while he pleads his case before the Father. What was the burden of those prayers? This we may not fully know; but we know some of the objects which came before his mind. He says to Peter, "I have prayed for thee, that thy faith fail not." And while he prayed for impulsive, unstable Peter, he doubtless remembered his associates, as the particular necessities of each one appeared to his perfect perception. Neither prayed he for these alone; but as he looked forward, and saw the multitudes of those who should believe on him through their word, he prayed for them. He prayed for us, that the same grace which strengthened his heart and ministered to his weakness might be our portion.

And Jesus still prays for his people. Just before his ascension he says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Paul writes: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. And "Who is even at the right hand of God, who also maketh intercession for us." The work of saving mankind is the work of a living, active Redeemer. Redemption was purchased by the precious price of Christ's blood; but it is made accessible by his loving sympathy, by his association with human woe and weakness, by his words of comfort and encouragement, and it is brought near to us by his prayers.

"The Father hears him pray,
His dear anointed One;
He cannot turn away
The presence of his Son."

It is a most touching thought that the Saviour should wrestle and labor and suffer with such intensity and untiring interest in our behalf, while many of us are comparatively indifferent to our own interests. He who is infinitely high and holy, who is the object of the worship of the angel host; he who needed not our love or sympathy, loved us so well as to undertake with unspcakable pains our salvation. And what a thankless task it proves to be with most of us. Certainly we should appreciate such interest in our behalf. We should gladly embrace such pure and exalted love and sympathy. He is patiently pleading our cases at the

Father's right hand; his mercy lingers. Let us accept it ere it pass forever. Soon his work will be done. In heaven will be heard the solemn fiat, "It is done."

Shall we not endeavor to reciprocate such love? Will we not open our hearts to such sympathy? "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

FUTURE PUNISHMENT.

In the previous article we presented what we believe to be the Bible truth upon this question. That which more than anything else prevents its ready acceptance by Christian people is the dogma which has grown out of the declaration of the deceiver in the garden, "Thou shalt not surely die." From this Heaven-defying expression has been evolved the doctrine of man's inherent immortality; and this error leads to a legion of others, among which is that of everlasting conscious punishment. Indeed, this is the only sequel which can follow such a position when the Bible expressions which relate to future punishment are considered and accepted.

But we have seen that the Bible teaches immortality through Christ alone. "He that hath the Son hath life; and he that hath not the Son of God hath not life." Hence if the sufferings of the condemned are perpetuated, it must be by the direct interposition of God's power.

But the punishment of the finally ungodly will be everlasting; for the Saviour says: "These shall go away into everlasting punishment; but the righteous into life eternal." It is correctly claimed that the same degree of duration is indicated in both statements. The same word in the original language is used in both cases. But if the wages of sin be death—if the second death be the punishment for sin—and there be no resurrection from that death, it becomes an everlasting punishment. In the same chapter, Matt. 25, and verse 41, we have the words, "everlasting fire," and these words are used in other places. But it is the effect of the fire that is considered. Everlasting death does not imply everlastingly dying, nor everlasting fire eternally burning. If we wish the Scriptural definition of eternal fire, we find it in Jude 7, where we read: "Even as Sodom and Gomorrah . . . are set forth for an example, suffering the vengeance of eternal fire." And Peter states that these cities were made "an ensample unto those that after should live ungodly." 2 Pet. 2:6. It is not necessary to comment upon this illustration.

But the passage which may with the nearest approach to propriety be claimed to teach eternal conscious punishment is found in Rev. 14:9-11. It reads as follows: "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." Upon these words several points should be noticed. The punishment here pronounced, which is the most direful contained in the Bible, is not upon the wicked generally, but upon a certain class of a single generation. And it is on account of a transgression of which only that generation can be guilty. It is said that they "shall drink of the wine of the wrath of God." What this means we learn in chapter 15:1, and chapter 16. It is the seven last plagues, "For in them is filled up the wrath of God." So it is not the general punishment of the wicked, which will occur at the end of the thousand years. The scenes here depicted relate to the close of probation at the beginning of this period of time.

It is well known that the term *aiónos*, rendered "everlasting," "forever," etc., does not necessarily indicate eternity, unless applied to God or eternal things. It is more literally translated "age lasting." By the seven last plagues the earth is desolated. The living wicked receive in those terrible retributions the punishment of their open rebellion against God in "the worship of the beast." The melting fires of the day

of God, foretold in 2 Peter 3, and many other places, now desolate the earth, and throughout the millennium, which follows, the smoke of the ruin rises. The pouring out of the plagues occupies a period of months, during which their victims find "no rest day nor night."

Another term supposed by many to indicate infinite duration of suffering is "unquenchable fire," which in different forms is several times used. But this does not necessarily imply long duration. An unquenchable fire is one not to be quenched, such as tares, chaff, stubble, etc., would make. Such a fire is one that burns up all before it. It was prophesied of Jerusalem that unless her inhabitants ceased from bearing burdens and performing labor upon the Sabbath, "then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27. This was fulfilled by Nebuchadnezzar, but not in perpetual fires. We do not by this view preclude the idea of proportionate punishment. Some will be beaten with few stripes, others with many. For Satan and his angels the direst punishment is reserved. But the Bible plainly teaches us that there will be a time when this malignant enemy of God and man will be no more. The hush of death will be upon the voice and works of sin. There will then be a clean universe. God's glory will fill creation's remotest bound.

Whether we wish to consider this question dogmatically or not, it is certain we cannot avoid the issue. And everywhere the Word of God warns and entreats us to avoid the fate of the ungodly. We can only do so by choosing godliness now. We do not need to know by experience what that fate is, and it should be our highest ambition to live so that God can in mercy save us from it. Jesus has made this possible. God says: "Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye."

WHEN DO THE THREE MESSAGES OF REV. 14: 6-14 APPLY?

S. N. H.

In the prophecy found in Rev. 14:6-14, several points are so prominent that we need only call the reader's attention to them.

1. These three proclamations are consecutive. This is shown from the expression in the eighth verse, where the second proclamation relating to the fall of Babylon is introduced as follows: "There followed another angel," etc. This could not be true had not another message preceded it.

2. In the ninth verse we have the following words: "And the third angel followed them." This completes the series, showing that it contains three messages, no more and no less.

3. It will also be noticed that this last warning is against the worship of the beast and his image, and the reception of his mark in the forehead or in the hand. The beast here brought to view is the same as the one spoken of in Rev. 13:15, 16. Wherever this message has its application, the beast of Rev. 13 is to be found. It cannot, therefore, be in the future age, from the fact that when this work closes, the Son of man, seated upon a white cloud, comes to this earth with a sharp sickle in his hand and a golden crown upon his head, and the earth is reaped. Rev. 14:15. The reaping work is done by the angels (see Matt. 13:37-43); and the time is expressly stated to be in the end of this world, or age. A further reason why this warning cannot apply in the future age lies in the fact that it is embraced in the everlasting gospel; and the gospel expires with the present age. To preach it, therefore, as a warning for the future age, would bring upon the preacher the curse of Gal. 1:8.

Neither can it be said that this warning applies back in the age of the apostles; for it will be noticed that the first angel's message was the everlasting gospel, which was to be preached to every nation, kindred, tongue, and people, and his message was, "Fear God and give glory to him; for the hour of his judgment is come." Thus we are brought by this message to the setting of the Judgment. The apostles did not proclaim that the hour of God's Judgment had come; but instead, when Paul stood before Felix, he "reasoned of

righteousness, temperance, and judgment *to come*.' Acts 24:25. Consequently, the prophecy in Rev. 14 must have an application some time subsequent to that period. But we are not left in doubt concerning the application of the time of God's Judgment. The apostle's testimony in 2 Tim. 4:1 will locate such a proclamation as this: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing* and his kingdom."

The proclamation that "the hour of God's judgment is come," is equivalent to the preaching of the soon coming of Christ; and from the above argument we must conclude that these messages have an application immediately before the second coming of Christ, and the end of this dispensation.

The proclamation of the hour of God's Judgment cannot be given to this world till life's record is closing—not the record of lives of single individuals, but of the world; for it is the *influence* of our lives that will come up before God in the Judgment. If men were judged at any previous period, or if wicked men were judged when they died, they could not be judged according to their works; for the influence of many wicked men has accomplished far more evil after their death than it did before. Such men as Thomas Paine and Voltaire, who have left behind them their testimony against God and the Bible, have made more skeptics by their writings than by their living example. Had these men been judged when they died, who would answer for the influence of their lives? But they will appear in the Judgment, and they will be judged according to the fruits of their lives. This is the harvest of the world. It is the ripening off of the wheat and the tares.

