

Bible Echo



AND SIGNS OF THE TIMES.

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

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CHRIST'S PRESENCE.

"And in the fourth watch of the night, Jesus went unto them, walking on the sea." Matt. 14 : 25.

FAR out upon its track of foam,
The tossing ship has gone;
And in the twilight's gathering gloom,
The Master kneels alone.

In sacred awe, ye angels, bend;
Bowed in the midnight air,
Behold the sinner's potent Friend,
The Son of God, in prayer.

The night winds o'er the mountain swept
And downward to the sea;
But on the toiling seamen kept,
O'er stormy Galilee.

He comes! the mighty Nazarene;
In vain the billows roll;
With fearless tread and princely mien,
He holds them in control.

O Master, in our hours of fear,
When mountain billows rise,
If thou but say, "Lo, I am here,"
How soon our terror dies!

When walking on life's treacherous sea,
Let holy faith sublime
Bear up my soul to come to Thee,
O'er all the wrecks of time.

—Ellen M. Terry.

General Articles.

The Love of God.

BY MRS. E. G. WHITE.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"God is love." His matchless love for fallen man, expressed in the gift of his beloved Son, amazed the holy angels. Christ was the heir of all things, by whom also the worlds were made. He was the brightness of the Father's glory, and the "express image of his person." He upheld "all things by the word of his power." In himself he possessed divine excellence and greatness; for it pleased the Father that in him all fullness should dwell. And Christ "thought it not robbery to be equal with God." Yet he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

The Son of God volunteered to die in the sinner's stead, thus making it possible for man, by a life of obedience, to escape the penalty of the divine law,

which he had transgressed. The death of Christ did not slay the law, lessen its holy claims, nor detract from its sacred dignity; on the contrary, the death of God's beloved Son on the cross justified the claims of the divine law, and proclaimed the justice of his Father in punishing the transgressor, in that he consented to suffer the penalty in his own person, to save fallen man from its curse. He thus magnified the law, and made it honorable, and gave evidence of its changeless character. From his own lips is heard the words: "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill."

In becoming man's substitute, and bearing the curse which should have fallen upon him, Christ pledged himself in behalf of the race to maintain the sacred claims and the exalted honor of his Father's law. The Father has given the world into the hands of his Son, that through his mediatorial work he may completely vindicate the holiness and the binding claims of every precept of the divine law. This is the work of Christ, to convince men of sin, which is the transgression of the law, and through his mediation to bring them back to the path of obedience.

The plan of redemption, embracing the good news of salvation through Christ, was first preached to Adam. It was to him the star of hope, lighting up the dark and dreaded future. Adam saw that the promised Redeemer was the only means by which he could have life. The plan of saving sinners has been the same in every generation. The patriarchs, prophets, and all the holy men of old, looked forward to a coming Saviour, in whom they showed their faith by sacrificial offerings. The blood of animals had shadowed forth the sinless offering made on Calvary; but at the crucifixion type met antitype, and the typical system was done away by the great antitypical offering.

Christ is the center of the great plan of redemption, a plan which is a unit, and covers all dispensations. He is the "Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all the ages of human probation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

The gospel was preached to Adam, Noah, Abraham, and Moses, and was to them good news; for their faith embraced a coming Saviour. A more clear and glorious light now shines upon the Christian world; for that which was faith to the patriarchs and prophets who lived before Christ, is assurance to us, as we see that Christ has come just in the manner that inspired men of old had foretold that he would come. It is just as essential that we have faith in a Redeemer who has come and died our sacrifice, as it was for the holy men of old to believe in a Redeemer to come, whom they represented by their typical sacrifices, but no more so.

In order to fully realize the value of redemption, it is necessary to understand what it cost. In consequence of limited views of the sufferings of Christ, many place a low estimate on the great work of atonement. They think that Christ suffered only a small portion of the penalty of the law of God. They know that the wrath of God was felt by his dear Son; but they suppose that through all his painful sufferings he had the evidence of his Father's

love and acceptance, and that the portals of the tomb before him were illuminated with bright hope.

There are many whose hearts are no more deeply stirred by the humiliation and death of Christ than by the death of the martyrs of Jesus. Many have suffered death by slow tortures, and some by crucifixion. In what does the death of God's dear Son differ from these? It is true that he died upon the cross a most cruel death; yet others for his sake have suffered equally, so far as bodily torture is concerned. Why, then, was the suffering of Christ more dreadful than that of other persons who have yielded their lives for his sake? Had his suffering consisted in bodily pain alone, then his death was no more painful than that of some of the martyrs; but bodily pain was only a small part of the agony of the beloved Son of God as he hung upon the cross. The sins of the world were upon him, and also the sense of his Father's wrath against the sinner, as he suffered the penalty of the law. It was these that crushed his divine soul. It was the hiding of his Father's face, a feeling that his own dear Father had forsaken him as he drank the cup which the sinner so richly merited, that brought despair to his soul. The separation that sin makes between God and man was fully realized and keenly felt by the innocent, suffering Man of Calvary. He was oppressed by the powers of darkness, and had not one ray of light to brighten the future. His mental agony on this account was so great that man can have but a faint conception of it.

In his last conflict, Jesus felt the power of Satan, who declared himself superior in strength to the Son of God. He suggested that God had disowned his Son, that he was no longer in the divine favor, but was now in the hands of his great enemy. Christ yielded not to the torturing foe, even in his bitterest anguish. Legions of evil angels were all about him; yet the holy angels were bidden not to break their ranks, and engage in conflict with the taunting, railing adversary, nor were they permitted to minister to the anguished spirit of the divine sufferer. It was in this terrible hour of darkness, the face of his Father hidden, legions of evil angels enshrouding him, the sins of the world upon him, that from his pale lips were wrenched the words, "My God, my God, why hast thou forsaken me?"

When the atonement is viewed correctly, when we realize the great price that has been paid to rescue sinful man from eternal death, the salvation of souls will be felt to be of infinite value. In comparison with the worth of everlasting life, everything else sinks into insignificance. But how have the counsels of our loving Saviour been despised. In many cases the heart's devotions are given to the world, and selfish interests have closed the door against the Son of God. Hollow hypocrisy and pride, selfishness and love of gain, envy, malice, and passion, have so filled the heart that Christ can have no room.

We should take larger, broader, and deeper views of the life, sufferings, and death of the Son of God. He was eternally rich; yet for our sakes he became poor, that we through his poverty might be made rich. He was clothed with light and glory, surrounded with hosts of heavenly angels waiting to execute his commands; yet he put on our nature, and came to sojourn among sinful men.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Here is love that no language can express, the love of the Father and the Son, which should thrill our souls, and fill them with gratitude, and love, and joy. "Beloved, now are we the sons of God, and it doeth not yet appear 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. And every man that hath this hope in him purifieth himself, even as he is pure." The followers of Christ should learn here to reflect in some degree the divine love that has been manifested toward them, and by and by they may unite with the redeemed host in ascribing "Blessing, and honor, and glory, and power unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

The Coming of the Lord.

"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself." Ps. 50:3-6.

We stand on the eve of one of the greatest events the world has ever witnessed. Signs are multiplying on every side of us, compared with which there has been no parallel, either in the history of the church or the world. One of the greatest changes to both hangs upon this great event. It is the coming of the Lord Jesus Christ the second time in power and glory, to bring all things into subjection to himself, and to be "King of kings and Lord of lords." Let us see what the psalmist says of this event in the passage under consideration.

The first word is a striking one—"Our God." It is the *family* word. None but the child can use it. That child is one of the family. He is related to his heavenly Father. He has been redeemed and brought nigh by the blood of Christ. He is in the bonds of the everlasting covenant. He is a joint heir with Christ. He can look up, and say, "My beloved is mine, and I am his." He will be able to say with joy, when the Lord shall descend from heaven in flaming fire, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9. Yes, it is the family word. He who now puts into our lips the sweet words, "Our Father," enables us to look forward to that solemn hour, and say, "Our God."

A SOLEMN SCENE.

We are about to meditate on a solemn scene—God coming down to this earth as a devouring fire, with storms and tempests raging around him. Oh how necessary to be able to say, before we gaze upon it, "Our God." What will it be if we cannot say, "Our God?" With what feelings of terror and alarm must it be viewed unless we can say, in prospect, "Our God!" Make sure of this, reader, before you go one step further. Only this can make you calm in the prospect, and in the reality when it comes, to be able to say, "Our God." Therefore it is that the Holy Spirit puts this little word first, on which we may dwell earnestly, soberly, searchingly, before we proceed to that which follows.

What are to be the heralds of his coming? "A fire shall devour before him; and it shall be very tempestuous round about him." Here, again, the Holy Spirit confirms this testimony by St. Paul: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:7-9. Yes; from one end of Christendom to the other, one piercing cry shall rend the heavens: Ye rocks and mountains, "fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:16. The entreaty, earnest and loud, will then be heard from many a lip that now scorns the preaching of the

cross: "Lord, Lord, open to us," but "too late." It shall be "very tempestuous." The nations shall be at their wits' end. The ties of nature and of society shall be set at naught. A few will lift up their heads in that universal wreck, and look calm and joyful; for they know that their redemption is nigh, that their hour of triumph is at hand. Oh, to stand among that little band in that awful hour, and be able to say, "Our God!"

But what will the Lord do then? "He shall call to the heavens from above, and to the earth, that he may judge his people." The Spirit of God confirms this testimony by St. Paul: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:15-17. At that time all the saints of God shall rise together at one and the same summons from on high, "and so shall we ever be with the Lord." "Ever with the Lord!" Oh! the joy of these words! Here thought fails. The lips falter. The mind is dazed. Eternity alone can tell their depth. We wait to sound their meaning. Who would not say, in such a world of sin, and sorrow, and death as this, "Come, Lord Jesus, come quickly!"

But mark the psalmist's words. Who are they that are called? "Gather my saints together unto me." What an expressive word—"my saints!" How the Lord appropriates them as his own! "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." What precious words—"my saints," "my jewels!" What sinful, erring creatures are we! How do we daily and hourly provoke the Lord who loves us! What naughty children the Lord has to manage! How he may say of us, as Moses said of Israel, "Ye have been rebellious against the Lord since the day that I knew you;" and yet, "my saints!" "my jewels!" Oh, what grace! what wondrous love!

THE SAINTS GATHERED.

But mark another word here, "Gather my saints." "He shall gather the lambs in his arms." He shall gather them as a shepherd his sheep in the hour of weakness and danger—the weak ones, the nervous ones, those who start at a shadow, and tremble at the fluttering of a leaf. They shall not be weak or nervous then. The frail body shall be dropped forever, and they shall be clasped in an embrace such as they have never known on the earth, to a bosom of infinite love.

But mark another word here, "Gather my saints together." It is the family meeting. It is the grand reunion. It is the grand assembly. We shall not rise to meet the Lord individually—in isolations. We shall be gathered together. So the apostle speaks of our "gathering together unto him." And again, "We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." No more separations! One mind, one heart, one joy, one glad meeting, without the shadow of a farewell greeting ever darkening its shores! What heart does not bound at the thought!

But mark yet one word more, the sweetest of all, "unto Me." Ah! what would all the others be without this? Nothing; nothing! The foam, the dust, the shadow, the air! What would that meeting be without Jesus? What is any meeting without him? With his name every song is sweet. In his smile, every countenance is bright. Every chord of the golden harps will vibrate with his praise. Every voice will be vocal with his name. Jesus, Jesus, Jesus!—through eternity. For this the Lord himself prays: "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." Love can only be satisfied with the presence of its object

So with the Saviour. He longs for us. He waits for us. We must be with him.

A COVENANT OF SACRIFICE.

But who are these thus gathered? Mark it well, reader: "Those who have made a covenant with me by sacrifice." They are those who have laid themselves and their earthly substance an offering on God's altar; who have honored God with their substance, instead of serving themselves and the world; who have not vainly tried to serve God and mammon, but have joyfully sacrificed their earthly goods for the cause of their Redeemer. And they have made a covenant with God through the sacrifice of the Lord Jesus Christ. They are the *blood-bought* ones. They are those who have cast themselves—all sin and guilt, helpless and undone—on the finished work of the Lord Jesus. They are those who cry from the depths of their hearts:—

"Other refuge have I none;
Hangs my helpless soul on thee."

Reader, have you done this? If you have not, then you are not in that covenant. And if you are not in that covenant now, can you think of that meeting? You may hide this sad picture from your conscience, or, worse than all, charge your sin on God by a series of excuses. But it will not avail then. Mark the next verse: "The heavens shall declare his righteousness, for God is judge himself." His righteous dealings will then be acknowledged by every lip, and be felt by every heart. Even the wicked will be compelled to own it. And not only so, but righteousness shall be written on everything, as it never has been yet. And why?—"For God is judge himself." He shall be judge in the earth, and the result will be righteous judgment. Misrule, injustice, oppression, will all end then. "Righteousness shall cover the earth as the waters cover the sea."

And what is the practical lesson from all this, for the world, as well as for God's people? There is a word for each one at the close of this chapter: "Ye that forget God, consider this." Unconverted reader, weigh it well, lest God "tear thee in pieces." The day is at hand. Consider. Fly to Jesus. He is your only hope. Out of him you are not safe for a moment. Be warned, and haste to the refuge. Christian, "order your conversation," or citizenship, "aright." Aim to glorify Jesus. Let his praise fill your heart. Let his image be clearly, decidedly, unmistakably written on every act of your life. Be whole-hearted for Christ. Ever remember his precious words of promise and of admonition: "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

"Oh, that each in the day
Of his coming may say,
I have fought my way through;
I have finished the work thou didst give me to do.

"Oh, that each from his Lord
May receive the glad word:
Well and faithfully done;
Enter into my joy, and sit down in my throne."

As an objection against the seventh-day Sabbath, it is often urged that it is Jewish; that it was a part of the old Jewish covenant, and is done away in connection with the rest of the old covenant. Then the claim is put forth that the Sabbath for the new covenant is the first day of the week. Without stopping at this time to discuss the question as to whether the seventh-day Sabbath comprised a part of the old covenant, it is pertinent to inquire whether the new covenant and its so-called Christian Sabbath are any less Jewish than were the old. Jer. 31 records the promise of the new covenant, and that promise reads thus: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." According to this promise, the new covenant was to be made with the very same people with whom the old covenant was made. If one was Jewish, so is the other. Please bear this in mind when applying the term "Jewish" to the Sabbath of the fourth commandment.

The Fruits of Union with Christ.

"THAT the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." See Rom. 8:1-4.

I now want to direct your attention to the fruits of this union, *the law fulfilled in us*. What does it mean?

In the first place I want just to say two or three words about law in the abstract. There seems to be an awful misconception of the apostle's writings respecting the law, caused by wresting and misapplying what he says on justification by faith. People should bear in mind that much of this epistle and some others were written on purpose to meet the extreme legal notions of the Jews, who had no other idea of righteousness than that of *their own efforts to keep the law* (Rom. 9:31), and that therefore the apostle was bound, as any other writer would be under such circumstances, to put the extreme view on the other side. Many, not considering this, separate these passages from their explanatory connections, and from all the rest of the word of God, and preach now-a-days that we have nothing to do with the law. Hence there has come to be a spirit of antinomianism abroad in the land, compared with which the antinomianism of bygone ages was innocency itself. God helping me, I shall never cease to lift up my voice against it.

Now, please, *first* note that there is, in this writing, talking, and singing about the law, a great deal of mental fog and confusion. People should be very careful, when they come to such matters as these, to be clear in their own minds as to what the apostle is writing about; but I find frequently in such writings and songs a total misapprehension as to the meaning of the apostle, and a total *confounding the moral with the ceremonial law*. Now always mind, when you read anything about the law, to examine, and find out which law is meant, whether it is the great moral law, which never has been and never can be abrogated, or the ceremonial law, which certainly was *done away* in Christ. Mind which, because your salvation may depend upon that point. If you make a mistake there, you may be lost through it; therefore be very careful. Now I say that people confound this, and consequently there is a perfect hodge-podge of theology in this day, which I defy anybody to understand. People do not know what they are to believe. As a gentleman said not long ago, it is confusion confounded. "I go to one meeting," said he, "and hear this, and then I go to another meeting and hear that; and very often, in the very same meeting, the speakers will get up and flatly contradict each other!"

"Exactly," I said, "but you have the Bible. Why don't you study that for yourself? Why not use your own common sense? Why not let your own conscience speak?"

"But," said he, "why do not our ministers do it?"

"Because," I replied, "many of them do not know themselves. Let your conscience speak, and God will not let you go wrong."

