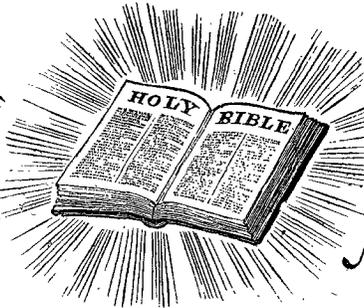


Bible Echo



AND SIGNS OF THE TIMES.

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

VOLUME 2.

MELBOURNE, AUSTRALIA, NOVEMBER, 1887.

NUMBER 11.

Bible Echo and Signs of the Times.

ISSUED MONTHLY

for the
AUSTRALIAN BRANCH
of the

International Tract and Missionary Society.

Price per year, 3s. 6d., Post-paid.

Devoted to the promulgation of moral and social reforms, from a purely Bible standpoint.

Address all communications to Echo Publishing House, Rae and Scotchmer Streets, North Fitzroy, Melbourne, Victoria.

JUPITER'S GIFT.

It is said that Jupiter gave Man one day
A present ('twas very unique, by the way),—
Two wallets, the finest that then had been known :
One for his neighbor's faults, and one for his own.
When over Man's shoulder the gift he slung,
One before, the other behind him hung.
It chanced that for his neighbor found its place
Directly in front, and beneath his face ;
While that for his own, it lay so far back,
That to see it at all took quite a knack.
Though 'tis said that this happened long ages ago,
Some facts seem to prove that it may have been so,
And people there are who believe to-day,
That the custom has never quite passed away.

MARY MARTIN.

General Articles.

Striking Examples of Prayer.

BY MRS. E. G. WHITE.

PRAYER has been made the means of obtaining blessings that would not otherwise be received. The patriarchs were men of prayer, and God did great things for them. When Jacob left his father's house for a strange land, he prayed in humble contrition, and in the night season the Lord answered him through vision. He saw a ladder, bright and shining, its base resting on earth, and its topmost round reaching to the highest heaven. At its top stood the God of heaven in his glory, and angels were ascending and descending upon the mystic ladder. The Lord comforted the lonely wanderer with precious promises; and protecting angels were represented as stationed on each side of his path. Afterward, while on his return to his father's house, he wrestled with the Son of God all night, even till break of day, and prevailed. The assurance was given him, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men."

Joseph prayed, and he was preserved from sin amid influences that were calculated to lead him away from God. When tempted to leave the path of purity and uprightness, he rejected the suggestion with, "How can I do this great wickedness, and sin against God?"

Moses, who was much in prayer, was known as the meekest man on the face of the earth. For his meekness and humility he was honored of God, and he discharged with fidelity the high, noble, and sacred responsibilities intrusted to him. While leading the children of Israel through the wilderness, again and again it seemed that they must be exter-

minated on account of their murmuring and rebellion. But Moses went to the true Source of power; he laid the case before the Lord. He knew that Israel had provoked divine wrath, and were deserving of punishment; but he could not bear the thought of their being rejected of God.

Moses pleaded with an earnestness and sincerity which mortals have never equaled: "And now, I beseech thee, let the power of my Lord be great according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty. . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." And the Lord said, "I have pardoned according to thy word."

Here is an example of intelligent prayer,—an appeal to the reason and the sympathy of Jehovah; and Moses' prayer was answered, because God is reasonable and compassionate. The sorrows of his people touch his heart of love; and will he not hear our prevailing prayer? Will not our very urgency be regarded? His loving-kindness faileth not. As a kind Father, he does not mock the miseries of his children. And will he not avenge his own, who cry day and night unto him?

Daniel was a man of prayer; and God gave him wisdom and firmness to resist every influence that conspired to draw him into the snare of intemperance. Even in his youth he was a moral giant in the strength of the Mighty One. Afterward, when a decree was made that if for thirty days any one should ask a petition of any God or man, save of the king, he should be cast into a den of lions, Daniel, with firm, undaunted step, made his way to his chamber, and with his windows open prayed aloud three times a day, as he had done before. He was cast into the lions' den; but God sent holy angels to guard his servant.

In the prison at Philippi, while suffering from the cruel stripes they had received, their feet fast in the stocks, Paul and Silas prayed and sang praise to God; and angels were sent from heaven to deliver them. The earth shook under the tread of these heavenly messengers, and the prison doors flew open, setting the prisoners free.

There are two kinds of prayer,—the prayer of form and the prayer of faith. The repetition of set, customary phrases when the heart feels no need of God, is formal prayer. "When ye pray," says Christ, "use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." We should be extremely careful in all our prayers to speak the wants of the heart, and to say only what we mean. All the flowery words at our command are not equivalent to one holy desire. The most eloquent prayers are but vain repetitions, if they do not express the true sentiments of the heart. But the prayer that comes from an earnest heart, when the simple wants of the soul are expressed just as we would ask an earthly friend for a favor, expecting that it would be granted—this is the prayer of faith. The publican who went up to the temple to pray is a good example of a sincere, devoted worshiper. He felt that he was a sinner, and his great need led to an outburst of passionate desire, "God be merciful to me a sinner."

In order to have spiritual life and energy, we must have actual intercourse with God. Our minds may be drawn out toward him; we may meditate upon his works, his mercies, his blessings; but this is not communing with him. To commune with God we must have something to say to him concerning our actual life. The long, black catalogue of our delinquencies is before the eye of the Infinite. The register is complete; none of our offenses are forgotten. But He who wrought wonderfully for his servants of old will listen to the prayer of faith and pardon our transgressions. He has promised, and he will fulfill his word. Then why should not the desires of our hearts go out after him, and the attitude of our souls ever be that of supplication?

"If ye abide in me," says Christ, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." There are some who do not abide in Jesus, and his words do not abide in them, and these make little of prayer. They talk of praying in secret, but not in public nor in the family; but such ones seldom pray at all. Our Saviour taught his disciples: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." This was not said to forbid public prayer, but to warn the disciples against praying as the Pharisees did, in the corners of the streets and in the market places to be seen of men. Jesus prayed, sometimes alone, sometimes in the presence of the twelve, and sometimes in the presence of the Jews.

Jesus promised a special blessing on united prayer. After his death, the disciples often prayed together in the place where they assembled for worship; they also resorted to the temple at the hour of prayer. Paul exhorted the Ephesians to pray "always with all prayer." He who loves to pray alone, as did Daniel, may be assured that in public prayer his motive is not to be heard of men.

Oh that we could impress on the minds of all, the great willingness of God to help and strengthen every one who looks to him in trusting prayer. The oil and wine of consolation will be given to those who seek for it; the importunate soul will know him as the One who hears and answers prayer, the One who "comforteth those that are cast down." He is a God over all the earth, exercising over the whole human family an unwearied and solicitous watchcare which nothing can escape. Every moment he grants audience to those who lay their wants and desires before him; and every moment he is ministering to the necessities of thousands who live upon his bounties, yet yield him no tribute of grateful praise, give no token that they realize their dependence upon him.

After we have offered our petitions, we are to answer them ourselves as far as possible, and not wait for God to do for us what we can do for ourselves. The help of God is held in reserve for all who demand it. Divine help is to be combined with human effort, aspiration, and energy. But we cannot reach the battlements of heaven without climbing for ourselves. We cannot be borne up by the prayers of others when we ourselves neglect to pray; for God has made no such provision for us. Not even divine power can lift one soul to heaven that is unwilling to put forth efforts in his own behalf.

The unlovely traits in our characters are not removed, and replaced by traits that are pure and lovely, without some effort on our part.

As thus step by step we ascend the shining ladder that leads to the city of God, oh how many times we shall be discouraged, and come to weep at the feet of Jesus over our failures and our defeats. In our efforts to follow the copy set us by our Lord, we shall make crooked lines, and leave many a page blotted and blistered by our tears of repentance. Yet let us not cease our efforts. Heaven can be attained by every one of us if we will strive lawfully, doing the will of Jesus and growing into his image. Temporary failure should make us lean more heavily on Christ, and we should press on with brave heart, determined will, and unflinching purpose.

We should be continually loosening our hold upon earth, and fastening it upon heaven. Soon we must render an account to God for all the deeds done in the body. This accountability extends to our minutest acts, words, and thoughts, and even reaches to the unconscious influence that breathes out from our life like the fragrance from a flower. We must give an account, not only for what we have done both of evil and of good, but for what we might have done, but have neglected. Viewed in this light, life is a sacred trust. It is not mere play. Every moment of it is intensely real, fraught with eternal interests. Let us, then, realize our great need of Christ and our dependence upon him; and let us thank God that help has been laid upon One who is mighty to save.

"Silent Forces."

WORKMEN in the stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock. But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges, of a very hard fibre, are selected. Now you begin to shake your head and think, "Well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait until we explain. The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly, while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron fails to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite hearts of the rocks cannot withstand this silent influence. In a little while this solid rock parts from top to bottom, and the workmen's will is accomplished. It is so, often, in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail; but tears, prayers, and a patient example never fail.—*Alexander Clarke, D. D.*

I ONCE went to see a poor man who was wounded in the leg. He was in great pain for a while. At length the surgeon said, "Do you feel much pain now?" "No, I do not," was the reply. "Is your pain all gone?" he asked. "Yes, it is." The surgeon touched the wound, and inquired, "Did you feel that?" "No." "Then death has begun its work, and mortification will soon spread over the whole body." He touched the feet, they were already cold. This is the way sin stupefies dying sinners that they feel not.—*Sel.*

To what effect are people gathered into the churches, if they are henceforth to make no progress, but are to remain to the end of life babes in spiritual things?

WHO CHANGED THE SABBATH?

ANSWERS OF THE BELLS.

Who changed the Sabbath?

Is a question asked to-day

By honest-hearted people

Who seek to-know the way.

Not I,

Chimed the Episcopalian bell;

It must have been—ah! well,

I cannot say

Just who did change the Sabbath day.

Who changed the Sabbath,—

The fourth command, so deep and broad,

Fixed by the firm decree

Of the Eternal God?

Not I,

Rang out the Methodistic bell;

The Bible, it must be, will tell;

I cannot say,

But think that Jesus changed the day.

Who changed the Sabbath,—

An institution well designed

To keep the Creator's work in mind?

Not I,

Came a sound from another steeple;

Don't charge that sin to the Baptist people;

We only say

It makes no difference about the day.

Who changed the Sabbath,

That day of holy rest

Which God not only sanctified, but blessed?

Not I,

Rang out in lusty tones a bell;

I have no faith in Sabbaths, or in a burning hell.

Don't dare to say

The Congregationalists ever changed the day.

Who changed the Sabbath,—

The day that Christ adored,

And said 'twas made for man,

And he it's Lord;

The day the Marys kept

While Christ lay in the tomb;

The day the disciples spent

In their own upper room;

The day which martyred hosts

Observed 'mid scorn and jeers,

On which they sealed their faith

With earnest cries and tears;

The day that now is kept

By many to their loss;

By noble men who bear

The burden of the cross?

I!—I!—I!

Rang out at last a bell.

I changed the Sabbath, and that so well

That nearly all the sects agree

That I have power to thus decree;

I, Church of Rome, did change the day,

And this I do not shrink to say.

Search the Bible's inspired range,

You'll find no text that proves a change

From seventh to first by God's command,—

A fact well settled in every land.

Ha! ha! ha!

I am he

That changed the Sabbath,—

The Papal See.

—E. P. Daniels.

The Two Covenants.

OUR RELATION TO THE COVENANTS.

"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Heb. 8:8.

The subject of this text is the new covenant. This new covenant is called, in the preceding verse, the second covenant. But a new implies an old, and a second implies a first. Two covenants are thus singled out in the word of God as standing in this relation to each other: the one called the first or old covenant, the other called the second or new covenant.

Why are two covenants thus coupled together, and made so prominent in the sacred Scriptures? It is because these relate particularly to that great work, the redemption of a lost race, for the furtherance of which even the Scriptures themselves are given, which have consequently received the names of the Old and the New Testament. This is shown in the fact that the new covenant is designed to bring all those who avail themselves of its proffered blessings into such a relationship to God that their sins and iniquities will be remembered no more; and this can be accomplished only by redemption.

The conclusion is therefore clear, that these two covenants embody two grand divisions of the work which Heaven has undertaken for human redemption, and cover two especial dispensations devoted to the development of this work.

In the subject of these special covenants every person has reason to feel the most lively interest; for it embraces the whole question of our relations to God in this world, and of all our hope for the future. There is no evil which, through Christ, we hope to escape, from which we are not guarded by these covenants which God has so graciously condescended to make with his people; and no good which we hope to obtain that is not embraced in them and secured to us by them.

Paul, in Eph. 2:11, 12, sets forth the condition of those who do not place themselves within the provisions of the covenants: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

This presents in a startling light the condition of every unconverted man, and a more utterly wretched and abject condition it would be difficult to describe. No Christ, no hope, no God! Such is the condition of him who is a stranger from these covenants of promise. It becomes, therefore, a matter of infinite moment to ascertain what the new covenant is, upon what conditions its blessings are suspended, and what we are to do in order to become partakers of its benefits.