The second proclamation is an announcement that Babylon is fallen, because she made all nations drink of the wine of the wrath of her fornication. Babylon is simply the organizations in which the people of God are found. See Rev. 18:4. These organizations have partaken of the sins and errors of the nations before them; this is what is meant by the expression "wine of the wrath of her fornication." That Babylon does comprise the organizations where the people of God are found, is shown by the expression in the fourth verse of the eighteenth chapter: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." We can only conclude from this that the people of God will be called out from apostate organizations to unite their faith upon the pure Word of God.

As a result of the warning of the third angel's message in this prophecy, we have the prominent characteristics of God's people brought to view in Rev. 14:12: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." The commandments of God, or God's law, is his only sin-detector, and the faith of Jesus is the revelation of the gospel, or those truths, which, if received, would bring us into divine favor, and secure for us the pardon of our sins. This must apply to a time when probation is granted to the world.

From these reasons, and others which will be seen in future articles, it is evident that this prophecy has its application in the closing scenes of this world's history.

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"THEY SHALL SEE GOD."

J. H. WAGGONER.

THIS sentence is expressive not only of favor, but of honor. To be a citizen of the best and most glorious kingdom is a matter of pride and pleasure to all; to be received into the royal city as a favored inhabitant is a mark of respect prized by all who may enjoy it; but to be permitted to stand in the king's presence, and to behold his face, is counted the very highest honor.

But such is the favor and the honor promised in the Bible to a certain class. Not to stand before the kings of this world, who in a day may be dethroned; or who must die and return to the dust, even as the meanest of earth; but to stand before the King of kings, before the Eternal One, the Creator and Upholder of all things. They not only have an abundant entrance into his everlasting kingdom; not only have a right to the tree of life, a right to enter into the glorious city, but they shall see God; they shall behold his face, and be permitted to worship before his throne.

Who are they who shall thus be honored in heaven? They are "the pure in heart." And why is this

peculiar blessing promised to that class? It is because God is pure. He is infinite in holiness, and nothing impure can possibly stand in his presence. They must be pure *in heart*, not merely correct in outward deportment, not blameless only in the sight of men; they must be pure in the sight of God, pure in the light of infinite purity and perfection.

Their outward life also must be correct. They must be above reproach before the world. But they must be more than this. The world cannot behold this corruption within. We may throw a cloak over our wrongs, and the world may be deceived in regard to our real character. The world may forget the errors which they have known, and judge favorably on account of their own failures. But God is never deceived. He never forgets. Nothing is hid from his sight; nothing is lost from his remembrance.

If the heart is not pure, the life cannot be pure. "For out of the heart proceed evil thoughts." Many have grieved because they could not banish evil thoughts from their minds. They knew these were wrong, but they lacked the moral power to subdue them. Many have sunk in discouragement over the feebleness of their efforts, over their many failures to overcome, over the weakness of their resolutions or their inability to carry them out. The difficulty in all such cases is in the heart. Conversion without conviction is shallow and deficient. But with many conviction is deeper than conversion. They know and approve the good, but fail to reach it in their lives. When they would do good, evil is present with them.

Evil thoughts are odious in the sight of God, and are among the "secret things" which God will bring into judgment. They are evidences of a corrupt heart, and if indulged, lead to a corrupt life. In the Saviour's catalogue of evils proceeding from the heart, evil thoughts are followed by "murders, adulteries, fornications, thefts, false witness, blasphemies." The apostle says that he who hates is a murderer; and the Saviour shows that he who indulges impure desire is guilty of adultery. This will be the scale of judgment in the great day. Hatred and impure desire are murder and adultery in their first stages. So they are regarded of God, and so they will be condemned in the Judgment.

Not among the least of the evils of the heart is its deceitfulness. "The heart is deceitful above all things." We are almost every day deceived by earthly hopes, earthly prospects, earthly pleasures, and earthly friends. But we are oftener and more terribly deceived by our own hearts. They lead us to feel secure when all around is danger. They cause us to feel self-complacent when all is darkness and corruption within. "Who can know it?" is the question of inspiration. It is impossible for any one to know his heart unless he is enlightened by divine wisdom, by the Word and Spirit of God. So great is self-deception that many will not accept reproof, but insist that they are right when their lives are grossly corrupt. And unwillingness to be reproved is one of the strongest evidences of self-deception and impurity of heart.

By this I do not mean merely an unwillingness to *hear* reproof or to be advised. Self-deception puts on more deceptive forms than that. Some will ask for advice, and court reproof in words, imagining that thereby they give strong proof of humility. But their invariable failure to act upon the advice given, and their neglect to reform the errors or habits reproved, show too clearly that their blindness is deep laid in their selfish hearts. All efforts to assist such seem unavailing.

To those who have grieved over their weaknesses, who have grown discouraged over their many failures, I would offer words of hope and courage. Our internal foes are our worst enemies, but we may say, in the words of the hymn:—

"Yet let nothing spoil your peace;
Christ will also conquer these."

"The carnal mind," the natural or unrenewed heart, "is enmity against God." But this may be all removed, and we be "justified by faith," so that we may have peace "with God through our Lord Jesus Christ." Says the Saviour, "Without me ye can do nothing." Here is our fault. Our efforts are made in our own strength. We do not make a complete surrender. When we become fully sensible of our own weakness, and are willing to put away every idol, and can believe that God is willing to receive us to the strong arms of his love; when we so hunger and thirst after righteousness that we truly hate the sins which grieve the Spirit of God, and yield all to the Lord without any reserve,

then will he clothe us with the power of his salvation. His grace will be found sufficient for us, and we may *realize* as well as *know* that "perfect love casteth out fear."

A heart that is pure will have the love of God in it, and this will be manifested by complete submission to his will—cheerful obedience to his commandments. A pure heart will love to commune with God, and will daily gather strength from the "throne of grace." Strength to do or to bear, to work or to wait, and to hide self behind the cross, and "do all to the glory of God."

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THE TRUE ISRAEL.—NO. 2.

G. I. B.

IN our last article we endeavored to show that by the true Israel of God is not meant the seed according to the flesh, or those who are known as Jews the world over. Now let us examine the other side of the question, to ascertain by the Old and the New Testament both, who these are to whom the promises are made. As we are Christians, of course we need the comments of the inspired writers of the New Testament, to ascertain what is meant by the terms employed by writers of the Old. We freely grant, of course, that the terms Jew, Judah, Jerusalem, Israel, and Jacob are many times employed to denote the literal seed alone; but we claim that they cannot be confined to that people exclusively, but must also refer to the true children of God, Gentiles as well as Jews, especially when they are spoken of as entitled to the promises.

It was because of certain traits of character that Abraham and Israel were chosen at the first. Why did God select Abraham?—"Abraham believed God, and it was accounted to him for righteousness." Gal. 3:6. "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; *that the Lord may bring upon Abraham that which he hath spoken of him.*" Gen. 18:19. In this last quotation, the blessings promised to Abraham's children are made contingent upon their living out the principles he had illustrated and taught them. If they did not do it, the plain inference is that he would not give them those blessings. Did Abraham's relatives serve God as he did? Says Joshua to the twelve tribes: "Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor; and they served other gods." Joshua 24:2.

From all these testimonies, it is plain that the reason why Abraham was selected from all others was because he alone was faithful to his Creator; and the possession of such a character, in a time of almost universal apostasy, fitted him to be called the "father of the faithful." Why was Jacob chosen instead of his elder brother Esau? We answer, Because of difference in character. Esau was "a profane person," that is, one who had little regard for sacred things. His selling his birthright for a mess of pottage proves this. God, foreseeing this, said, even before their birth, "The elder shall serve the younger." Gen. 25:23.

Jacob's name was changed to Israel, because "as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28. Here we see the significance of the name "Israel," and why this is chosen as the name of those to whom the blessings promised will be given. Those who "prevail" with God, and only such, are Israelites indeed. John 1:47.

This principle of choice is in every way consistent with the character of God. From Abraham's time, because of the apostasy of all others, his literal seed according to the flesh were separated out from the nations about them by the rite of circumcision, and afterward by other peculiar laws, that the knowledge of the true God might be preserved in the earth, and they be kept from the influence of idolatry. These descendants were called Israelites, to distinguish them from the nations around them. They of course enjoyed special blessings, because of the giving of the law and the association of those who were truly servants of God, and because of the many warnings of prophets and teachers sent by Heaven. But we do emphatically deny that a single one of the literal seed will be entitled to any future blessing because of this fact. Personal character, then as well as now, will decide the questions, Who belong to the "true Israel of

God"? and Who are entitled to the fulfillment of the promises? The very fact that whenever they rebelled and wandered into idolatry, God withdrew from them many of the temporal blessings which they were then enjoying, and refused to grant them again until they repented and turned unto him, is proof enough that he will not in future give those greater blessings which are to be bestowed upon the "true Israel," to any but the obedient.

