Parents should show no partiality, but should treat all their children with tenderness, remembering that they are the purchase of Christ's blood. Children inherit their parents' weaknesses, and great solicitude would be needed to give them correct models. Parents who are kind and polite at home, while at the same time they are firm and decided, will see the same traits manifested in their children, if they are warm, honest, and honorable, their children will be quite likely to resemble them in these particulars. If they reverence and work for God, then, God, who is so distributed in the same way, will not forget to bless him also.

It is often the case that parents are not careful to surround their children with right influences. In choosing a home, they think more of their worldly interests than of the moral and social atmosphere; and the children form associations that are unfavorable to the development of the right character traits. Then parents allow the world to engross their time, strength, and thought; and when the Sabbath comes it finds your children disposed to neglect that you taught them to go to God on his holy day, to seek the brightness he has made, and for the Sabbath to be a delight to them. They are seldom visited by a minister, for they have pushed themselves out of the reach of the pulpit and of all religious privilege. An apathy steals over the soul. The children are contaminated by evil communications, and the tenderness of soul that once felt dies away and is forgotten.

Parents who denounce the Canaanites for offering their children to Moloch, what are you doing? You are making a most costly offering to your mammon; and then, when your children grow up unmolded, and unfitted to character, when they show decided immorality, you may not be surprised at their conduct, because that which you have taught to God on his holy day, to seek the brightness which he has made, and to make the Sabbath a delight to you, you professed because it was useless to save them. You are reaping that which you have sown,—the result of your own conduct, the condition of the mighty works of grace. You need your children's faces into places of temptation, and the ark of God, your glory and defense, you did not consider essential; and the Lord has not worked a miracle to deliver your children from temptation.

You who profess to love God, take Jesus with you wherever you go; and, like the patriarchs of old, erect an altar to the Lord wherever you pitch your tent. A reformation in this respect is needed,—a reformation that shall be onward heat. Parents need to remember that they are under the most solemn obligation to watch the tendencies of each child; that it is their duty to train their children to right habits and right ways of thinking. Sometimes parents wait for the Lord to do the real work that he has given them to do. Instead of restraining and controlling their children as they should, they pet and indulge them, and gratify their whims and desires. When these children grow out from their early homes, it is with characters defiled by selfishness, with unguarded appetites, with strong self-will; they are the result of courtesy or respect for their parents, and do not love religious truth or the worship of God. They have grown up with traits that are a life-long curse to themselves and to others. Home is a soul.

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THE SAINTS ARE NOT TO BE WITH CHRIST TILL HE COMES.

The dead are not to be with Christ till he comes. This is a strong statement that he has made. There is no evasion of the subject. He does not say that there might be exceptions to it. He says, "the dead are not to be with Christ till he comes." He says it in a way that seems to make it clear that there are no exceptions to it. He says it in a way that seems to make it clear that there is no possibility of the dead being with Christ before he comes.

This statement is important because it puts an end to the doctrine of the "souls of the just" being with Christ in the New Testament. This doctrine is based on the idea that the souls of the just are with Christ in the New Testament. But Jesus clearly says that the dead are not to be with Christ till he comes. This means that the souls of the just are not with Christ in the New Testament. They are not with Christ in any sense.

The fact that Jesus said this is important because it shows that he had a clear understanding of the resurrection of the dead. He knew that the dead were not to be with Christ till he came. He knew that they were to be raised from the dead before they entered heaven.

It is important to remember that Jesus said this in the context of the disciples' question about the resurrection of the dead. The disciples asked him if the dead were to be raised from the dead before they entered heaven. Jesus answered their question by saying that the dead were not to be with Christ till he came. He said that the dead were to be raised from the dead before they entered heaven.

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to look for their Lord's return, and to feel the thrill of joy that accompanied the promise, "I will come again; and I will receive you to myself; that where I am, there ye may be also." The only rational and reasonable knowledge to have of the returning spring-time, that it is near, even at the door. Matt. 24: 33. The kingdom forsooth by the first Adam, was left a void forever, and the second Adam; and then Christ of Calvary's cross will become Christ of the everlasting crown.

OUR CRAFT IS SMALL.

Wrote the bashly Norwegian puts out to sea, With his sails well trimmed and the rocks a lee, He upon his sight the green lawn grows, His eye its rounder grew, he knew, "God help us all, whatever befal; For thy sea is vast, and our craft is small." So wrote the bashly Norwegian.

With a trust, true soul, and a heart as brave, He looks aloft, through the rack of the storm, And to the faith he clings, "Our Lord is there! But for his faith and know, whatever befal; That's the craft, trust, trust, trust, trust.

Take courage, toiler, where'er thou art, From this humble soil and this dauntless heart. When the toiler lifts his head, and sees the sky above, put thy trust in Him; And the craft of the world, whatever may be, Is a Father's arm encloses thee.

And thou, O Christian, a heavy cross Bear, and a trusty arm will rest upon thee. The world of this encumber thy upward way; Still trust, true soul, and a heart as brave. Through each earthly snare, a Father's care, His trusting child shall in safety bear.

May God give thee grace to cry, "Blessed art thou, God keep us pure from its sin and strife; And trust in the Lord, and His word; Teach us to say with a spirit brave, "God help us all, whatever befal; For this art, trust, trust, trust, trust."

—Christian Weekly.

A SATANIC WONDER.