In addition to this general statement, we may remark that the subject of the covenants is a theme of particular interest to Seventh-day Adventists, because it is considered a favorite point of attack by some who oppose the doctrine of the perpetuity of the ten commandments, and the still binding obligation of the original Sabbath. Their position is, that the ten commandments constituted the first or old covenant; that that covenant was faulty, and has been done away; and this is simply to say, in other words, that the ten-commandment law was imperfect, and has been abolished, the Sabbath commandment with the rest.

In proof of this, they quote a few texts of Scripture which to new hearers would seem quite pertinent and positive. Thus, Deut. 4:12, 13: "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."

They claim that here the ten commandments are plainly called the covenant. Then they turn to Deut. 5:2, 3 to show that this covenant had no previous existence, but was established at Horeb: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Having found these texts so much to their mind, they turn to 1 Kings 8:21 for a statement to settle forever the controversy: "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers when he brought them out of the land of Egypt." Verse 9 of the same chapter says: "There was nothing in the ark, save the two tables of stone, which Moses put there at Horeb."

They ask us, What can be plainer? There was nothing in the ark but the two tables of stone, containing the ten commandments; yet Solomon says that in the ark was the covenant which the Lord made with the fathers of his people, when he brought them out of the land of Egypt; therefore those commandments were the covenant. And having, as they think, thus established this point, they have only to quote Paul's testimony, that the old covenant has waxed old and vanished away, to reach the conclusion so long and anxiously sought, that the ten commandments have been abolished, carrying

with them the obnoxious seventh-day Sabbath into their eternal tomb.

Now to one who has not made this matter a subject of study, this seems very plausible. To those not familiar with this question, the quotations would seem to be to the point, the reasoning consistent, and the conclusion inevitable that the ten commandments constituted the old covenant, which has been abolished. To such we would say that this cable which our opponents make appear to the uninformed of such strength and fair proportions, is simply a rope of sand; it does not contain one solitary fiber upon which they can justly hang a single proposition contained in either their claims or their conclusions. This we think can be clearly shown.

That the old covenant has been abolished by being superseded by the new, Paul plainly states. Of this there is no question. And we affirm further that nothing has been abolished but the old covenant. Whatever has been abolished was included in that covenant, and whatever was not included in that covenant still remains, unaffected by the change from old to new. If the ten commandments constituted the old covenant, then they are forever gone, and no man need contend for their perpetuity or labor for their revival. But if they did not constitute the old covenant, then they have not been abolished, and no man need breathe a doubt in regard to their perpetuity and immutability. This therefore becomes a test question. It determines, as definitely as any one subject can, the whole question of the perpetuity or abolition of the moral law.

THE OLD COVENANT.

Can we then tell what did constitute the first or old covenant? What does the word *covenant* mean? Webster defines it thus: "A mutual agreement of two or more persons or parties, in writing and under seal, to do or to refrain from doing some act or thing; a contract; stipulation." This is the primary, leading definition of the word; and in looking for the old covenant, we look for some transaction to which this definition will apply.

We have definite data from which to work. We are told who was the author of the first covenant. It was God. We are told with whom it was made. It was made with Israel. We are told when it was made. It was made with that people when they came out of the land of Egypt. Jer. 31:32; Heb. 8:9. By these circumstances the old covenant is clearly distinguished from the Adamic, the Abrahamic, or any other covenant brought to view in the Bible.

We go back therefore to the history of Israel as they came out of Egypt, and lay down this as a consistent and self-evident principle: That the very first transaction we find taking place between God and the Israelites after they left Egypt which answers to the definition of the word covenant, must be the first covenant, unless some good reason can be shown why it is not.

Do we find anything of this kind in the experience of that people, anything which constituted a formal and mutual agreement between God and themselves, based upon mutual promises? We find one, and only one, transaction of that kind. The record of it commences in Ex. 19:3-6: "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests and a holy nation. These are the words which thou shalt speak unto the children of Israel."

The briefest glance at this language is sufficient to show that it was a formal proposition on the part of the Lord to the Israelites. Moses was the minister through whom the negotiation was carried on. Go down, said God to Moses, and make to the people this proposition: If you will obey my voice, and keep my covenant, I will secure you in the possession of certain special blessings above all people. With

this instruction, Moses went down to the people, and God waited for their answer.

Verses 7, 8: "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

Such was the response of the people. They said, "We agree to the terms; we will enter into the arrangement." We now have the two parties before us, and the mutual, voluntary action on the part of each. This is the first transaction of the kind recorded between God and that people. It answers most strictly to the meaning of the word covenant. Therefore we say that this has the primary claim to be considered the old covenant of which Jeremiah prophesied and Paul discoursed. u. s.

The Future of Our Earth.

THE PROMISES OF GOD.

(Continued.)

WE have seen that the last act of God in the creation of this world and all that appertained to it, was to create man in his own likeness, give him this earth as his dominion, and place all in subjection under him; that the holy pair, being deceived by Satan, yielded to sin, and thus lost their dominion, it having passed into the hands of the captor; that Satan is acknowledged by Jesus and the apostles to be the "prince" and "god of this world;" and more than this, we have seen that God declares that in time he will wrest this dominion from Satan, and restore it to man, to whom it was first given, and from whom it was taken by falsehood and intrigue.

Because of the fact last mentioned, the Bible abounds in promises to the effect that the righteous shall inherit the earth. As we read these promises, it will be seen that many of those passages which state that this earth shall be the home of the saved, also declare that it shall not be the home of the wicked. Let the reader observe the striking contrast everywhere drawn between the righteous and the wicked. David says to the righteous: "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:1, 2, 9-11.

According to these statements, it is evident that so far as the present life is concerned, prosperity is as likely to attend those who serve Satan as it is those who serve the living God. Jesus says his Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." But it is not to the present that we are pointed for consolation and hope. Our minds are directed to the future, when the wicked are cut off; then the righteous shall inherit the earth, and dwell therein forever. On this point Solomon says: "For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2:21, 22. Here it is plainly stated that the wicked shall not inherit the earth. Now inasmuch as the wicked do at present inhabit the earth the same as the righteous, all such statements must have reference to a future state. We therefore conclude that God does not intend to destroy our earth at the close of probation, but that he will make it the everlasting abode of all who have "washed their robes, and made them white in the blood of the Lamb."

The expressions, "the earth abideth forever," "the perfect shall remain in it," "the righteous shall never be removed," etc., are emphatic, and cannot be set aside. But it is asked, Does not the Bible teach that when the work of the gospel is finished, the earth will be burned up and destroyed? I ask, How

can it teach that, and at the same time teach that it will abide forever, and that the righteous shall inhabit it forever, and never be removed? The Bible writers tell us of a great burning day when the earth will be on fire, but none of them state that it will be burned up. No doubt the apostle Peter comes nearer to conveying such a thought than any other writer of the Scriptures; but a careful reading of his words will show that even he does not say that the earth will be burned up. Here are his words: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10. This verse states a number of facts: 1. That the day of the Lord will surely come; 2. That when it does come, the elements shall melt with fervent heat; 3. The earth also [in addition to the elements] shall melt with fervent heat; 4. And the works that are therein shall be burned up. And so John says: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8.

Thus it is seen that the melting of the earth and the complete destruction of its works is a part of the great plan of redemption. The apostle adds: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. A new, or renewed, earth will come forth from this purifying fire. Of this change the psalmist says: "Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Ps. 102:25, 26. In another place we are told how the earth will be changed: "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth." Ps. 104:29, 30. From the purifying fires of the great day of God, the earth will come with its face renewed; and the blight and mildew of sin will have been removed, the works of Satan destroyed, and the earth in its renewed state and Eden beauty will be given to the saints of the Most High, who shall possess it through the ceaseless ages of eternity.

On this ground, and this only, is it possible to understand God's promises to, and dealings with, Abraham and his posterity. On one occasion "the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13:14, 15. That the world, and not Palestine only, is here promised to Abraham, is stated by Paul in Rom. 4:13: "For the promise that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith." Of course Palestine is included in the promise. This positive promise to Abraham that he should possess the world forever was renewed by the Lord at a subsequent time. Gen. 17:1-8. Although Abraham was at this time in the land of Canaan, the Lord reminds him that he is there as a stranger and not as an heir.

The same promise was confirmed to Isaac and Jacob. Gen. 26:3-5; 28:13. But none of these have ever yet been fulfilled. Speaking of Abraham and the promise to him, Stephen says: "And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5.

There is no mistaking this statement. Abraham never received one foot of this earth in fulfillment of the promises we are now considering. What, then, shall we conclude? that the Lord will not do as he has promised, or that the promise had reference to a future time? This is all made plain by Paul in his letter to the Hebrews: "By faith Abraham, when he was called to go out into a place which he should

after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10. Let us note the facts here stated: 1. Abraham was called into a country which he should *after* receive for an inheritance; 2. He dwelt in this land to the day of his death, as in a *strange* country; 3. He looked forward to a city, the New Jerusalem, whose builder and maker is God; 4. He and his sons died, "not having received the promises, but having seen them afar off;" 5. They "confessed that they were strangers and pilgrims on the earth." How evident that the promises were for the future, and that those to whom they were given so understood them. Finally Paul says: "And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40. The better way provided is that all the heirs shall receive the inheritance at the same time. And who are the heirs?—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. The heirship extends to all who shall overcome. This is the rest that remains for the people of God. Oh, blessed rest that remains for the worn and weary toilers in the Master's vineyard! Oh, blessed home that awaits the pilgrims and strangers of this sin-cursed earth! Oh, delightful day, when shall be gathered from all parts of the world, and from all ages of human history, that "great multitude which no man could number," to receive from the Lord God this earth, blooming as it did when first given to man. To this great event, and for this priceless gift, have all the patriarchs, prophets, apostles, and martyrs looked with longing, tearful eyes. And lo! the day draws on apace!

"Lo, what a glorious sight appears
To our believing eyes!
The earth and seas are passed away,
And the old rolling skies."

"How bright the vision! Oh, how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

Auckland, New Zealand. A. G. DANIELLS.
(To be continued.)

A Question Answered.

OUR correspondent's fourth and last question leads us to a consideration of a solemn and important subject. It is,—

What is the mark of the beast?

By referring to the etymology of the word "mark," we find that it comes from the Anglo-Saxon word *mearc*, signifying sign; hence a visible sign, stamp, or figure, for the purpose of attracting attention and conveying some information. In our last we distinctly proved the beast to represent the Roman Catholic power, and from the above derivation, the mark of the beast would be some sign that would attract attention and convey some information concerning the papacy. In the eleventh verse of the fourteenth chapter of Revelation we find that it was the "mark of his name" that was received on the forehead or in the hand. "Name" is frequently used as a symbol of authority, as in Esther 8:8: "In the king's name." That is, by the authority of the king. It is therefore admissible, and we think the true meaning, to say this class received the mark of the beast's authority in their foreheads or in their hands.

In the first verse of this chapter we have a class mentioned who have the Father's name, or mark of authority, written in their foreheads. The same company are first mentioned in Rev. 7:2, 3, where that which is placed in their foreheads is termed a seal. These two classes carry the mark of authority of powers that are directly opposed to each other. Those who have the Father's name are sealed for the kingdom, while those who have the mark of the beast will receive the unmingled wrath of God.

We will first inquire as to what is the seal of God, that we may the more readily determine the mark of the beast's name. These marks must be as antagonistic to each other as are the powers they represent.

The authority of rulers is shown by their laws, which always bear their seal. Those who do not receive the mark of the beast are keeping God's law. Rev. 14:12. We look to it for the Father's seal, and find only one section that points out by whose authority it was given, namely, the fourth commandment. In looking for further testimony that the Sabbath command is the seal of God, we find Moses stating, Ex. 31:13, 17: "Verily my Sabbaths ye shall keep; for it is a *sign* between me and you." Again: "It is a *sign* between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." In Rom. 4:11 we learn that "sign" and "seal" are used interchangeably in the Bible. As the outward sign of circumcision was a seal of Abraham's righteousness, so Sabbath-keeping is a *sign* that the people are worshiping the true God.

Ezekiel testifies to the same when he says, "I gave them also my Sabbaths, to be a sign between me and them," that they might know that he was the Lord their God. Eze. 20:12, 20. He also looked down through the history of the world, and describes the sealing work as setting a mark upon the foreheads of those who sighed for the great wickedness of the world. Eze. 9:2-6. Then followed a destruction which can only refer to the pouring out of God's unmingled wrath. The bounds of his mercy have been exceeded by the wicked, and his fury is poured upon them. Verses 8, 10. Only the seal of God will protect one against this awful fate.

Isaiah plainly shows that God's seal is connected with his law, and that the disciples of Christ are to give it its proper place in the law just before Christ comes. He says: "Bind up the testimony, seal the law among my disciples, and I will wait upon the Lord." Isa. 8:16, 17. We cannot but conclude from this that the seal has to all appearances been removed, and the people of God have a work to do in restoring it. This is the work of the third angel's message, which warns persons against the mark of the beast, and urges them to keep all the commandments of God and the faith of Jesus.