How many times we read the expression, "cut off from his people," in the Levitical laws. If a person transgressed some of the laws given by the Lord at that time, he was to be thus "cut off from his people." We might give scores of texts where this expression occurs. Does not this show that they were not then to be regarded as a part of the "true Israel"? and would they not yet remain just as really descended from Abraham as they who continued faithful? This positively shows that literal descent does not decide the question at all.

Again, the fact that provision was made in the law of Moses for Gentiles to unite with, and become a part of, Israel by circumcision, is good evidence that it was not literal descent from Abraham that made a man an Israelite; for he would have no more of Abraham's blood in his veins after his circumcision than before. That nation was receiving constant accessions of this kind. When they went up out of Egypt, we learn that a "mixed multitude" went with them. These were not of the literal seed; so of Rahab, and no doubt thousands of others in no way related to them.

But, says one, if this be true, why was it so important for the Jews to preserve their genealogical tables so carefully, and trace their descent from Abraham? I answer, One important reason was that the promised Messiah was to be of the "seed of Abraham according to the flesh." And in no other way could this be shown but in keeping a record in many families, so there should be no doubt upon this point. Again, especially with those descended from the tribe of Levi, who had the sacred offices of religion to fulfill, the law required that only such as were thus descended should have part in these offices. How could this be ascertained?—Only by keeping a record. Then a third reason why it was necessary to keep these tables was, that as the Lord had given special laws by which Gentiles might become united, of course these were obligatory until abolished, and a record was necessary, that none might come in but in the lawful manner. But after the crucifixion of Christ and the abolition of the Mosaic law, we see no benefit from the further keeping of these tables.

THE REST THAT REMAINS.

E. J. W.

WE return once more to Abraham, and the promise to him and his seed. We have learned that the promise was confirmed to him in Christ; and certainly this was the case when a son was promised to him; for the record says, "And he believed in the Lord; and he counted it to him for righteousness." Gen. 15:6. This counting his faith for righteousness was nothing else than the forgiveness of his sins through Christ. This is plainly declared to be the case in Rom. 4:3-9. Now at the very time when the promise was thus confirmed to him, the Lord said to him: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge; and afterward shall they come out with great substance." Gen. 15:13, 14.

In this text we have the sojourn in Egypt foretold; but we have more than that, for the children of Israel were not in Egypt four hundred years. It was only four hundred and thirty years from the time that the promise was made to Abraham until the giving of the law, immediately after the departure from Egypt. Gal. 3:17. We can easily make up this time thus: From the time that the promise was made till the birth of Isaac was twenty-five years. Compare Gen. 12:1-4 and Gen. 21:5. From the birth of Isaac to the birth of Jacob was sixty years. Gen. 25:26. From the birth of Jacob till the going down into Egypt, was one hundred and thirty years. Gen. 47:8, 9. Therefore from the promise to Abraham until the going down into Egypt was (25, 60, 130) 215 years. And Josephus says (Antiquities, book 2, chap. 15, paragraph 2) that the length of the sojourn in Egypt was two hundred and

fifteen years, thus making the four hundred and thirty years of Gal. 3:17.

But how about the four hundred years of affliction which the Lord said that the posterity of Abraham should suffer? It is evident from the text, and also from Acts 7:6, 7, that the four hundred years ended at the exode, the same time when the four hundred and thirty years ended. Then they must have begun thirty years after the promise was first made to Abraham, or when Isaac was about five years old. Now in Gal. 4:29 Paul says that "he that was born after the flesh," namely Ishmael, persecuted Isaac, who was "born after the Spirit;" and this cannot refer to any other time than that when Ishmael "mocked" Isaac, which resulted in the expulsion of Ishmael and his mother. Gen. 21:9, 10. This is the only recorded instance of the persecution of Isaac by Ishmael, and was, as nearly as can be calculated, about thirty years after the promise, and four hundred years before the deliverance from Egypt. So there were one hundred and eighty-five of the four hundred years' affliction that were endured in the land of Canaan, and in adjoining countries. Yet all this time they were sojourning in a country that was not theirs. (Compare Gen. 15:13 and Heb. 11:9.)

We pass over the bondage in Egypt, and come to the time of the exode. When Moses was sent down into Egypt to deliver the people, the Lord gave him the following message: "Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage; I am the Lord." Ex. 6:6-8.

Here the promise to Abraham, which was renewed to Isaac and to Jacob, was renewed again to their descendants. And in pursuance of that same promise, the Lord said to them, when they had gone out of Egypt: "Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19:4-6.

Now that this was the same promise that was made to Abraham, we have an explicit statement in the following words, found in Deut. 7:6-8: "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."

When we read the promise recorded in Gen. 22:17, we noted that the words, "Thy seed shall possess the gate of his enemies," included rest from oppression. So likewise the promise to the Israelites included not only possession of land, but rest. This will appear from the next article.

If the Bible teaches anything, it teaches the fact of a coming Judgment, when the verdicts of human destiny will be righteously rendered and faithfully executed. "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." This does not occur at death. There are not ten thousand Judgment days scattered along the history of the race. "God hath appointed a day for this work," and "all shall stand before the judgment-seat of Christ," who will then "reward every man according to his works." But if men are rewarded in a disembodied state, and as soon as they die, such a tribunal would be nothing less than a solemn farce. Why rally the glorified saints from heaven, or the lost from a penal hell, to pronounce upon them a verdict of approval or condemnation? Is it possible that any of them had gone to the wrong place? The Bible view of rewards and punishments, meted out at the day of Judgment, dissipates this fog-bank of error, and justifies the ways of God.

ANECDOTES OF WM. MILLER, THE GREAT ADVENTIST PREACHER.

S. N. H.

Soon after the articles containing his views appeared in the *Vermont Telegraph*, and began to be published in pamphlet form, he was passing down Hudson River in a steamboat. A company of men were standing near him, and conversing on the improvements of the present day. One man remarked that it would be impossible for things to progress for the next thirty years in the same ratio; for man would attain to something more than human. Mr. Miller replied that it reminded him of Dan. 12:4, which says, "Many shall run to and fro, and knowledge shall be increased."

A brief pause ensuing, Mr. Miller went on to give an exposition of the eleventh chapter of Daniel, comparing prophecy with history, and showing its fulfillment, while the audience listened with the closest attention. He then apologized for trespassing so long on their patience, and, leaving them, walked to the other side of the boat. The entire company had become so interested in the subject that they followed him, and wished to hear more. He then expounded the second, eighth, and ninth chapters. They wished to know if he had written on the subject. He replied that he had published a pamphlet, and then proceeded to distribute among them the copies he had with him. This was his first audience.

Another incident is related of Mr. Miller concerning an interview he had with a phrenologist. A friend of Mr. Miller's took him to a phrenologist in Boston who had no suspicion as to whose head he was to examine. The phrenologist remarked that the person had a well-developed and well-balanced head, and then said, "I'll tell you what it is, Mr. Miller couldn't easily make a convert of this man to his hare-brained theory. He has too much good sense." Thus he proceeded, making comparisons between the head he was examining, and the head of Mr. Miller as he fancied it would be. "Oh, how I should like to have a chance of examining Mr. Miller's head," said he; "I would give it one squeezing." The phrenologist, knowing that the gentleman was a particular friend of Mr. Miller, spared no pains in going out of the way to make remarks about him. Putting his hand on the organ of marvelousness, he said, "There, I'll bet you anything that old Miller has got a bump on his head there as big as my fist," at the same time doubling up his fist as an illustration. The others present laughed at the perfection of the joke, and he heartily joined them, supposing that they were laughing at his witticisms on Mr. Miller.

"He laughed; 'twas well. The tale applied
Soon made him laugh on 't'other side."

He pronounced the head under examination the reverse in every particular of what he declared Mr. Miller's to be. When through, he made out his chart, and politely asked Mr. Miller his name. Mr. Miller said it was no matter about putting his name on the chart; but the phrenologist insisted. "Very well," said Mr. M.; "you may call it Miller if you choose." "Miller, Miller," said he; "what is your first name?" "They call me William Miller." "What! the gentleman who is lecturing on the prophecies?" "Yes, sir, the same." At this the phrenologist settled back in his chair, the personification of astonishment and dismay, and spoke not a word while the company remained. His feelings may be more easily imagined than described.