Forty years ago, Spiritualism, in its modern phase, was last beginning to attract attention by means of the "Rochester knockings." To-day there are, according to the estimate of the Banner of Light, "one hundred and fifty-two papers" pub-lished, specially devoted to Spiritualism, and probably more than twice that number which favors it, and certainly more than the number of evidences of its truth. Of the former, twenty-four are published in the United States, and ninety-eight in other countries, Luxuriantly the seeds of error grow, but "what shall the harvest be, unless a man sow good seed?"

And yet how little notice is taken of this Satanic delusion by those whose duty it is to watch on all sides constant for the worldly and the soul's destruction. And yet how faith and most earnestly to warn those who are in danger. "Better let it all alone. There's nothing in it at all. I don't believe it will grow sick of it the sooner if let alone," has been the argument. Will they? Does the above statement look like it? And how can any close student of the Bible honestly say, "There's nothing in it at all." Does not the Bible say distinctly that in the last days people will be beguiled by doctrines of devils; that spirits of devils shall go forth into all the earth? Did they not in the churches? There are multitudes who are not Christians, whose word you would take on any other subject, while his dead parent or sister, and tell him by word or sign, "There's only humbug to it." Does not the Bible say that the Jews are an earthly people, but we, as Gentile believers, are a heavenly people, and there-fore we have nothing to do with dates and reckoning of time. These things, being earthly, pertain to the Jews only, it is affirmed.

Sigh doctrine is contrary to Scripture. The Gentile believers, therefore, do not share the privileges and blessings be-fore the Jews. In reference to our Saviour, it is, in this connection, very interesting and instructive to notice the absence of the fancy of an earthly life. He patiently waited and until his Father's plans developed, and when the moment arrived for a special event, he did what was determined without delay. Under the undis-tinguished heading we may especially note the following facts:

1. Christ's birth took place more than 4000 years after the promise was given to our first parents (Gen. 2: 15); yet it occurred at a pre-announced date. See Dan. 9: 25; Gal. 4: 4.


3. For evidence of his patient waiting for the right time to proceed, see Dan. 9: 26; Jeremiah 23: 20; Mark 1: 25, 20: 30—46.

4. His enemies could not kill him until the pre-diety day. Dan. 9: 26; John 7: 20; 8: 20, 44. Peter, who had been break up and plunged to the bottom. Often hidden by the waters, the light-house was built on the Eddystone; and this it is which to-day sheds its far-gleaming rays over the waters, and guides the sailors to their homes on the shore.—Harp'er's Young People.

THE BUILDERS OF THE EDDYSTONE.

Among the world's greatest benefactors have been the builders and keepers of lighthouses, who, often at the peril of life, have reared light-houses on dangerous reefs. The light-house, standing lonely, quiet, and ever steadying the vessel in the dark, is a beacon of joy to the toiler and pain. It was an instrument of great work and enabled us to compute the time of events pointed time. Compare Dan. 9: 25 with Mark 1: 15; Matt. 9: 30; Luke 10: 12, 19.

The time is fixed in the mind of God for the Lord's second coming; for it is known to the Father. Mark 9: 24; Romans 8: 30; 28—30.

He chants for protection this well-worn hymn, "Ere upon his sight the land grows dim, He looks aloft, through the rack of the storm. And feel and know, whatever may be, Whatever is, is certain; whatever will be, will be."

—Christian Weekly.

December, 1888. BIBLE ECHO AND SIGNS OF THE TIMES.
A REVIEW.

We have received number 11 of a series of tracts issued in Hobart, called the "Good Cheer" series. This tract is entitled "The First or the Seventh Sabbath?" and it is from the pen of Mr. Gr. W. Gillogly.

The title of the tract is "The First or the Seventh Sabbath?" and it is addressed to the Christian church. The tract argues that the first day of the week is the Sabbath, and it is summed up by the author "That in view of the whole circle of Scripture facts and quotations, to keep the first day as the Sabbath is the master command, and the binding part of that law of which he said not a jot or tittle should fail."

The book is divided into 9 chapters. In chapter 9, the author says, "That the commandments of the Decalogue are all brought forward in the New Testament. They are so brought forward in fact, but the observance of the seventh day is pointedly and necessarily omitted." He further states, "How could the fourth commandment be brought forward and not the seventh? For behind it is the reason why the seventh day is the Sabbath."

The tract is written in a clear and concise manner, and it is easy to follow. The author cites numerous Scriptural references to support his argument. He concludes by saying, "I have committed nothing against the people or customs of our fathers." Acts 28:17.

Through the ages, the Sabbath has been observed in various ways. In ancient times, it was observed as a day of rest and worship. In modern times, it has been observed as a day of work and recreation. The debate over the observance of the Sabbath continues to this day.

In conclusion, the "Good Cheer" tract is a thought-provoking read that challenges the reader to consider the importance of the Sabbath in the Christian faith. It is a must-read for anyone interested in the study of Scripture and the observance of the Sabbath.

The tract ends with a poem titled "The Sabbath." The poem is written in a beautiful style and is a fitting conclusion to the tract.

The Sabbath is a day of rest and worship. It is a day of blessing and a day of covenant. It is a day of love and a day of peace. It is a day of rest and a day of joy. The Sabbath is a day of holiness and a day of holyConviction. It is a day of love and a day of love for God, for Christ, and for mankind.

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THE LORD'S TREASURY.