The question then arises, Has the fourth commandment been changed so that it loses its force as God's seal? and if so, by what power? To the first question comes the answer from the Roman Catholic Church, echoed by nearly every Protestant denomination in Christendom, Yes! Right in the face of the plain declarations of the Saviour, that one jot or one tittle should not pass from the law, and that it is easier for heaven and earth to pass away than for the smallest point of the law to fail (Matt. 5:17; Luke 16:17), come modern theologians, teaching that the first day of the week is now the Sabbath. When asked for a thus saith the Lord for their position, they close the Bible and begin to take down the early Fathers, commentaries, and books of tradition, and vainly endeavor, even from these, to substantiate their assertion.

The second is answered by Daniel. He says, in speaking of the little-horn power, which is admitted by all to be the papacy, and which we showed in our last was identical with the beast whose mark we now have under consideration: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." The new version reads, "The law." Dan. 7:25. God claims no time as his only the seventh day, or Sabbath. The other six days were given to man for his own use. Therefore it must have been the Sabbath that the papacy thought to change.

Paul describes this power as one that "opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4. This he could do only by casting down the law of God and demanding obedience to a law of his own. Dan. 8:12. When you suggest

this fact to Sunday advocates, and show them that they have no surer foundation than a mandate of the Catholic Church on which to rest their theory, they become provoked and ejaculate, "How knoweth this man letters, having never learned?" and no satisfaction can be obtained from them.

To prove that Catholics claim to have changed the Sabbath from the seventh day to the first day of the week, allow me to quote from F. X. Weninger, D. D., a Roman Catholic author. He says:—

"The church, by virtue of the power she received from Jesus Christ, abolished the Jewish Sabbath, and substituted Sunday in its stead."

We have found that the Sabbath commandment is the sign, or mark, of God's authority. A counterfeit institution erected in its stead by the beast power, would be the mark of that power's authority. That the Catholics put Sunday observance forward as a sign of their authority, read the following from one of their catechisms:—

"*Ques.*—How prove you that the church has power to command feasts and holy days?"

"*Ans.*—By the *very act* of changing the Sabbath into Sunday."

Paul reasons, that "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6:16. Romanists, reasoning on the same basis, come to the following perfectly legitimate conclusion:—

"It is worth its while to remember that this observance of the Sabbath—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but is in flagrant contradiction with the letter which commands rest on the Sabbath, which is Saturday. It was the Catholic Church, which, by the authority of Jesus Christ, has transferred this rest to Sunday in remembrance of the resurrection of our Lord. This we see the observance of *Sunday* by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."—*Plain Talk about Protestantism*, p. 213.

By a careful reading, it will be seen that the sealing work mentioned in the seventh chapter is accomplished after the signs brought to view under the sixth seal, and before the coming of Christ, and is precisely the work of the third angel's message. Two classes will be developed under this message, that is, one having the Father's name, or seal, in their foreheads, and the other with the mark of the beast's name in their foreheads—or in their hands. John sees the former on the sea of glass, having harps in their hands and singing the song of Moses and the Lamb. Rev. 15:2, 3. The latter are compelled to drink of the unmingled wrath of God, which is the seven last plagues. Rev. 15:1.

Can we remain unmoved by such a warning? Shall we not, as Protestants, free ourselves from every popish error, and make haste to keep all of God's commandments, "that we may have right to the tree of life, and may enter in through the gates into the city"? DELTA.

Our Times.

THERE never was a time in the history of the world when deep forebodings of impending calamity so permeated public feeling as at the present time. Men may argue, and endeavor to reassure their minds; but, like a dark cloud looming with lowering aspect, the political horizon of almost every nation points to war. The nations of Europe are one bristling cockpit, and the respective countries are taxed to the utmost to sustain their large standing armies. Coming events cast their shadows before; and the day is fast approaching when the words of the prophet Joel will have an explicit fulfillment: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong." Joel 3:9, 10.

The prophetic word has with unerring accuracy delineated the scenes that are transpiring and are about to transpire; but as it was in the time of Christ, so it is now; men can read the signs of the weather, but are content to remain in ignorance as

to the signs of the times. They know to a certainty that momentous events are about to happen, for the political horizon is far too wrathful to admit of any doubt on the subject of impending calamity; but the exact stage that has been reached in the history of the world is unknown, because men do not study the prophecies relating to our time. 2 Pet. 1 : 19.

To the Christian these are not all omens of disaster. An event most glorious in its character is impending,—an event which the nations overlook, but which will put an end to the scheming and intriguing of this world's rulers and legislators. It is the second advent of our Lord and Saviour Jesus Christ in his royal majesty as King of kings and Lord of lords, to claim his blood-bought inheritance. All the signs of the times, from the arming of the nations to the peace-and-safety cry spoken of by Paul, point to the nearness of this event; but how are earth's teeming millions preparing for it?—Why they are slighting the prophetic word, while they fulfill the Scriptures by asking, "Where is the promise of his coming?" 2 Pet. 3 : 3, 4.

The doctrine that there is to be a temporal millennium is very popular; a doctrine which is entirely devoid of Bible foundation, and arises from a perversion of plain scriptures. Nevertheless, it is a fulfillment of divine writ; for "when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5 : 2, 3.

The recourse of a large and popular part of the community to the God-forbidden practice of communication with evil spirits, flourishing in the present age under the name of Spiritualism, is another sign of the end. 1 Tim. 4 : 1. Like an insidious poison, it is working its way into the very heart of the professedly religious bodies; and its contaminating influences are to be felt far and near, drying up spirituality, sapping the root of virtue, and depraving those, who, like forsaken Saul, consult familiar spirits, despising the precept of Jehovah: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God?" Isa. 8 : 19.

The indifference of men as to what the Bible really teaches respecting the state of the dead, and the eagerness with which they embrace the doctrine of the natural immortality of the soul, a doctrine which is opposed to the Bible teaching that immortality is the gift of God (Rom. 6 : 23), has laid the world open to this great and final deception of Satan. His first famous falsehood, spoken in the garden of Eden,—"Thou shalt not surely die" (Gen. 3 : 4), is widely believed to-day, and one of the pernicious effects of this belief is that Satan and his legions impersonate the forms of our dead relatives, who are artistically finished and presented on the scenes by that master-mind of deception.

To show how ripe the public mind is for such deceptions, and how far the popular tenets of Christianity diverge from the teachings of Scripture, we quote the following from one of our leading newspapers: "Fifty years ago the belief in a personal devil, or principle of evil, was as indispensable to an orthodox character as the belief in a personal God; but now in how many pulpits does Old Clootie make his appearance, except as an allegorical figure?"—*The Age*. It is no wonder that those who greet a materialized form are so easily deceived, since the Bible is disregarded, and the devil is supposed to be dead.

The times are exactly as Paul foretold they would be. Men are "heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3 : 4, 5. Theologians are busily weaving into airy fabrics doctrines suited to the popular taste; pastors are amusing their audiences with bursts of oratory which contain little of the fundamental truths of religion. Every method is taken to attract and entertain. Fashion, elegance, and display, the light, giddy frivolity so foreign to the spirit of true religion, prevail. All these things show unmistakably that the prophetic words, "Babylon is fallen, is fallen" (Rev. 14 : 8), have been fulfilled.

But the truth for this time is calling out a people

for the great Jehovah, a people who take his unperverted word as a lamp to their feet, and a light unto their path. They know that He who died upon Calvary more than eighteen hundred years ago, the meek, the humble, the self-sacrificing Saviour, is about to come in the glory of his Father, at the head of the armies of heaven. Then shall the tumult of earth cease, and the sophistry of falsehood perish, and the Lord alone shall be exalted.

Melbourne.

JOHN BELL.

Truthfulness.

THE fifteenth psalm begins with an important question: "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" And the answer is given: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." Thus are we warned by the wise man: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." Again in Zech. 8 : 16, 17 we read: "Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates; . . . and love no false oath, for all these are things that I hate, saith the Lord." In the case of the son mentioned in one of the Saviour's parables, who on being requested, "Go work to-day in my vineyard," promised to go, but went not, we have a similar lesson.

From these and other portions of Scripture we learn that a strict watch over our words is necessary to a tender conscience. If we think lightly of any promise made to another (on whatever subject), we thereby *weaken* our appreciation of truth. Our grip upon it is less firm; and the enemy of souls is aware of it, and will turn this knowledge to account.

Whenever we break our word by neglect, or "preference" for something else, we allow ourselves to be governed by *feeling* instead of *principle*. This may lead to inability to see clearly God's holy law, and with others we may say in effect, concerning the fourth commandment, It does not matter which day, so long as we keep one day in seven, even if it is not the day God has specified.

Melbourne, Victoria.

Continental Militarism.

MR. PRATT, chairman of the International Peace Association, has recently returned from the continent, where he has been endeavoring to enlist the sympathy of public men in the commendable object of the society, that of mitigating the terrors of warfare by inducing governments to submit disputes to arbitration. The belligerent attitude of the European powers, however, presents no indications that those whose practical interest might be of some avail will cease warlike preparations sufficiently long to seriously consider more peaceable methods of settlement. On this point we quote a portion of a report of an address by the gentleman referred to:—

"Mr. Pratt said that he had met with some difficulty, especially in France and Germany, in awakening the interests of politicians in the work of the society from the sharp differences that exist among various political parties. Frenchmen, who are at all times exceptionally open to the reception of new ideas, are at the present moment in a state of great anxiety owing to the strained relations with Germany, and Germans are much in the same condition, France only waiting till she is strong enough to enter the struggle, and Germany inclined to take action before France acquires the strength. All men on the continent anticipate at a not distant period the breaking out of war, the most cruel and devastating of all time, in horror beyond the reaches of imagination."

According to late and reliable statistics, over four million men are now under arms; and when the armed forces of Europe are mobilized, these figures are swelled to over sixteen million men, trained and disciplined for field service; and in addition to the land forces there are nearly 300,000 men ready to man 2,272 vessels of war.

Commenting on the military aspect of the country, the *Christian Commonwealth* says:—

"When the seething anxiety of continental nations is reckoned as a factor in addition to the appalling armaments at their command, there is cause for constant alarm in thoughtful minds. That Europe is at peace at this moment is an unspeakable blessing, but who can hope confidently for its long continuance? . . . The most astute political observers acknowledge themselves baffled in view of dangerous elements that defy all calculation."

And, we may add, elements that defy hopes of amicable settlement; and that the gathering storm has not ere this burst upon the land can only be accounted for on the grounds that the commission of Rev. 7 : 1-3 is not yet withdrawn, and an influence mightier than that of peace associations is holding the winds of strife until the work of God shall be accomplished. The developments of each day add fresh rebuke to those who are crying "Peace and safety," and indicate that the time in which to work is short. It is when there is upon the earth distress of nations, "men's hearts failing them for fear, and for looking after those things which are coming on the earth," that the Saviour tells us to be looking for his re-appearance in the clouds of heaven with power and great glory.—*S., in Present Truth.*

Confessing Christ.

"WHOSOEVER," says our Saviour, "shall confess me before men, him will I confess also before my Father which is in heaven." This is not a reference to a confession in words; it includes the new life in Christ, a spirit that will bow to his will. It consists in saying and doing. It is a separating confession, one that, while it fills us with love to God and our brethren, calls us out from the world.

If we confess Christ with our lips while our hearts are far from him, it is not acceptable to the Lord. Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

The Lord will have an obedient people. He will have a people, who, when they have found the old paths, and like Paul have learned to delight in the law of God after the inward man, will make up the breach in the law. They will not only be doers of the word themselves, but they will teach others also, and will thus be of the number who shall be called great in the kingdom of heaven. Matt. 5 : 19.

Melbourne.

W. J. E.

A Building without a Foundation.

THOSE who propose to build upon the New Testament alone, are for building in the air, without a foundation. God's ways and works are perfect from the beginning. The foundation of God standeth sure. He never tears down that he may build larger or better. The church of God is built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone. The foundation laid in the times of the most ancient prophets will never crumble. It is able to sustain the superstructure. Christ as well as the law was in the Old Testament; the law as well as Christ is in the New.

The New Testament constantly refers to the Old. The ancient foundation is sound and good. Take away that foundation, and the whole must fall. But the Rock of Ages is from of old, and endures forever.

R. F. COTRELL.

THE captive bird, that is let loose from its cage, will return to it again, after roaming a little while, because therein it finds its safety and its comfort. So when set at liberty by the gospel, I desire not to be freed from the law; surrounded by the barrier of its holy precepts, I find myself pleasantly enclosed.—*Sel.*

The Sabbath-School.

IMPORTANT BIBLE LESSONS.

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

First Sabbath in November.—Bread from Heaven.