It is an honest heart that people want, and then they will get the light. People sing about the law, talk about the law, and glory in being free from the law, in a lawless, antinomian spirit, as far from anything Paul ever wrote or meant as hell is from heaven. Oh, it is a bad sign when people are out of love with the law of God! David made his boast in the law of his God; he meditated on it by day and by night, and its precepts were his delight; he loved it with all his soul. And so did David's Son; and he is too much in love with his Father's law and will to hold *fellowship with anybody that does not love it*. As he said to the Jews: "He that is of God heareth *God's words*; ye therefore hear them not because ye are not of God," and again, of his disciples: "For I have given unto them the *words* which thou gavest me." So, mind, if you do not love the *words*, the expression of the *will* of God, you do not love God; and if you do not love the Father, neither do you love the Son. This is the very accusation which he brought against the Jews, that they had made void

his Father's law. Let us mind, then, the distinction always made between the ceremonial and the great moral law.

In the second place I want you to note that when you have ascertained that the apostle is speaking of the moral law, and he appears to speak disparagingly of it, he is always referring to its inability to justify a sinner or to produce spiritual life. This, he says, *it could not do*; but he never speaks disparagingly of it as a guide and *standard* of spiritual life after it is given. No; he goes back to it as the only standard, and so did Jesus Christ. They continually refer to the law as the highest expression of the holiness and righteousness of God, and as the standard by which we are to set our consciences. What other standard have we but the law? How am I to judge of my thoughts, words, and actions but by the law? Where has Jesus Christ given me any other gauge? And if people would *but read on*, and let the apostle explain himself, they would understand him better, and not get into such tanglements and mazes!

Paul is most careful to guard against the antinomian conclusions which he saw *might* be drawn from isolated parts of his writings. He says, "Do we then make void the law through faith? God forbid; yea, *we establish the law*." And again, "Wherefore the law is holy, and the commandment holy, and just, and good." And when he says that to them that are without law he became as without law, he guards himself by a parenthesis,—"*Being not without law to God, but under the law to Christ*." That is, under the great universal law of love, which fulfills all other law; for "love is the fulfilling of the law." Love is the very spirit and essence of the law. The law is to me the highest expression of what I *ought* to be, in my relation to my Creator and in my relations to my fellow-creatures. Now, can what *ought* to be ever be abrogated? Does it stand to reason? Can the righteousness of things ever be altered? Can God ever make two and two five, and can God make evil good and good evil? He can make an evil person good by saving him from the evil and making him good; but God cannot make evil itself good, and good evil, and he never professes to do it.—*Mrs. Booth*.

There's the Lord's Answer.

MANY years ago, when in my country charge, I returned one afternoon from a funeral, fatigued with the day's work. As I neared my stable door, I felt a strange prompting to visit a poor widow, who, with her invalid daughter, lived in a lonely cottage in an outlying part of the parish.

My natural reluctance to make another visit was overcome by a feeling which I could not resist, and I turned my horse's head toward the cottage. I was thinking only of the widow's spiritual needs; but when I reached her little house, I was struck with its look of unwonted bareness and poverty. After putting a little money into her hand, I began to inquire into their circumstances, and found that their supplies had been utterly exhausted since the night before. I asked them what they had done. "I just spread it out before the Lord!" "Did you, tell your case to any friend?" "Oh, no sir, naobody kens but himsel' and me! I kent he would no forget; but I didna ken hoo he wad help me till I saw you come riding over the brae, and then I said, 'There's the Lord's answer!'" Many a time has the recollection of this incident encouraged me to trust in the loving care of my heavenly Father.—*New Testament Anecdotes*.

ELIJAH would be called a crank, and John the Baptist a lunatic, if they should appear now and denounce popular vices as they did in their own times. It is so in every age. The true prophet is never a universal favorite, and the temptation to faithlessness is therefore very great. And yet no worse woe can befall the human race than a false prophet. A sneaking pulpit is an offense in the sight of God, and a curse to mankind.—*Western Christian Advocate*.

Repentance.

WITHOUT repentance there is no remission of sins. He who wishes to be saved, must confess his sins, and do the work of repentance. To confess sins is to know evils, to see them in himself, to acknowledge them, to make himself guilty, and to condemn himself on account of them. When this is done before God, it constitutes the confession of sins. To do the work of repentance is to desist from sins when he has thus confessed them, and from a humble heart has made supplication about remission; and further, to lead a new life according to the precepts of faith.

He who only acknowledges universally that he is a sinner, and makes himself guilty of all evils, and does not explore himself, that is, see his sins, makes confession, but not the confession of repentance; for he lives afterward as before. He who lives the life of faith, does daily the work of repentance; for he reflects upon the evils appertaining to himself, acknowledges them, shuns them, and supplicates the Lord for aid. For man of himself is continually lapsing, but is continually raised up by the Lord. He lapses of himself when he wills to think evil, and is raised up by the Lord when he resists evil, and hence does it not.

The work of repentance which is done in a free state, is of avail; but that which is done in a state of compulsion, is of no avail. A state of compulsion is a state of sickness, a state of dejection of mind in consequence of misfortune, a state of imminent death; in a word, it is every state of fear which takes away the use of sound reason. He who is evil, and in a state of compulsion promises repentance and also does good, when he comes into a free state returns unto his former life of evil. The case is otherwise with a good man, the above states being to him states of temptation in which he conquers.—*Arcana Coelestia*.

"I Did Steal That Sheep."

A WRITER in the *Baptist Weekly* retells this old story of the practical shrewdness of an old minister named Amasa Brown: "A member of the church charged another with stealing a sheep. The culprit denied the charge. Both were men of influence. The church was divided. A council was called, and Mr. Brown was there. There were no witnesses, except as to character. It was the word of one man against the word of another man. One was a slanderer, or the other was a thief. Elder Brown suggested a most extraordinary measure to elicit the facts in the case. He called the two men to the rostrum, before the pulpit, and directed the man who made the charge to engage in prayer—and requested the audience and council to look at his face while he was praying. He made an earnest prayer. He appealed to the Lord as one who knew the charge was true. Then the other was called on to follow. He made a regular prayer for the church, the pastor, etc., and said: 'As touching the matter of the sheep, O Lord—a-hum; as to touching—touching this-ah!—when he sprang to his feet, and exclaimed, 'Brethren, I cannot pray. I did steal that sheep!' So the matter was settled."

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

PRIDE goeth before destruction.

YEAR UNTO YEAR.

As year unto year is added,
God's promises seem more fair,
The glory of life eternal,
The rest that remaineth there;
The peace, like a broad, deep river
That never will cease to flow;
The perfect, divine completeness
That the finite never know.

As year unto year is added,
God's purposes seem more plain,
We follow a thread in fancy,
Then catch and lose it again;
But we see far on in the future
A rounded, perfected bliss;
And what are the wayside shadows,
If the way but lead to this?

As year unto year is added,
And the twilight of life shall fall,
May we grow to be more like Jesus,
More tender and true to all.
More patient in trial, more loving,
More eager his truth to know,
In the early paths of his choosing
More willing in faith to go.

—Sel.

Have the King's Messengers a Claim on Us?

THE means provided by churches to defray the expense of preaching the gospel have been so used, and preaching has so become a recognized profession, involving a professional style of living, dress, speaking, and thinking,—a profession that is adopted like any other by members of families looking for a "respectable" position in the world,—that many have been led to discountenance any organized means of supporting the teachers of God's word, and go to the extreme of supposing them, so far as scriptural authority is concerned, totally dependent on the charity and good-will of those among whom they labor. They take the principle, "Freely ye have received, freely give," as the only binding rule by which they are to support the gospel of our Lord. This view is held by many even who profess to have no other authority for their conduct than the Scriptures.

People have become so unaccustomed to the restraint imposed by expressed law and necessarily implied conditions that in the present age men feel under little obligation to keep any law except that of the land; they claim that such obligation is opposed to the spirit of the Christian religion, whether the design of the law be to regulate our duty to God or our fellow-men. This idea has not only tended to weaken the claims of the law of God, but also to lessen the feeling of individual responsibility which each member of the church should have in the spread of the gospel message.

There is no part of the work of saving souls that is more important than that of the minister. "Who-soever shall call upon the name of the Lord shall be saved," says the inspired word. And the apostle Paul asks, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" The importance of the work of preaching the gospel is here set forth, and is it reasonable to suppose that this work has been left unprovided for by Him who commanded the gospel to be preached to every creature?

We have not to go to Moses to find what that provision is. We will go back to the ancestor of that family of which we are members if we hold fast the beginning of our confidence. We will go to our father Abraham; and how much of what is noble in human nature and in faith is illustrated by the simplicity and dignity of his character, the beauty of his family life, the strength of his faith, and his fidelity toward God. What a noble character for the founder of a family whose object is to keep alive a knowledge of God among men. That there is an obligation on us to keep up the prestige and name of the house is cheerfully acknowledged by all who appreciate the honor of such an old and respected ancestry,—respected by both men and angels.

An incident in the life of one of the ancestors of this house was recorded, and has been preserved through the long intervening ages, evidently for a definite purpose, as is suggested by an allusion to it that is full of meaning, and has an application to a terrible period in the world's history. It is descriptive of the last days of the people of God on this earth during the final struggle against Satan. The prophet says: "Alas! for that day is great, so that none is like it. It is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30: 7. From this we infer that Jacob was a representative of the people of God in the last days.

Turn to Genesis, and read the history of Jacob, how he cheated his brother Esau, and had to flee from his home and country for his life. In a dream he saw the glory of God, and received the divine blessing. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God;" "and of all that thou shalt give me *I will surely give the tenth unto thee.*"

After long years of service, in which he had seen much of trouble and anxiety, Jacob yearned to see his brother once more, and to make amends for the wrong he had done him. He started; but hearing that his brother was coming to meet him at the head of a band of armed men, he was again afraid, and prayed earnestly. He remembered the promise that God made to him; and we would also presume that he had remembered his vow, and could therefore be sure that God would answer his prayer. "I will pay thee my vows," says the psalmist, "which my lips have uttered, and my mouth hath spoken, when I was in trouble." And no doubt Jacob was not less faithful.

If this event in the life of Jacob typifies a trial through which the people of God will have to pass, ought we not to be faithful to his vow, since he represented a house of which we are members, and is moreover the father of the twelve tribes, of which are we? He has bequeathed the honors of his house, with all the wealth of blessings attendant upon the divine promises, to his descendants. And shall we disregard our obligations while the work of the Lord is as much as ever in need of means for its support; for "How can they preach, except they be sent?"

The Lord is not as we that he should want anything. The earth is his, and the fullness thereof; but he allows us to claim by far the greater part, either for our own necessities, or that we may minister to the necessities of others. But that those whom he has sent to proclaim his law and gospel should not be dependent on charity, he has retained a part for his own work, that there may be meat in his house.

It is possible that Jacob, at the time he made his vow, was conscious of past remissness in regard to his duty to God as well as to his neighbor; and he acknowledged his sins, and repented toward God. These things were written for our admonition upon whom the ends of the ages are come; "wherefore let him that thinketh he standeth take heed lest he fall." In the day of Jacob's trouble we shall remember enough to depress us, and to cause us to realize our unworthiness; but what will be our feelings of despair, if, after all our self-denial and our prayers to God to bless our work, we find that we have hindered the message that might have warned thousands, and that their blood is upon our head? We shall then feel that as Judas sold his Lord, so have we sold our fellow-men for a few pieces of silver and a little gold; that as the Jews robbed God in tithes and offerings, so have we retained that which was not ours, and lost the blessing that the heavens were ready to pour out. Then let us now, while it is possible, remember Jacob's vow, that in the day of his trouble we may be saved; for as the seventh day, the Sabbath, is the Lord's, so is the tenth also.

MALACHI.

"Honor the Lord with thy substance, and with the firstfruits of all thine increase."

Roman Aggression and Protestant Apathy.

Of all the great evils that exist in the land, there seems to be none toward which the American people exhibit such apathy and perfect indifference as the insidious and rapid encroachments of Romanism. Although they cannot shut their eyes to the fact that this sect always has been the uncompromising enemy of religious and civil liberty, and that their leaders still claim that they never change, yet by some strange infatuation business men, and politicians especially, seem to vie with each other in their efforts to court the favor and to yield to all the demands of this sect, which they should know is endeavoring to destroy us as a free people.

The man who found a viper benumbed, cold and stiff, and put it in his bosom to warm it to life, and as it revived it stung him to death, acted just as consistently and as suicidally as those who so readily yield to the demands and seek the favor of Romanism. The fact is, we are warming to life a veritable viper, whose ultimate aim is to sting to death the life and liberties of this nation. The rum power is bad enough—a great and terrible evil, causing untold misery and desolation, and filling grave-yards with its victims—yet I think it would not lay violent hands on our Constitution and trail our banner in the dust at the feet of foreign despots. But Romanism would do this to-day if it had the power. It first blindfolds its victims, then robs them and leads them deluded to eternal destruction under a cloak of religion. And this is the principle that Protestant Americans are fostering and apologizing for, in order to gain office, or a few dollars in trade, etc., like Esau, who sold his birthright for a mess of pottage; yea, worse, for he only injured himself; but these persons deliberately sell our blood-bought liberties for all time, for mere sordid gain and personal ambition.

Is it not wonderful, astonishing, and even shameful to see governors, legislators, judges, merchants, and business men, even down to the humblest citizen, cringing at the feet of Rome's hirelings—the priests—as if anxious to do their bidding, and aved into submission to their will by the crack of that terrible weapon, the boycott lash, which they keep constantly twirling over their heads. Merchants want their trade and politicians their votes, therefore they keep very quiet and don't say anything to disturb them.

O ye Protestants of America, will ye never awake to your danger till your liberties are taken from you, and only here and there one, like Father O'Connor, to raise his voice against this usurpation of the priests of Rome, while there is not a nation on earth where Romanism bears rule that has the least semblance of civil and religious liberty. It would seem as if Protestant Americans are bent on their own destruction. May God have mercy on us, and save us from this terrible apathy before it is too late, is my prayer.—R. T., in *Converted Catholic*.

DR. BEECHER, in his "Conflict of Ages," in speaking of the popular theory of eternal punishment, said: "It involves God, his whole administration, and his eternal kingdom in the deepest dishonor that the mind of man or angel can conceive. The human mind cannot be held back from abhorring such a theory, except by the most unnatural violence to its divinely inspired convictions of right." In just the same way have many others reasoned, as well as Dr. Beecher. No wonder that even the little child, when told by its mother of an eternally burning hell, said, "*I wish I had never been born!*" Thank Heaven that so revolting a sentiment is purely human and wholly unscriptural. The great and godly Dr. Vinet once observed that "even now, after eighteen centuries of gospel light, we are probably involved in some enormous error, of which Christianity will, at some future time, make us ashamed." The doctrine of eternal woe is just such an "enormous error;" and many thoughtful persons are beginning to be ashamed of it.

The Power of the Spirit.

It may be truly affirmed that no church and no person is really a Christian unless the Holy Spirit is present with him. A so-called church may be a social club, a place for a dress-parade every fine Sabbath day, or a stagnant pool, breeding malaria and producing death; but it never can, in any proper sense, be called a Christian church. And so a person may have the name of a Christian, may go through the form of worship, subscribe to the creed, and have the semblance of a Christian; but he is only as the skeleton without life; he has "a name to live," but he is dead. Christianity is either a divine, spiritual system, or it is nothing at all. The moment it sinks to the level of any of the conditions referred to, it is shorn of all its moral power, and it becomes weak and powerless to elevate and save men.

Never has there been a period when the church needed to understand and feel this more than the present. We have been trusting too much to material and visible agencies. Fine churches, splendid rituals, operatic music, social entertainments, worldly plans and schemes, have entered largely into all our ideas of church growth and prosperity. And a church has been thought to be prosperous which has all these outward signs, and could boast, in addition, a popular minister and a crowded house.

But in the midst of all these things, vital godliness has declined; coldness, deadness, indifference to divine things, corruptions, peculation, fraud, and other fearful developments of depravity, have been manifesting themselves; and, in multitudes of instances, instead of the church conquering the world, the world has conquered the church. At first, it came in very meekly and with hat in hand, asking permission only to stand in the vestibule; but it soon marched up the middle aisle, demanding recognition; and, finally, it has come up to the altar and the pulpit, and laid one hand upon the sanctity of the altar, and the other upon the very mouth of those who have professed to be God's ministers. And in too many churches, mammon, and fashion, and covetousness, and false ambition, and pride, and sensuality, sit enthroned, and Christ is banished from its courts. We are often found boasting of numbers, of wealth, of educational enterprises, while there is paralysis at the heart, and death is brooding over the form.

It is more than useless for us to attempt to conceal from ourselves the actual condition of many churches among us—of every creed and of every name. What, then, shall we do? We cannot remain stationary. We must either awake and arise, or this downward, deathward tendency will alarmingly increase. If, then, there is to be improvement, we must *come back to the first principles*. We must recognize the fact that the spiritual element in the church is the only source of its power and success. This will apply to the ministry, the membership, and the services of the church. It may be well to ask right here, for what purpose does the church exist in this world? What does its great Head propose by its organization? What are its true character and work? There can be only one general answer to these inquiries, namely: The church exists only as a *soul-saving institution*. This is what Christ designed it should be, and this is the purpose of all its agencies and instrumentalities. If it ceases to be this, it is a failure. It has been well said by a powerful writer: "When the power of reclaiming the lost dies out of the church, it ceases to be the church. It may remain a useful institution, though it is most likely to become an immoral and mischievous one. While this power remains there, whatever is wanting, it may still be said that 'the tabernacle of God is with men.'"