The love of money is the evil-besetting sin of religious people in this country. I am not at all sure that it is an English peculiarity. The love of money is probably a prodigious element in the social, family, and church life in every land. It is, at any rate, a very significant fact that our great Lord and Master, when he desired to warn us most emphatically against half-heartedness, exclaimed, "Ye cannot serve God and mammon." We should have said, "God and the devil." But the divine Teacher, to whom all hearts are open, declared that that which is in God's heart is the love of money. Mammonism in the State is the main cause of the Atheistic Socialism, Communism, and nihilism which is being avowed in the new socialistic society. Mammonism in the church is the main cause of all dry sermons, barren prayers, and half-empty sanctuaries. It is the cause of all Christian condemnations. I am sure it is the case in my own denomination. As a mission preacher, I had special opportunities, for I had the power of the pulpit, and the love of the people upon the surcease of our church life, and I solemnly declare that it is impossible to find language strong enough to describe the havoc which the love of money has wrought in Methodist families. I have been for many years, as is well known, an enthusiastic total abstainer, and I am therefore not likely to underestimate the power of the love of money. It is a fact that compels me to confess that, inside my own church, the love of money is a more disastrous curse than the arguments of the apostles against the millenial errors of the primitive church, that of the second century, thanks to the dispensations of the state, will be a curse on our country, and more or less on our church against the deadly curse of intemperance. But who is on the alert against this curse? Who is endeavoring to overcome it? The system of Methodism was begun by Luther and his co-laborers in the sixteenth century. It was organized in the year 1703. The institution of Methodism is a direct part of the church of Rome. Now, in looking through Europe, we shall find evidences that everywhere papal diplomacy is active, and by no means insignificant, in pulling the strings that tend to international complications.

A statement of the per capita consumption of whisky, beer, etc., in the United States at the present day, as compared with the consumption per capita forty years ago, is as follows: distilled spirits, 1.99 gallons; wines, 0.54 gallons; and malt liquors, 1.36 gallons, making a total of all wines and liquors 3.89 gallons. The per capita consumption during the four years under consideration was as follows: distilled spirits, 1.19 gallons; wines, 0.34 gallons; and malt liquors, 1.98 gallons, making a total of all wines and liquors 3.41 gallons. This shows a steady diminution in the per capita consumption of distilled spirits, but a very large increase in the per capita consumption of wines and liquors.

We make these remarks simply as an introduction to a statement recently published in the Punch that the Chairman of the Committee of the House of Commons for the consideration of unbalanced minds. These hideous pictures are a blot on our civilization.

According to an elaborate article recently published in a leading French financial journal, the French national debt amounts to about $2,900,000,000, and the interest on this exceeding $50,000,000. This enormous indebtedness is the greatest burden under which France labors to-day, and is by far the heaviest burden of the whole world. The French National Bank is almost twice as great as the English national debt, three times as great as the Austrian national debt, and six times as great as the French national debt in 1789. The annual interest on the English public debt has been steadily piling up since the French-German war; but the greatest additions have been made during the last ten years. The public debt of the United States is over three times what it was forty years ago.

According to the same article, the public debt of the United States is over three times what it was forty years ago; the total of all the states, $5,200,000,000, and the interest on this exceeding $300,000,000. The interest on the public debt of the United States is almost twice as great as the French national debt, and the cost of the American debt is almost twice as great as the annual interest on the French national debt.

We have only to recognize the fact that, in and under all that is taking place, there is a potent influence that tends to influence the public mind against the free participation of the people in the control of the country. It is a fact that the love of money is a more disastrous curse than the arguments of the apostles against the millenial errors of the primitive church, that of the second century, thanks to the dispensations of the state, will be a curse on our country, and more or less on our church against the deadly curse of intemperance. But who is on the alert against this curse? Who is endeavoring to overcome it? The system of Methodism was begun by Luther and his co-laborers in the sixteenth century. It was organized in the year 1703. The institution of Methodism is a direct part of the church of Rome. Now, in looking through Europe, we shall find evidences that everywhere papal diplomacy is active, and by no means insignificant, in pulling the strings that tend to international complications.

The United States has just passed the ordeal of another presidential election. These elections occur every four years. The popular vote is not for the president direct, but for the candidate of the party. Each party nominates its candidate, and in each State the electors are chosen by the people, who, by electing their candidates, are electing the candidate of the party. The electors in each State correspond with the number of members of Congress to which the State is entitled. The electors chosen by the different States meet the first Wednesday in December and cast their votes, which are then duly certified, by special messenger, to the president of the Senate, and in February the Senate considers the Sand and announces the choice. The inauguration then takes place the fourth of March.

The late campaign has been characterized by a deep and earnest struggle between the two great political parties, the Republican and the Democratic. The most direct cause of the campaign was the inauguration of General Benjamin Harrison of Indiana, the Republican candidate.

In 1884 the result was decided by a majority of 1,000,000 votes in the State of New York, in a total vote of over 10,000,000, in favor of Grover Cleveland, the Democratic candidate. For over twenty years the administration of the Republicans, who, having now been shut out for four years, are very anxious to retain the executive power. The administration of Mr. Cleveland cannot be charged with any serious blunders or disastrous policies. These two candidates are equally favored by the people, and the decisive election last November will be a triumph for General Benjamin Harrison of Indiana, the Republican candidate.

It is history repeating itself over and over again, a popular and powerful religious element seeking the aid of the arm of civil power to enforce those dogmas which cannot be sustained by the Scriptures.
Why clasp woe's hand so tightly? why sigh o'er blossoms we only make grief double by dwelling on it long.

Spoke earnestly, and there was a world of entreaty in her husband's hand, and left she was rubbing her red, swollen eyes. She was in deep grief, and was sobbing painfully. He stopped her and asked what was the matter.