Mr. Miller was strictly temperate in all his habits, devoted to his family, and proverbial for his integrity. He was naturally very humble, affable, and attentive. He was kind-hearted, ever manifesting a simplicity, but yet a power, peculiarly original in his manner. He was about medium stature, a little corpulent, with a full countenance, and a deep expression of love and shrewdness in his eyes. All acknowledged that his lectures were replete with useful and interesting matter. He was strikingly familiar with the Scriptures, especially the prophetic portions, and with history. His gestures were expressive, his observations frequently quaint, and his style decorous and forcible. He exhibited much tact in meeting objectors and inquirers. Occasionally in speaking he was really eloquent, and his descriptions of the last day had all the terrible distinctness of the painting of the "End of the World."

He died a peaceful death in the year 1849, at the age of sixty-eight. An admirable and very well written biography of Mr. Miller by Mr. Himes, one of his co-laborers was published and extensively circulated.

Bible Student.

[In this department we design to take up those passages of Scripture the explanations of which will shed light on the pathway of those who are truly seeking to know the will of God and do it. We shall be glad to receive from our readers questions upon such passages as are not clear to their minds. In answering we reserve the option of doing so by letter or through these columns; or, if perchance questions are evidently suggested by an unworthy motive, of ignoring them.]

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." 1 John 5:7, 8.

By the disciples of Athanasius, those who hold with the ultra-trinitarian view, this passage has been relied upon as furnishing their strongest evidence. But a remarkable fact has in late years been brought out of obscurity in reference to its authenticity. Those who will refer to the Revised N. T. will see that the greater part of the passage, all that relates to the heavenly witnesses, is left out. In this version, verses 7 and 8 read as follows: "And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one."

Concerning this remarkable interpolation the Emphatic Diaglott says: "These words concerning the heavenly witnesses do not occur in the writings of any of the Greek authors earlier than the 4th century; nor are they cited by any of the early Latin fathers even when the subjects on which they were writing would have led them to appeal to their authority. They are therefore evidently spurious."

Dr. Clarke, in his commentary, after a long dissertation gives the following summary of evidence in reference to this text:—

"One hundred and thirteen Greek MSS. are extant, containing the first epistle of John, and the text in question is wanting in 112. It only exists in the *Codex Montfortii* (a comparatively recent MS.), already described. The *Codex Ravianus* in the Royal Library at Berlin, is a transcript taken from the *Complutensian Polyglot*. All the Greek Fathers omit the verse, though many of them quote both ver. 6 and ver. 8, applying them to the trinity, and divinity of Christ and the Holy Spirit; yea, and endeavor to prove the doctrine of the trinity from ver. 6 and ver. 8, without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked. The first place in which the verse appears in Greek is the Greek translation of the Acts of the Council of Lateran, held A. D. 1215. Though it is found in many Latin copies, yet it does not appear that any written previously to the tenth century contains it. The Latin Fathers do not quote it even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected. Vigilius, bishop of Tapsun, at the conclusion of the fifth century, is the first who seems to have referred expressly to the three heavenly witnesses; but his quotation does not agree with the present text either in words or in sense; and besides, he is a writer of very little credit, nor does the place alleged appear to learned men to be genuine. The Latin writers who do refer to the three heavenly witnesses vary greatly in their quotations, the more ancient placing the eighth verse before the seventh, and very many omitting, after the earthly witnesses, the clause, *these three are one*. Others who insert *these three are one* add in *Christ Jesus*; others use different terms. It is wanting in all the ancient Versions, the *Vulgate* excepted; but the more ancient copies of this have it not; and those which have it vary greatly among themselves, as may be seen in the specimens already produced. It is wanting in the first edition of Erasmus, A. D. 1516, which is properly the *editio princeps* of the Greek text. It is wanting also in his second edition 1519, but he added it in the third from the *Codex Montfortii*. It is

wanting in the German translation of Luther, and in all the editions of it published during his lifetime. It is inserted in our early English translations, but with marks of doubtfulness, as has already been shown. In short, it stands on no authority sufficient to authenticate any part of a revelation professing to have come from God."

Please explain 1 Thess. 4:14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

PAUL is giving comfort to the Thessalonians and to us "concerning them which are asleep." First he proves the resurrection of the sleeping saints by the resurrection of Christ himself. And "if we believe that Jesus died and rose again, even so [in like manner] them also which sleep in Jesus will God bring [forth from the grave] with him." If any object to the words we have inserted, let them reflect that Paul is speaking of those who "sleep in Jesus." Surely they are not asleep in heaven. People do not go there to sleep away hundreds of years.

The difficulty is only with the expression "bring with him." And some people will read it that Christ will bring them from heaven when he comes. But that is not the case. The words are, "Them also which sleep in Jesus will God bring with him." The force of the text is this: Even as God brought Jesus from the dead, so will he bring forth those who sleep in Jesus. Dr. Clarke's comments on the verse are as follows:—

"'Even so them.' It necessarily follows that them who sleep—die, in him—in the faith of the gospel, will God bring with him—he will raise them up as Jesus was raised from the dead, in the same manner."

A parallel text is found in Rom. 8:11: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

OLD TESTAMENT HISTORY.—NOTES ON SABBATH-SCHOOL LESSONS.

(Lesson for June 15.)

WHEN MOSES was absent, Aaron and Hur acted as his deputies, even as they were his chief assistants at the time of the battle with Amalek, recorded in Ex. 17:8-15. It was very fitting that these men should thus act. Aaron was of the tribe of Levi, in which was vested the priesthood. This tribe belonged to God. Num. 3:1-13. Hur was probably the chief prince of the tribe of Judah. Ex. 31:1. An eminent and good man evidently, as the Lord chose from his descendants a skillful man to build the most sacred vessels. Judah was the tribe from which was to come the royal line and our Saviour. Gen. 49:10. Thus the supporters of Moses were the chief priest and chief prince.

Of the offerings brought, there is some difference of opinion among scholars in regard to the meaning of some of the original terms. The brass of the Bible was doubtless copper, which was abundant in Palestine, or an alloy of copper and tin, forming bronze. As these materials were brought from Egypt, the brass here mentioned was doubtless bronze, which was common in Egypt.

The blue, purple, and scarlet were materials which could be spun and woven into cloth (Ex. 35:25), the color being put for the material. This material was doubtless cotton or wool. See Heb. 9:19.

Rams' skins dyed red are supposed by some to mean leather, colored and dressed like morocco. By others it is supposed to mean skins dressed with the wool on, either of a red color, or dyed red. "Badgers' skins" does not have reference to the skins of those animals. The Bible Commentary, edited by Canon Cook, says: "The [original] word bears a new resemblance to the Arabic *tuchash*, which appears to be a general name given to the seals, dugongs, and dolphins found in the Red Sea

(Tristram), and according to some authorities, to the sharks and dogfish (Fürst). The substance spoken of would thus appear to have been leather formed from the skins of marine animals, which was well adapted as a protection against the weather. . . . The skins of the dolphin and dugong are cut into sandals by the modern Arabs, and this may explain Eze. 16:10." "Shittim wood" was a kind of acacia, very hard and strong, and also light. "The LXX. call it 'wood that will not rot.'"—*Id.*

The gold and silver were largely in the shape of jewels (Ex. 35:22), which the Egyptians had given them on that memorable morning after the slaying of Egypt's firstborn. Israel, in asking for these valuable things, only demanded their just wages. Consequently when they gave them to God to build a sanctuary for him, they gave that which had cost them years of toil and suffering. It was a willing sacrifice on their part. They felt as did David when he refused the gift of Araunah's threshing-floor, "Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." 2 Sam. 24:24. It is willing-heartedness that God loves.

In his second epistle to the Corinthians, the apostle Paul makes the grace of Christ the grand spring of all Christian giving. Giving that is prompted by anything else is not Christian giving. As an incentive for them to give liberally, the apostle said: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. The plan of salvation begins and ends in a gift. "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. Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. And when the work of redemption shall have been completed, the saints will share a glorious immortality as the free gift of God, through Jesus Christ our Lord. This consideration should incite to prompt and cheerful giving. Indeed, it will lead to such giving on the part of every soul who feels the worth of the Saviour's love. Surely it is a slight thing to give the temporal riches which come from God in the first place, and belong to him, when he so freely gives to us eternal riches. "The riches of his grace" is an expression often used by the apostle Paul. But the grace of God is a gift, and consists wholly in giving; we are exhorted to be "good stewards of the manifold grace of God." 1 Peter 4:10. The spirit of willingness to give is a grace, and a manifestation of the grace of God. See 2 Cor. 8:4-7. A converted church must be a liberal church. A revival that does not increase the contributions of a church is not the right kind of a revival; for those who, like the brethren in Macedonia, first give themselves to the Lord, will, like them, abound in liberality, even in deep poverty. See 2 Cor. 8:1-5. This is further proved by the experience of the people in the time of Hezekiah. See 2 Chron. 30 and 31, comparing especially chapter 30:18-20 and 31:4-11.