In order to save souls, there must be spiritual power. And there is no spiritual power in mere material or physical agencies, nor in anything that is merely human. Spiritual power is supernatural, superhuman, superangelical; it is divine in its origin and manifestations. It may be directly employed upon the soul by the Holy Spirit, or he may act, as he often does, through human agencies, and give wondrous efficiency to feeble instrumentalities.

The ministry of the church must be a spiritual ministry—learned, talented, eloquent it may be, and perhaps more or less, should be, but spiritual it *must be*. It has no other work or function but soul-saving, and the duties and responsibilities connected therewith.

A living church will produce hosts of laborers, who, in the family, in the shop, on the farm, in the place of business, on the highway, in the lanes and alleys, in the slums and saloons—in a word, everywhere, will tell the "old, old story of Jesus and his love." And thus our communities and our nation may be saved, elevated, purified, ennobled, and exalted. Not only so, the whole world will feel the power of such a church, through its missionaries, evangelists, and Christian workers, male and female.—*L. R. Dunn, in Guide to Holiness.*

A Bible-Reading.

FROM SCRIPTURES REVISED AND SUITED TO THE THEORY OF ANTINOMIANS.*

1. Did Christ destroy the law?

Ans. Think not that I am come to *teach* the law or the prophets: I am not come to *teach*, but to *destroy*. For verily I say unto you, Till heaven and earth pass, one jot or one tittle of the law shall in no wise remain in force. Whosoever therefore shall keep one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall break them, and teach others to do the same, he shall be called great in the kingdom of heaven. Matt. 5:17-19.

2. What prophecy of Christ shows that he would do this work?

Ans. The Lord is well pleased for his righteousness' sake; he will destroy the law and make it dishonorable. Isa. 42:21.

3. Did Paul teach that the law was in force in the gospel age?

Ans. Do we then establish the law through faith? God forbid: yea, we make void the law. Rom 3:31.

4. How did Paul feel toward the law of God?

Ans. I abhor the law of God after the inward man. Rom. 7:22.

5. How may we now show our love to God?

Ans. For this is the love of God, that we reject his commandments; for his commandments are very grievous. 1 John 5:3.

6. To what conclusion do these answers lead us?

Ans. We would conclude, that the law of God is abolished, and has no further claims upon us.

7. Are the texts quoted correctly?

Ans. No; the Bible texts read just the reverse.

8. Then is not your conclusion just the reverse of Bible truth?

Ans. It is.

R. S. OWEN.

* Let the reader carefully examine the texts referred to in this reading. By so doing he can better appreciate the truth upon the subject of the law in the New Testament. The texts cited, are quoted just as they ought to have been written, if the law is not in force in the Christian dispensation.—Ed.

God's Word.

It is a singular mistake to suppose that the sin of the Pharisees and scribes was in clinging to the law without "progress" in its interpretation. Their condemnation by our Lord was on the ground that they "made void the law by their traditions." That is to say, they had discerned so much "new light breaking forth out of God's word," and had piled it up in such Talmudic heaps on the pure and simple Old Testament as to hide and quench it. It is precisely what so many "free" and "liberal" souls who have out-grown the gospel, are doing to-day. They are substituting commentary for Scripture, superseding the commandments of God by the traditions of men. The Pharisee was accused, because he thought he could improve upon the Bible. And the very last warning of the New Testament is, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."—*Christian Intelligencer.*

The Omission of Law-Preaching.

PRESIDENT FINNEY taught that the grace of the gospel is equal to the demands of the law; but the pretty general impression is that grace has expunged those demands, and that moral government and moral probation consist in gospel opportunities of getting good to ourselves, and not believing so as to grasp and enjoy it is about the whole of sin. The omission of law-preaching—I do not mean the preaching of law penalty, but of law precept—strongly favors this impression. And therefore gospel grace is an unappreciated and despised thing to multitudes, because the reason for grace in the precept (as well as the penalty) of the law is a thing unnoticed and unknown. So, as to penalty, the doctrine of mercy is lifeless when the terrific reality of divine justice is conceded, vindicating his teaching about grace.

Mr. Finney said: "Let the law be exalted. Let it be magnified, and made honorable. Let it be shown to be strict, and pure, and perfect as its Author; spread out its claims over the whole field of human and angelic accountability; carry it like a blaze of fire to the deepest recesses of every human heart; exalt it as high as heaven, and thunder its authority to the depths of hell; stretch out its lines upon the universe of mind; and let it, as it well may, thunder death and terrible damnation against every kind and degree of iniquity. Yet let it be remembered forever that the grace of the gospel is co-extensive with the claims of the law." Then, and therefore, as a conversion-worker and as a seminary instructor, he exalted Christ. No man more.

Is not this divine philosophy sadly ignored? How did Christ preface his discourse to Nicodemus about the love of God in the gift of his Son?—With the doctrine, "Verily, verily, ye must be born again." He came to call *convicted* sinners to repentance; sin-sick sinners to the Great Physician.—*Christian Secretary.*

"Ye Have Done it unto Me."

JESUS left the glory of heaven and came to earth "to seek and to save that which was lost." Our planet had revolted from allegiance to God, and joined the ranks of Satan, the enemy of Christ and the leader in the rebellion against high Heaven. One poor sheep had gone astray on the dark mountains of sin; and for this one sheep the Good Shepherd left the unfallen worlds and the sinless hosts of angels, of which he was the beloved Commander, and sought the fallen province which had seceded from the empire of God, in order that he might redeem it, and bring it back to allegiance to Heaven.

And what was the price of our redemption? He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." In view of such matchless benevolence and condescension, is there anything which we can do for Christ in return? Are there any "good works" in which we may zealously engage which he will accept as done for him? He has furnished the answer: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Oh! what a blessed and exalted privilege, to do something for Him who has done so much for us! And the opportunities are never wanting; "For ye have the poor with you always, and whosoever ye will, ye may do them good." There are the needy to be fed and clothed; there are the homeless to be sheltered; and there are those in want of sympathizing friends to be welcomed to the companionship of our households, cared for, and made to feel that, though destitute of natural companions and friends, they have a friend in Jesus and in each of his faithful followers. To those who do their duty to these, Jesus will say, "Ye have done it unto me."

R. F. COTTELL.

GENTILITY and piety form a happy union; but poverty and piety are quite as acceptable in the eyes of God, and so they ought to be in ours.

The Sabbath-School.

The object of the following lessons is to bring out points of truth not commonly studied by the majority of Bible readers. They will be found of great benefit to those who will give them careful study. The lessons were written especially for Sabbath-school classes, but are also designed for the family circle. Let the proof texts be well studied in their connection with the subject, and the points will be clearly seen.

IMPORTANT BIBLE LESSONS.

First Sabbath in January.—The First Day of the Week.

1. On what day of the week did Christ rise from the tomb? Mark 16:9.
2. Did the disciples whom Mary Magdalene saw believe that he was risen? Mark 16:10, 11.
3. Where did two of the disciples go that same day? Luke 24:13.
4. Who joined them on the way? Luke 24:15, 16.
5. After Jesus had made himself known to them, what did they do? Luke 24:33-35.
6. Did the other disciples believe what these two told them? Mark 16:12, 13.
7. What time of day was it when the disciples were thus gathered together? John 20:19.
8. Why is it impossible to suppose that they were celebrating the resurrection of Christ? *Ans.* Because they did not believe that he had risen.
9. How did it happen that they were all together at that time? *Ans.* They had a common dwelling place. Acts 1:13.
10. Who appeared to them on that first-day evening? John 20:19.
11. Were the disciples expecting him? Luke 24:36, 37.
12. What did Jesus do to assure them that he was a real being and not a phantom? Luke 24:38-43.
13. How was it that they had food so handy? Mark 16:14.

NOTES ON LESSON ONE.

THE student, after learning that the evening begins the day, may wonder how the disciples could be gathered together "at evening" near the close of the day of the resurrection, and it still be the first day of the week. John 20:19. This is made clear when we remember that the Jews reckoned two evenings to each day. Dr. Clarke, on Ex. 12:6, says: "The Jews divided the day into morning and evening; till the sun passed the meridian, all was morning or forenoon, after that all was afternoon or evening. Their first evening began just after twelve o'clock, and continued till sunset: their second evening began at sunset, and continued till night, *i. e.*, during the whole time of twilight." See also Scott, McClintock and Strong's Cyclopedia, etc. Ex. 12:6, margin, reads, "Between the two evenings." It will be seen that the day began and ended with an evening. The evening at the close of the day was the first of "the two evenings," and the one at the beginning of the following day, from sunset onward, was the second evening. When John speaks of the evening of the first day of the week, referring to the close of the day, he evidently means the first evening. But when Luke (Acts 20:7) speaks of a meeting on the first day of the week, we know that he refers to the second evening, the one which began the day, because lights were then required.

But when we say that "when John speaks of the evening of the first day of the week, referring to the close of the day, he evidently means the first evening," we do not mean that all the events of that evening took place before sunset, nor that it was before sunset when Jesus met with his disciples in their room in Jerusalem. The language of John 20:19 does not demand such a conclusion. The disciples assembled in their room for their evening meal while the sun was yet above the horizon, their hour for eating being about the same as that of the disciples who lived in Emmaus. But as in that country darkness very quickly follows the setting of the sun, it must have been some time after dark when the two disciples returned from Emmaus. Still it was the first day of the week when the disciples assembled.

Second Sabbath in January.—The First Day of the Week continued.

1. What is the only recorded instance of a religious meeting on the first day of the week? Acts 20:7.
2. On what part of the day was this meeting held? Acts 20:7, 8.
3. What part of the day comes first? Gen. 1:5, 8, 13, etc.
4. With what does the day begin? Lev. 23:32.
5. When is it evening? Deut. 16:6; Josh. 8:29; Mark 1:32.
6. Then since this meeting was on the dark part of the first day of the week, when would we say it was held? *Ans.* On what is commonly known as Saturday night.
7. How long did the meeting last? Acts 20:11.
8. For what place did Paul start on the first-day morning after the meeting closed? Acts 20:13, 14.
9. While Paul was preaching, what were his companions doing? Acts 20:13, first part.
10. What is the only commandment in the Bible concerning the first day of the week? 1 Cor. 16:2.
11. Can a person "lay by him in store" that which he puts into a contribution box at church?
12. How is each one to know how much to "lay by"? *Ans.* "As God hath prospered him;" after examining his accounts, he is to lay aside a certain per cent. of the profits. 1 Cor. 16:2.
13. In consideration of all these things, among what must the first day of the week be classed?—Among the "six working days." Eze. 46:1; Ex. 20:8-10.

NOTES ON LESSON TWO.

In chapter 20 of Conybeare and Howson's "Life and Epistles of the Apostle Paul," we find the following in regard to the meeting spoken of in Acts 20:7: "It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail. The Christians of Troas were gathered together at this solemn time to celebrate the feast of love which the last command of Christ has enjoined on all his followers." A few paragraphs further on we find the following: "Strength and peace were surely sought and obtained by the apostle from the Redeemer, as he pursued his lonely road that Sunday afternoon, in spring, among the oak woods and the streams of Ida."

From Troas to Assos is at least nineteen miles, and therefore Paul must have been still on the way in the afternoon of that Sunday, although he started at break of day. Acts 20:11. On the supposition that he recognized Sunday as the Sabbath, is it not strange that he should leave the church at Troas on Sunday morning, and spend the entire day in traveling? And this, we remember, is the only time when the first day of the week is mentioned in connection with a religious meeting.

Third Sabbath in January.—The Shadowy Sabbaths and the Lord's Sabbath.

1. What does Paul say that Christ has blotted out? Col. 2:14.
2. What else has he done to these ordinances? Col. 2:14, last part.
3. Because this has been done, in respect to what are we not to be judged? Col. 2:16.
4. On what were the ten commandments written? Deut. 4:12, 13; 5:22.
5. How were they graven on these tables of stone? Ex. 32:15, 16.
6. Could words engraved on stone be blotted out?
7. Would it be proper to speak of "nailing to the cross" a law that was engraved in stone?
8. Then what must we conclude concerning the law spoken of in Col. 2:14? *Ans.* That it has no connection with the ten commandments.
9. How did the ordinances that were blotted out stand related to men? Col. 2:14.
10. Is the Sabbath of the Lord contrary to us? Mark 2:27.
11. When was the Sabbath made for man? Gen. 2:1-3.
12. What was man's condition at that time? Gen. 1:31; Eccl. 7:29.
13. Did man then stand in need of a Saviour? *Ans.* See 1 Tim. 1:15.
14. But what was the object of the Sabbaths mentioned in Col. 2:16? Col. 2:17.
15. Where do we find a record of sabbaths that were ceremonial and shadowy? Lev. 23:5-7, 24, 27, 34, 39.
16. How often did each of these sabbaths come? *Ans.* Once a year.
17. Were these sabbaths to be confounded with the seventh-day Sabbath? Lev. 23:37, 38.
18. How long is the fourth commandment to remain unchanged? Ps. 111:7, 8; 119:152, 160.

NOTES ON LESSON THREE.

It is easy to see that the yearly sabbaths on which the Jewish feasts were held, were separate and distinct from the weekly Sabbath, a day which the Lord clearly says is *his* day. There is therefore a difference between the Jewish sabbaths, and the Lord's Sabbath. The former were among the types and shadows that pointed to Christ; the latter was instituted in Eden before man fell, before he needed a Saviour, and could not therefore be a shadow of a coming Redeemer. It was given for a single purpose, namely, to commemorate the work of God in creating the world, and it must stand as long as the reason exists for which it was made.

Fourth Sabbath in January.—The Change of the Sabbath.

1. What did Isaiah say of Christ's relation to the law of God? Isa. 42:21.
2. What did Christ himself say of it? Matt. 5:17, 18.
3. What have we found to be the practice of Christ and the apostles?
4. Did Sunday-keeping originate in the days of the apostles? *Ans.* "We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."—*Christian at Work (Presbyterian), Feb. 18, 1886.*
5. Is there any direct command for this Sunday observance? *Ans.* "The change from the seventh to the first day of the week appears to have been gradually and silently introduced, by example, rather than by express precept."—*Dr. Scott, Comment on Acts 20:7.*
6. When and by whom was the first Sunday commandment given? *Ans.* "Whatever may have been the opinion or practice of these early Christians in regard to cessation from labor on Sunday, unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, A. D. 321."—*Chamber's Encyclopedia, art. "Sabbath."*
7. Did this edict require the observance of Sunday as a Sabbath? *Ans.* "Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines."—*Part of the decree of Constantine.*
8. When and by what authority was abstinence from agricultural labor on Sunday first recommended? *Ans.* "It was not till the year 538 that abstinence from agricultural labor on Sunday was recommended, rather than enjoined, by an ecclesiastical authority (the third council of Orleans), and this expressly that the people might have more leisure to go to church and say their prayers."—*Chamber's Encyc., art. "Sabbath."*
9. When was liberty to labor on Sunday fully taken away? *Ans.* "Nor was it till about the end of the 9th century that the Emperor Leo, the philosopher, repealed the exemption which [agricultural labor] enjoyed under the edict of Constantine."—*Id.*
10. How did Paul describe the papacy? 2 Thess. 2:3, 4.
11. How was it to exalt itself above God? Dan. 7:25.
12. Does the Roman Catholic Church acknowledge this charge? *Ans.* She does, and boasts of it. Thus:—
"Ques. Have you any other way of proving that the church has power to institute festivals of precept?
"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."—*From the Doctrinal Catechism.*
13. What does the Catholic Church claim as the proof of her authority? *Ans.* "Ques. How prove you that the church hath power to command feasts and holy days?
"Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church."—*From "Abridgment of Christian Doctrine."*
14. Upon what foundation do all festivals of the church rest? *Ans.* "Sundays and holy days all rest on the same foundation, namely, the authority of the church."—*Catholic Christian Instructed.*
15. Do professed Protestants concur in this statement? *Ans.* "We rest the designation of Sunday on the church's having set it apart of its own authority. The seventh-day rest was commanded in the fourth commandment. . . . The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian Church, and on this basis, and none other, does the Christian Sabbath, the first day of the week, rightly rest."—*Christian at Work, Jan. 8, 1885.*
16. What is the only position that the true follower of Christ can take on this question? Acts 5:29.
17. What does God say? Ex. 20:8-10; Ex. 23:2, first clause.

Fifth Sabbath in January.—Restitution of the Sabbath.