She answered that her child had lost her her hand, that the other girl had laughed at her, and made fun of her old hoop. They had nice, pretty hoops, while hers was ugly and simply.

"Never thought of Albert, putting the little one upon the head (for the child's grief touched him), "perhaps we'll have a new one some time."

The sobbing had ceased, as the child caught her hand's in her own, and in a moment sunshine came back; she caught up her old hoop and away started Albert Landman a second time, dragging her old hoop after her.

Albert soon found himself seated over against a table at which some of his friends were playing, and upon entering the sitting-room he found in tears his wife. She tried to hide the fact that she had been weeping; but he caught her in the act, and asked her what it meant.

"I do not have many new dresses. I do certainly try to be economical, "

It is a funny kind of economy, at all events. But if you must it, I suppose I must.

And Albert Landman, taking out his wallet and counted out the seventy-five cents; but he gave it grudgingly, and when he put the wallet back in his pocket said, with an emphasis which seemed to say that he would not have paid a cent for a woman when a woman once thinks of a new dress.

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Eternal countries upon a subject. When a young lady leaves home it is a life-purpose or in many cases out of ten, one-half the time and thought were given to healthful cooking that are now given to fancy dress. It cannot be said that this is a bad substitute, but the common race would doubtless be greatly benefited thereby. "But, I hear some impassioned Miss exclaim, "I have tried and tried to keep the Sabbath, but I cannot do it; the spirit is willing but the flesh is weak!" Indeed! I cannot see you to that end; but investigate a little—find out the secret place wherein the "divinity" is perpetrated, and never fear; in the light of this thirteenth century you will exercise the evil genius. Have you not learned in your philosophy and chemistry that there is no effect without a cause? Find out the cause of the hundred and present mysteries to you concerning domestic cookery, and observe the effect.

But little might be placed in the assertion that some people have a "knack" for cooking. If so, it has been acquired by years of practice and observation. I am an eternity in the kitchen, but still I must say, with the assurance of my dear mother, "I have never daughters must soon glide into the place of the mothers, and follow in this round of duties, how important, how essential, that this underlying stratum of the family happiness is to the safety of society and to the strength of the race.

The BEAUTY OF SIMPLICITY. Next to suitability, I say, let there be simplicity. John Newton, giving advice to a lady, said, "Madam, so dress and so conduct yourself that persons who have been in your company shall not remember what you had on. You must remember, for instance, that a lady must lead a quite a different style of dress from that which is far too prevalent now. Simplicity seems banished, and we are forcibly reminded of the description given by the very astute druidesses at the shrine of the women in Jerusalem in his days. The description is given in the third chapter of his prophetic writings. There is a pretty faule of the ancient dress, the roundbōt, which conveys the very lesson I am seeking to enforce. It is said that "the angel who takes care of the flowers, and ucpon whom dew is dropped down at night, stumbled on a summer day in the shade of a rose bush. When he awoke, he said, 'Most beautiful of my experiences, I thank thee for thy refreshing odor and softness, but thou art without a soul, and no one will willingly give me resort in thee!' "Ador me, then, with a new charm," said the spirit of the roundbōt, in a beseeching tone. So the angel adored the loveliness of flowers with simple moss. Sweetly it stood there in its modest attire, the moss-rose, the most beautiful of its kind.Drawable. It will be found that simplicity characterize the highest refinement. Hence, never allow fashion to triumph over your common sense or your good taste, and you will experience the following advantages in the expense of simplicity and suitability.—The Quaker for October.

A HUMORIST PLAYING AT PHILOSOPHY.

John Bellings has gone so far as to intimate that he would not give a dime to know what Bob Englewood thinks of the mistake of Moses, but that he might be induced to give as much as a whole dollar to know what the mistletoe of Bob understood. "I'll not make even the kindest allusions to the mind of Bob; or "words to that effect." He gives us the following paragraphs, which would be just as pungent if the orthography and syntax were conformed to the standard:

"Did you ever hear of a man's renouncing Christendom on his death-bed and turning infidel?"

"He was a true believer, faith enough in their profession to teach it to their children."

"No atheist, with all his boasted bravery, has ever dared to renounce the faith of his fathers."

"It is a statistical fact that the wicked world harder to reach than the righteous do to reach heaven."

"I notice one thing: when a man gives into a little spot, he doesn't send for his friend the devil to help him out."

"He can no more be an infidel if I am an infidel, I have made myself one; if an idiot, I was made one.

I never saw a freethinker who didn't believe him couldn't name a single resemblance to him in the Bible anywhere."

"It is always safe to follow the religious belief of our ancestors."

When you preach piousness and propriety to your children, remember to practice these virtues yourself.
The Saviour speaks of the “evil servant.” who will say, “My Lord dealeth his coming; and begin to smite his fellow servant.” Many other scriptures indicate that in the last days a great deception will prevail, having for its basis a peace-and-safety err, the effect of which will be to turn people away from God. And if their belief in the Saviour is false, and blind them to the great day which will come upon them unawares. These scriptures are abundantly fulfilled before our eyes. The doctrine of the soon coming of the Saviour is codified and it is taught in high and low places. Those who are enunciating this in the name of the Lord use the words of Paul from their fellow servants who proclaim the rapid conversion of the world and prophecy of peace.