The great lesson which God would teach man, and which man needs to learn, is that all belongs to God. From him all came, to him all belongs. He created them by his mighty power; they were redeemed with the precious blood of Jesus. He who recognizes this, and truly yields himself to God through Christ, has learned the great lesson. All service for God will then be willing service; all offerings will be willing offerings. Selfishness will be swallowed up in love. He will be happy, not because he thinks of self, but because he has forgotten self in his love for God and for souls for whom Christ died. He will not ask, How little can I do and be accepted? but, How can I render back to God the least of all his mercies?—*Signs of the Times.*

Missionary.

YESTERDAY.

YESTERDAY now is a part of forever ;
Bound up in a sheaf which God holds tight,
With glad days, and sad days, and bad days, which never
Shall visit us more with their bloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot recall them,
Cannot undo and cannot atone ;
God in his mercy receive, forgive them !
Only the new days are our own.
To-day is ours, and to-day alone.

—Susan Coolidge.

NAPIER, NEW ZEALAND.

It has been some time since the progress of the work here has been reported to the Echo. We have not been silent for the want of something of interest to report. We feel that the Lord has been with us, and that the result of our efforts is truly encouraging.

Bro. R. Hare and the writer began tent-meetings here the 29th of October, and closed them January 13, having continued twelve weeks. The attendance was excellent from first to last. The interest was of the kind that led those who attended to pay all our running expenses, and supply themselves with a good stock of our publications that they might investigate the truth more fully. Thirty-five signed the covenant, and a few more began the observance of the Sabbath. A Sabbath-school of one hundred members was organized, and regular weekly meetings were established.

Bro. Hare took the tent to Gisborne, about eighty miles north, and I remained to follow up the work for a short time, intending to pitch tent No. 2 in another place. But the interest seemed so good I could not think it best to leave as soon as I had thought to do. Our meetings in the hall were well attended, especially on Sunday. The first Sunday, the hall, which holds about three hundred, was packed full, and some went away. I then rented the Theatre Royal, which holds eight hundred. The attendance on Sundays has since run from four hundred to six hundred. Donations have been liberal, and twenty have signed the covenant.

During my illness of about four weeks, the work stood nearly still. Then Bro. Israel came from Tasmania to assist us for a few months. During his stay in Napier, we organized a church of twenty-eight members. The ordinance of baptism was administered in a river about two miles from town. Although it was on Monday, between two hundred and three hundred persons assembled to witness the Christian burial. Great respect was shown, and a good impression was made. We expect about fifteen more will go forward in this ordinance in a short time.

One feature worthy of mention was the unanimity and love manifested in the organization. Every one seemed to feel the love of God, and a love for one another. In the election of officers, there was not a dissenting vote, except by those who were elected. The Spirit of the Lord seemed to lead all minds in the same channel. All seemed happy, and felt that they were beginning a journey together which would end in the kingdom God.

Another thing : To show some appreciation of the efforts and sacrifices made by the brethren in the Kaeo and Auckland churches to send the truth to them, they pledged £52 to be returned to the cause in that part of the island. These things show that the same love of God works in all their hearts.

On the whole, we feel of good courage. We know God is in the work, and that it must triumph at last. I should state also that we have a tract society of forty-five members, many of whom are doing faithful

work. The first quarterly meeting was held the first of April.

I am now with Bro. Israel in the northern part of the island, to spend a few weeks with the churches here. We greatly desire the help of God in this sacred work.

A. G. DANIELLS.

BISMARCK, TASMANIA.

THE following facts concerning the work in this place are gathered from private letters. There are now more than thirty Sabbath-keepers in Bismarck. Nearly all the Baptists and Wesleyans have united in accepting present truth, and there is a decided thinning out in their Sunday congregations. These new brethren and sisters are growing in the truth. Bro. Foster says, "The deepest interest prevails up there. At the Sabbath meetings, the people are overcome, even to tears, when they meditate on what the Lord has wrought among them." A Sabbath-school of over fifty members has been organized, and others are interested, and just ready to join. Bro. Steed is still there, laboring earnestly to build up and strengthen the work.

E. J. B.

THE AUSTRALIAN TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING MARCH 31, 1889.

| | | | | |
|--|-----|-----|-----|--------|
| No. of members | ... | ... | ... | 166 |
| " " reports returned | ... | ... | ... | 103 |
| " " members added | ... | ... | ... | 7 |
| " " members dismissed | ... | ... | ... | 6 |
| " " letters written | ... | ... | ... | 474 |
| " " letters received | ... | ... | ... | 79 |
| " " missionary visits | ... | ... | ... | 697 |
| " " Bible-readings held | ... | ... | ... | 117 |
| " attending readings | ... | ... | ... | 390 |
| " subscriptions for periodicals (yearly) | ... | ... | ... | 46 |
| " " " " (less than a year) | ... | ... | ... | 258 |
| " of periodicals distributed | ... | ... | ... | 7595 |
| Pages of books and tracts sold | ... | ... | ... | 5695 |
| " " " loaned | ... | ... | ... | 22,778 |
| " " " given away | ... | ... | ... | 25,595 |

Received on Publication Fund, £32 18s. 10½d.; on Periodical Fund, £70 16s. 5½d.; 4th Sabbath donations, £24s. 11d.

One Society in District No. 1, consisting of 5 members, failed to report.

MRS. JOSIE L. BAKER, Sec.

REVELATION 7:1-3.

THIS chapter presents some thoughts that are worthy of special consideration : first, angels are seen holding the elements of strife and war that otherwise would impede the progress of another messenger, who has a special work to perform ; second, this messenger is seen coming from the east, or from the rising of the sun (referring more to the manner of his rising than to locality), crying to the four angels to hold the winds until he has done his work ; third, the work that he does is to seal the servants of God. With respect to the class of people to whom it applies, the message here brought to view must be of the same character as the message given by Christ to his disciples : "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not ; but go rather unto the lost sheep of the house of Israel." He sent others before him to prepare the way for his work.

The message of Revelation 7 is to go to those who have heard of the gospel, and known something of its principles. God's providence has gone before, and prepared the way for this special work. There are doors open at the present time for the truth of God to reach almost every heathen nation and barbarous tribe. The Word of God is now being printed and circulated in 250 languages. Natives of every nationality are prepared to appreciate the blessed truths for this time. The foreign missionary work of the various denominations and religious bodies is prospering and extending as never before.

With reference to what has been accomplished, A. T. Pierson, in the *Missionary Review*, says,

"McKay, at Formosa, gathered 1,200 souls to the Lord's table on the twelfth anniversary of his advent to that island. William Johnson saw Sierra Leone transformed into a Christian State within seven years. [At this point our publications are gladly received.] Dr. Clough, at Ongole, in 1878, baptized 10,000 converts within three months. The South seas, from Tahiti to New Guinea, were Christianized within forty years. A thousand church-spires displaced cannibal ovens in the Fiji Group in less than half a century. Transformations as inexplicable by any human philosophy as the creation of the world out of nothing, have taken place within the memory of men still living. Madagascar and Polynesia, the Carens, the Zulus, the Maoris, and even the Japanese, in our own day, furnish modern miracles as astounding as the cleansing of a leper, the empowering of the impotent, the exorcising of the demoniac, or the raising of the dead."

As to the genuineness of all these conversions, we have nothing to say ; neither would we conclude from these general statements that everybody in these countries has renounced idolatry. But the fact that there has been a great change with these people cannot be questioned. We have stood beside the sick bed of the native Maori, and had friends interpret to us what was said, and among no people have we ever witnessed more heartfelt tenderness than they have manifested. As a general thing, they have renounced their idols, and believe in the true God ; and what is more, they have been taught to read and reverence the Bible. Will God, in his closing work for this world, pass by these fields thus prepared for the truth ? Shall we not rather conclude that God is preparing the way for the outpouring of his Spirit upon all flesh ? Is there no lesson for us to learn in these things ? Is there not a providence of God in such circumstances as the conversion of an entire island, numbering as many inhabitants as Pitcairn Island, to the truths of the third angel's message ? Let us remember that our God is infinite, and that while our minds may be taken up with some one line of thought, extending in some particular channel, there is danger of our limiting the Holy One of Israel. When the third angel closes his work, it will be seen that the Lord gave his people great light and great opportunities, and that he opened doors to them which at the time were not appreciated. It will also be seen that it is not difficult for him to find the number to be gathered from the last generation. Men and women from the heathen nations whom he has prepared to receive the truth by agencies outside of our limited ideas, will be among the 144,000. As it was in the days of Martin Luther and other Reformers, so it will be in the closing work of the third angel's message. God will move upon hearts, one here and another there, thus preparing the way of the truth in every locality, and opening doors through which rays of light can shine to the most darkened portions of the earth. Such is the work of God.