1. When pressed upon by those returning to Capernaum from the opposite side of the lake, where did Jesus go to teach? John 6:59.
2. What did Jesus say was the reason many sought him? Verse 26.
3. What did he teach should be their motive?
4. What evidence had they that Christ could satisfy them? Matt. 3:17; Mark 9:7.
5. What question did the people then ask? John 6:28.
6. What would be the most pleasing act we could perform for God?
7. Did some want further proof that Jesus was the Messiah?
8. Why did they not accept the signs already given? Verse 31.
9. How did Jesus meet their reasoning?
10. What true bread of life had the Father now sent them? Verse 33.
11. What request did they make?
12. What is the effect upon those who receive this bread of life? Verse 35.
13. What is the Father's will? Verse 40.
14. How did the Jews receive these sayings? Verses 41, 42.
15. How did Jesus upbraid them for their unbelief? Verses 36, 43, 44.
16. How does the Father draw persons to Christ? Verse 45; Rom. 8:14.
17. Can those who reject Christ be led by the Spirit?
18. What will Jesus do for those who accept him? Verse 54.
19. Did he give his life that the world might live? Verse 51.
20. Must we partake of his flesh and blood by faith if we have life? Verse 53.
21. Did the Saviour mean this in a literal sense? Verse 63.
22. How did he contrast this bread with the manna given the children of Israel? Verse 58.
23. In what have we the emblems of the Saviour's broken body and spilled blood? 1 Cor. 11:26.
24. How were some of his followers affected by his teachings? John 6:60.
25. Should we be disheartened if some things arise that it is hard for us to understand?

NOTES ON LESSON ONE.

"For him hath God the Father sealed." When we consider this expression in the light of existing circumstances at the time, we see a depth of meaning in it. Reference is made to the evidence given, that Jesus was the Son of God, sent as a Saviour to a lost world. When one in authority wishes to send an expression of his will to subjects in another part of his dominion, he writes a letter, signs and seals it with his own seal, and sends it forth on its mission. So Christ was sent, authorized and sealed by the Father, as a Saviour to the world. It was a practice among the Jews and contiguous nations to seal or mark victims decided fit for sacrifice. White bulls only were permitted to be sacrificed to Apis, the god of Egypt. If a black hair could be found on a victim, it was sufficient to condemn it as a sacrifice. Before an animal was sacrificed, the priest made a most searching examination. If found perfect, a tag was fastened to his horn, wax applied, and the seal of the priest impressed upon it. Infinite justice pronounced Jesus without sin, and hence could become a sacrifice for the world. God had sealed him for his work.

The Jews gave Moses credit for providing the manna in the wilderness, and reasoned that it was a greater miracle than feeding five thousand men on five loaves and two small fishes, and wanted a greater sign. Christ accompanied the Hebrews, and provided the manna in the wilderness. He shows that Moses did not give it, and that it was typical of the true bread,—the bread that God now offered them. The fathers ate the manna and died, but those who ate of this spiritual food would have eternal life in the kingdom. Jesus gave his life for the world, and those who through the influence of the Spirit and

study of the word are led to accept him, will be saved.

The people feigned to take Jesus' word literally, and scoffed at the idea as sacrilegious. He referred to the grace and salvation brought to the world through his death, and in the emblems of the Lord's supper we have representations of his broken body and spilled blood. If we discern the Lord's sacrifice as we partake of the emblems, and live out the words he spoke, we shall have life.

Second Sabbath in November.—Stilling the Tempest and Healing the Men from the Tombs.

1. What command did Christ give at one time when pressed by the multitude? Matt. 8:18.
2. Who came to him at this time?
3. How did the Saviour respond to his statement? Verse 20.
4. From this, what motive would you conclude actuated the scribe?
5. When called by Jesus, what did one of the disciples say? Luke 9:59.
6. What response did the Saviour make? Luke 9:60.
7. What did another wish to do before following him? Verse 61.
8. What happened after they had entered the ship and started for the other shore? Mark 4:37.
9. Where was Jesus when the storm arose? Mark 4:38.
10. What did the disciples do when they found they could not manage the boat? Matt. 8:25.
11. Were there others in equal danger? Mark 4:36.
12. What did the Saviour do when he awoke? Verse 39.
13. How did he address the disciples? Verse 40.
14. What effect had the miracle upon those in the boat?
15. What country lay on the opposite side of the lake? Mark 5:1.
16. Who came toward the company when they had landed? Matt. 8:28.
17. How did they address the Saviour? Verse 29.
18. What did Jesus say to the unclean spirits? Mark 5:8.
19. What were feeding on the mountain side? Verse 11.
20. What request did the devils make? Matt. 8:31.
21. When the request was granted, what happened?
22. What did the keepers do? Verse 33.
23. What request did the people make of Jesus? Verse 34.

NOTES ON LESSON TWO.

A scribe was one versed in the law because of being constantly engaged in transcribing it. The literal construction of the text shows that few of this class came to the Saviour. Christ's words to him show that he was not led by pure motives, but by a selfish desire for gain, and he holds out no inducement to such.

The Saviour called another person who had heard and accepted his teaching to follow him. He excused himself by saying, "Lord, suffer me first to go and bury my father." Not necessarily that his father was then dead, but old and might be expected soon to die. Dr. A. Clarke says that it was a maxim among the Jews, that if a person had any duty to perform to the dead, he was for the time being freed from any other duty. They also looked upon a person who was living in violation of the law as dead; hence the Saviour's words, "Let the dead bury their dead," might mean that those who have not accepted me can care for your father. We should not excuse ourselves from a plain call to perform certain duty.

Another said, when called, "Let me first go bid them farewell which are at home, at my house." The Greek will allow the construction, "Permit me to set in order my affairs at home." There is danger in putting off the service of God until you have so arranged worldly matters that it will be comparatively easy. Our first duty is to God, and the things of this world secondary.

In the action of the disciples during the storm is an illustration of how prone man is to trust in his own abilities. It is not until man is driven almost to despair, that he seeks Him who is always ready to give assistance. Had the disciples remembered the Saviour, and asked his aid when the storm first arose, they would have saved themselves a great deal of trial and perplexity.

The land of the Gadarenes lay south-east of the Sea of Galilee. Gadara is a large fortified city on the northwest extremity of the mountains of Gilead, five miles east of the Jordan, and six miles south-

east of the sea. It was the capital of the district of Gadaris, and one of the cities of the Decapolis. There was another city in the same district named Gergesa. Dr. Lightfoot thinks that one of the demoniacs healed by the Saviour was from Gadara, and hence a heathen; and the other from Gergesa, and therefore a Jew. He gives it as his opinion that Mark and Luke speak only of the Gadarene as a special case, being the only heathen healed aside from the daughter of the Syrophenician woman.

Third Sabbath in November.—The Transfiguration.

1. While teaching the people on one occasion, what statement did Jesus make? Luke 9:27.
2. About a week later, where did Christ and three of his followers go? Matt. 17:1.
3. For what purpose did they go? Luke 9:28.
4. What happened as they were praying? Verse 29.
5. Who was seen with Christ? Matt. 17:3.
6. When Peter awoke to the scene, what did he say? Verse 4.
7. While he was speaking, what took place?
8. What was heard? Matt. 17:5.
9. How were the disciples affected?
10. When they arose at the word of the Saviour, what had transpired?
11. As they returned down the mountain, what charge did the Saviour give? Matt. 17:9.
12. What question did they ask Jesus?
13. How did he respond? Matt. 17:11, 12.
14. What did they understand? Verse 13.
15. What was Jesus' appearance when transfigured before the disciples? Matt. 17:2; Luke 9:29.
16. How did he appear when seen by John in vision? Rev. 1:13, 14.
17. Will equal glory attend his second advent? Matt. 16:27; 24:27; Rev. 19:12.
18. How does Peter refer to this vision? 2 Pet. 1:16-18.
19. Then what may the transfiguration be said to be? *Ans. A miniature portrayal of the second advent.*
20. What two classes of righteous are caught up to meet the Lord? 1 Thess. 4:16, 17.
21. Which class is represented by Elias? 2 Kings 2:1, 11.
22. Which class is represented by Moses? Deut. 34:5, 6; Jude 9.

NOTES ON LESSON THREE.

"Verily I say unto you, There be some standing here which shall not taste death till they see the Son of man coming in his kingdom."

This text has given rise to considerable speculation. Various ideas as to the Saviour's meaning have been advanced, few of which are warranted by the words. Nearly all seem to lose sight of its relation to what follows. They think that reference was made to the spread of the church, because Christ has not yet come in his kingdom. The words exclude this idea, and call for the literal second coming of Christ in his kingdom, or a representation of it. That it is not the first, is apparent; for God has not yet put down all rule nor given Christ his kingdom; and those who heard him have fallen asleep. When he comes, it will be with clouds, with all the holy angels. The Father's glory will attend him, his eyes will be as flames of fire, and he will raise the dead and translate the living. Did any present behold a sight that would represent this? Shortly after, the Saviour took Peter, James, and John, who had heard his statement, and went up into a mount to pray. Three witnesses were all that the law required to substantiate a fact. As they were praying, the Saviour was transfigured before them. They saw him as he will appear in his advent glory. "His face did shine as the sun, and his raiment was as white as the light." There was with him Moses and Elias in immortal glory, Moses representing the resurrected saints, and Elias those who will be translated. While the astonished disciples were gazing in wonder and admiration at the sight, they were enveloped by the glory of God, and they heard a voice saying, This is my beloved Son in whom I am well pleased. Thus they had a miniature representation of the Son of man coming in his kingdom. Peter's testimony is to this effect. In putting his brethren in remembrance of the present truth concerning the kingdom, he says:—

"For we have not followed cunningly devised fables, when we made known unto you the power

and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Pet. 1:16-18.

Another object of the transfiguration was to encourage and strengthen the disciples for the trials that awaited them, and give them undisputed evidence of Jesus' Messiahship. Had not the disciples slept, but had heard the conversation between Christ and the honored ones from heaven, they would have gained greater strength; for they talked of Christ's coming death, and strengthened him for the ordeal. It is supposed that the transfiguration took place on Mt. Tabor.

Fourth Sabbath in November.—Review.

1. Where did Christ preach his sermon on the Bread of Life?
2. What motive did he say many had in following him?
3. What should be sought for by all?
4. What evidence did Jesus give that he could satisfy their hunger for spiritual food?
5. What is the most pleasing act one can render to God?
6. When the power of the bread that Christ could give was presented before them, what did they say?
7. Is it the Father's will that all should receive this?
8. How did the Jews reason among themselves?
9. What did the Saviour say to them?
10. How are persons led to Christ?
11. Who came to Jesus at one time as he was about to cross over Galilee?
12. Give the lesson to be drawn from what was said.
13. Whom did he call to labor with him?
14. Give the lesson to be gained from each case.
15. Relate the experience on the sea and what it teaches.
16. Give the circumstances connected with the visit to the country of the Gadarenes.
17. While teaching the people at another time, what statement did he make?
18. Where did he afterward go with Peter, James, and John?
19. For what purpose did they go?
20. As Jesus was praying, what took place?
21. Give the details of the transfiguration.
22. What was its probable significance?
23. Repeat Peter's comment on this occurrence.

Don't Be Afraid of Reviewing.

WHERE is the business man who does not take pleasure in looking over his gains, or the farmer who does not love to show his "broad acres," his fields of waving grain, or his fine cattle and horses?

It is not merely the pride of possession that gives him such satisfaction; it is the fact that these things are so many proofs of his industry and economy.

Just so it should be in reference to our studies. To review is merely to recount our gains, and this ought certainly to be a delight. If what we have learned is important, it should be a pleasure to think about it, and con it over.

Again: whatever we do not use, or call to mind frequently, is sure to be forgotten. True, we may be benefited by a lesson that has been forgotten; but a lesson recited only once, and then dismissed, is not likely to have a lasting influence. Every truth should make such an impression that the mind will spontaneously recur to it, time after time; and it is no task to review what we are happy to think about.

Sabbath-school lessons come so far apart that they have the more need to be reviewed. For every recitation there are a hundred hours of toil and care before another one comes. The lines must be deeply cut that are to stand the friction of a busy life.

But it is not the thorough who are afraid of reviewing. It is the slack ones, who have merely skimmed over the surface of the lesson, catching at words instead of thoughts, those who have studied more for recitation than for the love of truth. Yet these are the very ones who are in the greatest need of reviewing, and shall those who love to review be kept from it because some dislike such an exercise? Rather let the careless reform, and learn to enjoy what will do them good both in this life and in the life to come.

G. H. BELL.

Youth's Department.

LITTLE FOXES.

AMONG my tender vines I spy
A little fox named *By-and-By*;
Then set upon him quick, I say,
The swift young hunter *Right-away*.

Around each tender vine I plant,
I find the little fox *I can't*,
Then fast as ever hunter ran
Chase him with bold and brave *I can*.

No use in trying—lags and whines
This fox among my tender vines;
Then drive him low and drive him high
With this good hunter *I will try*.

Among the vines in my small lot
Creeps in the young fox *I forgot*;
Then hunt him out, and to his den,
With, *I will not forget again*.