We cannot rely upon statistics alone to decide this question of the increase or decrease of crime. But the increase or decrease of crime would not decide the direction of the current. We must rather inquire, Is the present generation more or less Ta truly living up to its possibilities? Are the lives of its members more in liberty, and advancement conformed upon our age resided in a corresponding promotion of the glory of God? Or are many of these great advantages which we enjoy being diverted to the service of Satan and the glorification of selfish men? Considering the blessing we have, this generation ought to live very near to God, and some of its people do. But there is no call for hesitancy in declaring that this is far from true of the vast majority.

It cannot be denied that the church and the world has been beset by many degrees since the days of John Wesley and George Whitefield. This might have been done either by the world coming near to the church or the church not going near to the world. But it is the standard to meet the world. And this change has been brought about by the latter plan. Palmness and immortality of apparel, humility, simplicity of faith and worship, the very days of John Wesley are in agitation. Fanaticism is no longer tolerated. It is the days of William Penn that is more and more the brotherly love, the fear of God, and the power of godliness, — where are they? Has the church succeeded in en-grasping these principles into the lives of worthlings? Ah! It is by rapid progress, it is an evidence of the truth.

It is therefore evident that if the world is growing better, has not in the last days, or these predictions of the Saviour and Paul, and many more which might be added, arc totally wrong.

But the fact is that all talk about the conversion of the world may be regarded as one of the signs by which the savior will know that the day of the Lord has come. The apostle Paul says: “For when they shall say, Peace and a safety, then sudden destruction cometh upon them.” Peter writes,

“Their excellences have been preached to all the world for a witness to all nations; this seems very plain, at a close glance, that pentecost would always occur on the first day of the week, and that there is a fundamental error in supposing that the world was always means the weekly Sabbath, this seventh day. The time for the “celebration of the feast of weeks,” or pentecost, may be fixed any time during the week, but not at one place of a day, it would occur upon any one day of the week only at an interval of several years.

The first day of the month Ash in even was the passover to be eaten. The first day of the feast of unleavened bread began, and continued seven days. The first day and the seventh day of this feast were to be days of holy convocation and rest. Ex 12: 23; Num. 28, etc. Those and other ceremonial days of rest were called “sabbaths.” Lev 16: 23; 23: 32, 39. On the morrow after the first of these sabbaths they were to offer the lamb of the passover, and theI lift was understood as a substitute for the offer to the Lord a lamb without blemish. Lev 23: 12. At the time of our Saviour’s passion, the passover was eaten on Thursday evening. The following day was an additional day of rest; and the first day forward thence fifty days will bring us as to the day on which pentecost occurred that year. Dr. Adam Clarke says on Lev 23:15: “Ye shall count unto your seven weeks, from the day ye bring the sheaf firstfruits to the Lord.”

It has been generally supposed that the Sabbath here [Lev 23: 15] is the first day of holy convocation of the passover, the fifteenth of Nisan [or Ash]. Some have made the Sabbath here the seventh day of the feast of weeks. But Bilir proves from Josh, 5: 11 and Lev 23: 14, that the 1st month of the third month. These seven weeks, called here sabbaths, were to be complete and the next day, the fiftieth, we call pentecost.”

Dr. Horatio Hackett, D. D., Professor of Biblical literature in Newton Theological Institute, says: “It is generally supposed that this pentecost, signified by the out-pouring of the Spirit, fell on the Jewish Sabbath, our Sunday.”

**DID THE PENTECOST OF ACTS 2 OCCUR ON THE FIRST DAY OF THE WEEK?**

The affirmative of this question is used by those who labor to support the sacredness of that day. But if it did so occur, it would not afford an adequate reason for setting aside sabbaths common or otherwise. The observance of a day never taught by sacred precept or example, but we answer the question in the negative. The other side of the question is solely in us upon the subject of the Lord’s day. All Christians agree in saying: “Even unto the morrow the seventh Sabbath shall ye number fifty days.” Lev 23: 16. This seems very plain, at a close glance, that pentecost would always occur on the first day of the week, and that there is a fundamental error in supposing that the world was always means the weekly Sabbath, this seventh day. The time for the “celebration of the feast of weeks,” or pentecost, may be fixed any time during the week, but not at one place of a day, it would occur upon any one day of the week only at an interval of several years.
land was purchased, and new buildings erected and fur-

ary paper. The circulation of this paper at one time

They commenced labor touch as the work commenced in

Australia; and in ten years from the time that they first

missionaries from the East, landed in San Francisco.

J. N. Loughborough and D. T. Buordeau, two

spending two weeks in the Eastern States, we came to

the summer season, camp-meetings are very common,

quences showed that the violation of God's law was not

man, and instructs in the way of righteousness.

partake of the forbidden fruit in the garden; but the con-

will have to be changed before the Lord can work for

them. It is the principle in all of these matters that God

conscientious in the matter, that it was designed fully

to meet the requirements of God.

If the Sabbath of the fourth commandment is observed

half-penny. It is not because of the magnitude of the

but a few days afterwards the person brought to the

to the people at times in a very large measure.

could rest in a large measure upon those who enter the

and glory hereafter. Yet the measure of grace which he

the appearing of Jesus Christ." 1 Peter 1:7.

the expression in the text to illustrate the subject. Israel

chief had, as they say, the memory of his song, and if they

as they could not sing the songs of Zion in the land of

captivity. But the time came, in the providence of God,

The Jews also had their annual feasts, when they dwelt in booths from the tenth day of the seventh month to the twentieth day of that month.

from the temple.

secreted articles that seventy years before had been taken

keeping the commandments of God. Connected with

for these times, the Sabbath of the

world. It is California that first took special interest in

and missionary purposes, visiting the islands of the sea,

workmen to the different islands and also publications.

it is expected, however, that the General Conference will

will pay him a visit and have the conference invented.

the subject of the fishing system. N. words were said:

a few seconds afterwards the person brought to the

that do not dwell upon the prophecy relating to

excepting that which dwelt upon the prophecy relating to

The large preaching pavilion was 100x150

sites. There were other large tents, which were

at 8 :30 o'clock there was a consultation for the officers

seven or eight different places. There were four classes;

one for the general public and those who had newly come

Dinner at 1 o'clock. At 2 :30, preaching. Another

meeting for the workers, as to the best methods of labor.