S. N. H.

NO PATCHWORK.

GOD never repairs. Christ never patches. The gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does, he does new ; new heavens, new earth, new body, new heart—"Behold, I make all things new." In the gospel thus we move into a new world and under a new scheme. The creative days are back again. We step out of a *regime* of goals, hospitals, and reform shops. We get live effects direct from God. This is the gospel. The gospel is a permanent miracle. God at first hand—that is a miracle. The gospel thus does not classify with other schemes of amelioration. They are good, but this is not simply better, but different, distinct, and better because distinct ; it works in a new way,

and works another work. Compare the wrought chains riveted on the demoniac, and the divine word working a new creation in the demoniac. It is all there. It is like the difference between the impotent Persian lashing the turbulent sea with chains, and the gracious Lord saying to the troubled sea, "Peace, be still."—*Selected.*

THE MESSAGE.

SOLDIERS of the cross, hear the final command from the Captain of your salvation: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." These are omnipotent words: "Go," "preach," "teach," "baptize." And "the field is the world,"—"all nations," "every creature."

This work has all the intensity of a death-struggle. Every force within the reach of Omnipotence is marshalled, and marched to the front. Every argument that infinite skill could draw from three worlds is laid upon the judgment. Every term that could threaten or intimidate is set on menacing. Every figure of speech that could persuade or allure is exhausted in beckoning and persuading. Heaven itself throws open its gates of pearl, and exhibits to mortal gaze its streets of gold, its palaces of fire, and its thrones of light. Last of all, the Master himself breaks out of the unspeakable glory into our very presence, and before our very eyes embraces our cross, that he may plead and persuade us.

It is the one commission of most exalted honor and of most grave responsibility, that the ministry of reconciliation is committed unto us. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

Under the weight of such a work, it is no marvel that Dr. Fuller, less than a century ago, when repulsed in his begging from door to door for the money with which to send Carey to the heathen, should retire to weep and pray; as he says, "I frequently retired from the more public streets to the back lanes, that I might not be seen to weep over my disappointments." The only marvel is that so few of Christ's followers have the same zeal.

Dr. Durbin tells us of a Moravian mother who understood Christ's call for workers in the world's harvest. On hearing of the death of her son, a friend in much sadness said to her, "Your son is gone." "Is Thomas fallen through the missionary life? Would to God that he would call my son John!" John went, and died. The committee were sad, but the old lady anticipated them, and exclaimed, "Would that he would call my last son, William!" William went, and fell. Then she exclaimed, "Would that I had a thousand sons to give to God!" How much are you giving for this work of reconciling the world to God?—*Bishop C. H. Fowler.*

O FOR the spirit which is content with nothing less or lower than the highest help. To turn in temptation directly to the power of God; to cry out in sorrow for God's company; to be satisfied in doubt with nothing short of the assurance that God gives; to know that there is no real escape from sin except in being made holy by God's holiness—these are what make a man's complete salvation. It is your privilege and mine, as children of God, to be satisfied with no help but the help of the Highest.—*Phillips Brooks.*

News Summary.

Paris has 8000 lunatics.

The population of Victoria on the 31st of March was 1,097,004.

A strike among the coal miners of Northumberland, Eng., is reported.

An international Exhibition is to be held at Dunedin, N. Z., shortly.

Immense damage has been done by the recent storms in New South Wales.

The prohibition amendment to the Massachusetts Constitution has been defeated.

Sir Graham Berry is seeking to obtain an engineer to advise upon the best sewerage scheme for Melbourne.

America is about to have a royal visitor, the Empress of Japan. She will have ten fan-bearers in her suite.

The King of Siam is about to send his four sons, the eldest of whom is thirteen, to England to be educated.

There are forty vegetarian restaurants in London, some of which serve over one thousand dinners a day.

It is reported that the ceremony of crowning the Czar of Russia as king of Poland will shortly be performed.

An anarchical conspiracy has been unearthed in Valencia, Spain, and several of the ringleaders arrested.

The civil war in Hayti, one of the West India Islands, has broken out again, and fighting has been resumed.

A commission has been appointed by the British Government to draft a scheme of local government for Ireland.

A banker in a town in Pennsylvania is about to found an industrial college for women at a cost of 1,500,000 dollars.

Serious disturbances are reported in connection with evictions for the non-payment of rent at Donegal, Ireland.

There are 1,600,000 volumes in the British Museum, and any work that is required can be found in a few minutes.

Prince Albert Victor of Wales is mentioned as the possible successor to the present Lord Lieutenant of Ireland.

Strikes are threatened by men belonging to various trades in London, and in Bohemia, Austria, the strikes continue to extend.

The Shah of Persia has commenced his European tour. He has been received at St. Petersburg with effusive cordiality.

Mr. O'Brien, M. P., has commenced an action against Lord Salisbury, the English Premier, for libel. The damage is placed at £10,000.

Mexico now has 229 newspapers; of these 72 are published in the capital, and 157 in the provinces. Six are published by Protestants.

Numerous secret societies have been discovered throughout Russia, whose aim is to destroy, not only the Czar, but the entire royal family.

Owing to the discovery of gold on the property of the Wesleyan Methodists in Bechnaland, South Africa, some speculators have offered £100,000 for it.

It is stated that there are 6,000 Jewish tailors unemployed in the neighborhood of Whitechapel, London, and about as many working only one day a week.

There are now 19 irrigation trusts in this colony, embracing an area of 1,224,150 acres. Applications have been filed for the formation of 22 additional trusts.

Phylloxera has been found in one of the vineyards of the Geelong district. The vineyards of this district were uprooted about ten years ago on account of this pest.

The Primrose League, which was established in 1883 in memory of Lord Beaconsfield, now numbers 800,000 members; 100,000 new members joined the League last year.

The trial of members of the French Patriotic League has resulted in sentences for short terms of imprisonment against three members of the Chamber of Deputies.

King Humbert of Italy has returned the visit of the Emperor of Germany. His visit seems to have increased the good feeling existing between Italy and Germany.

Three years ago the public schools of Long Island City, New York, adopted a system of banking, and already the pupils of the nine schools have 10,791 dollars to their credit.

More than five hundred houses have been burned in Quebec, and thousands of persons rendered homeless. This is the fourth time this city has been almost destroyed by fire.

Six persons have been killed in connection with political disturbances in Belgrade, the capital of Serbia. Ex-King Milan has returned to Serbia to assist in restoring peace.

An action brought in a London court has brought to light a plot, in which Prince Bismarck's private secretary is implicated, to make the *St. James Gazette* a pro-German organ.

There is trouble again between the United States and Canada, over the fisheries question, and fears are entertained that it may lead to a rupture between England and the United States.

The bodies of two men killed in a mine at Chewton near Castlemaine, Victoria, during the floods that ushered in the new year, have been recovered, after being entombed between four and five months.

A scheme for an underground tubular tramway for Paris has been devised. It is estimated that the cost of construction will be £2,160,000, the annual working expense £96,000, and the receipts £240,000.

The stoppage of work on the Panama Canal has resulted in a pitiable state of affairs. Many mercantile houses have failed, and solvent houses are closed. The negroes along the line are dying of starvation.

It is said that the Emperor William of Germany looks forward to the monster naval review to be held at Spithead, as one of the greatest treats and compliments awaiting him on the occasion of his proposed visit to England.

An omnibus driven by electricity has made a successful trial trip in London. It passed along crowded streets with perfect ease, without in the least alarming horses attached to other vehicles.

An organization called the Spanish-American Commercial Union, to develop trade with South America, has been formed in New York. Mexico, South and Central America, the West Indies, and the Philippine Islands are embraced in its range.

The population of Belgium is nearly 6,000,000, and its expenditure for spirituous liquors last year amounted to 135,000,000 francs. The cost of public instruction during the year was 15,000,000 francs. Its schools number 5,500; its drinking houses, 136,000.

A well-known electrical engineer of Canada has prepared a scheme for connecting British Columbia with Australia via the Aleutian Islands (a group off Alaska), Japan, the Philippine Islands, and New Guinea. The distance is 6600 miles, and the estimated cost of the cable £1,400,000.

One of the greatest wonders of modern commerce is the Liebig Extract of Beef Company, whose annual sale exceeds 8,000,000 jars, which has £3,000,000 invested at Fray Bentos, a little town in Uruguay, South America, where it kills half a million head of cattle every year.

On the 16th of May, a Government employe committed suicide in the public baths in Melbourne. The next day Sergeant-Major Robinson ended his days by a rifle-shot, and three cars were derailed on the Williamstown line, one person being killed and several severely injured. A sad record for two days.

Dr. Cronin, a friend of Major LeCaron who acted as a paid spy of the British Government while a member of the Irish organizations in America, has been murdered in Chicago. Several persons have been arrested, and two of the prisoners have made a full confession, giving all the details of the murder.