One little fox, all hidden there
Among my vines, is, *I don't care*;
Then let *I'm sorry*—hunter true—
Chase him afar from vines and you.

Talks About the Law.

SECOND COMMANDMENT.

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."

JACK threw down his book one Sunday afternoon and exclaimed, "What nonsense that is about bowing down to other gods, as though we were a pack of heathen that did not know any better!"

"So I think," said his sister, "and I'm not going to try to do anything with it. Miss Brown said, 'Now, girls, please find out what this second commandment means by next Sunday.' I'd just like to see her find out what it means; as though there were any other gods to bow down to nowadays! Oh, I do think it's the silliest thing to give us these commandments to study, as if there was anything in them for us. To tell the truth, I think I'm too old for Sunday-school."

"So do I," said Jack.

"Do you know Susie Strong is to be married a week from Wednesday?" asked Aunt Jane from the other side of the room.

"Why, Aunt Jane, who told you so?"

"I met her sister this afternoon. She says the invitations are not out yet, but you will all be invited."

"I tell you what, Belle," said Jack, "you will have a chance to air that pink dress you have been grieving over so long."

"Indeed, I do want to wear it. Won't it be perfectly lovely? I just adore that pink silk dress. I'd give anything for a chance to wear it. I do hope they won't invite those Smiths."

"Why not? Bill Smith's a first-rate fellow. To be sure, he doesn't know much, but then he's got lots of money, and I tell you it's nice to be with him."

"But, Jack, he's so rough and stupid. You would not care for him if he did not have any money. Tell the truth now, would you?"

"I don't suppose I would; but then he has money, and I do like him."

"I'll tell you, Jack, who's a true, upright sort of a boy—Arthur Bates."

"Pooh! he's no good; he's as poor as a church mouse; never has a cent to spend among the fellows. I tell you what, I'd rather have money than anything else; you can be somebody if you've money. I wish I had it."

"Children, it seems to me you both break the second commandment," said Aunt Jane. "If I understand the commandment is, we must only worship the God of truth and right, and not set up other gods and bow down to them. Now, from what I've heard of the conversation the last half-hour, two gods have been mentioned who are pretty

well set up and bowed down to; I mean Dress and Money."

"O Aunt Jane! I never thought of that."

"Nor I either," said Jack. "I think, after all, there is some worshiping of other gods nowadays;" and both children sat thinking.—*Elizabeth Reeves, in Christian Union.*

"Really in Earnest."

THERE was a little girl in Vermont, who had been taught to have faith that God would answer her prayers. One night, when her sister was sick and not expected to live, she went to her room, and prayed long and earnestly that God would spare her and make her well. Then she came out, and asked her mother if her sister was better.

"No, dear," replied her mother, "she is no better, but worse."

"Then," said the little girl, "I think the Lord wants to know if I am really in earnest."

So she went back and prayed till midnight, when a change came, and her sister began to recover. The Lord heard her prayer because she was really in earnest.

When we ask God for anything, we must be in earnest. He rewards only those who "diligently seek him." Elijah was in earnest when he prayed seven times for rain, and God heard him. 1 Kings 18:41-45. The blind men were in earnest when they wanted their eyes opened, and Jesus heard and answered their prayers. Dear young friends, the Lord is just as willing to hear your prayers when you ask him to help you to overcome your wicked ways, to forgive your sins, and help you to do right. Only you must be really in earnest.—*H. W. Pierce.*

Japanese Music.

THE character of any nation finds peculiar and corresponding expression in its music. Eminently true is this of the courteous, refined, and beautiful Japanese, regarding whom all travelers unite in singing praises. Gay in temperament and having peculiar aptitude for combining the comic and the serious side of things, their pleasing songs and skillful manipulation of stringed instruments are instinct with dainty, quaint, and agreeable effects.

The Japanese have in all twenty-one musical instruments. These may be divided into stringed, wind, and percussion instruments. The great favorite, however, is the guitar, or *sam-sin*, with three strings, which is usually manipulated with a piece of ivory, the shape of which resembles an axe. It is true that Japanese music cannot be compared with our own; but the Japs have an exceptionally correct ear, and sing and play in perfect unison, observing with great accuracy the peculiar and frequently very difficult rhythm of their melodies.—*Christian Weekly.*

A Good Conscience.

A RAILWAY gate-keeper who, one cold night, requested every passenger to show his ticket before passing through to the train, and was rewarded with considerable grumbling and protesting, was told by Major Whittle, "You are a very unpopular man to-night."

"I only care to be popular with *one man*," was the reply, "and that is the superintendent."

He might have pleased the passengers, disobeyed orders, and lost his position. He was too wise for that; his business was to please one man—the man who hired him, gave him his orders, and rewarded him for faithfulness, and who would discharge him for disobedience. Your business is to please one—a good conscience.

EVIL thoughts are worse enemies than lions and tigers, for we can keep out of their way, but bad thoughts win their way everywhere; keep your head and heart full of good thoughts, that bad ones may find no room to enter.

Bible Echo and Signs of the Times.

"What is truth?"

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

Melbourne, Australia, November, 1887.

The Proclamation of the Third Angel.

THE most solemn warning recorded in the book of God is that concerning the seven last plagues. By a careful reading of Rev. 14:9-12 and 15:1-3, this is placed beyond question. These texts, besides showing that the judgments will not come upon the world unheralded, plainly indicate for what sin they are visited upon mankind, and also point out a way of escape. The warning is the immediate precursor of the plagues and it is addressed to that generation which shall drink of the unmingled wrath of God. Those who hear and reject the message of the third angel brought to view in Rev. 14:9-12, will, therefore, be those who will finally experience the wrath of Heaven.

Is this proclamation in the past or in the future? Is it not yet given, or is it being given at the present time? We cannot place this message of warning far in the past, unless we declare that the hour of God's judgment is still further in the past—and this the chronology of the first message will not allow—for this is the third message of a series beginning with the announcement that the hour of judgment is come. The third message also immediately precedes the coming of Christ in the clouds of heaven, and is therefore the last which will be given to the world.

Another line of argument, quite independent of this, and one decisive in its character, will be suggested by the fact that the third angel utters a warning against the worship of a certain beast and its image, symbols of which a description is given in Rev. 13. The length of time that the power represented by the beast continues is distinctly stated, and to every student of prophecy it is evident that this symbol meets its fulfillment in the papal church. The 1260 years of persecution brought to view, exactly accords with the period during which that church held the supremacy, dating from A. D. 538, the year in which the pope was declared head of the church and elevated to the ecclesiastical throne of Christendom, until 1798, when his temporal power was taken from him. The two-horned beast arises this side of that time, and it is in part against a work done by this latter power, the erection of an image to the beast, that the third angel warns us; therefore the message must be this side of that time.

The people who live in that age of the world here brought to view will know when this message is given. It is said of the first message that it should go forth to every nation, and kindred, and tongue, and people, and the second and third follow the first. Has such a warning as that of the first message been proclaimed? We say, Yes. That a proclamation of the second coming of Christ and the approach of the Judgment has gone to the world, is attested by living witnesses in every nation. Joseph Wolff, of Asia, advocated this doctrine, and distinctly proclaimed that the coming of Christ was near, believing he would come about 1843. His labors were very extensive, as also were those of Edward Irving, who about fifty years ago preached the soon coming of the Saviour, in company with many others, in England. The same doctrine was carried throughout the nations of Europe, and in America Wm. Miller, with many others, preached the message. Thus hundreds of ministers throughout the world went forth with the cry, until it may be said that there was not a civilized country on the globe which failed to hear the proclamation of the soon coming of Christ. It is true that he did not come at that time; but it is nevertheless true that the warning

message as to the approaching Judgment went forth. The second message followed, and the third is being proclaimed by thousands who are advocating the soon coming of Christ and the claims of the Bible Sabbath in preference to a creation of the Catholic Church, the power represented by the beast of Rev. 13.

But there is another consideration worthy of thought in placing the time of the third message. The final persecution brought to view in Rev. 13:13-14, is preceded by a miracle-working power. These miracles are wrought by Satan, working with all power, and signs, and lying wonders. 2 Thess. 2:9, 10. This season of lying wonders is no doubt the "hour of temptation," from which only those are preserved who have kept the words of Christ's patience. Rev. 3:10, 11; 14:12. These miraculous manifestations are represented as originating within the territory of the two-horned beast, which has been located this side of 1798. The agencies by which these wonders are performed are in the sixteenth chapter described as "the spirits of devils, working miracles," which are to go forth to deceive the nations. The whole world is to feel their unholy presence, and it is only the hand of God that holds these mighty forces in check. Under the banner of Spiritualism, these "unclean spirits" have gone forth to the nations of the earth, and it is recognized by all that this deception arose, as indicated by the prophecy, in the United States, the power symbolized by the two-horned beast. And while the nations are being gathered together to battle through this Satanic agency, and while there will be institutions generally observed and commanded which are contrary to the commandments of God,—then it is that a solemn warning will be given, presenting the commandments of God and the faith of Jesus as a shield to God's people. Those who keep the commandments, and carry them out in their lives, will be protected when the judgments of God shall fall upon the earth. We can now see this message going forward, can see the pernicious influences of the forces of evil at work, and may God help us to prepare for the solemn events before us.

S. N. H.

The Sanctifying Truth.

THE greatest external evidence we have of the truth of the Bible lies in its immutability. Ever since Adam was placed in the garden of Eden, Satan has exerted every power he possesses to thwart the work of God. He began his rebellion in heaven, and because of his revolt was cast out into the earth. The Saviour says, "I beheld Satan as lightning fall from heaven." And again he tells us that he was a liar, and abode not in the truth. From this testimony it is evident that he was once in heaven, and, losing his position, was cast out; and since this time he has industriously worked to instigate rebellion in the heart of the human family against the law of God.

His plan has been to supplant the truth by substituting a counterfeit religion, and the nearer he brings the false to the true in form and outward service, the more successful he is in deceiving those who are unacquainted with the power and spirit of true piety. The only safety for the child of God is to have the abiding evidence that every act is in accordance with the word of God, and pleasing to him. He must become acquainted with the great I Am.

The history of the work of God, as revealed in the Scriptures, presents many practical lessons to the Christian, and in the work since the time of Christ to the present, the hand of God is clearly seen. Christ, who spake as never man spake, and who was the embodiment of all that was true and good, began the work of reform. True piety had been lost from the hearts of the Pharisees; they were unacquainted with the principles of God's law; they were strangers to mercy, which is a primary element of the law and of true religion. Their religion was a mere form; but the Saviour taught them that there was a power and

spirit in the truth itself. "My words are spirit, and they are life."

The disciples of Christ, filled with zeal and faith, followed in his footsteps. In the first century God worked for his people in a wonderful manner; but from that period the standard of piety began to be lowered, and the church was found drifting toward heathenism. About the tenth century, we reach a time of the greatest moral darkness since the fall of man, when the Bible was taken from the people, and they were left to the mercy of their false teachers. Soon after this time, the dawn of the Reformation began to break, until John Wycliffe, the "Morning Star of the Reformation," gave the common people the Bible. One reform after another followed in succession, and the work of the present time is the restoration of the truths which were lost sight of during the Dark Ages of Papal rule.

We cannot say that any denomination is devoid of people who love and fear God; but in the nineteenth century God has given to the world a special message to call out a people and prepare them for his second advent. In proclaiming this truth, it will be no marvel if we meet with opposition, and with many difficulties which tend to discourage and dishearten the weak heart; but those who are faithful and true to principle, who make God's word their rule of life, and realize its precious teachings, and cling to them, will finally come off victorious, and stand on Mount Zion. S. N. H.

The Seventh-day Sabbath still Observed for Several Centuries after Christ.

WE shall now show from the testimony of those who observed the first day of the week, as far as they observed any day as a Sabbath, that the seventh day continued to be kept for several centuries after Christ, but with a sacredness gradually decreasing, in proportion to the rising influence of Sunday, until the Roman Catholic Church became so powerful that it put it down wherever it had sway, and exalted the first day of the week to its place in the observance of the people. This, as we shall see, was a gradual work, taking several centuries for its accomplishment.

Says the learned Mr. Morer, of the Church of England: "The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the apostles themselves, as appears by several scriptures to that purpose."—*Dialogues on the Lord's Day*, p. 189.

A learned English writer of the seventeenth century, William Twisse, D. D., thus states the early history of these two days: "Yet for some hundred years in the primitive church, not the Lord's day only, but the seventh day also, was religiously observed, not by Ebion and Cerinthus alone, but by pious Christians also, as Baronius writeth and Gomarus confesseth and Rivet also, that we are bound in conscience under the gospel to allow for God's service a better proportion of time than the Jews did under the law, rather than a worse."—*Morality of the Fourth Commandment*, p. 9. London, 1641.

The learned Geisler also states the same fact, and that this practice of observing the seventh day was not confined to the Jewish converts: "While the Jewish Christians of Palestine retained the entire Mosaic law, and consequently the Jewish festivals, the Gentile Christians observed also the Sabbath and the Passover, with reference to the last scenes of Jesus' life, but without Jewish superstition."—*Eccl. Hist.*, vol. 1, chap. 2, sec. 30.