10,0x150 feet in size. At 9 :00 a.m. there was a consultation

and for the workers, as to the best methods of labor.

20,000 square feet, and about one hundred and fifty hands

are employed in the several departments.

is equipped printing and publishing house on the Pacific

stock increased to £40,000, and a large, new building, 70x

are employed in the several departments.

more local in their nature, are held in this Conference.

We earnestly hope, and confidently expect, that the

by those who watch our brethren in the Lord's house, who

behold by observers of the seventh day in Australia and in New Zealand.

Those who attend come prepared to live in tents during the time of the meeting, and this time is ex-

the appearing of Jesus Christ." 1 Peter 1:7.

they may dwell in your hearts by faith; that ye, being rooted

and height; and to know the love of Christ, which passeth

God's throne is a throne of grace; it is also a throne of

climax. Paul prays for the same thing that we ought to

pray for, namely, that Christ may dwell in our hearts by

and glory belong to God; and the thought that his draft

upon the supply of strengthening grace will he honored

in the heaven and earth is named, that he would grant you,

according to the riches of his glory, to be strengthened

may dwell in your hearts by faith; that ye, being rooted

and glory hereafter. Yet the measure of grace which he

the appearing of Jesus Christ. For we have sinned against thee. Do not abhor us, for

for we have sinned against thee. Do not abhor us, for

walk uprightly." Ps. 84 :11.

the eye of grace, wherein he hath made us accepted in,

certainly "be found unto praise and honor and glory at,

to the appearing of Jesus Christ. For we have sinned against thee. Do not abhor us, for

the appearing of Jesus Christ. For we have sinned against thee. Do not abhor us, for

in the manner we

than the groves that were God's first temples, and devoted to his services.

"THINE IS THE GLORY."

R. W.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God;" Eph. 3: 14-19.

A feast cannot be found in any book in the world. It would seem as though inspiration itself could not

use human language to furnish a more magnificent climax. Paul prays for the same thing that we ought to

for, namely, that Christ may dwell in our hearts by faith; that ye, being rooted and grounded in love,

and glory belong to God; and the thought that his draft

upon the supply of strengthening grace will he honored

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"Chaloners" one pound two shillings and seven pence

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The words, "thine is the glory," which we utter in the Lord's prayer, are fraught with a glorious hope for the Christian dispensation. It has been termed a peculiar trait of the dispensation. It is not yet made manifest what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 John 3:2.

The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Romans 8:17.

Be transformed by the renewing of your mind, and prove all things, whether they be good, or whether they be otherwise. Romans 12:2.

And being made perfect, he became the author of eternal salvation unto all them that obey him; 2 Peter 3:18.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. 2 Peter 3:9.

Even so, come, Lord Jesus. The words, "thine is the glory," which we utter in the Lord's prayer, are fraught with a glorious hope for the Christian dispensation. It has been termed a peculiar trait of the dispensation. It is not yet made manifest what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 1 John 3:2.

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The number seven.

1. A number which appears to have been used by the ancient people to indicate the greatness of Samuel, the Hebrew letters which compose his name answering to the number seven. He was seventy years old when Samuel was seven years old. 2. A number which is often repeated in the Old Testament. The seven days of creation, the seven days of the temple, the seven days of the week, and the seven years of plenty and the seven years of famine. 3. A number which is often used in the New Testament. The seven plagues, the seven stars, the seven wise men, the seven champions of Christ. 4. A number which is often used in the Apocalypse. The seven altars, the seven churches, the seven mountains, the seven stars, the seven worthy servants. 5. A number which is often used in the Psalms. The seven altars, the seven golden candlesticks, the seven days of creation, the seven days of the week, the seven mountains, the seven stars, the seven wise men, the seven champions of Christ. 6. A number which is often used in the Gospels. The seven plagues, the seven stars, the seven wise men, the seven champions of Christ. 7. A number which is often used in the Epistles. The seven altars, the seven golden candlesticks, the seven days of creation, the seven days of the week, the seven mountains, the seven stars, the seven wise men, the seven champions of Christ. 8. A number which is often used in the Apocalypse. The seven altars, the seven golden candlesticks, the seven days of creation, the seven days of the week, the seven mountains, the seven stars, the seven wise men, the seven champions of Christ. 9. A number which is often used in the Psalms. The seven altars, the seven golden candlesticks, the seven days of creation, the seven days of the week, the seven mountains, the seven stars, the seven wise men, the seven champions of Christ. 10. A number which is often used in the Gospels. 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The seven altars, the seven golden candlesticks, the seven days of creation, the seven days of the week, the seven mountains, the seven stars, the seven wise men, the seven champions of Christ.
Missionary.

THINK OF THE HARVEST.

"Think more of the harvest and less of the labor."—Bro. Geo. H. Smith.