The labor troubles in Germany, which began with the strike of coal miners in Westphalia, Prussia, assumed serious dimensions, and resulted in a general agitation among the laboring men, which was not confined to Germany, but extended to other European countries also, in favor of reduced hours and increased wages. The mine owners in Westphalia have made such concessions that the miners have resumed work, and the outlook, in that section at least, is more favorable.

Health and Temperance.

THE BEE HIVE.

* * * * *

Observe
these busy little
bees A-laying up their
honey. And try to be as
wise as these By saving all
your money. You smoke, say
five cigars away, And drink,
say six times, daily; cards, pool,
and billiards too you play, And
treat the fellows gaily. In twenty
years this fun will cost, According to
good scholars, With interest and time
that's lost, Just 20,000 dol. But if you count
your loss of health, And self-inflicted trouble,
You'll find this foolish waste of wealth Will
figure more than double. Then when it's time no
more to slave, But pleasure take, so sick you Will
feel because you didn't save, You'll want some one
to kick you. So imitate these busy bees, And all
your pennies treasure; And then, when older, take
your ease, With forty years of pleasure.—*Dodge.*

THE CRY OF THE CHILDREN.

THE heart grows sick at the terrible revelations of the vice, and wrong, and cruelty, which, in even Christian states, deform "modern civilization." One of the latest, and certainly not the least appalling, of these relates to the manner in which numbers of little children are treated in London. The activity of the London Society for the Prevention of Cruelty to Children has brought to light a condition of things scarcely paralleled by the barbarities of pagan peoples. "Children of all ages, from the veriest infancy, are struck in the face with the clenched fist, kicked on the head with heavy nailed boots, beaten with straps, ropes, sticks, hammers, and pokers; children are compelled to sit on hot stones, are plunged into boiling water, are held in icy water; and beating with various heavy weapons is often carried on until the brutal man or woman is utterly exhausted, and the victim has become absolutely unrecognizable. Another class of little victims consists of those who are left all day long without food and without protection; and some of them in pain and helpless want. One child, eight years old, was placed by his mother and stepfather in an orange-box and thrust under the bed. There, with his hands tied behind his back, and a gag in his mouth, he remained all day long, unable to move or cry out, with the door locked. A travelling tinker locked up his two children in his rooms, their only food being some raw potatoes. He returned at the end of eight days—not hours, eight days—to find one dead and the other just alive. A third class of cases consists of little children who are exposed to the severest weather, or gradually starved, with a deliberate design to kill them. In this class we must include the children who are placed in the hands of professional baby-farmers for this purpose."

The Rev. Benjamin Waugh, Director of the Society, in a recent address stated that he had in his possession an agreement for £100 to kill children in six months—£50 when the child went into the party's hands, and £50 when it was dead. "There are born in London," he says, "enormous numbers of children who ought never to have been born. These little 'unwanted' lives, to the number of hundreds a year, are dropped into areas and picked up with fractured skulls, or find their way to the baby-farms. At one of these we found seven children, lying without covering of any kind, one suffering from curvature of the spine, another from bronchitis, and all in filth that required long bathing in warm oil to remove it. Yet that was within 149 feet of a chapel and 400 feet of a church where bells rang every Sunday, and where the woman was in the habit

of 'worshiping.'" That these things should have been done in pagan Greece or Rome, or amongst the demoralized votaries of Moloch, is conceivable; but that they should be possible in Christian England to-day is a revelation that simply appalls us.—*Australian Christian World.*

THE EVIL EFFECTS OF STRONG DRINK IN OTHER COUNTRIES.

It is an open secret that strong drink is literally destroying many nations wherever it has recently been introduced. A United States Senator recently declared that the traffic has practically reduced the natives of the Sandwich Islands from 300,000 to 40,000 in the last century, while it is well known that British rum has not reduced, but actually obliterated, the Hottentot. India has 250,000,000 of people, nearly all of whom are forbidden by the commands of Mahomed, Buddha, and their other great religious leaders, to use intoxicating beverages. But recently these people who have been for centuries temperate in their habits have been learning from the English to drink strong liquors, and the results are easily seen. Keshub Chunder Sen saw whole families being swept away, and cried out to a missionary, "My countrymen have not the same constitution as yours, and therefore die sooner when they take to drink." Mr. Gregson, who is well known as an authority on a question of this kind, quotes a native doctor to the effect that 90 per cent. of the men among the educated classes of India now drink. If we go to China, the case is little better. Only a few years ago it was difficult to meet a drunken man in Shanghai, but now the degrading spectacle is seen on every hand. Nor is Japan free from the curse of drink; for the last statistics show that about thirteen millions of pounds sterling are spent annually on strong drink. Africa is still worse; wherever European civilization has touched the African coast, there the curse of drink has speedily followed. Indeed, the whole Orient is being practically decimated by this infernal traffic, and yet many people of this country are ready to defend a habit which is slaying more than all the armies of the world.—*Christian Commonwealth.*

ELEANOR KIRK ON UNHEALTHFUL DRESS.

"MADAM, I cannot take your case," said a distinguished medical practitioner, the other day, to a fashionable invalid, after a careful diagnosis.

"But why not take *my* case?" the lady asked in some surprise.

"Because I have had my attendant weigh your garments while I was making the examination," was the frank and most unusual response, "and I find that your skirts weigh fifteen pounds. You have brought on the disease from which you suffer by this manner of dressing, and I do not care to risk my reputation as a physician by treating a patient who will, in all probability, continue to carry such loads."

"This is the first time I ever knew a physician to tell a patient what she should wear," said the visitor, with heightened color. "How many pounds is it lawful to carry, if you please?"

"You cannot carry over three pounds with safety; and even such a weight should be suspended from the shoulders."

"How long shall I be obliged to limit the weight of my clothes?"

"As long as you live, madam; for you have so outraged every delicate and sensitive internal organ, so stretched the ligaments which would have been faithful had you treated them well, that you can never exceed this weight with safety."

"Do you think you can cure me if I obey you?" was the next question.

"I can prevent the development of a tumor, which is now imminent; but all the medical science in creation cannot make you strong. But I can help you to help yourself to more health and comfort than you have known for many a year."

Now I heard this conversation, and it delighted my heart; and ever since I have been asking, Why do not physicians more generally tell the whole truth in such cases? They know the effect of tight lacing, and the drag of heavy skirts upon the hips and the spine. They know the cause of the frightful increase of ovarian tumors among American women. Why will they not all come to the rescue, like the grand gentleman above mentioned? There are some time-servers and fortune-hunters, who will not tell the truth because of the fear of losing moneyed patients; and doubtless there are a few practitioners, in good standing, who delight in lapped ribs and protruding and diseased organs, because of filthy lucre. But the majority of our doctors are honest, humane men and women, who love the truth. Sons and daughters of Esculapius, please step to the front, and let us have "the truth, the whole truth, and nothing but the truth."—*Woman's Work.*

MEDICAL VALUE OF LEMONS.

WHILE you are giving people simple rules for preserving their health, why don't you tell them about the use of lemons? an intelligent professional man asked me the other day. He went on to say that he had long been troubled with an inactive liver, which gave him a world of pain and trouble, until recently he was advised by a friend to take a glass of hot water, with the juice of half a lemon squeezed into it, but no sugar, night and morning, and see what the effect would be. He tried it, and found himself better almost immediately. His daily headaches, which medicine had failed to cure, left him; his appetite improved, and he gained several pounds in weight within a few weeks. After a while he omitted the drink, either at night or in the morning, and now at times does without either of them. "I am satisfied from experiment," he said, "that there is no better medicine for persons who are troubled with bilious and liver complaints than the simple remedy I have given, which is far more efficacious than quinine or any other drug, while it is devoid of their injurious consequences. It excites the liver, stimulates the digestive organs, and tones up the system generally. It is not unpleasant to take, either; indeed, one soon gets to liking it."—*Chicago Journal.*

THE MAN WHO HAD DYSPEPSIA.

THERE came to the dinner table at the Lawrence House, the other day, two strangers, one a lean and hungry-looking customer, the other a decent-appearing young fellow. As they reached the table, the older man clutched frantically at the bill of fare, and remarked as follows:—

"Let's see what they've got. You know I can't eat everything. Been nearly dead for ten weeks with the dyspepsia. Ah! 'oyster soup'—guess that won't hurt me." To waiter: "Bring me some oyster soup, and, let's see, boiled white fish; yes, I'll have some o' that."

The soup and fish were rapidly eaten.