These statements are certainly very explicit as proof of the continued observance of the Sabbath in the centuries immediately succeeding the apostolic age, and these evidences come from those who could have no prejudice in favor of the seventh day.

But we notice others of similar import. Coleman speaks as follows: "The last day of the week was strictly kept in connection with that of the first day

for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church, but with a rigor and solemnity gradually diminishing until it was wholly discontinued."—*Ancient Christianity Exemplified*, chap. 26, sec. 2.

In the above extract, this writer speaks of the first day as being observed also. In subsequent language he tells us how it was regarded in these early ages: "During the early ages of the church it was never entitled 'the Sabbath,' this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed for several centuries by the converts to Christianity."—*Anc. Chris. Exam.*, chap. 26, sec. 2.

He tells us again in a few words how the first day of the week, which he, like many other first-day writers, calls the "Lord's day," though without good authority for so doing, came gradually to work its way into the position of the true Sabbath. "The observance of the Lord's day was ordered while yet the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance which belonged, at first, to that great day which God originally ordained and blessed. . . . But in time, after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical."—*Idem*.

We shall see that the facts of history fully sustain these statements of this first-day writer. The Sunday festival at first only asked toleration; but as it gradually gained strength, it undermined the Sabbath, and finally denounced its observance as heretical.

Bishop Jeremy Taylor, of the Church of England, a man of great learning, also bears testimony incidentally to the same fact—the observance of the Sabbath for centuries after Christ—though he was a decided opponent of Sabbatic obligation: "It [the Lord's day] was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."—*Ductor Dubitantium*, part 1, book 2, chap. 2, rule 6, sec. 51.

We quote another testimony from a member of the English Church, Edward Brerewood, professor in Gresham College, London: "The ancient Sabbath did remain and was observed, together with the celebration of the Lord's day, by the Christians of the East Church, above three hundred years after our Saviour's death; and besides that, no other day for more hundreds of years than I spoke of before, was known in the church by the name of the Sabbath but that."—*Learned Treatise of the Sabbath*, p. 77. Oxford, 1631.

These testimonies should certainly satisfy reasonable minds of the continued observance of the Sabbath of the Lord for a long time after the death of the apostles. As will be shown when we consider the growth of the Sunday institution, it gradually increased, from several causes, till it became a rival of the ancient day. By the end of the third century it had acquired almost an equality with the Sabbath itself in the regard of many of the Gentile Christians. In the same ratio, the latter was decreasing in relative importance in the minds of many.

In the beginning of the fourth century an event occurred which vastly accelerated this process, and raised the first day and correspondingly depressed the seventh day, in the balancing scale of esteem in the minds of the people. This was an edict of the Emperor Constantine, issued A. D. 321, which required all trades and towns people to rest on the "venerable day of the sun," though it did not forbid labor in sowing and planting in the country. This is the first law commanding rest on the first day of the week, which can be found on record in all history, either human or sacred. We shall fully consider it when we notice the steps by which the first day rose to authority. The

effect of this law upon the ancient Sabbath was to greatly decrease the regard of the people for it, and to turn the tide of influence strongly in favor of its rival.

On this point an able writer, Mr. Cox, remarks: "Very shortly after the period when Constantine issued his edict enjoining the general observance of Sunday throughout the Roman empire, the party that had contended for the observance of the seventh day dwindled into insignificance. The observance of Sunday as a public festival, during which all business, with the exception of rural employments, was intermitted, came to be more and more generally established ever after this time, throughout both the Greek and Latin churches. There is no evidence, however, that either at this, or at a period much later, the observance was viewed as deriving any obligation from the fourth commandment; it seems to have been regarded as an institution corresponding in nature with Christmas, Good Friday, and other festivals of the Church; and as resting, with them, on the ground of ecclesiastical authority and tradition."—*Sabbath Laws Examined*, pp. 280, 281.

However, even with this powerful influence of the great Roman emperor thrown into the scale against the ancient Sabbath, it still continued to share public esteem for a long time. It took a strong combination of influences, secular and religious, to entirely obliterate from the public memory this grand ancient institution, the creation Sabbath. But the gradual disintegrating influences continued to wear away its God-given sanctity. A heathen Roman emperor, a tyrant, a murderer, one who killed his own wife and his own son and many other innocent persons, took one prominent step to debase it. The Sabbath never fully recovered from this blow, although it was still regarded as a day for religious meetings. Dr. Heylyn, speaking of the Sabbath in Constantine's time, says: "As for the Saturday, that retained its wonted credit in the Eastern churches, little inferior to the Lord's day, if not plainly equal; not as the Sabbath, think not so; but as a day designed unto sacred meetings."—*History of the Sabbath*, part 2, chap. 3, sec. 5. G. I. B.

Prohibition in America.

THE temperance question in America is a live issue. This, with the Sunday question, is calling forth efforts on the part of two parties, and is enlisting as great an interest as any question before the people. It is to be regretted that the temperance advocates are so willing to connect with their great work an effort to enforce the observance of Sunday as the Sabbath, for which there is no Scriptural foundation; but so far as their temperance work is concerned, we bid them a hearty God speed. At the present time no less than ten of the thirty-eight States have adopted prohibition. These are New Hampshire, Vermont, Maine, Iowa, Kansas, half of Maryland, half of Kentucky, three-fourths of Tennessee, Georgia, and Rhode Island.

Notwithstanding this, the enemies of temperance are continually asserting that prohibition is a failure in various of these States. Kansas and Maine are particularly singled out in support of this assertion, as they have been longer under temperance administration. The following is from John A. Martin, appearing in the *Alliance News* of Aug. 1. Mr. Martin is thoroughly acquainted with the work in Kansas, and speaking of the sentiment there he says he doubts if there are 75,000 out of the 300,000 voters in the State who would be willing to invite back and reinstate the saloon. He says:—

"One argument of the whisky interest, viz., that saloons promote the prosperity and growth of communities, has been answered in Kansas by the convincing logic of facts. In 1880 the population of this State, as shown by the census, was 996,096. In March, 1886, as shown by the State census, it was 1,406,738, and is now fully 1,650,000. In 1880 Kansas had only 3,304 miles of railway within her borders. On the

first of March last the State board of railroad assessors reported 6,208 miles for taxation, and from six hundred to eight hundred miles will be added to this aggregate before the close of the year.

"In 1880 the assessed value of all the real and personal property of the State aggregated only £32,178,339. On the first of March, 1886, the total was £55,515,072, and for the present fiscal year the returns thus far recorded indicate a total of £60,000,000. In 1880 there were 5,315 school-houses, 2,514 churches, and 347 newspapers in Kansas. There are now fully 8,500 school-houses, 3,500 churches, and 700 newspapers.

"In 1880 only fifty-five towns and cities had a population in excess of 1,000 each. In 1887 more than 200 towns have each over 1,000 inhabitants; fully twenty-five have each over 5,000, and four have each over 20,000. In 1880 only 8,860,000 acres were planted in crops. This year the area planted exceeds 16,000,000 acres. In 1880 the value of farm property in Kansas was only £16,904,200; for 1887 the value was over £32,800,000. For the fiscal year 1880, the percentage of State taxation was five and one-half mills; for the present fiscal year the total percentage levied for all State purposes is only four and one-half mills.

"Summing up, the facts of the census confute and confound those who assert that the material prosperity of any community is promoted by the presence of saloons. So far as Kansas and all her cities and towns are concerned, the reverse of this assertion is true. The most wonderful era of prosperity, of material, moral, and intellectual development, of growth in country, cities, and towns ever witnessed on the American continent, has been illustrated in Kansas, during the six years since the temperance amendment to our Constitution was adopted, and especially during the past two years of its most energetic and ample enforcement."

In the same journal, Canon Wilberforce, who is now visiting in America, writes thus respecting prohibition in Maine:—

"It is not pretended that there are no liquors sold in Maine. Undoubtedly drink is sold in many places clandestinely, very secretly, and presenting no temptation to those not already enslaved, and only accessible to the enslaved with difficulty. It is said that it is sold openly in Bangor; but that is not because the law is a failure, but because those who are appointed or elected to administer it are failures. According to ex-Governor Dingle (now a member of Congress), 'There are three hundred and thirty-three other towns in Maine, in none of which is there a drop sold as a beverage.'

"The search for concealed liquors is as close as for a stolen watch, and many and curious are the shifts to which the liquor sellers are put. We were shown in the 'condemned cell' a long tube having at one end a tap, which had been placed under the stairs in an innocent looking house. The 'law and order' men were two days digging after that tube, until at last they discovered the other end connected with beer casks buried in an adjoining garden! That the people of Maine have no wish to return to the old system of drink and poverty is proved by the fact that at a recent canvass they voted by a majority of 47,000 to retain the law in its integrity."

This shows the sentiment of the people where prohibition has been tried. He concludes his article thus:—

"Two conclusions I draw from what I have seen in America. The first is that the plausible sophistry so often repeated in England to the effect that you cannot make people sober by act of Parliament, is proved to be an absurdity by American experience. Diminish the facilities for getting drunk, and sobriety, prosperity, and cessation of crime are the result. Secondly, I am more and more convinced that the high-road to prohibition is the unwearied inculcation of total abstinence principles, that the measure may be demanded by an enlightened people in self-protection.

"In the matter of personal abstinence, America is far ahead of us. It is the exception, not the rule, to see wine on the table in private houses and in the restaurants and hotels; it is the rarest thing to see any alcoholic liquor consumed at the public meals. Nearly all the religious bodies of the nation have uttered the strongest protests against the drink and the drink traffic, inculcating upon their members abstinence from alcoholic beverages, and a very large number of the ministers of all denominations are total abstainers, and in general the attitude of Christians in America is one of uncompromising opposition to drink in all its forms."

We can only wish that England and all of her colonies would but once fairly try the effect of prohibitory laws. By so doing they certainly would reap a benefit, and a prosperity which has never been realized in the past. Should an entire nation adopt such a law,

it would call people from every shore. Men of moral worth and intelligence would wish to be among a people who had abolished the curse of intemperance and all its attendant evils.

S. N. H.

Truth Progressive.

ONE of the great mistakes in the Christian world has been the thought that in any particular age the system of divine truth had reached its completion, and that there was nothing more to be learned. This has dwarfed the church, barred the way to progress, and riveted more firmly upon willing slaves the shackles of error. But some have perceived the evil of this course, have taken a broader and more consistent view, and have left on record some of their noble utterances, which we are happy to copy, and which it would be well for all to remember. We are glad to know that some are ready to walk in the advancing light, and will so walk till the perfect day.

Robinson, in his "Address to the Pilgrim Fathers," says:—

"If God reveals anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded—I am very confident—the Lord hath more truth yet to break forth out of his holy Word."

The Hon. Robert Boyle (1680) says:—

"As the Bible was not written for any one particular time or people, . . . so there are many passages very useful which will not be found so these many ages; being possibly reserved by the prophetic Spirit that indited them . . . to quell some foreseen heresy, . . . or resolve some yet unformed doubts, or confound some error that hath not yet a name."

Bishop Butler, in his "Analogy" (1737), says:—

"Nor is it at all incredible that a book which has been so long in the possession of mankind should yet contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age, were equally in possession of mankind several thousand years before. And possibly it might be intended that events, as they come to pass, should open and ascertain the meaning of several parts of Scripture."

The *Interpreter* (1862) says:—

"A day is coming when Scripture, long darkened by traditional teaching, too frequently treated as an exhaustive mine, will at length be recognized in its true character, as a field rich in unexplored wealth, and consequently be searched afresh for its hidden treasures."

Vinet, in his "Lectures," says:—

"Even now, after eighteen centuries of Christianity, we may be involved in some tremendous error, of which the Christianity of the future will make us ashamed."

Dean Stanley says:—

"Each age of the church has, as it were, turned over a new leaf in the Bible, and found a response to its own wants. We have a leaf still to turn, a leaf not the less new because it is so simple." U. S.

An Appeal in Behalf of Our Pioneer Minister.

DEAR BRETHREN AND SISTERS: With each month the time allotted us to labor for the Master grows shorter, and the time nearer when we shall be rewarded according as our works have been. With each succeeding volume of our paper, a year's record, either for good or evil, is made in the books of heaven, and how anxious we should be to have it a favorable one. With the next number of the *ECHO* closes the second volume, and the reports from different parts of the field are such as to make the hearts of the publishers glad, and cause them to thank God for the measure of his Spirit that has attended their efforts. These reports show that the paper has been doing a great and good work on behalf of the truth, and this makes us all the more anxious that its circle of influence may be extended. We should like to see it visit ten families where it now visits one.