"I might have spared all the fretting and worry; no, a capital crop blessed the young farmer's eyes. My summer-time doubts I now deeply despise. Should be the grand motto of all as they toil; I'll sing both in spring and in autumn next year."—Said good Farmer Smith to his neighbor one day.

In attendance at Bible-readings

1. (trial) 189

GEO. H. SMITH.

LETTER FROM EUROPE.

Von. 3, No. 12.

J. S. HART.

BIBLE ECHOES AND SIGNS OF THE TIMES.

Vol. 3, No. 12.

188

THE AUSTRALIAN TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDED SEPTEMBER 30, 1888.

No. of members 113

returned 85

missionaries visits 251

letters written 162

Bible-readings held 152

copies of tracts taken in cities 6,673

mailing 581

published books, pamphlets, and tracts, and received seven pounds

Lieutenant Smith, formerly a church organization here, but it has now pitched in Prairie City, and has an attendance of about forty; some are deeply interested.

H. W. Decker.

Our late effort at Dayton closed last Sunday, Nineteen signed the covenant. A tract and missionary society of twelve members was organized; and a club of forty was formed. The Sabbath-school numbers about fifty. The Baptists church of that place kindly permit us to use their house of worship, free of charge.

We began our first meeting last evening, with a congregation of more than two hundred. Brethren, pray for us, that we may so present the message that it will reach the hearts of the people.

J. L. Brillhart.

TAHOE, DAKOTA.

We pitched our tent in a beautiful grove at this place, July 16. This is a country post-office, and our congregations are from a farming community. At the first two meetings, we had no hearing at all, but since then the tent has been well filled. Eleven have signed the covenant, and six or eight more have begun to observe the Sabbath. Some are waiting to hear the "other side," of which they have the promise in a month, after having made many efforts to see it.

J. W. Scoles.

SOON after the Dayton camp-meeting, we pitched our tent in North Fitzroy and Prahran, for the better accommodation of our people. We are looking with interest to the time when we shall have a place of our own in which to meet.

One of them was addicted to the use of tobacco, but still he has given up the evil thing. He is one of the world's best examples, and we would like to see ten, ten, and ten more follow his example. The people have accepted the invitation of the church and are meeting regularly, and are actively engaged in holding regular Sabbath meetings, and one of us will meet with them each Sabbath. The expenses are more than meet our expenses.

The tent is now pitched at Center Point. We have held five meetings, with an attendance ranging from 200 to 500.

E. C. Timmer.

J. S. Hart.

FISH CREEK, WISCONSIN.

Bro. Wm. Sanders, having started quite an interest at this place, called on me to help him hold a meeting, and we held three meetings, and the interest was good.

Brothers: We have held a meeting here, and have had an attendance of about forty; some are deeply interested.

We gave sixty-six discourses, made forty-six sermons, and received seven pounds in donations.

E. A. Bridges.

LIVINGSTON, MONTANA.

To the company there every Sabbath. We are now pitched in Prairie City, and have an attendance of about forty; some are deeply interested.

M. Enoch.

IDAHO AND WASHINGTON TERRITORY.

We closed our tent-meetings at Viola, Idaho, Sunday, August 12. Our donations amounted to nearly £6, enough to more than meet our expenses.

Our text is now pitched at Pullman, W. T., where we have held a meeting during the last week or two, and the interest was good. At our last service, Sunday night, the tent was filled to overflowing with an intelligent audience, and at the close of the discourse they expressed a great interest and appreciation of the truth, with a contribution of nearly £2.

J. W. Scoles.

SHELTERING AND CENTER POINT, IOWA.

After a stay of nine weeks, we closed our meetings at Shelbura, Aug. 12. The interest was good until the Sabbath day, when the building was filled with an intelligent audience. We held two family visits, sold nearly four pounds worth of books, pamphlets, and tracts, and received seven pounds in donations. The good news is spreading on the nature of men and the Sabbath question, to which we replied with good effect.

We leave a company of six, ten, and ten more will soon take their stand for the truth. Arrangements have been made to hold ten meetings in ten different places.

J. W. Scoles.
and after the exchange of two or three letters, they

... they urged that he wait till some one

... he might only take them in, and give them a living.

... you suppose that there are among all this

... are not things that one finds in Geneva,

... it was so intolerant that she would not even give a minister

... lost in 1870. In a speech recently, the young Em-

... the lightning struck this church, and all the paint of this

... is so very necessary in case of war, when some of the lines

... are of but little use in time of peace, but very necessary in case of war

... is the finest building in the whole world wonders after him.

... he is engaged in a further

... it is claimed that by

... and comprises 153 branches, extending to Singapore, Tas-

... encey murders " in Lon-

... the lighting struck the building; but it was miraculously

... was too long a time before they put his eyes out, so that he
did not think it would be long before we should be limited in our operations. I do not think that we can always speak so boldly in our papers as we do now. If we were in Germany, we could not do so to-day.

In this visit we were also at Cologne, and saw its famous cathedral. This structure was begun a thou-

sand years ago, in 1248. It is by far the finest build-

... who would like to get back Alsace-Lorraine,—what they

... buildings are largely supported by the government, and are laid with

... a little child from six years old and upward, is helpless for a time by the death of his teacher twice a week, and drilled in some of the movements of the militia. And the young boys, about fifteen, are drilled with guns and cannon. Twice a week, they come in front of the office on the drill grounds, and sometimes spend some time drilling in all the movements. It looks cruel to see children drilled in the use of the cannon.