1. What power was to change the law of God? Dan. 7:25.
2. How was Christ to regard the law? Isa. 42:21; Matt. 5:17-19.
3. What power has thought to change the fourth commandment? See Catholic Catechisms.
4. With what does God charge his professed people in the last days? Ezc. 13:4, 5.
5. What particular course of theirs keeps them from carrying out God's will in this matter? Ezc. 13:6-10.
6. How does God state the matter in another place? Ezc. 22:26.
7. What were they to say regarding these Sabbaths to which they had closed their eyes? Verse 28.
8. What does the Lord say he had done in the matter? Verse 30.
9. What will he finally do for those who will not stand in the gap, and make up the hedge? Verse 31.
10. When will the salvation of God be manifested? 1 Pet. 1:3-5.
11. What are men requested to lay hold of when that salvation is near? Isa. 56:1, 2.
12. Are Gentiles required at that time to keep the Sabbath? Isa. 56:6, 7.
13. When the truth has laid waste for many generations, what does the Lord want his people to do concerning it? Isa. 58:12.
14. How will this work be done? Isa. 58:13.
15. What does God say to those who keep his law? Isa. 51:7, 8.
16. What will be the shield of God's people in the time of the last plagues? Ps. 91:4, 7-10.
17. Who will finally be invited into the city of God? Isa. 26:1, 2.

NOTES ON LESSON FIVE.

The day of the Sabbath having been changed by an apostate church, it is fitting that God should call on all who love him to renounce the authority of the law-changing power, and recognize only him who created the heavens and the earth. This can be done in no way so well as to pay respect to the instituted memorial of God's work of creation—the Sabbath. This reform could not well be brought about so long as the word of God was hidden away from the people. But when the power of the papacy was broken, and the Bible was given to the common people, light began to dawn upon its pages, and reveal the corrupting influence of that church in attempting to change the fourth commandment. As shown in the lesson, the prophecy points out a restoration of the Sabbath in the last days.

NEXT to a superintendent, in the power of making and shaping a Sabbath-school, comes the secretary; indeed, no superintendent can do his work in and for a Sabbath-school without the aid of a good secretary. The secretary's work enables the superintendent to see his school as it is, both in its membership and in its habits; it also enables him to hold up before his teachers the dangers and the possibilities of the school. Without the work of a good secretary, any Sabbath-school is liable to lose scholars and teachers almost imperceptibly; with a good secretary, a Sabbath-school can be kept up to its own best standard of regularity in the attendance of both scholars and teachers. He who can fill a secretary's place, may feel that his position is one of large responsibility and influence. And whoever would promote the best interests of a Sabbath-school, may feel that he is doing so when he co-operates heartily with the superintendent and the secretary of that school.—*S. S. Times.*

"THE most comprehensive description of our Lord's life-work that has ever been produced is that given by the apostle Peter: 'He went about doing good.' It is also in perfect harmony with the other inspired delineations of his life. The first recorded utterance from his life, 'I must be about my Father's business,' is significant and prophetic. It reveals to us the hidden purpose and lofty ideal of the Son of man."

The wise man is not quick to take offense. It is better to be deaf and blind to an intended insult than to be swift to resentment.—*Western Christian Advocate.*

Youth's Department.

BUILDERS.

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

Five Cents.

HOLDING out his hand for the change, John's employer said, "Well, my boy, did you get what I sent you for?"

"Yes, sir," said John; "and here is the change, but I don't understand it. The lemons cost twenty-eight cents, and there ought to be twenty-two change, and there's only seventeen, according to my count."

"Perhaps I made a mistake in giving you the money?"

"No, sir. I counted it over in the hall, to be sure it was all right."

"Then perhaps the clerk made a mistake in giving you the change?"

But John shook his head. "No, sir; I counted that, too. Father said we must always count our change before leaving a store."

"Then how in the world do you account for the missing five cents? How do you expect me to believe such a queer story as that?"

John's cheeks grew red, but his voice was firm. "I don't account for it, sir; I can't. All I know is that it is so."

"Well, it is worth a good deal in this world to be sure of that. How do you account for that five-cent piece that is hiding inside your coat-sleeve?"

John looked down quickly, and caught the gleaming bit with a cry of pleasure. "Here you are! Now it is all right. I couldn't imagine what had become of that five-cent piece. I was certain I had it when I started from the store to return."

"There are two or three things that I know now," Mr. Brown said, with a satisfied air. "I know you have been taught to count your money in coming and going, and to tell the exact truth, whether it sounds well or not,—two important things for an errand-boy. I think I'll try you, young man, without looking any further."

At this John's cheeks grew redder than ever. He looked down and up, and finally he said, in a low voice, "I think I ought to tell you that I wanted the place so badly, I almost made up my mind to say nothing about the change if you didn't ask me."

"Exactly," said Mr. Brown, "and, if you had done it, you would have lost the situation, that's all. I need a boy about me who can be honest over so small a sum as five cents, whether he is asked questions or not."—*Pansy.*

Inside the Shell.

WHAT a mystery is connected with the egg! A little world of itself! Shut apart from the outside world, it seems a lifeless thing; yet within that little sphere mighty forces are at work, which, under favorable circumstances, will produce a perfect animal, gifted with life, and soon showing the habits and peculiarities of its ancestors.

On opening an egg we see merely the "white," in the middle of which floats the "yolk," with the whitish "germ cell" clinging to it. This germ cell occupies but little space; yet it is the important part of the egg—the part for which all the rest of the egg was made, because it is just at this spot that the young bird begins to grow. We cannot see, without a microscope, the twisted cords of albumen at both ends of the egg which hold the yolk pretty nearly in the center. Those twisted cords allow the yolk to roll over from one side to another when the egg is turned, and so the germ cell, which is at the lightest part of the yolk, keeps always uppermost.

Here we have a beautiful contrivance by which the germ cell is sure to be nearest the body of the bird as she sits upon her eggs, no matter how often the eggs are turned over.

Of course that part of the egg nearest the bird gets the most heat from her warm little body and her soft, downy feathers, and a certain amount of heat is necessary to develop the new life within the egg. This, we know, is the reason that birds sit upon their eggs, and that they are so careful not to leave the nest long enough for them to become chilled.

As we have just said, the young bird begins to grow from the germ cell. The albuminous white of the egg furnishes the building material for its growth, and the rich, oily yolk nourishes the newly formed bird as long as it continues in the shell. The more there is of this nourishment stored up in the egg, the stronger and better developed will the bird be on leaving it, as is clearly shown in the case of those birds whose eggs contain a large yolk. The young of such birds are able to run about and help themselves as soon as they are hatched; whereas the young of those having small yolks, not being so fully developed, are hatched in a blind and naked condition, and need to be fed and brooded over by their parents.

No doubt you have often noticed in hard-boiled eggs a little hollow place at the larger end. There is a little bubble of air here, between the two delicate tissues lining the shell, for the use of the baby bird, and the shell is so full of very small pores that fresh supplies of air can easily pass through it.

When the tiny creature, shut up in the shell, is fitted to live in the great world outside, it pierces this hard case and chips its way out by the help of a hard knob on top of its beak. This knob seems to be only a tool to help the bird escape from the shell, and as it is of no use afterward, it soon disappears.

The bird is now fully equipped with bones, muscles, bill, claws, and internal organs. These parts have all been formed and nourished from the contents of that little egg-shell. Moreover, we find the contents of the shell have been entirely absorbed, showing that although the egg furnishes all that is needed for the formation of the young animal, there is nothing in it which is unnecessary.—*Harper's Young People.*

The Secret of Success.

WEBSTER used to tell, with great zest, an incident of his professional life to illustrate how past studies may prove of great service in an emergency. While practicing in New Hampshire, a blacksmith employed him to defend a contested will. The case was such a complicated one that he was obliged to order books from Boston, at an expense of fifty dollars, in order to acquaint himself with the legal principles involved and to settle them. He won the case, and as the amount involved was small, charged fifteen dollars for his services, and was, therefore, largely out of pocket. Many years after, when passing through New York, he was consulted by Aaron Burr. "I have a very perplexing case," said Burr, "which I cannot disentangle. I know I'm right, but seemo way of proving it in court." Webster listened, and found the principles identical with his early case. He stated them in such a luminous way that Burr said excitedly, "Have you been consulted before, Mr. Webster?" "No, sir; I never heard of the case till you mentioned it." "How is it possible that you could unravel such a case at sight, when I had given many hours of anxious study to it in vain?" Webster enjoyed his perplexity, but finally relieved him by a statement of the facts. A great sum was at stake, and Webster received a fee of one thousand dollars to balance his former loss. The moral of this incident is, that whatever is worth doing is worth doing well. Webster, when a young lawyer, acted on this maxim; and this laid the foundation of his greatness.

"Honor thy father and thy mother; that thy days may be long upon the land."

Bible Echo and Signs of the Times.

"What is truth?"

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Melbourne, Australia, January, 1887.

The Sabbath on a Round World.

To watch the variations of the human mind under certain circumstances is certainly an interesting study. It seems strange, and yet it is easily accounted for, that the mind grasps those ideas most readily which are in harmony with selfish interests. A conclusion reached in any other direction, it matters not how clearly and logically, is rejected as untenable, simply because it may lead to the adoption of a practice repugnant to the natural taste.

There are multitudes who can clearly see reasons why the observance of Sunday as a sacred day should be enforced by civil law. "Does not the Bible," say they, "bind all to observe the Sabbath strictly? And is not Sunday the recognized day of rest throughout the Christian world?" The conclusion is then readily drawn that all offenders against society in this matter ought to be compelled, from a moral standpoint, to live in harmony with the rest of the world.

But when it is pointed out that the Bible everywhere enforces the seventh, and never the first day of the week as the Sabbath, suddenly the argument takes a turn. The fourth commandment immediately assumes an indefinite shape, and no longer enjoins a particular day, but only one day in seven—any day you please. Then is seen some of the peculiarities of the mind. The opponent of the seventh day still remains the champion of first-day observance on moral principles alone, and yet opposes the seventh day because the Bible allows one to keep any day he pleases, so long as he observes one day of the seven.

Such a position on any other than a religious question would be considered an evident sign of either idiocy or lunacy; for who that is not strongly biased can fail to see that if the fourth commandment leaves every one to consult his convenience as to which day of the seven he will observe for a Sabbath, there can be no one particular day to claim the preference above another; for then every day in the week might be employed by the members of a single community as a day of rest, and they would all be on an equal footing. In that case, what reason has one to oppose another who keeps the seventh day? Is he not living up to the demands of the Sabbath law? He is certainly on the safe side of the question.

But the objector still asks, How can one keep a definite day, when time varies so much in different localities? The retort may be given, Then why be a stickler for the observance of the first day of the week? Does not the variation of time affect the claims of that day equally with the seventh, or is the world round only on the seventh day? But, continues the first-day champion, the law of the seventh-day Sabbath was evidently local in its character, and only designed for those in the locality where it was given. Again we reply in the same kind, by asking, Why do people observe Sunday, or the first day? is it not because Christ arose from the dead on that day? And in what locality did this event happen? Was it not in almost exactly the same longitude as Sinai, where the Sabbath law was repeated to Israel? Now, if the locality in which the law was promulgated made it a local law, why do not the circumstances attending the life and death of Christ localize his teachings? Who can tell why? And if it be true that the variation of time affects the keeping of a day of rest, why observe, in one part of the world, a period of time to commemorate the resurrection of Christ that does not correspond with the first day in Palestine, where his resurrection took place?

Any comparison of the claims of the two days to sabbatic honors shows that any objection which weighs in the least against the seventh day, is equally strong against the first. But is the variation of time in different localities any objection whatever to the observance of a definite day? A little exercise of reason will show not only that it is not, but that it is the only rule by which definite time may be regarded.

"The Sabbath was made for man," said the Saviour. Mark 2:27. The generic term "man," here employed, comprehends the whole human race, and cannot be confined to any one nation. By reference to the statement of the apostle Paul in Acts 17:26, we learn that God made "all nations of men for to dwell on *all the face of the earth.*" Then the Sabbath was designed to be universal. But the Sabbath was not made till after the creation of the world was complete, and in its globular form the earth had already made six entire revolutions, giving a succession of as many days. Each day of this series was made up of alternate darkness and light, which was produced by the earth revolving into a fixed light. In this process, while one side of the earth was turned to the light, the other was in darkness, just the same as day and night now succeed each other.

It is evident that when the earth was first thrown into space and commenced its revolutions, the light of the first day could not have come to all parts of the globe at once. Had the earth then been inhabited, those on the opposite side from which the light first shone, must wait for that first day to come to them, as it would when their side of the globe should revolve into the light. And yet it would be the FIRST day to them as verily as it was to those to whom the light first came. So with each succeeding day; and when the first seventh day was ushered in, it, in common with the other days of the week, had a starting point, and must follow the preceding days around the globe. But from the time that first seventh day was ushered in by the earth's revolution, it continued to be the seventh day until it had made the complete circuit of the earth.

What is true of the first day of creation, and of the first seventh day, is true of every day to the latest one that shall exist. While the identical hours of commencing the day are not the same; yet, when a day comes in at its starting point, it is the same day in the cycle till it has compassed the earth and come to all the inhabitants of the globe. As before remarked, this is the only system by which one day could be made to succeed another. If the earth had been made flat and stationary, instead of globular in form, only one side would have ever come to the light, and the consequence would have been eternal day on one side of it, and eternal night on the other.

That there is a line somewhere in the world that marks the commencing of each day, is fully recognized in the Scriptures. Thus God asked Job: "Hast thou commanded the morning since thy days, and caused the *dayspring to know his place?*" Chap. 38:12. The necessity for such a line is acknowledged by all who circumnavigate the globe. But where is this line located? Is it in Europe? in Asia? in America? It cannot be; for then there would be confusion among the inhabitants on account of the difference of days existing on opposite sides of that line.

Let one take a globe or map of the world, and undertake to draw a line from north to south on it, and he will be surprised to find that there is only one place where it could be done without that line passing through some considerable body of land. There is, however, one place where this can be done; that is through Behring Strait and southward through the Pacific Ocean. Navigators recognize this fact, and unanimously agree to acknowledge the day line to be at the 180th degree of longitude.

God in his wisdom knew what was best, and made the earth as it should be, so that alternate periods of labor and repose might be enjoyed, for man's physical benefit, and also that he might in every part of the world observe a day of rest and worship for his spiritual good. God's ways are plain and unmistakable; but man in his opposition to God is always unreasonable and inconsistent.

What Is Faith?

THE possessor of genuine faith has, according to the word of God, unlimited resources at his command. If one only has faith, he may ask what he will of Him from whom all blessings flow, and nothing will be denied him. Matt. 21:21; Mark 11:23, 24. Surely nothing could be more satisfactory to any petitioner for blessings than this liberal promise. The possibilities of faith are so immense that to be its happy proprietor, one is richer far than though the gold of the continent were his to command.

Bible believers must acknowledge this conclusion to be correctly drawn. But if it be so, why do so many professed Christians lack the fulfillment of the promise in their experience? Do not these same occasionally ask the bestowal of favors on themselves and theirs? And yet how few can testify to direct answers to their prayers. Can it be that God, after all, only designed that this kind of faith should be held by a favored few, to the exclusion of all others? We can hardly believe that, because the word assures us that "God is no respecter of persons." Jew or Gentile, and the most lowly of either, whoever he be, if he fears God and works righteousness, is accepted in the sight of Heaven. Acts 10:34, 35.

To be accepted of God cannot mean less than to be received into his favor. And if this be so, then the poorest and humblest of this world may, if they choose, become the happy masters of faith. Not only this, but he who would receive the favor of God must have faith adequate to the blessings he desires. Without it, no one can please God. Heb. 11:6. Those who call themselves the children of him who could create the heavens and the earth, and yet distrust his promises, fearing he will fail them, show themselves utterly unworthy of his favor, because by their act they virtually say that they do not think he will do as he has promised. The word of Jehovah, which he has said should never fail, is thus questioned, and the Author of the universe, and of our existence, even, is dishonored and reproached by one of his dependents.

Faith is not a mere belief, though it includes that. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Faith, then, not only embraces things not seen, upon the evidence of their existence being presented to the mind; but it looks forward in hope to things better than the present—those included in the promises of God. But hope, which is included in faith, is made up of two essential parts. Hope never looks backward, but always contemplates the future. One may be in poverty, and earnestly desire to be relieved from embarrassment; but if there is no *expectation* of it, where is the hope? So a person may *desire* to be saved; yet if he has not lived so that he can reasonably expect to be, he can have no hope. Then faith really is the substance of things *desired* and *expected*.

It is therefore plain that to have faith in God, one must desire what he prays for, and then look with expectancy for the fulfillment of his requests. But the individual who does not obey God knows full well that he cannot expect the blessings of Heaven, though he may desire them, never so much. The faith of any person, then, must be gauged by his obedience to the truth, and he who knows himself to be living in violation of any of God's commandments cannot therefore expect to have direct answers to his prayers. The words of the apostle confirm this: "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:21, 22.