Every number contains precious truth for these last days. It is one of the means in the direct providence of God for carrying the third angel's message to every

nation, and kindred, and tongue, and people. It bears to all who read it that glorious truth which has brought hope and joy to our hearts, and in extending its circulation we will be fulfilling the commission given by the Saviour to his followers. To obtain subscribers for the *ECHO*, therefore, is not only a privilege but a duty. It is our pioneer minister here in Australasia, which we send out to bear the glad tidings of the Saviour's return in glory to this earth, and in our efforts to assist it in its work, we have the assurance that Jesus will be with us. "And, lo, I am with you always, even unto the end of the world."

Are we not, my dear brethren and sisters, indebted to the whole world for the light we have received, and will God hold us guiltless if we neglect to carry this light to others, when he has given us such facilities for the work? Paul says, "I am debtor both to the Greeks, and to the Barbarians; both to the wise and to the unwise." Are we less so? The Master is soon coming, and the time is fast approaching when we can no longer work for souls. Shall we not improve the precious time left us? We are soon to be rewarded according to our works. Then ought we not to feel, "Woe is me, if I preach not the gospel"?

We may not all be able to go into the field, and preach the truth from the desk; but we may gain stars for our crown of rejoicing by faithfully using the means God has placed in our hands. He knows that all have not the same talents or the same opportunities, and has therefore so arranged the work as to give each an opportunity to labor in some part of the field.

Obtaining subscribers for the *BIBLE ECHO* is something that all may engage in, to a greater or less extent, to good advantage. There are friends and neighbors who can be visited, the merits of the paper set before them, and their subscription solicited. The paper will preach at least one sermon a week in each family where taken. Fifty-two sermons a year will bring a great deal of truth before the mind. This may be multiplied by the number of subscriptions obtained, and we may reasonably believe that with God's blessing many would be led to see the light of present truth.

There is a secondary point that we would mention, which should enlist our support on behalf of the paper. It takes a large amount of money to keep the work moving in all its branches. The *ECHO*, thus far, has not paid its way, but has done quite as well as we expected. We think, however, that the time has come when it should be self-supporting, and thus relieve the funds that have thus far borne the deficit. We believe this can be done with the united effort of our people throughout the colonies, and would therefore urge them to assist as much as possible by extending the circulation of the paper. Several improvements will be made in the new volume which will make it more attractive and desirable, and the editors will still untiringly labor to fill its columns with the best of reading matter. Let us take hold of this work with hearts uplifted to God, and we will have greater reasons to rejoice the coming year than ever before.

HENRY SCOTT.

"Conditional Immortality"—What Is It?

At the Baptist Convention recently held in Oakland, California, one of the essays, written and read by a prominent clergyman, contained the following:—

"Two of the foremost nations of the world stand face to face with two great problems. Conditional immortality is leavening the Church of England, and probation after death is sapping the foundation of Congregationalism."

From the fact that the essayist connected conditional immortality with probation after death, which he regards as a dangerous heresy, we conclude that he regards conditional immortality in the same light. We know, indeed, that many people do regard that doctrine as a pernicious one, and we are forced to conclude that, if they are honest, their aversion is due to ignorance of what conditional immortality is.

What is meant by conditional immortality? Simply this, that immortality, or eternal life, which is the same thing, is conditional upon the individual's belief in Christ. It means that "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. It is the doctrine which our Saviour himself taught, when he said: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. Or, as expressed by the apostle: "And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

It is the doctrine which Christ taught to Nicodemus in these words: "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. It is the doctrine which gives Christ his rightful title of Life-giver, which he himself claimed, when he said: "I am come that they might have life, and that they might have it more abundantly." John 10:10.

To hear some men talk, one would get the idea that the doctrine of conditional immortality is rank infidelity, and utterly opposed to all true Christianity. As a matter of fact, it is based on the recognition of the fact that in all things Christ has the pre-eminence; that man can have nothing except as he gets it through Christ.

As a matter of fact, a denial of the doctrine of conditional immortality is to that extent a denial of Christ. Indeed, we may truly say that it is wholly a denial of Christ, since it denies the very thing for which Christ came. He himself declares that his only object in coming to this earth to die, was that men might, by believing on him, have life. Now the man who says that eternal life is not conditional upon believing in Christ, virtually says that man has no need of Christ. This was just what so many of the ancient Jews did, to whom Christ sadly said, "Ye will not come to me, that ye might have life." They did not profess to be Christians; they rejected Christ unreservedly. Is it not strange that in these days Christ is rejected in exactly the same way by those who profess to love and honor him? Why should people refuse to acknowledge their indebtedness to Christ for all that they have or hope to have?

E. J. WAGGONER.

THE perpetuity of the law of God was in no way disturbed by the promise of a new covenant, as recorded in Jer. 31:31-34. Those texts give no promise of a new law, neither do they intimate that the old law should cease to be operative when the new covenant should be made. On the contrary, God there promised that when the new covenant should be made, he would write his law in the hearts of his people. He did not say he would make a new law and write that in the hearts of the people, but he was speaking of his law that then existed. It is a singular fact that no promise was ever made that God would enact a new law for man, or that the old one should ever cease to be in force; neither is there anywhere a record of the enactment of a new moral code. The old code of ten commandments is the one rule of action for mankind from the beginning to the close of probation, and it continues without the slightest alteration. The Sabbath commandment reads just the same to-day, and has precisely the same significance that it had when spoken from Sinai.—*Gospel Sickle*.

He who would always have fresh thoughts should turn frequently to the Bible for its inspiring suggestions. No man will say that he has turned to that source of intellectual stimulus, and been disappointed in his search. Herein is the wonder of that Book of books. Whoever goes to it inquiringly—and however often—finds something there that he has not seen before, and that is worth his finding.

Missionary.

WE can never be too careful
 What the seeds our hands shall sow ;
 Love from love is sure to ripen,
 Hate from hate is sure to grow ;
 Seeds of good or ill we scatter
 Heedlessly along our way ;
 But a glad or grievous fruitage
 Waits us at the harvest day.
 Whatsoe'er our sowing be,
 Reaping, we its fruits must see.

The Yearly Report of Tract Societies.

Name of Society.	Has been in existence	No. Quarterly Meetings.	No. Members.	Average No. Reported.	Members Ad'd.	Members Dropped.	Missionary Visits.	Letters Written.	Echos Taken in Clubs.	Subscribers Obtained.				Reading Matter Distributed.				Cash Received.				
										Echo.	Guide.	Good Health.	P. Health Journal.	Pages Loaned.	Given Away.	Pages Sold.	Total.	Period's.	Donations and Member-ship.	Sales.	Periodicals.	Total.
MELBOURNE	1 year	4	50	41	4	2	443	189	400	82	50	26	19	34,883	37,212	3,232	75,327	43,012	9 0 5	1 12 10	36 19 11	47 13 3
BALLARAT	1 year	4	20	11	5	2	255	52	75	1	50	1	..	13,982	1,817	962	16,761	1,198	7 1 7	1 9 4	18 9 3	27 0 2
ADELAIDE	1 year	2	17	12½	4	..	37	10	50	1	25	1	..	52,261	3,540	8,936	64,737	868	9 1 0½	9 0 ½	3 11 0	13 1 0½
TRENTHAM	5 mths	1	7	7	0	..	75	29	30	8	15	12	..	10,762	3,038	1,200	15,000	414	6 14 7½	1 9 3	3 5 0	8 10 ½
TOTAL	...	11	94	71½	13	4	810	280	555	92	140	40	19	111,888	45,607	14,330	171,825	45,492	31 17 8	5 0 5½	62 5 2	99 3 4

HERETOFORE we have only given the reports of the Melbourne Society in the ECHO; but from this time we expect to give the report of each of the tract societies every quarter. The above table shows what each society has done during the past year from Oct. 1, 1886, to the same date 1887. These societies were organized as follows: Melbourne, Jan. 31, 1885; Ballarat, Sept. 26, 1886; Adelaide, Nov. 28, 1886; Trentham, May 1, 1887. The two first have been in operation the full year, the third one eleven months, and the last five months. This table does not give the full amount of work done, as all the members have not reported; but we hope that in the future all the members will do what they can to get the light of "present truth" before their friends and neighbors, and that they will report, so that it may be seen where and what efforts are being made to extend the truth to the inhabitants of the earth.

By a well-organized system of missionary labor great good can be accomplished. The societies represented here are but a small portion of the number that are working for the same object that we are; viz., getting before the people the last message of mercy and warning to the world before the Lord comes to reap the harvest of the earth. Human probation will soon close, then it will be too late. Our preachers are too few to perform this great work, so the printing press is brought in to assist; with its aid, the missionary workers can send out the silent messengers of truth, with their prayers that God will send his Spirit to impress the important messages contained in them upon the minds and hearts of those who read them. In this way the world can be warned, and a people made ready for the coming of the Lord.

M. C. ISRAEL.

Melbourne T. and M. Society.

THE seventh quarterly meeting of the Melbourne Tract and Missionary Society was held in Assembly Hall, Sunday, Oct. 2, 1887. Quite a large proportion of the members were present, and a good interest was manifested in the proceedings.

After the opening exercises, the President spoke of the importance of the work and the advancement that has been made. Thirty years ago those who were carrying on the work did not have the facilities for getting the truth before the people that we now have; and as our opportunities for doing good are increased, so are our responsibilities. The Lord requires a diligent use of the means he has committed to us, and we should each inquire, Am I doing what I can?

The minutes of the last quarterly meeting were then read, also the financial report and the summary of labor for the past quarter. The financial report showed that the society is still indebted to the publishing house on the Echo fund; but if all were faithful to their pledges, this indebtedness would be met, and a balance left in hand with which to extend the work.

The following is the summary of labor performed during the quarter: No. of members, 52; No. added during quarter, 4; dismissed 2; reports returned, 40; pages of reading matter loaned, 2,411; pages given away, 5,761; total, 8,172; No. of periodicals distributed, 4,539; missionary visits, 78; letters written, 18; subscribers obtained for our papers, 6. The ship missionary, Bro. J. Bell, reported, that he had visited 97 ships, and placed on board 960 papers.

The President compared this report with the preceding one. He spoke of the work done by the societies at Adelaide and Trentham, and urged upon all the necessity of greater effort in the direction of spreading the truth by means of reading matter.

Reports of individual labor being called for, Bro. Wainman stated that 375 copies of "Thoughts on Daniel and the Revelation" had been delivered in Brisbane, Queensland, and that the canvassers hoped much good would be accomplished as the result of their labors there. Bro. Stockton spoke of several persons who are interested, and expressed the hope that they will be among us very soon. Sister

Gregory said that she and Sister Innes had been visiting the Alfred Hospital, and thought there was a good opening for others to engage in this kind of labor. Some other interesting reports were given.

Bro. Curtis hoped that the brethren and sisters would feel the importance of the work, and the necessity of earnest personal effort. He urged upon all to try to obtain subscribers to the ECHO. If every one present would secure one subscriber during the present quarter, the list would be materially increased. For his part, he would promise to obtain six. To his request that those present would join in this work by pledging themselves to secure at least one subscriber, nearly all responded.

The meeting then adjourned.

J. E. FRASER, Sec.

M. C. ISRAEL, Pres.

The Colonies.

THE week of prayer appointed for the Australian churches, commenced Oct. 1, with a day of fasting and prayer. It was also the quarterly meeting of the Melbourne church. We were favored with the presence of two ministers, Brn. Israel and Curtis. There were also present visitors from Daylesford, Trentham, Majorca, and New Zealand, and some of our own number who had been for a few months successfully engaged in the canvassing work in Brisbane. The meeting was good and profitable. The next day the tract society quarterly meeting was held, followed in the evening by a good sermon from Bro. Curtis.

Meetings were held each evening in the week, both in Prahran and North Fitzroy. Addresses had been prepared to be read in the churches, most of them selections from Sister White's writings. The warnings and encouragement thus given were appropriate and timely, and were appreciated by the brethren and sisters. The week of prayer closed on Sabbath, Oct. 8, with another day of fasting. In the services of this day the Lord seemed particularly near, especially in the afternoon prayer-meeting.

The members of the Melbourne church seem to realize more than ever before that Christian character is not a sudden growth. The law of God has been given us as a perfect standard; and by overcoming day by day in the trials and temptations that beset the path of every one, we conform more and more nearly to this great rule of righteousness. It is thus that character is formed and tested.

On the evening of Sept. 24, the Health and Temperance Society held its first public meeting, the president, Bro. H. Scott, presiding. The evening was stormy; but quite a good number were out, and listened during the exercises with attention and interest.

A report comes from Ballarat of good meetings during the week of prayer. The brethren feel that the blessing of the Lord has been with them.

The tract society quarterly meeting in Adelaide was held Sept. 25. Twice as much has been accomplished this quarter as was done in the previous one. This is a good showing, and indicates a healthy state of the church. Two Bible-readings are held each week by Bro. M'Cullough, one in Norwood and the other in North Adelaide. In the latter place in particular, the Lord is blessing in the work, and a number of persons are deeply interested.

Anciently the command was given, "Speak to the children of Israel that they go forward." Shall we not, as churches and individuals throughout the colonies, obey this word of the Lord? E. J. B.