Just at the present, it is interesting to watch the movements of the new Emperor of Germany. He is a daarling youth. His best traits would like to get back Alsace-Lorraine,—what they

... get drunk upon. In the same time eight thousand families have been sent. There are now there twenty missionary stations, and the work of the church of his has to undo the work of one hundred thousand people. The government is already in the process of the Gurkha sailors to attend the gospel meetings at the Sailors' Rest.

In two years over four million gallons of intoxicating liquors have been destroyed. The attempt is being made to make the people drunk. In the same time eight thousand families have been sent. There are now there twenty missionary stations, and the work of the church of his has to undo the work of one hundred thousand people. The government is already in the process of the Gurkha sailors to attend the gospel meetings at the Sailors' Rest.

The British Government has also secured the right to a wonderful

... Panama Canal.

... the Red Sea, and all efforts on the part of the Govern-

... the centennial anniversary of the birth of the missionary

... France for aid.

... of the week, and comprises 153 branches, extending to Singapore, Tas-

... it is engaged in a further

... it is claimed that by

... buildings are largely supported by the government, and are laid with

... is so very necessary in case of war, when some of the lines

... are of but little use in time of peace, but very necessary in case of war

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Health and Temperance.

RUMMELERS LICENSED FOR WHAT?

LICENSED to make the strong man weak;
LICENSED to lay the wise man low;
LICENSED a wife's fond heart to break,
And make her children's tears to flow.

And make her children's tears to flow.

LICENSED to do thy neighbor harm;
LICENSED to sell the merchandise of vice;
LICENSED to rob the poor man's arm;
LICENSED to woe the mother's heart and uneasy temper.

LICENSED to make the strong man weak;
LICENSED to lay the wise man low.
LICENSED a wife's fond heart to break;
And make her children's tears to flow.

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Dr. Arthur Downs, in an article in the American Medical Journal, takes the position that these affections at such times are "essentially identical with undoubted diptheria." The reasons he gives for thus thinking are as follows:

"Dr. Downs says that the attacks prevail correlatively with the unquestioned cases of diptheria; 2. Under favorable conditions they may communicate epithelial forms of the organism, and 3. They often give rise to those apparently trivial sore throats.

Dr. Downs adds: "I can only repeat my conviction that the inflammation of the throat is obviously connected with the modern term 'diptheria,' and the remission of the old name 'contiguous coryza.'"

An attack of diptheria is no protection against subsequent attacks. Indeed, a person who has had diphtheria is often more susceptible to the poison, and more liable to infection, than if he had not suffered from the disease on account of the chronic inflammation of the throat which frequently follows the disease.—Home Book of Hygiene and Medicine.
The work of building on our new offices is progressing quite satisfactorily. Brother D. Sheppard, who contracted to build and furnish a room, 22 ft. two stories high, has finished his work, and it is probable that the next number of the Echo will be issued from our new quarters. The main building, 33x60 ft., three stories, is being energetically pressed forward. The Association, by the liberality of their friends, has purchased the Free Press building, and re-erected the main building, which was then under the direction of Thos. Senechal, Esq., architect, and Brother J. T. Hall, contractor. Until this is finished, we shall labor under some inconvenience; but when it is completed, we anticipate that our publishing work will be not only improved, but increased. We are thankful to God, who has thus far opened the way before us, and put it into the hearts of his people to assist in this time of need. If any are still disposed to assist in this work, we shall be glad to receive their contributions. To all such we will issue certificates of dividends to be assigned to the Association. A meeting of contributors will be held at 90 Collins St., Melbourne, No. 11 of the series also reached us by the kindness of another correspondent, and is noticed elsewhere.

"What shall we then say to these things?" says the Apostle Paul, "after having reconciled in the sight of Romans the wonderful provisions of God's grace. It is a question which each one ought to consider most seriously. Do all who enter upon the work of God's dispensations? Do I come within the range of God's saving power? Can I venture my all for time and eternity upon these conditions and promises? "If God be for us, who can be against us?" And greater is he that is in me than he that is in the world. "Who shall separate us from the love of Christ? Is it a power or a principle? If God be for us, he will be justly disinherited. To all who are in the old order of things, and are in the habit of thinking of Christ as the risen, dead, and ascended, and who wish to engage in missionary work to take the Gospel to all the world, we desire that the above statement may be thought of as a challenge to them. All who have been placed in the hands of God to bear witness to the cause of Christ are deeply wounded by the way and the manner in which his work is conducted. It is only upon our reliance on this that we go forward."

THE AUSTRALIAN CHRISTIAN STANDARD

The following issue of the Australian Christian Standard has been determined upon:

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The work of printing your Journal has hitherto enjoyed the blessing of God, and the efforts of our friends, and we publish the BIBLE ECHO semi-monthly instead of monthly, in the best style of the art and of first-class excellence heretofore attained.

To do this it is absolutely necessary that our Subscriptio\n
Subscription List Shall be Increased

and subscriptions promptly paid.

THE FOLLOWING

LIBERAL SCALE OF PRICES

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Thus, it will be seen that for an advance of $25 on single subscriptions, and of 1s. and 3d. on clubs, we send twice the number of papers that we have previously been able to send, and many of our friends have written encouraging to us to continue on this liberal scale.

We shall therefore be pleased to supply anyone who wishes to engage in missionary work to take the Gospel to all the world, we desire that the above statement may be thought of as a challenge to them. All who have been placed in the hands of God to bear witness to the cause of Christ are deeply wounded by the way and the manner in which his work is conducted. It is only upon our reliance on this that we go forward.

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