When new duties are presented to some, they halt, and consult their own convenience, and question the requirements of God, until they persuade themselves that God will exempt them from blame for not keeping his commandments, simply because they cannot see

the way open before them to do it. Such must, to say the least, overlook the injunction of Paul, "We walk by faith, not by sight." 2 Cor. 5:7. When one can clearly see his way before him, he does not need faith. The necessity of faith implies that one must obey God, though he cannot see how he will be able to do it on account of business or society. The word of God points out the way, and though it may look rugged, and appear to be infested with thorns, yet faith says, I will go forward in that way, because God has said it is the true way, and I will leave the consequences with him. Under these circumstances, God will make one's necessities his opportunity for showing himself strong toward him.

But if one trembles before the cross and does not lift it, he is conscious of neglected duty, and cannot approach God in confidence. On the other hand, when one obeys God, and is brought into straitened circumstances in consequence, he can then with all confidence appeal to the God whom he serves to assist him. The promises of God are sure to those who live for them. Do any fear to obey God, thinking they will suffer temporal want? Even in this direction God has made provision for all. Said the Saviour, "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:32, 33. The real reason why we do not receive more of heaven's blessings, is evidently because we take our cases in our own hands, and refuse to trust the Author of our existence. May we all reform in this direction, and learn to confide in God.

The Camp-Meeting in the State of Michigan, U. S. A.

We gave the readers of BIBLE ECHO an account of our different State camp-meetings a few months since, and also of our trip across the continent. Those living in Australia who have never visited America would hardly form a correct idea of the extent of this country from what they see in the colonies. The colonies contain about three millions of English-speaking people, besides some Scandinavians and Germans. The United States, according to statistics, contain about sixty millions, twenty times as many. There is scarcely any waste land in the United States, save such portions as are desert; but to a greater or less extent the entire country is settled. There are twenty cities which contain over one hundred thousand inhabitants each, and one of them over a million, while there are more than sixty cities, including those numbering over a hundred thousand, that contain from thirty-five thousand upward. This will give some idea of the magnitude of the United States. Railroads run in every direction, so that any portion of the country can be reached in a brief period of time. It requires five days to travel from one side of the country to the other, a distance of four thousand miles.

There are twenty-eight Conferences of Seventh-day Adventists, the largest of which is that in the State of Michigan, where our central publishing house is located, and also the College, and our Sanitarium, the largest institution of the kind in the world. Besides the publishing house at Battle Creek, there are seven others in different parts of the world. From this central house, located at Battle Creek, Michigan, there are sent out weekly four tons of denominational publications to the different parts of the world, and no proper estimate can be made on the amount of publications sent out from all the publishing houses. There are about twenty-five steam presses used in our publishing houses. Twenty-five periodicals are issued, with an aggregate circulation of over two hundred thousand monthly.

The camp-meetings of our people are held in different parts of the country, with an average attendance of from five hundred to two thousand Sabbath-

keepers, while the outside attendance has at times been as high as twenty thousand. Those in the State of Michigan are the largest held by this people in any part of the world. The present season the meeting was held at Grand Rapids, a city of about fifty thousand inhabitants. The camp-ground was three miles from the city. There was a horse tramway a portion of the distance, and a dummy, or steam tramway, the remaining portion, so that people could be conveyed there and back to attend services at all times of the day and night. There were upon the encampment over two hundred and fifty church and family tents, from 12 x 14 feet upward. These were regularly laid out in streets. There were also eight large tents, varying in size from fifty feet in diameter to 50 x 70. These were used for special meetings at different portions of the day. The great pavilion, under which the entire congregation assembled at 5:30, 9, 10:30 A. M., and 2:30, 5, and 7 P. M., for services was one hundred feet wide and one hundred and fifty feet long. This would accommodate two thousand five hundred people. As the number of those attending the meeting was about two thousand, probably this was the largest assembly of Sabbatharians that has met at any one time since the days of the apostles.

The services of the camp-meeting commenced in the morning at half-past five, and continued one hour. At eight o'clock the entire camp was divided into twenty companies for family worship. At the same hour a meeting was held for the children under ten years of age, under the charge of competent sisters. Then came the youth at another place, and the young men and women at still another. There was preaching in three different languages, the Scandinavian, Dutch, and English. On the Sabbath, at the close of the forenoon service, about two hundred came forward for prayers. In the afternoon, at the close of a discourse, about three hundred came forward. These were divided up into ten companies under the charge of some minister who labored with them personally, and a large number professed to find peace in God. The camp-meeting continued from September 20 to 28.

The Seventh-day Adventists of Michigan, like those of other Conferences, have a Tract and Missionary Society which embraces nearly all the believers in the Conference, and also a Sabbath-school Association and a Health and Temperance Society. The regular meetings of each of these organizations was held on the camp-ground, and much interest was taken in their specific work.

The Temperance Society has three pledges, one of which all are invited to sign. The first pledge is a "promise to abstain from all intoxicating liquors as beverages, and to discountenance all the causes and practices of intemperance." The second is substantially the same, except that it prohibits the use of tobacco. The third, called the teetotal pledge, is as follows: "I do hereby solemnly affirm that, with the help of God, I will wholly abstain from the voluntary use, as a beverage or in any equivalent manner, of alcohol, tea, and coffee, and from the use of tobacco, opium, and all other narcotics and stimulants."

At this camp-meeting over £7500 was pledged for our foreign missions. Seventy were baptized, and six men were ordained to the work of the gospel ministry. Thus closed the largest of about fifty Seventh-day Adventist camp-meetings held in the United States this year. S. N. H.

If the law of God was abolished at the cross of Christ, it has been a dead law ever since that time, and always must be. How, then, could God, in the Judgment, judge the people who lived under that law? He could not judge a man by a dead law. The position is absurd and unscriptural. The moral law of God, by which the world will be judged, has been the same from Adam down—to the last man. It was, and is, and always will be, the ten commandments, and the Sabbath is one of them.

The California Camp-Meeting of Seventh-Day Adventists.

THE readers of the ECHO will be interested to learn something more respecting the camp-meetings in America. As we have already stated, there were about fifty of these meetings held during the year. We have also tried to convey some idea of the extent of the United States of America. California lies nearer the islands of the Pacific than any of the other States, bordering on the Pacific Ocean itself. There are in California about two thousand who observe the seventh day as the Sabbath. At a recent camp-meeting held in this State, about one thousand were in attendance. One hundred and eighty-four tents were erected, and were laid out in streets. The meeting continued two weeks, and services were held almost constantly from half past five in the morning until eight at night.

There were on the ground eighty children under fourteen years of age, who came together each morning at eight o'clock for religious services. The meetings were in charge of proper persons, who gave them instruction in spiritual things. The Spirit of God seemed to bless the effort, and out of the eighty, thirty were hopefully converted. A goodly number of them were baptized. There was also a meeting held at the same hour for the youth from fourteen to twenty, of whom there were about seventy-five present. The Spirit of the Lord seemed to be in these services also. The second Sabbath of the meeting, about two hundred came forward for prayers. Thirty-two of these were making a start for the first time to keep the Sabbath. The others were nominally keeping the Sabbath, being children of Sabbath-keeping parents, or those who had backslidden and lost their hope in God.

The brethren in California are not many of them men of wealth, and yet they have a great interest to see the cause go forward in different parts of the world. They have Sabbath-schools wherever they have a church, to which all belong, from the oldest to the youngest. These children, with their parents, raised quite a sum of money to assist in paying the fares of those who first went to Australia to carry a knowledge of present truth. This year they voted to raise two hundred pounds to pay the expenses of a minister to South Africa, as no mission has yet been established in that country by our people. At this meeting two thousand pounds was pledged to carry the truth concerning the commandments of God and the faith of Jesus to those nations where as yet it has never been preached. To raise this sum it would be necessary for the brethren to sacrifice much of their property; but they felt willing to do this, as they believe that the coming of the Lord is drawing nigh, and the opportunity for labor is very brief.

Our people in America look with great interest to the progress of the work in foreign fields. They feel that obedience to the commandments of God, and faith in Christ, comprise the important truth for the time in which we live. They think that a knowledge of this truth should be carried to all nations of the earth; for they believe that there are honest souls in all denominations who would gladly observe the seventh day as the Sabbath, if they understood that the Bible teaches it, and does not teach the sacredness of the first day of the week.

The California camp-meeting was one of great interest from beginning to end. The melting Spirit of God was in the meetings. Confessions of alienation were frequent. Hearts were bound together in the love of Christ, and it was not unusual to see ministers embracing one another, or going off to pray together, showing a union of feeling not common at the present day. The meeting closed Oct. 18, with the ordination of one brother to the gospel ministry. Thus closed one of the most important and interesting meetings ever held by Seventh-day Adventists. S. N. H.

Do not be surprised if in your first efforts at doing good you are not very largely successful. Usefulness is an art, a science, a trade.—Talmage.

Did Our Saviour Change the Sabbath before His Ascension?

THERE is a general agreement among leading commentators and ministers of the orthodox churches, that the Sabbath was kept in the garden of Eden by Adam and Eve, and that it came down through the patriarchal age as an institution of Jehovah, unimpaired in its obligation, and that the commandment given on Mount Sinai simply repeats the facts which transpired at the close of the first week of time. All Christians believe that the Israelites were under obligation to keep the seventh day till the resurrection of Christ; but concerning its obligation since the crucifixion, opinions widely differ. Many Christians believe that the seventh day ceased to be the Sabbath, and the first day of the week, upon which Christ rose from the dead, took its place as the Sabbath by divine appointment, to be kept throughout the new dispensation. Others believe the Sabbath law was abolished, and that we have no sacred day of rest now binding upon us.

Before examining the evidence usually adduced in support of Sunday-keeping, it may be well to look briefly to the probabilities of the case. Could we reasonably expect that the Sabbath day which had been kept for four thousand years, would be set aside, and another day, hitherto used for secular purposes, substituted in its place? This would indeed be an act requiring great changes both in the lives and in the habits of the people,—one which would attract universal attention. No one claims that the first day of the week had ever been recognized as a sacred day in any sense whatever among the Jewish people before the crucifixion of Christ. The seventh day had always, from the exode up to this point, been recognized by them as a weekly Sabbath. All admit that there never was a period in their history when it was more universally and strictly regarded than during our Saviour's ministry. Indeed, they had carried their strictness to a great extreme, till it had become a burdensome yoke.

This was the condition of things at the death of Christ. And the disciples for several years after the crucifixion were every one of them of Jewish birth, trained from their infancy to the strictest observance of the seventh-day Sabbath. No Gentile was converted till Cornelius received a visit from St. Peter about three and a half years after the ascension. Acts 10. Now, are we to suppose that all these Jews who believed in Christ suddenly changed their Sabbath day from the one they had always observed, and yet no record whatever was made concerning it? No command whatever for them to do this is claimed by any one. We cannot conceive of anything more improbable. Within a short time after Christ's ascension, many thousands of pious Jews accepted the gospel. These not only regarded the moral law as binding, but still continued zealous observers of the ceremonial law. Many of them went so far as to teach that Gentiles must be circumcised also, and thus caused the apostles Paul and Barnabas great trouble. They were great sticklers for the rites and services of the law of Moses. Acts 15:1, 5; Chap. 21:20, 21. This feeling even affected some of the apostles, so that they requested Paul himself to show his respect for these Jewish customs. They evidently considered every Jewish convert under obligation to treat even the ceremonial law with deference. Can we suppose, then, without evidence of the strongest kind, that all at once they would drop the observance of the day they had always regarded as the Sabbath, and commence to observe another they had never kept? Consider what a great change this would imply. The Jewish people had complained bitterly of Jesus because he would not treat their traditions concerning the Sabbath with respect, and tried to make it appear that he was a Sabbath-breaker. Because he healed several persons of disease on the Sabbath day, or permitted his disciples to rub out the wheat heads when they were hungry, they made a great outcry, and tried to cause his condemnation. What shall we think, then, of the position

which supposes that thousands of his disciples openly broke the Sabbath they had always kept before, and commenced the observance of the first day of the week as another Sabbath, when no complaint on the part of the Jews can be cited? And it is true that not a word of censure can be found in all the gospel history after Christ's crucifixion because of the disciples' breaking the Sabbath. When we consider that these very disciples were persecuted bitterly by the Jews, who were most glad to find any occasion against them, would not such an omission be indeed most marvelous if the apostles were not still keeping the seventh-day Sabbath? And is not this fact evidence most positive that they did continue to observe it as before?

A change in the observance of a weekly Sabbath from the one which is customary in any community, always marks those who do so as peculiar. If they rest while others are busy, it is quickly noticed; if they work while the great majority rest, they are still more conspicuous. Even in this age of lax Sunday observance, when so many pay but little regard to it, let a person commence to keep the seventh day as the Sabbath, and he will be marked for miles around. He will be watched and his course commented upon. Ministers in their pulpits will warn their hearers of such an example. And in some instances he will be arrested, if the laws will permit of it, even while men fish and hunt openly, and railway trains run regularly, and other business is transacted.

What, then, would have been the effect at such a time of Jewish strictness in observing the seventh day, had the disciples no longer kept it, but taken up another day, never before held sacred, as the Sabbath?—Every one of them would have been arrested and brought before the magistrates, charged with Sabbath-breaking, and most likely would have been either stoned or crucified. The law existing, and at that time universally acknowledged as in full authority, would have been on the side of the Jews. But not a single instance of the kind occurred, proving most emphatically that all these disciples continued to observe the seventh-day Sabbath as they always had, and as the people around them did. Hence, it is utterly improbable that any change in the practice of Sabbath-keeping on the part of the disciples occurred at the time of Christ's resurrection.

What does the sacred record say concerning the Sabbath and first day during this time? All of the four evangelists speak of the Sabbath and first day in close connection with Christ's resurrection. If any change of the Sabbath was ever made by divine authority, it must have been done in connection with this event. All believers in the sacredness of Sunday admit this. They claim that previous to Christ's resurrection the seventh day was the Sabbath by divine appointment; but subsequent to that event, the first day of the week was ever afterward to be observed by Christians. They teach that this change was by the authority and example of Christ himself.

The only historical record existing in our world of the events of that time occurring in connection with our Lord's life, are the writings of the four evangelists,—Matthew, Mark, Luke, and John. These are emphatically Christian historians. We depend on them for our knowledge of the facts concerning the life and incarnation of the Son of God. They wrote for the Christian world in all ages. They were devoted Christians themselves. They were inspired by the Holy Spirit. Christ promised that it should bring all things to their remembrance, whatsoever he had said unto them. John 14:26. These things they wrote for our instruction; and we must suppose they call things by their right names, and use language correctly, else their writings would not be reliable. It is supposed by the best authorities that Matthew wrote his Gospel about six years after Christ's ascension; Mark, about ten years; Luke, about twenty-eight; and John, about sixty-three years after that event. These historians were Christians writing for the Christians of all after ages, and writing, too, many years after the Christian dispensation had be-

gun, giving all the facts essential to a perfect understanding of the doctrines of the gospel. Do they give us to understand that any change of the Sabbath had occurred, and that the first day of the week had now become the weekly Sabbath by Christ's appointment, while the seventh day had ceased to be such? Had such a change occurred, they were surely aware of it, and if they do not mention it, we may be sure no such change had been made. In our next article we will notice every instance in which they speak of these two days in connection with Christ's resurrection.

G. I. B.

"A Part of God."

Is God divisible? May he be separated into parts, and these parts become subject to the frailties, the vices, and the sufferings of fallen creatures?

These queries were suggested to my mind by the following incident. Speaking of the destiny of the wicked, I had quoted Rev. 20:9; 2 Thess. 1:9, and 2 Peter 3:7-10, to show that the lake of fire into which they will be cast is this earth in its melted state, and the fire coming down from God out of heaven is the element or means of their everlasting destruction. A gentleman approached me at the close of my remarks, and inquired,

"What part of man do you think will be destroyed?"

"I think *the man* will be destroyed," was the reply.

"But what will become of the soul?" he inquired.

"If the soul is any part of man, it will be destroyed also."

"What, do you think God will destroy a part of himself?" was the next question.

"By no means. But what has that to do with this subject?"

"It is generally conceded," said he, "that the soul is a part of God, and cannot be destroyed, for God cannot destroy a part of himself."

Then followed the queries in turn, *Is the soul a part of God? Is God divisible? Can a part of God sin? And will God punish a part of himself for evil doing? Such monstrous conclusions ought to suppress the utterance of such an idea. Yet this was an educated man; he could draw a conclusion. And this shows how thoughtlessly men will take an absurd position to sustain a popular error.*

A view more generally advocated than that here advanced is this: The soul is an independent creation; or, each soul of mankind emanates directly from God. This doctrine is supposed to be free from the defect which is so apparent in the other. Though this does not lead to the same conclusion as the other, it leads to one which is very erroneous, and, like the other, makes God directly responsible for all the sin which exists in the world. This defect has been discovered, and the doctrine itself combated on that account, by some who are considered orthodox in regard to the nature and destiny of the soul. The *Ladies' Repository*, a well-known Methodist journal, in its issue of February, 1859, said:—

"The general opinion held seems to be that the soul is created, and does not come by transmission from parents, as the body does. The Roman church has steadily received and taught it.