"Now, let's see what else they've got; you know I can't eat everything. 'Roast turkey'—that ought not to hurt me. I'll have some o' that. 'Roast beef'—yes, I'll have some o' that. 'Chicken pot-pie'—yes, that's easily digested; I'll have some. Let's see, I can't eat everything, I'll take a bit of the boiled ham, some macaroni, and—ah! some chicken livers and vegetables."

The waiter had taken the order, and the man with a weak stomach reached this way for biscuits, that way for butter, here took a piece of bread, there a pickle and a stalk of celery, and, frequently remark-

ing that he couldn't eat everything, stayed his stomach until his dinner was brought. He looked it over, sent the waiter back for some roast veal and another onion, remarking that his stomach was weak, he had been suffering terribly from dyspepsia, and couldn't eat everything, but at last got to work and cleared the dishes.

The matter of dessert troubled him some, because his stomach was so weak; but he finally called for some mince pie, plum pudding, and ice cream, with a cup of coffee. They were brought and devoured, and then he called the waiter and made her a confidential communication to the effect that he had been sick with the dyspepsia, that his stomach was weak, he couldn't eat everything, and would she bring him a bowl of milk?

The milk was brought, he crumbled some bread therein, and, as his younger companion had departed, the man with the weak stomach remarked to the gentleman across the table from him that it was pretty tough to have to come down to bread and milk, but he had been sick, he couldn't eat everything, and he had to be careful.

And now the landlord is anxious for that man to come around when he is well. He needn't come but once.—*Sunbeams of Health and Temperance.*

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| PUBLISHERS' DEPARTMENT | |

WE send no papers out without their having been ordered. Hence persons receiving the BIBLE ECHO without having ordered it, are being supplied by some friend, and they will not be called upon to pay for the paper.

THE latest mail from Europe brings the news, as sudden and unexpected as it is sad, of the death of Elder J. H. Waggoner, which occurred at Basel, Switzerland, on the morning of the 17th of April. Elder Waggoner was in his usual health, and was preparing to go to London to meet in council Elders O. A. Olsen and S. N. Haskell, the President and one of the members of the General Conference Committee, when life was suddenly cut short by the rupture of a blood vessel. The deceased was one of the pioneers in the cause of Sabbath reform, and as a speaker and writer labored many years to advance its interests. For several years he was editor-in-chief of the *Signs of the Times*, one of our leading papers, published at Oakland, California. About two years ago he went to Switzerland, where he has been connected with the publishing work as editor and writer. The readers of the ECHO will feel a personal interest in the news of Bro. Waggoner's death, as he was for more than two years one of its corresponding editors, and is well known to its readers through the many excellent articles from his pen that have appeared in its columns. In his case a long and useful life has closed in peace, and with a bright hope of a part in the resurrection to immortal life.

AN article by Alexander Whyte, D. D., starts out with these words: "It is a scandal that death should be so unwelcome to a child of God of sixty or seventy, as if he had never learned in the catechism that 'the souls of believers do immediately pass into glory.'" One is almost at a loss to know whether this was intended for sarcasm or sense. If the former, it is exceedingly painful to those who have leaned for comfort on the thought of going immediately to heaven at death to be told in this way that the catechism is the only foundation for

such a thought. Certainly the doctor might have included the hymn book.

But if it were intended for sense, then it comes far short of the measure; for no amount of catechetic assertions will ever dissipate the terror that grim death has for mankind. It is written that death is an enemy, and in clothing it in the garb of an angel, modern theologians have made a hideous failure. If it be a scandal to look at death with a shudder, it rests upon all who have ever lived, except a few whose lives have been so great a burden that death appeared as the least of two dread evils. According to the learned doctor, it would be a sensible thing to welcome death by suicide.

THE head of the Catholic Church in Canada, Cardinal Tashchereau, seems, according to late American papers, to have gained great power over the Government, and he uses that power with rigor, not to say tyranny. At the opening of the Canadian Parliament, he demanded a seat by the throne, and this is only a specimen of his arrogant ways. The Government finds it convenient, in presenting bills to the Legislature, to state that they have received the Cardinal's sanction, and it is even asserted that the simplest measure is not sure of becoming a law unless it can be certified that it is approved by this august ecclesiastic.

The Jesuits presented a claim for compensation in lieu of estates belonging to them, which were confiscated by George III. soon after the conquest of Canada by Great Britain. The Premier compromised with the Jesuits, and an agreement was made to pay them 400,000 dollars. "But the Cardinal intervened, and claimed the money in behalf of the Catholic universities, on the ground that the Order of Jesus had been excommunicated by the Pope, and the Jesuits of to-day were not their legal heirs." The obliging Legislature voted to pay the money to the Pope's order, and telegraphed this decision to Cardinal Simeoni, asking him what distribution the Pope proposed to make of the money. But the Cardinal returned an answer, somewhat ungraciously, to the effect that "the Provincial Government would be notified through the proper channel." Indeed, while the church demands so much by way of recognition and courtesy at the hands of the state, it sometimes forgets the Bible injunction, "Honor the king," and treats the Government quite cavalierly. Of course the Protestant citizens of Canada are indignant; but they have no appeal. All this shows the growing prestige of the Catholic Church under Pope Leo's astute statesmanship.

A DARK mystery had begun to envelop the fate of Stanley, who has been for more than half a year lost to human ken in the vast mazes of the Central African wilderness and jungle; and various doleful rumours of capture, death, etc., have gone about. But now he appears, in letters dated last August and September, in which he maps out a wonderful career of overland travel with a dwindling company of followers. The letter to the Royal Geographical Society gives a graphic description of the discoveries made, and sheds much light upon the hitherto "Dark Continent." It is said that it is quite probable he may return to England by August next. The world will await his story with anxious interest.

THE Bible divides the history of this world into four ages; one, the patriarchal age, from Adam to Moses. God's Sabbath is very distinctly given at the very opening of this first age. Gen. 2: 1-3. Second, the Jewish age, from Moses till Christ. The Sabbath again is distinctly brought to view in this age. It was placed in the moral law. Ex. 20: 8-11. Third, the Christian age, from Christ's first advent to his second. Here again the Sabbath day is distinctly recognized. Luke 23: 56; Rev. 1: 10. Fourth, the eternal age, in the new earth. Here again the Sabbath is directly pointed out as being kept through all eternity. Isa. 66: 22, 23. This is a good record for the holy Sabbath,—from Eden to eternity, in every age, God's blessed memorial. Let us keep it.—*Selected.*

TO THOSE who neglected to study the signs which pointed to his first advent, Christ said, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation." Matt. 16: 3, 4. Will it not be just as wicked to neglect to discern the signs of the

second advent as it was those of the first? Yet it is a sad fact that a large share of the professed Christians of to-day have no interest in studying the signs of the times as foretold in the Bible. Surely this cannot be pleasing to God.—*Gospel Sickle.*

THE GLORY TO COME.

PETER says, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter 1: 10-12. The apostle shows by this language that the great theme of Christ's sufferings and the glory that should follow is one which has called forth the most diligent search and inquiry of the prophets, and that even the angels have desired to look into these things. They did not stop with the sufferings of Christ, but went forward till the wonderful work closed with the glory to follow. And then their eyes rested upon such heights of glory as they could not comprehend, and such boundless visions of triumph as they were unable to scan. How should the theme that can thus interest angels be regarded by men?

But an interesting thought for us in the matter is that the first part of this picture is already nearly, if not quite, completed. May we not say that Christ has accomplished that which is called his sufferings? He has died upon the cross, he has about finished his long period of pleading before his Father for sinful man, and filled up the measure of suffering which he endures in sympathy with his followers here below. His work is about ended. And what succeeds? The glory, the brightness and majesty of which cause even the angels to veil their faces. With the coming of Christ comes this glory; with the coming of Christ comes the salvation that is to be revealed in the last time, for which we are to hope to the end, and which is to be brought unto us at the revelation of Jesus Christ. Verses 5, 13. What, then, is before us?—Salvation and glory. How near?—At the doors. The suffering, the humiliation, the warfare, the labor, the cross, the burden of mortality, are about ended. The next to come is the glory, the exaltation, the victory, the rest, the crown, the thrill of immortality. Do we not well to look up and lift up our heads, our redemption being so near, and we so soon to enter upon this glory that is to follow?

U. S.

"If ye love me keep my commandments," is one of Christ's terse ways of settling the question whether men love him or not. Deeds cleave the adamantine infidelity like the lightning which splinters the sturdy oak.—*Indiana Baptist.*

It is said that old John Brown, of Haddington, Scotland, used to address his divinity students of the first year to this effect: "Gentlemen, ye need three things to make ye good ministers; ye need learning, and grace, and common sense. As for the learning, I'll try to set ye in the way of it; as for the grace, ye must always pray for it; but if ye have na brought the common sense with ye, ye may go about your business."

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