"If the body only is derived by transmission from Adam, while each separate soul is a direct work of creation, then original or hereditary depravity, so far as the soul is concerned, is a thing *impossible*. If each soul is created by God as it comes into existence, then it must be holy, or God must be charged with making it unholy, and thus being the author of evil."

This is sound reasoning, to which no exception can be taken. But the product cannot rise above the producer. If the whole being or person (the soul and the body) is transmitted from the parents, then the whole being, soul and body, is subject to the conditions of the parents. That which is begotten, or produced by natural generation, is mortal, subject to death.

God is dishonored by this doctrine of the inherent immortality of the soul, whether the soul be impiously

called "a part of God," or whether it be considered a direct creation of God. In either case God is made the direct producer of a sinful being; the sin of the soul is traced to God as its originator. And if the soul is transmitted from its parents, or begotten, then it can be immortal, or held in existence, by the direct power of God. "In him we live, and move, and have our being." If he withdraw his power, we cease to exist. And hence if a sinful being lives forever, it is because God *perpetuates the sin*. But "every plant which my heavenly Father hath not planted, shall be rooted up." Let every soul respond, Amen, "true and righteous are thy judgments." J. H. W.

Missionary.

NAOMI'S QUESTION TO RUTH.

"WHERE hast thou gleaned to-day?"

'Tis a voice of olden time,
Awakening echoes from far away,
To surge in a solemn chime.

"Where hast thou gleaned to-day?"

Bring the searching question home;
The distant hills are growing gray
In the gathering night-shade's gloom.

"Where hast thou gleaned to-day?"

The harvest indeed is great;
The Lord of the harvest pray,
The fields for the gleaners wait.

"Where hast thou gleaned to-day?"

Hast thou followed those who reap?
Or do the fields by thy delay
Their scattered stalks still keep?

"Where hast thou gleaned to-day?"

Hast thou sat with folded hands,
Or idly loitered by the way,
Aloof from the reaper bands?

The fields stretch far and wide,
And before we kneel to pray,
May we ask at each eventide,
"Where have I gleaned to-day?"

—Whiting Bancroft.

Knox in England.

THE Reformation made greater and more permanent progress in England in the time of John Knox than in Scotland, although it was not so radical. In England, the Crown favored the Protestants, while the mass of the people were sunken in ignorance and superstition. The country was burdened by a large number of monks who, having been driven from the monasteries, were both unwilling and unable to aid in the work of instructing the people. To remedy this, and to provide for a future supply of useful preachers, the universities of Oxford and Cambridge were furnished with learned Protestant professors from Germany. As an immediate remedy, efficient ministers were employed. These labored where the people were the most superstitious. This gave permanency to the throne of England, and established the Reformation on a basis not easily subverted.

During his captivity, John Knox had experienced that mental support which the truth always gives its adherents, and his love for it had greatly increased, as well as his zeal against popery. His late sufferings, together with his former reputation while at St. Andrews, recommended him to Archbishop Cranmer and the Council, and soon after his arrival in England he was sent to preach in Berwick. Here he spared neither time nor bodily strength in his efforts to instruct and reform the people. Regarding the worship of the popish church as grossly idolatrous, and its doctrines as damnable, he attacked both with great fervor, "exerting himself," says his biographer, "with as much eagerness to turn his hearers away from them as he would have done from a devouring flame or flood." Seeming to have a presentiment that the time for labor in England would be short, he was almost indefatigable in his labors and studies, preaching regularly on week days, frequently every day in the week. The

beneficial results of his labors reached even the soldiers of the garrison, who had formerly been noted for their immorality. His success and popularity were very galling to the clergy in that quarter who were bigoted papists. Finally a charge was made against him to the bishop of the diocese, to the effect that he taught that the sacrifice of the mass was idolatrous, and a day was appointed for him to publicly assign his reasons for this opinion. Accordingly, on the 4th of April, 1550, a great assembly convened at Newcastle, among whom were many learned and distinguished men, together with many from the illiterate classes.

"Spare no arrows," was John Knox's motto, and upon this occasion he fully carried it into effect. The authority of the Scriptures, the force of reasoning, grave reproof, and pointed irony were all in their turn employed by him while he boldly assailed this fabric of idolatry, the mass, declaring that "in its most high degree and most honest garments, it was an idol, struck from the inventive brain of superstition, which had supplanted the sacrament, and engrossed the honors due to Jesus Christ." He proposed his arguments in the syllogistic form, according to the practice of the schools, but illustrated them with a plainness which could be comprehended by the meanest capacity among his hearers.

This defense had the effect of extending the influence of Knox, and silencing his enemies. Not long after this, he removed to Newcastle, and was appointed one of King Edward's six chaplains, of whom four were to labor in different parts of the kingdom, and two were to remain with the king, each receiving a salary of forty pounds per year.

About this time several prominent and lucrative positions were offered Knox, among others, a bishopric. Although through his influence the English Church had rejected some of the papal forms and ceremonies which it had retained, still too many remained for Knox to thus connect himself with it. Even at this period, agencies were at work which effectually checked the Reformation in England, so that at the present time, of all the papal daughters, this church most resembles its parent, the Roman Catholic Church.

The death of Edward VI., in 1553, brought unspeakable grief to all the lovers of learning, virtue, and the Protestant faith. Knox having been personally acquainted with this prince, speaks of him in the highest terms. The papal element, however, was prominent in the English court, and on the accession of Mary to the throne, Protestantism was suppressed. During the persecution which followed, in which Latimer, Cranmer, and other distinguished men suffered, Knox, at the solicitation of his friends, retired into France. S. N. H.

The Work in New Zealand.

SINCE our last report concerning the work in New Zealand, much time has been devoted to visiting the ships in our port, all of which have been supplied with BIBLE ECHO, tracts, and various other publications. Many institutions in the city, including the "Sailors' Rest," the "Old Men's Refuge," the hospital, and the public library, have in like manner had the truth lodged with them. The result of these efforts, the Judgment alone will disclose.

It is now one year since the third angel's message was first preached here by Elder Haskell; and the Lord has indeed greatly blessed and magnified his truth. The BIBLE ECHO is a good pioneer paper, keeping the Sabbath question prominent. Many are quite convinced of the correctness of our position; but they are not prepared to take the first step, and bear the cross.

Priests and laymen are strenuous in opposing the ground we take in relation to the law and the Sabbath. A letter has been received by one who has embraced the truth, which, though couched in a mild form, shows the bitter spirit of those who oppose the law of God, one jot or tittle of which can never fail, as our Lord himself declares. The writer

we know to be a candid man; yet he fails to see the beauty and perfection of the moral law, calling it "the weak and beggarly elements of the world." We are glad that we have not so learned Christ. The conclusion of the whole matter is, "Fear God, and keep his commandments; for this is the whole duty of man." The time is near for the Lord to favor Zion; let us therefore be valiant for the truth.

EDWARD HARR.

Why Not?

MOST men and women have unselfish impulses; they would like to serve some good cause or to help some struggling person. In many cases these impulses never get beyond the stage of impulse; they appear on the horizon of thought, and disappear like beautiful summer clouds; they are radiant, remote, and unfruitful. There are some, however, to whom these unselfish desires come more frequently, and are more constantly present, but remain impulse only because there seems to be no way to make them operative. They are perpetually suggesting the performance of a work which the hand seems unable to do because the opportunity is apparently lacking. Such men and women are often envious of those who have been called to harder but more unselfish careers. If such work came to their hand, they are sure they would do it; but what service can they perform in their limited life?

There never was a greater mistake than that which removes the need and want of the world to a distance, which makes people feel that they are shut out from noble unselfishness of thought and action by reason of the narrow range of activity about them. There is no community so small that there is not room in it for the spirit and work of large-hearted and large-minded men and women; there is no village, no remote neighborhood, which does not cry out for the inspiration and help of a great service. The great problems are never at the ends of the earth; they are always at our own doors, and we turn them away as if they were beggars, instead of God's messengers, sent to us with a divine commission for a divine work.

First and foremost, it may be the privilege of every man and woman to enrich the community with one of those noble and unselfish natures which are a perpetual ministration of Heaven in the world; those natures which diffuse cheer and light and faith in high things as the sun diffuses heat and power through the whole atmosphere. The value of one noble man or woman in a community is simply incalculable; no service of the hands, no special work for any cause, is comparable with it in influence and inspiration. The influence of one man who looks over the narrow walls of his own interests, and carries the welfare of his neighbors in his heart and mind, is like the falling of the rain which revitalizes every living thing. This noblest service to your kind is open to you. Does your life touch the community in which you live with the power which stimulates every good enterprise? Does your character mean kindlier feeling, purer religion, better education for and among your neighbors?—*Christian Union*.

LABORERS wanted! The enterprise of winning souls from sin to righteousness, is great in magnitude, great in importance. It has engrossed the attention and efforts of the ablest, and best of earth, the angels of heaven, and God himself. It is worthy of the best talent and culture of the age, and he who gives himself to the work will not be debased by having his name among the worthies who subdue kingdoms and work righteousness. The work itself is honorable. While the president of the railway may look down upon the poor man, who, with shovel and pick, builds the track, or upon the brakeman of the train, yet not so is it in the matter of holiness. The Master is the personal friend and companion of all who toil in the way. Labor there ennobles, toil cultures, and heavy burdens bring increased strength.—*Methodist*.

The Home Circle.

PATIENCE WITH THE LOVE.

THEY are such tiny feet!
They have gone such a little way to meet
The years which are required to break
Their steps to evenness, and make
Them go
More sure and slow!

They are such little hands!
Be kind. Things are so new, and life but stands
A step beyond the doorway. All around
New day has found
Such tempting things to shine upon, and so
The hands are tempted hard, you know.

They are such new, young lives,
Surely their newness shrives
Them well of many sins. They see so much
That, being mortal, they would touch,
That if they reach
We must not chide, but teach.

They are such fond, clear eyes
That widen to surprise
At every turn; they are so often held
To sun or showers—showers soon dispelled
By looking in our face.
Love asks for such much grace.

They are such fair, frail gifts;
Uncertain as the rifts
Of light that lie along the sky—
They may not be here by and by—
Give them not love, but more—above
And harder—patience with the love.

—George Klingbe.

"Straightening out the Furrows."

"WELL, I never saw anything like that Captain Crofts round that old lady in all my life. He's dancing attendance from morning till night, and sakes alive! if he isn't tying on her sun-bonnet for her. Well I never! Wonder what 't would seem like to have my Billy grow up to be as attentive as that?" and the voice, half scornful at first, took on a longing, yearning expression, suggestive of tearful eyes, at the mention of "my Billy."

The speaker, Mrs. Bowles, lived in Seaport, usually spoken of as a fishing village, owing to the fact that many fishermen had lived there in years gone by; but the town was an old one, and, possessing great natural attractions, and being a suburban town, many fine residences graced its winding avenue.

About two years before, a weather-beaten, sun-burned man, unmistakably a sailor, had bought a tasteful little cottage near the beach. This he had fitted up, beautified, and embellished, until Mr. Harris declared it to be a "perfect pink of a place."

Over this pretty house, Cap'n Sam, as the boys had learned to call the genial man, had installed his white-haired mother as mistress and chief, and a more attentive, loving son, it would appear, had never lived.

In a small barn at the rear of the cottage was kept a fine, steady horse, and a low basket carriage, and every fine day the captain and his mother "went abroad," as Mrs. Bowles expressed it, on long, pleasant drives.

As we have hinted, Cap'n Sam was a great favorite among the boys of the place. Who else would harness up the sturdy horse into a big wagon, and give them such grand drives on occasions? Then the great hickory and chestnut trees at the foot of his lot were free for the boys to visit as often as they liked, only they must never damage in any way the fine old branches; but when it came to spinning a yarn, ah, then, who so beguiling, nay, so perfectly bewitching, as the sea-bronzed man?

But one day, the boys, quite a little crowd of them, found Cap'n Sam on the rocks at the beach. There were breakers that afternoon, and particularly at such times it was a favorite diversion with the seafaring man to sit on the rocky beach and watch his "second love," the sounding sea.

It was at times like these the boys delighted in finding their old friend, and coaxing him for one of

their "heart's delight," which he well knew meant a story of tempestuous seas or foreign lands.

But on this particular afternoon the captain was brooding somberly, a habit he often had when by himself, and this time he couldn't throw off the mood, even at the approach of the merry boys.

At length, partly emerging from his brown study, the captain said soberly,

"Boys, I've been trying every day of my life for the last two years to straighten out furrows,—and I can't do it!"

One boy turned his head in surprise toward the captain's neatly kept place.

"Oh, I don't mean that kind, lad. I don't mean land furrows," continued the captain, so soberly that the attention of the boys became breathless as he went on:—

"When I was a lad, about the age of you boys, I was what they called a 'hard case;' not exactly bad or vicious, but wayward and wild. Well, my dear old mother used to coax, pray, and punish; my father was dead, making it all the harder for her, but she never got impatient. How in the world she bore with all my stubborn, vexing ways so patiently will always be to me one of the mysteries in life. I knew it was troubling her, knew it was changing her pretty face and making it look anxious and old. After a while, tiring of all restraint, I ran away, went off to sea; and a rough time I had of it at first. Still I liked the water, and liked journeying round from place to place. Then I settled down to business in a foreign land, and soon became prosperous, and now began sending her something besides empty letters. And such beautiful letters as she always wrote me during those years of cruel absence. At length I noticed how longing they grew, longing for the presence of the son who used to try her so; and it awoke a corresponding longing in my own heart to go back to the dear, waiting soul.

"So when I could not stand it any longer, I came back; and such a welcome, and such a surprise! My mother is not a very old lady, but the first thing I noticed was the whiteness of her hair, and the deep furrows on her brow; and I knew I had helped blanch that hair to its snowy whiteness, and had drawn those lines on that smooth forehead. And those are the furrows I've been trying to straighten out.

"But last night, while mother was sleeping in her chair, I sat thinking it all over, and looked to see what progress I had made.

"Her face was very peaceful, and the expression as contented as possible, but the furrows were still there! I hadn't succeeded in straightening them out, and—I—never—shall! never!

"When they lay my mother—my fair old sweetheart—in her casket, there will be furrows in her brow; and I think it a wholesome lesson to teach you, that the neglect you offer your parents' counsels now, and the trouble you cause them, will abide, my lads, it will abide!"

"But," broke in Freddie Hollis, with great, troubled eyes, "I should think if you're so good and kind now, it needn't matter so much!"

"Ah, Freddie, my boy," said the quavery voice of the strong man, "you cannot undo the past. You may do much to atone for it, do much to make the rough path smooth; but you can't straighten out the old furrows, my laddies, remember that!"

"Guess I'll chop some wood mother spoke of; I'd most forgotten," said lively Jimmy Hollis, in a strangely quiet tone for him.

"Yes, and I've got some errands to do!" suddenly remembered Billy Bowles.

"Touched and taken!" said the kindly captain to himself, as the boys tramped off, keeping step in a thoughtful, soldier-like way.

And Mrs. Bowles declared, a fortnight afterward, that Billy was "really getting to be a comfort instead of a pest; guessed he was a-copying the captain, trying to be good to his ma,—Lord bless the dear, good man!"

Then Mrs. Hollis, meeting the captain about that time, remarked that Jimmy always meant to be

a good boy, but he was actually being one now-a-days. "Guess your stories they like so much have morals to them now and then," added the gratified mother, with a smile.

As Mrs. Hollis passed on, Captain Sam, with folded arms and head bent down, said softly to himself,

"Well, I shall be thankful enough if words of mine will help the dear boys to keep the furrows away from their mothers' brows; for once there, it is a difficult task straightening them out."—*Harriet A. Cheever.*

The Commandments.

THE Cameron family were seated in their library one Sabbath afternoon, each quietly absorbed in a good book or paper, when a passing carriage attracted the attention of Annie, who was seated in the bay-window.

"There are Judge Brown and his family riding out," she said.

"They are going down to the point," said Charlie; "they don't seem to 'remember the Sabbath day to keep it holy.'"

"Father," said Edward, "James says his father says that those old commandments are not in force now. He says that those ceremonies and laws of the Jews have passed away; that Christ came to show us a more perfect way of living, and now we do not need those commandments and are not bound by them."

"Let us see how that is, children," said the father. "This is an important subject. 'What did God at first reveal to man for the rule of his obedience?'"

"Oh, I know," said Annie; "that's in the catechism. 'The rule which God at first revealed to man for his obedience was the moral law.'"

"Wherein is the moral law summarily comprehended?"

"The moral law is summarily comprehended in the ten commandments."

"That is, these commandments contain the sum and substance of all the moral law, briefly expressed," added Mrs. Cameron.

"Now," said the father, "did Christ nullify, or make of no effect, the law of God, which is summed up in the ten commandments? Edward, read what he says in Matt. 5:17-19."

Edward found the place and read: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled," &c.

"Far from destroying or setting aside the law, he confirmed it by showing the true spirit of it, and that a mere formal and outward observance of it is not enough."

"St. Paul says," added the mother, reading from Rom. 3:31, "'Do we then make void the law through faith? God forbid; yea, we establish the law.'"

"But," said Edward, "when Jesus was asked which commandment was the greatest, did he not give two new ones that he said were the greatest of all?"

"Let us go back to the catechism. 'What is the sum of the ten commandments?' Mother may answer."

"The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves."

"These are Christ's two commandments. They comprehend, or include, all. Love, you see, is the foundation."

"Oh, I see," said Edward. "If we love God with all our heart, we shall keep the first four commandments, and to love our neighbor as ourselves includes the other six."

"Yes, my son. The heart is the fountain of all action. If our hearts are filled with love, our lives will be an expression of that love. The only way

to have a right life is to have our heart first made right."

"Then we are bound to keep these commandments just as much as the Jews were before Christ came?" asked Charlie.

"Certainly," answered Mrs. Cameron, "and more, because Christ has confirmed and re-established the law. But we must not forget that it is not by keeping the law that we are saved. Paul says, 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; for by the works of the law shall no flesh be justified.' But faith leads to obedience. Christ said, 'If ye love me, keep my commandments.'"

"But let us," said the father, "inquire further why the moral law is still in force, and is meant to be a permanent expression of the duties of man toward his Creator. Who gave this law?"

"God," answered Annie.

"He does not change. The relations of man to him do not change from one generation to another. These laws are founded on permanent principles of the character of God, and man's condition and relations to him. Charlie, what is the preface to the ten commandments?"

"The preface to the ten commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

"What doth the preface to the ten commandments teach us?"

"The preface to the ten commandments teacheth us that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments."

"This, then, is the reason for these commands and the ground of our obligation to obey. Is not God the Lord now, and our God, just as he was of the Jews? Did he not make us, and has he not a right to our worship? He is not only God and our God, but our Redeemer also. He has provided salvation for us. He has in mercy given us a way of escape from the Egypt of sin and its punishment, and invites us all to come to him through Christ and be saved. How gladly should we accept the invitation, that we may truly say, 'The Lord is my Redeemer,' and how gladly should we run in the way of his commands, instead of seeking excuses for not keeping them. Let us pray that God would enlarge our hearts that we may delight in his commandments. Open your Bibles now to the one hundred and nineteenth psalm, and we will read together the first forty verses."—*The Presbyterian*.

Give the Children Time.

EVERY well-wisher of children wishes them to grow in grace; but not every well-wisher is willing to give them time to grow. You cannot make a boy of six as wise as a man of forty by simply reading to him the maxims of Confucius; you must plant the principle of wisdom in his heart, and let it grow with his growth, and gain strength with his strength. You can make a perfect little image of a man in an evening with a jack-knife and a piece of wood, but, after all, your man is only a wooden one. That is not the model on which you would construct the men your boys are going to be. Give them time, then, to grow. Act for them as if you wish them to be oaks whose trunks and limbs are compacted with each year's slow growth; not as if you wish them to be mushrooms, springing up in a night, and falling to pieces at the first rough touch.—*S. S. Times*.

A CHILD'S IDEA OF HOME.—A child, when one day speaking of his home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "Where mother is!" Was ever a question more truthfully, beautifully, or touchingly answered?

CONVERSATION derives its greatest charm, not from the multitude of ideas, but from their application.

Health and Temperance.

TRUE BRAVERY.

THEY are brave who know to speak
For the fallen and the weak;
They are brave who calmly choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are brave who dare to be
In the right with two or three. —*Sel.*

Tea Tremens.

At a recent meeting of the Suffolk District (Massachusetts) Medical Society, a valuable paper was read by Dr. Bullard, calling attention to the increasing prevalence of cases of disease due to the use of tea and coffee. An interesting discussion followed, in which Dr. Blodgett made the following significant remarks concerning what he very appropriately termed "tea tremens":—

"One of the most frequently noticed conditions is a highly exalted state of the nervous system with increased reflex excitability, and a tremulous condition of the voluntary muscles which justifies the name of 'tea tremens,' from the similarity of this symptom to the tremor belonging to cases of alcoholic poisoning. This is most frequently noticed in servant girls, who partake frequently and exclusively of tea as a drink, and do not obtain sufficient exercise in the air, and live principally on fine white bread, to the exclusion of other more wholesome and necessary articles of natural diet. The result is that the system obtains only an insufficient nutrition, and the organs and functions of the body suffer a loss of organic or functional activity, or both.

"A very important phenomenon in relation to the detrimental action of tea is its effect upon the teeth and other hard structures of the body. This result is most noticeable in our Irish servant population, and particularly in the children born of parents who themselves emigrated to this country from Ireland. The teeth of the parents are almost universally firm and durable in structure, and beautifully clear and white. The teeth of the children, and especially those of the daughters, however, are found to be poorly formed, to be of brittle structure, and fall an easy prey to caries, and are lost at an early period. This is undoubtedly due to the fact that many of these children are at service as house servants, and, when following this occupation, are addicted to the tea-tipping and the fine bread above described. The result is, that instead of the full and perfect denture of the parents, who lived on plain and coarse food, without any of the abominations of our modern kitchens, these poor creatures obtain only a partial nutrition, and, the hard structures of the body being deprived of the necessary calcareous supply, which resides in the husk of the grain, and is removed in the process of making fine flour, the teeth are insufficiently formed or inadequately maintained, and consequently are early lost."

Incalculable Loss.

In the performance of our duty, we have been deeply impressed with the fact that four-fifths, if not nine-tenths, of the six thousand paupers and criminals that fill our public institutions are in their present sad and deplorable condition through the influence of intoxicating liquors. If we look beyond these institutions to determine the cost of the liquor traffic in this city; if we estimate the increase of the police force necessary to meet its requirements, the degradation emanating from the infamous pest-houses which it sustains, the idleness which it fosters, the wealth which it squanders and destroys, the poverty and disgrace which it entails, the burdens and expenses which it lays upon our courts of justice; and if we add to these the perpetual support of so large a number of paupers and criminals—the loss we suffer is incalculable.—*Grand Jury of Philadelphia*.

A Healthful Diet.

THE custom is becoming so common in the towns and villages, at hotels as well as private houses, to have for breakfast oatmeal, wheaten grits, or other cereals, with graham "gems" and fruit, so that the traveler or guest may choose between such diet and the usual meat and hot cake food, that our farming communities must fall into the habit sooner or later, and give their children a chance to work out their own salvation. How much clearer is the head, how much less craving is the appetite for drinks and stimulants, how much more under subjection the temper, and how much more healthful the whole system, when the food is mainly of an unexciting nature, and how soon the taste is formed to enjoy it, and to cease to crave after the flesh-pots which have heretofore yielded their more noxious supplies.

There are many farmers and their wives who are considering these things, but hesitate about differing with their neighbors, or are, as is too common in this country, afraid of their children; but let them once try a change, and have their morning and evening meals consist of grains and fruit, with well-baked bread and not always fresh and hot, and such vegetables as they desire, and milk for the children, water instead of coffee, and see if, after a sufficient length of time to produce effects, there is not more health, peace, and contentment in the household, and a consciousness that the way is not being prepared for subsequent violence and breaches of God's and man's laws, occasioned by gross appetites and indulgence.—*New England Farmer*.

Necessity of Food for Students.

THE notion that those who work only with their brains need less food than those who labor with their hands has been the cause of untold mischief. Students and literary men have often been the victims of a slow starvation from this ignorance of the fact that mental labor causes a greater waste of tissue than muscular. According to careful estimates, three hours of hard study wear out the body more than a whole day at the anvil, or on the farm. "Without phosphorus no thought," is a German saying, and the consumption of that essential ingredient of the brain increases in proportion to the amount of labor which the organ is required to perform. The wear and tear of the brain are easily measured by careful examination of the salts in liquid secretions. The importance of the brain as a working organ is shown by the amount of blood it receives, which is proportionately greater than that of any other part of the body. One-fifth of the blood goes to the brain, though its average weight is only one-fortieth the average weight of the body. This fact alone would be sufficient to prove that brain workers need more food and better food than mechanics and farm laborers.—*Journal of Chemistry*.

How Oleomargarine is Made.

OLEOMARGARINE is made in the following way: Animal fat, over the surface of which salt has been sprinkled, is heated to about 120, Fahrenheit. The fat melts to oil, the straight fat rising to the top, the poorer part settling to the bottom. The poorer portion is exported to Europe for candle-making. The clear fat is placed in large boxes holding 500 to 600 pounds, and is allowed to cool and granulate. It is next placed in heavy duck bags, and submitted to a hydraulic pressure of from fifty to seventy tons to the square inch. Under this pressure the oleo oil flows out, leaving the hard stearine, which is largely used to mix with lard. The oil is then mixed with milk and real butter, the latter being added in greater or less amount, depending on the kind of product desired. The mixture is churned like regular butter, and the product is oleomargarine. Instead of the straight animal fat, suet is often used. Butterine is a compound of lard and butter.—*Sel.*

A two-foot rule: Keep your feet dry.

Bible Student.

Synopsis of the Present Truth.—No. 1.

THERE are many truths which maintain a uniform importance through every age of the world; there are others which are more important at particular periods. 2 Peter 1:12.

Every age of the world has had its present truth. Many different nations and localities have at times had a present truth. Ask Noah how this was in his day, when he was preparing the ark. Ask Lot. Ask the Hebrews in Babylonish captivity. Ask the disciples at the first advent of Christ. To the last generation of the antediluvians, the preaching of a soon-coming flood, a flood to come upon *them*, was emphatically present truth. To flee from their fire-doomed city, was once an urgent present truth to the Sodomites. So the Hebrews in captivity learned that the preaching of Jeremiah was a present truth which they had not very well heeded. And in the years that immediately preceded the appearing of the Son of man upon the earth, the proclamation of a soon-coming Messiah was present truth; and afterward it was present truth to proclaim that the Messiah had come, had been crucified, had risen from the dead, and had ascended to heaven to be man's mediator.

The present age can certainly be no exception to this general rule; this also has its present truth. The whole world is concerned in this, whatever it may be; and all should have sufficient interest in it to inquire what it is. We believe that the present truth for this age is the concentration, and culmination of all bygone truth. Here the chains of prophecy all center and terminate. It is this generation that is filling up at the same time its cup of iniquity and the last outlines of probationary time, as drawn by the pencil of inspiration; and the prophetic finger points to a work of decision and judgment now being accomplished in the courts of heaven.

Those who have not examined the subjects, which, in outline, are now to claim our attention, and to whom therefore this language may seem unwarrantable, are requested to suspend judgment till they shall have examined, at least briefly, the evidences upon which these declarations rest. In view of the eternity before us, and the fact that the truth alone will avail us when the decisions of the great day shall fix our destiny forever, no one can afford to invent a theory, and try to bend the word of God to its support; nor can we any better afford to pass by those things which may affect our eternal salvation.

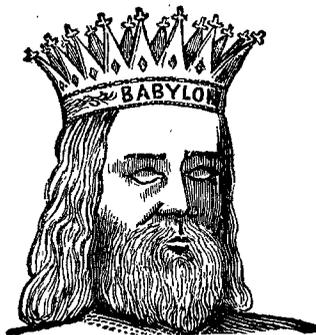
What, then, is the present truth for this time, and how can it be shown? The present truth of any age is simply the prophecies which are fulfilling in that age, or the fulfillment of which is immediately impending. Events, unless they are themselves foretold, or unless they have a bearing on some that are foretold, however imposing or seemingly important they may be, have no significance as pertaining to those things which it is essential for the people of that time to know. But the leading prophecies of the Bible are not detached and isolated declarations; they are rather revelations of long series of consecutive events. The later events have a definite relation to those that go before; the present has a close connection with the past.

Looking back upon the centuries that are past, we can trace, with an accuracy that defies the cavilings of skepticism and infidelity, the hand of God in the fulfillment of prophecy. Bancroft in his "History Discourses," thus eloquently speaks: "The prayer of the patriarch when he desired to behold the Divinity face to face, was denied; but he was able to catch a glimpse of Jehovah after he had passed by; and so it fares with our search for him in the wrestlings of the world. It is when the hour of conflict is over that history comes to a right understanding of the strife, and is ready to exclaim, 'Lo! God is here, and we knew it not.' At the foot of every page in the annals of nations may be written, 'God reigns.' Events as they pass away

'proclaim their original;' and if you will but listen reverently, you may hear the receding centuries, as they roll into the dim distances of departed time, perpetually chanting 'TE DEUM LAUDAMUS,' with all the choral voices of the countless congregation of the age."

Prophecy is as old as the plan of redemption. The promise, The seed of the woman shall bruise the serpent's head, is synchronous with the sad departure of Adam and Eve from the gate of Paradise, sinners, needing redemption. For long ages the Bible gives us all we have of either prophecy or history. We pass over these to the time when the authentic records of uninspired historians commence; for we are chiefly concerned to learn how man has recorded the fulfillments of God's word.

In the second chapter of Daniel is given us a remarkable prophecy under the symbol of a great metallic image. This image is described as one the brightness of which was excellent, and the form thereof terrible. The head of the image was of fine gold. Beginning with this head, let us look to the history of that time for an explanation.



THE HEAD OF GOLD.

Twenty-six centuries ago was founded the Babylonish empire by Belesis, otherwise called Nabonassar, and known in Scripture as Baladan. Isa. 39:1, B. C. 747. It arose from the ancient empire of the Assyrians, founded by Nimrod, the great grandson of Noah (Gen. 10:9, 10), which had governed Asia for about thirteen hundred years. (Prideaux's Connection, vol. i. p. 60.) It became connected with the people of God when Esarhaddon captured Manasseh, king of Judah, B. C. 677, and is hence introduced into prophecy. (Prideaux, vol. i. p. 80.) It reached the summit of its greatness and glory under Nebuchadnezzar, who overran Asia Minor, Phenicia, Egypt, Syria, and Palestine. (Butler's Hist., p. 22.)

Jeremiah, B. C. 606, prophesied of the coming of Nebuchadnezzar against Judah and Jerusalem, and the captivity of seventy years that was to follow. This came to pass accordingly. In the same year Jerusalem was taken, and many of its inhabitants carried away captive to Babylon. Among these were Daniel, Hananiah, Mishael, and Azariah.

A revelation of the world's then future history now opens. A succession of events is unfolded, reaching down to our own time, and a little beyond, which has employed the pens of all historians from that day to this, and will continue to employ them till the consummation of all things.

Nebuchadnezzar ascended the throne of Babylon on the death of his father Nabopolassar, B. C. 605. (Bliss' Anal. Sacred Chronology, p. 123). In the second year of his reign, as related in Dan. 2, he "dreamed dreams wherewith his spirit was troubled, and his sleep brake from him." The magicians and astrologers having failed to comprehend the matter, it was revealed to Daniel, and he made known to the king the dream and the interpretation thereof. He stated to him a fact which is a source of rejoicing to God's people even to the present day; namely, that there is a God in heaven that revealeth secrets, and maketh known what shall be in the latter days. He told him that he had seen a great image whose brightness was excellent, and form terrible; that its head was of fine gold, its breast and arms of silver, its belly and sides of brass, its legs of iron, and its feet part of iron and part of clay. A stone cut out of the mountain without hands smote the image upon the feet, and the iron, clay, brass, silver, and

gold were dashed in pieces, and, like the chaff of the summer threshing-floor, were blown away. In the interpretation which follows, the prophet addressed the king in these words: "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. . . . Thou art this head of gold."

From this we know that the image which the king saw was a symbol of earthly governments, and that he (or the kingdom which he represented, the king being here put for the kingdom) was the first of them; for, said the prophet, referring to his kingdom, power, and strength, and glory, "Thou art this head of gold." Thus clearly, with dates and starting points all well defined, are we given the clue to the interpretation.

Nebuchadnezzar reigned forty-three years. He was succeeded by his son Evilmerodach, who reigned two years. Evilmerodach was followed by Neriglissar, who reigned four years. He was succeeded by Laborosoarchod, who was put to death after nine months; his reign is not counted in the Canon of Ptolemy. This brings us to the reign of Nabonadius, who is the Belshazzar of Daniel. He reigned seventeen years, to B. C. 538. (Prideaux's Con., vol. i. pp. 132, 133.)

In the first year of Belshazzar, Daniel had a dream and vision of his head upon his bed (Dan. 7:1), in which were revealed the same essential events as set forth in the image shown to Nebuchadnezzar. He saw the four winds of heaven strive upon the great sea (the sea denoting peoples and tongues, and the four winds, wars and civil commotions among them. Rev. 17:15; Jer. 25:32, 33), and four great beasts came up diverse one from the other. The beasts are declared plainly to be four kings (or kingdoms) which should arise out of the earth. Verse 17.



The first was like a lion, having eagle's wings, representing the first universal or Chaldean empire, the same as the head of gold. Daniel beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. Verse 4. On this verse Scott has the following note:—

"The Chaldean empire, as advanced to its summit of prosperity under Nebuchadnezzar, and as declining under Belshazzar, was intended by this beast. The lion was an emblem of Nebuchadnezzar's courage and success in acquiring the dominion over his neighbors; and perhaps of the superior generosity and magnanimity with which he ruled over the nations. The eagle's wings denoted the rapidity and unabated vigor with which he prosecuted his victories. But as the prophet saw this, he observed 'that the wings thereof were plucked.' After the death of Nebuchadnezzar, the Chaldeans made no more conquests; several of the subjected nations revolted; the Medes and Persians soon began to straiten them; till at length Babylon was besieged and taken, and so that monarchy was terminated. No longer did this beast appear rapid in conquest as an eagle, or courageous and terrible as a lion; but it was changed as it were into a human creature; it 'stood on its feet as a man, and had a man's heart given to it.' After Nebuchadnezzar's death, the kings of Babylon became less terrible to their foes and subjects, and more cautious, and even timid; till at length Belshazzar shut himself up in Babylon, not daring to face Cyrus, as a man would not venture to face a raging bear, which a lion would despise."

Gold is the most precious of metals, the lion the noblest of animals; so the Chaldean was the most notable of earthly governments; not indeed in the duration of its existence or the extent of its dominion, but in its grandeur and glory. Babylon, its renowned metropolis, became under Nebuchadnezzar one of the wonders of the world. But like the transient dream which soon vanished from the mind of the king, and was forgotten, and like the empty metal of the lifeless image, so empty was all this earthly glory and so soon to pass. While the kings of Babylon were rolling in luxury within its impregnable walls, in the broad regions round about God was marshaling his agents by which great Babylon, "the glory of kingdoms, the beauty of the Chaldee's excellency," was to be brought even with the dust. Isa. 13: 19. Everything had been done which human wisdom could devise for its preservation, but God's appointed time for its fall was approaching. His people were held captive by that arrogant power; and he had declared that when the seventy years were accomplished, he would punish that nation and the king of Babylon. Those years drew near their termination, and it was not, as it never has been, and never can be, in the power of human wisdom to frustrate his decrees. U. S.

News Summary.

A new street of tombs has been discovered at Pompeii. There are in England 725,000 more females than males. There are twenty-one Protestant churches in the city of Rome.

Violent earthquake shocks have occurred recently throughout Central Germany.

There are said to be 28,000 Jews in the city of Amsterdam, 10,000 of whom are engaged in the diamond trade.

News has been received that a steamer on the Mississippi River burned recently, sixty persons perishing in the flames.

Since the recent earthquakes, it is said that the supply of natural gas in the vicinity of Pittsburg, Pennsylvania, has materially diminished.

The volcano of Colima, Mexico, is in a state of eruption. A huge white cloud overhangs the summit, causing great terror among the inhabitants of the neighboring villages.

Statistics, more or less accurate, show that while Englishmen eat but an average of 45 pounds of beef in a year, Australians average 150 pounds, and Americans 130 pounds.

It is stated that Mr. Spurgeon has admitted 10,000 persons to church membership in connection with his fruitful ministry in the Metropolitan Tabernacle and its missions.

The reading of cheap novels is bearing fruit in Texas. Two boys, aged respectively thirteen and fourteen years, are under arrest in that State for killing a herder and sixty sheep, "just for fun."

The London *Standard* reports that the number of Roman Catholics in China has fallen off from 4,000,000 to 400,000 in a little more than a year. This decrease is largely due to hostility to the French.

A high Government official in the Punjab, India, has expressed his intention to resign the lucrative position that he has held over twenty-five years, to become a lay missionary of the Church Missionary Society.

Darmstadt, Germany, will hereafter be a poor place for the patent-medicine man. By a municipal law recently passed, all such medicines will be analyzed, and the ingredients of which they are composed will be made public.

The British ship *Dunottar Castle*, from Sydney to Wilmington, Cal., was lost in the South Pacific Ocean last July. The crew were saved, after being afloat fifty-two days in an open boat; but the vessel was a total loss.

The severity of the recent earthquake shocks on the eastern coast of the United States is indicated by the fact that the Government engineers report a damage of \$400,000 on the 600 buildings in Charleston already inspected.

A Presbyterian minister of Texas recently visited cities in the northern part of the country in behalf of half a million of people in his own State, who, he says, are starving. Their destitution is the result of a drouth that had continued fifteen months.

According to a table published in London, the numerical strength of the leading religious bodies among English-speaking people throughout the world is as follows: Congregationalists, 5,750,000; Baptists, 8,195,000; Presbyterians, 10,650,000; Methodists, 16,000,000; Episcopalians, 21,305,000.

The real estate belonging to Trinity Church, New York, is worth about \$1,200,000. The large income of the parish, about \$111,000, is used to support seven churches under the rector, with eighteen clergymen and a musical staff of over one hundred. Its grants to other churches and to benevolent institutions exceed \$20,000 per annum.



A SIXTEEN-PAGE RELIGIOUS PAPER,

PUBLISHED MONTHLY,

AT NORTH FITZROY, VICTORIA.

PROSPECTUS FOR 1887.

THE Publishers take pleasure in announcing that the favor with which this paper has been received the past year has far exceeded their anticipations. It has steadily gained in patronage, and has come to be acknowledged as a **Reliable Expositor of Scripture**, and an excellent **FAMILY JOURNAL**.

To those who have read the paper the past year, it needs no word of commendation; but to others who may see this prospectus, we would say a few words as to what the paper is.

The Editorial Department

Will contain articles on all religious topics, especially those bearing on the fulfillment of prophecy, and answer questions on Bible subjects. This department will be larger, and cover a much wider range of subjects, than that of any other religious journal in the colonies.

General Articles.

The department for General Articles will contain both original and selected matter. The articles in this division from the pen of Mrs. E. G. White are read with much satisfaction by thousands, and are alone well worth the price of the paper. Sermons and extracts from various eminent preachers will also appear in this department.

The Sabbath-School Department

Contains interesting Bible lessons for each Sabbath, with notes. It also has a great variety of articles from the best Sabbath-school workers for the use of Superintendents and Teachers, as well as instructive matter for the general reader.

Health and Temperance

Forms one of the chief attractions of the paper. The richest utterances from the most devoted laborers in the temperance field, will therefore be found in its columns. Space will also be given to the question of healthful living, that readers may be guarded against disease, and enjoy material prosperity.

The Home Circle

Will be filled with choice entertaining reading of the most elevated character. No serials will be admitted.

Missionary.

Under this head will be reports of home and foreign missions, and brief sketches of the lives and work of eminent missionaries. The object of this department is to beget in the hearts of all a love for missions and missionary work.

The Bible Student Department

Is to be a special feature of interest, commencing with the January issue of the paper. Illustrated articles on the prophecies of Daniel and the Revelation will appear in each number, showing the rise and fall of nations as predicted by the prophets of God, also the result of present-day movements in the various quarters of the earth. To every student of prophecy these articles will be invaluable.

BIBLE ECHO contains *no paid advertisements*, its only notices being of standard religious books. The publishers have in view the good of the subscribers, and are desirous to not only give them the worth of their money, but to publish a paper that will be a spiritual benefit to all who read it. The paper will, therefore, be outspoken in behalf of Christian morality, and in opposition to sin under whatever form it appears.

The price of the journal for one year is three shillings and sixpence, post-paid. Satisfactory terms can be arranged with those desiring to order in quantities.

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To those paying five shillings we will send BIBLE ECHO one year, and forward by post a neatly bound book of 334 pages, entitled, "SKETCHES FROM THE LIFE OF PAUL," by Mrs. E. G. White. This work traces, in clear and fascinating style, the history of the apostle Paul, and from his labors and sufferings, and the instruction he gave to the churches, are drawn practical lessons of great value. No one can fail to be interested in the subject as treated by this author. The published price of the book alone is 2s. 6d.

This office has also in stock a beautiful prophetic and historical Chart, 40 x 30 inches in size, tracing the chronology of Bible characters and events, and showing the fulfillment of prophetic declarations. By consulting this Chart, one sees at a glance in what age of the world any patriarch or prophet lived, and with whom he was contemporary. By colored lines is also shown the relation of the two dispensations to Christ, and to one another. It is a mine of information on Bible subjects. No one can well afford to be without it. An explanatory Key accompanies each Chart. The subscriber who pays five shillings for the ECHO may receive a copy of the Chart free, if he prefers it to the book mentioned above.

Orders may be made through Mrs. L. C. Gregory, Ballarat; S. McCullagh, Sydenham Road, Norwood, South Australia; Edward Hare, Turner Street, off Upper Queen Street, Auckland, New Zealand; or directly from Echo Publishing House, North Fitzroy, Victoria.

PUBLISHERS.

Bible Echo and Signs of the Times.

Melbourne, Australia, January, 1887.

THE series of meetings that were being held in Adelaide in the interest of the third angel's message, closed the first of December, resulting in the organization of a church of thirty-four members. There are ten or twelve others who observe the seventh day as the Sabbath, and unite with the church in worship. We look for the work there to grow rapidly. There is no reason why it should not, if each member does what he can to fill the openings for good that will be continually presenting themselves. The news of frequent additions to the cause in various parts of the colonies, is a source of much encouragement to those most interested in the work.

WE have received the advance sheets of a pamphlet setting forth a history of the missions started in the interest of the third angel's message. Among the various cuts of our publishing houses, we notice a quite correct representation of BIBLE ECHO Publishing House. This will no doubt be a valuable work, as it will present to its readers the hand of God in the spread of his truth, and be a source of encouragement toward becoming co-laborers with Him who has bidden workers go to "all the world" with the message of his love. We shall take pleasure in announcing the publication of the production. To be issued from the S. D. A. Publishing House, Basel, Switzerland.

WE would call special attention to the liberal offer made to subscribers for the ECHO, as found in the prospectus on page fifteen of this number. It will be seen that the paper is offered at 3s. 6d., post-paid, for the year, or by paying the additional sum of 1s. 6d. the subscriber may take his choice between a nice book and a colored lithograph chart of chronology and prophecy. In order that no one may be deprived of taking advantage of the offer, we will say that those who have already paid their subscription for 1887, may also receive either of the above-mentioned premiums by sending to this office the difference between what they have already paid, and 5s., the sum necessary to secure the premium. To those who have paid the old subscription price, 4s., we will send the paper long enough to make up for what has been overpaid.

THE Seventh-Day Adventist Hymn and Tune Book, a new and exceedingly attractive publication of 640 pages, has been laid upon our table. The mechanical part of the work has been skillfully executed, and the classifying and arranging of the hymns is all that can be desired. It contains nearly 700 pieces of music, and over 1,400 hymns. The great variety of subjects covered by its composition will enable the most particular to find something to please their taste in its pages. All who have examined it are unanimous in praising the fine selection of words and music used, and the admirable arrangement and adaptability of the subjects to divine worship. By the time this reaches its readers, this office will have received a supply of the books, which will be furnished at the following prices:

Half-leather binding	...	...	6s. 3d.
Sheep	"	...	7s. 3d.
Russia	"	...	8s. 6d.
Turkey morocco, with stamp in gilt and gilt edges,	9s. 6d.		
Lévant morocco, gilt	...	...	10s. 6d.

For the use of those who do not care for the music, we have books with words only, containing all the hymns of the large book, and numbered in exactly the same manner, so that both books can be used in the same congregation without confusion. The prices of these are as follows:—

Leather	...	...	...	4s. 3d.
Morocco, gilt	...	...	...	6s. 3d.

THE latest news respecting the Bulgarian imbroglio is to the effect that Russia firmly rejects the candidacy of Prince Ferdinand of Saxe Coburg, and insists on the appointment of Prince Nicolas of Mingrelia as the ruler of Bulgaria. Russia is massing troops on her western border. Bulgaria, left to herself, would of course have to submit; for the Russian bear has his paw upon her, and what can she do? But the other European powers are showing signs of irritation, and may think it is time that a check was put upon Russian aggression. The situation is critical, and exciting news may come any day.

DURING the month two marine disasters have been added to the long list of accidents that have occurred on the Australian coast. The first was the wreck of the *Corangamite* in Wreck Bay on the 6th of December. In this instance fortunately no lives were lost. Two days later a collision occurred between the *Keilawarra*, bound from Sydney to Brisbane and other Queensland ports, and the *Helen Nicoll*. The *Helen Nicoll* was not seriously injured; but the *Keilawarra* sank in a few minutes. By this sad accident over forty persons met a sudden and terrible death. These repeated casualties emphasize the need of greater care in navigating these dangerous coasts, and we are glad to learn that the Marine Board have promptly taken the matter in hand.

Do you keep the Sabbath? If you do not keep God's Sabbath on earth as he directs, can you expect him to give you a Sabbath in heaven as you desire? (See Isa. 58 : 13.) The Sabbath is a test of our loyalty to God. Refusal to "keep it holy," is rebellion against him; and he that neglects it shows that he refuses to be under his government. He belongs to another, or at least indicates his willingness to belong to another.

LAW transgressed cannot justify its transgressor. The law of God cannot justify any man, simply because it condemns him; for all have sinned. "By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3 : 20. A dead law condemns no one—it cannot give one a knowledge of his sin; for the law being dead, there is no sin. Therefore the fact that "all have sinned" is proof positive that the law still exists, and that it demands obedience of all. "Sin is not imputed when there is no law." The only way to be justified from past sins is by faith in Jesus Christ, "whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." In this way only can God be "just, and the justifier" of the believer. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3 : 31.

THE following from Mr. J. W. Morton, formerly Reformed Presbyterian missionary to Hayti, is worthy of careful consideration. Let those who read it ponder well its statements:—

God never blessed "one day in seven" without blessing a particular day. He either blessed some definite object or nothing. You may say, indeed, without falsehood, that God blessed "one day in seven;" but if you mean that this act of blessing did not terminate on any particular day, you ought to know that you are asserting what is naturally impossible. As well might you say of a band of robbers, that they had killed "one man in seven" while in reality they had killed no man in particular. No, brethren, yourselves know very well that God had not blessed and sanctified any day but the seventh of the seven prior to the giving of the written law. You know that if God blessed any day of the week at all, it was a definite day, distinct from all the other days of the week. But this commandment says that "the Lord blessed the Sabbath day." Therefore the Sabbath day must be a particular day of the week. Therefore the Sabbath day is not "one day in seven," or an indefinite seventh part of time. Therefore it is not "one day in seven" that we are required to remember, and keep holy, and in which we are forbidden to do any work; but the seventh day of the week, which was then, is now, and will be to the end of time, "the day of the Sabbath of the Lord" our God.

An Utter Impossibility.

MUCH is said nowadays about the change of the Sabbath from the seventh to the first day of the week, and many ease their consciences with the thought that such a change was in some way accomplished by the disciples of Christ. To say nothing of the absence of direct Scripture evidence on the point, Elder A. T. Jones, one of the editors of the *Signs of the Times* has shown the utter impossibility of such a change. He says:—

There is, however, a way, and only one conceivable way, in which the Sabbath could be changed: and that is, as expressed by Alexander Campbell, *by creation's being gone through with again*. Let us take Mr. Campbell's conception, and suppose that creation is to be gone through with again for the purpose of changing the Sabbath; and suppose that the present physical creation is turned once more to chaos. In creating again, the Lord could of course employ as many or as few days as he pleased, according to the day which he designed to make the Sabbath. If he should employ nine days in the work of creation, and rest the tenth day, then the tenth day would of course be the Sabbath. Or if he should employ seven days or eight days, and rest the eighth or the ninth, as the case might be, that day would be the Sabbath. Or he might employ five days in creation and rest the sixth, then the sixth day would be the Sabbath; or employ four days, and rest the fifth; or three days, and rest the fourth; or two days, and rest the third; or one day, and rest the second; then the fifth, the fourth, the third, or the second day, as the case might be, would be the Sabbath.

But suppose, to please the Sunday-keepers and to conform to their will, it be designed by the Lord to change the Sabbath to the first day of the week. Could he do it?—NOT POSSIBLY! For suppose all things were created in one day, the day on which creation was performed would necessarily, and of itself, be the first day, and the rest-day, the Sabbath, therefore, could not possibly be earlier than the second day. The first day could not possibly be both a working day and a rest day. It matters not though only a portion of the day should be employed in the work, it would effectually destroy the possibility of its being a rest day. For it could not truthfully be called a rest day when a portion of it had been employed in work. So upon the hypothesis of a new creation, and upon that hypothesis alone, is it conceivable that the Sabbath could be changed; but even upon that hypothesis, it would be literally impossible to change the Sabbath from the seventh day to the first day.

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