In the appendix to his discourse on the studies of the University of Cambridge, the late Rev. Adam Sedgwick says truly: "A Brahman crushed with a stone the microscope that first showed him living things among the vegetables of his daily food. The spirit of the Brahman lives in Christendom. The bad principles of our nature are not bounded by caste or climate; the men are still to be found who, if not restrained by the wise and humane laws of their country, would try to stifle by personal violence and crush by brute force every truth not hatched among their own conceits, and confined within the narrow fences of their own ignorance."

The Home Circle.

NOBLESSE OBLIGE.

IF I am weak and you are strong,
Why then, why then,
To you the braver deeds belong;
And so, again,
If you have gifts and I have none,
If I have shade and you have sun,
'Tis yours with freer hand to give,
'Tis yours with truer grace to live,
Than I, who giftless, sunless stand,
With barren life and hand.

We do not ask the little brook
To turn the wheel;
Unto the larger stream we look.
The strength of steel
We do not ask from silken bands,
Nor hearts of oak in willow wands;
We do not ask the wren to go
Up to the heights the eagles know;
Nor yet expect the lark's clear note
From out the dove's dumb throat.

'Tis wisdom's law, the perfect code
By love inspired;
Of him on whom much is bestowed
Is much required.
The tuneful throat is bid to sing;
The oak must reign the forest's king;
The rushing stream the wheel must move;
The beaten steel its strength must prove;
'Tis given unto the eagle's eyes
To face the midday skies. —Sel.

Bible Reading with Children.

I OFTEN hear mothers asking how they can interest their children in Bible reading. In the first place, they must themselves have a strong and vital interest in the pages of God's word or they cannot inspire others with the same. In the next, they must take time, stately and often, for the purpose of studying it. And, in the third, they must pray always for the divine illumination in their children's hearts and their own.

Every household has its predominant sentiment or characteristic. Walk through a city street. There is little individuality about the outsides of the houses; but enter, and as soon as the home admits you to its heart you will discover that no two are precisely similar in aims, in spirit, and in atmosphere. Here, fashion reigns, and dress is exalted to a place of great importance. There, music, art, or culture are objects of supreme desire. Philanthropic efforts enlist parents and children in this circle; and the resolution to become rich taxes every energy in that. Be sure of one thing. Whatever is largest in the eyes of father or mother will be largest in the eyes of the boys and girls. It is in vain to preach one gospel to them, if they behold another practiced.

At an early age every child should have his own Bible, with his name inscribed therein, given as necessary to his furnishing for life. We do not think enough about this. Each little one has its own shoes and hat, its own school books, its own toys. But in some houses the Bibles lie about promiscuously, belonging to nobody in particular; or perhaps one, worn and brown, may be seen neglected on the table of the living room. Or worse, one or two elegant Bibles, in handsome bindings and gold clasps, repose on the parlor book-rack, kept as old china and lace are kept, for purposes of ornament. Every member of every family should have his special Bible, and should have his times for reading it, as certainly provided for and taken into the family calculations as the hours for daily food.

In my own experience, I have never found it difficult to induce children to read the Bible. Sometimes in the morning after breakfast, or at night beside the lamp, I have begun to read aloud for my pleasure rather than that of the listeners, some sweet passage from the Scriptures. And very soon little arms would come stealing around my neck, bright eyes would scan the verses, and perhaps some pleading voice would say, presently, "Wait a moment, please. Let me get my Bible and read with you."

I am sure that if the ordinary care which is spent on a child's secular education, as a matter of course

and of obligation, were spent on its religious indoctrination, the next generation would be better equipped to resist temptation, and more strongly armed to meet the trials of life. We cannot be too vigilant in the early years. We cannot begin too soon. While we are looking at the golden-haired darlings as too young to be taught of God, the enemy is sowing tares in the virgin soil. We should preempt it in the name of our Lord Jesus.—Mrs. M. E. Sangster.

How He Was Saved.

EMMA HARRIMAN relates the following incident in the *Christian Woman*. It was a warm spring evening. There was a smell of bursting buds and freshly springing grass in the air. The red sunset had not wholly faded from the west. The evening twilight was slowly settling down over the town, and the doves, perched on the jutting ledges and cornice of the old church, cooed gently every now and then, as some restless one of their family disturbed them. People were passing into the church, one by one. It was prayer-meeting night.

A young man stood in front of the church, leaning against a tree which grew there. He was well dressed, and his face had a fine intellectual look, but it was pale and worn. He did not offer to enter nor to leave, but simply stood there, watching the people in a quiet, unobtrusive way, as if the scene had a sort of fascination for him.

Presently, a little old woman came along. She was not fashionably dressed, and she was a little bent and quite old, but she had a kindly look on her face. She noticed the young man; nearly every one had noticed him, but no one had spoken to him.

"Good evening, young man," she said, going over to him, "won't you come into prayer-meeting? We would be very glad to see you."

He raised his hat and answered her greeting courteously. "I should like to," he said, "but I am not fit to enter a church."

It was a little late, and the organ had begun to play while they were talking, and now the people began to sing.

The doors were open a little, and the words floated out to them on the still, warm air.

The little woman raised her hand. "Listen," she said.

"Just as I am, without one plea
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come! I come!"

"I will go," he said, and followed her into the church. No one noticed them. She was a little old-fashioned body and he was a stranger, and so, as she went to one pew and he to another, nobody thought about it.

The meeting went on, hymn and lesson and prayer, and then more hymns and more prayers, and finally the opportunity was given for testimonies. One after another arose and spoke a few words, and suddenly, just as the meeting was about to close, in a hurried manner, as if he were afraid to trust himself a moment longer, the young man arose and began to speak: "I acknowledge my transgression, and my sin is ever before me." Everybody turned and looked at him. Such a clear, full voice as he had, and what an honest, manly face; he did not look like a great sinner.

"I have been walking in the way of the ungodly, and consenting when sinners enticed me. I knew better; I have a mother who is praying for me, and to-night as I stood out in front of the church and saw you go in, I was thinking of her and wanting to come in, but I had not sufficient courage until one of the ladies invited me."

Everybody thought at once of rich Mrs. Dean. It must have been she who did it; she was always doing something kind and benevolent, and no one thought of its being the homely little old-fashioned woman who was watching him and drinking in every word.

"To-night, I am determined to start anew to follow my Saviour, and I want to say to you, Don't forget the young men; God only knows how we

are tempted." And he followed out his determination, and to-day that church has no better member than he; but his words ring yet in my ears, "Don't forget the young men; God only knows their temptations!"

Poetry of Words.

THE language of Madagascar is fertile in poetical expressions. Many of its single words are freighted with poetry. One of the native names of the island is "the land in the midst of the moving water." The sun, which for one-half the year is a blaze of unclouded light, is called the "eye of day." A river is a "mother of waters," and the capital the "mother of towns."

Those who dwell on the wooded plains are "the people under the leaves." The word for glory and honor means "the flower of the grass." As the grasses are as beautiful as they are transitory, the word suggests both the beauty and the brevity of that which depends upon the caprice of a despot.

The long-horned cattle are the largest and most formidable animals on the island, therefore the army is known as "the horns of the kingdom." The symbol is used, as the Bible uses it, to denote strength, power, and confidence.

Our word *hypocrisy* means "under the mask," and refers to the mask worn by an actor in the Grecian theater. The Madagascar word for hypocrisy means "becoming good by spreading a mat."

The clay floor of the house is covered by a mat, which when dirty is not removed, but covered by a clean one. Often there is a layer of four or five rotten mats on the floor, each one dirtier than the one above it. When a stranger enters the house, a fresh mat is spread for him to sit down upon, and all looks nice and clean; but underneath is all sorts of filth. The house has become clean by "spreading a mat." The man who is all clean outside and all foul within is a hypocrite who has become good by spreading a mat.

Christianity is known as "the praying," an expression which recalls the sign that Saul had become a Christian, "Behold, he prayeth!"—*Youth's Companion*.

The Power of Enjoyment.

COMPARATIVELY few persons possess uniformly cheerful dispositions. Most of us have our sad hours and moods. But whatever his disposition, a man is bound by the law of his own being, and by those of his social relations, to cultivate the virtue of cheerfulness assiduously and constantly. He has no more right to injure his neighbor's happiness than to interfere with his pecuniary prosperity, and he cannot indulge in venting ill humor or spleen, with gloomy forebodings or complaints, or even carrying a sad, sour, frowning visage, without sensibly diminishing the enjoyment or comfort of others, and thus infringing on their rights. Any individual who has tried to do so, can win himself from despondency and surliness.

The power of enjoyment is in itself a faculty capable of improvement; and as practice always enhances power, it is a good thing to form the habit of enjoyment. It is not true that the sources of pleasure are few and rare, but it is sadly true that we pass them unnoticed. We crave the excitement of politics or fashionable life, and forget the world of innocent enjoyment that we trample under foot. Nature and art offer their treasures in vain. The loveliness of childhood, the attractions of home, the real satisfaction of honest labor, the simple pleasure of little things,—all these plead for utterance, but we repulse them. How can we possess a cheerful spirit and a glad heart, when we scornfully despise our simple pleasures? Every innocent means of happiness should be welcomed, and gloomy thoughts persistently banished.—*Baptist Weekly*.

Among the curiosities in Lord Salisbury's house at Hatfield, England, is a long genealogical chart in which Queen Elizabeth traced her ancestry back to Adam and Eve.

Health and Temperance.

"LOOK NOT UPON THE WINE WHEN
IT IS RED."

Oh, soft sleep the hills in their sunny repose,
In the lands of the south, where the vine gaily grows!
And blithsome the hearts of the vintagers be,
In the grape-purpled vales of the isles of the sea!

And fair is the wine when its splendor is poured
From silver and gold round the festival board,
When the magic of music awakes in its power,
And wit gilds the fast-falling sands of the hour!

Yet lift not the wine-cup, though pleasure may swim
'Mid the bubbles that flash round the roseate brim;
For dark in the depths of the fountains below,
Are the sirens that lurk by the vortex of woe!

They have lured the gay spirit of childhood astray,
While it dreamed not of wiles on its radiant way,
And the soft cheek of beauty they've paled in its bloom,
And quenched her bright eyes in the damp of the tomb.

They have torn the live wreath from the brow of the brave,
And changed his proud heart to the heart of a slave;
And e'en the fair fame of the good and the just,
With the gray hairs of age, they have trampled in dust.

Then lift not the wine-cup, though pleasure may swim
Like an angel of light round its roseate brim;
For dark in the depths of the fountain below,
Are the sirens that lurk by the vortex of woe!

—Sel.

The Human Body; Its Object and the Attention It Should Receive.

It is to be lamented that so little attention is paid to the human body. We do not mean the adornment of the exterior; for as a rule too much thought, time, and money are devoted to this purpose. It is the sad neglect to study the true object, and obey the natural laws of the "human form divine," to which we refer. A great deal is done for what is commonly termed the soul, while but little is done to care for the body. There are ministers who are very earnest in the study and promulgation of theological questions, who daily violate the most important laws of their own bodies. We build and furnish expensive churches for man's spiritual good; and leave him to ignorantly and mercilessly violate the sacred laws of his physical frame. This is certainly a grave error.

Doubtless one reason to be assigned for such an unreasonable course, is the distinction made by many between the body and the "soul" or "spirit." Believing, as they do, that the soul is the real, thinking, feeling part of man, that it is a separate, conscious entity, and that the body is merely an old shell in which the soul is temporarily lodged, they seem to think it matters little what treatment the body receives, providing the soul is cared for by religious services. Again we say that this is a grave error; it is a serious mistake. It leads many professing Christians to be blind and deaf to the imploring laws of their own bodies. And while violating these laws by disfiguring the body, injuring the organs of digestion, poisoning the blood, and shattering the nervous system, they often feel pained that they are such poor Christians, and that instead of *overcoming evil*, they are *overcome by evil*.

From a careful study of the subjects of anatomy, physiology, and hygiene, we are impressed with the fact that a radical change must be made in the treatment of the human body. The body and the mind are very closely related. In fact, the mind is but a result. It seems to be produced by the body, the brain being the organ of thought. How do we get ideas of light, color, etc., but by means of the eye, or organs of sight? And by the ear we get ideas of sound. Thus the mind is produced, and seems to be the sum total of all the impressions received through the organs of sense. How evident, then, that the perfection of the mind largely depends on the perfection of the organs of sense. How evident, too, that whatever in any degree affects these sense-organs, correspondingly affects the mind, since it is through the operation of these organs that the mind is produced.

But these sense-organs are parts of the body. They are material, and are built up and nourished by

food, the same as other parts of the frame. Every movement of the eye produces death and waste of tissue. But the blood, laden with nutritious food elements, bathes all parts of the tissues of the eye, thus keeping the organ in repair. The same is true of all the organs of the mind. If this be true, it would seem that the mind of man is influenced by the condition of his body to a much greater extent than might at first appear.

And more, man's capacity to appreciate and enjoy spiritual things depends largely on his mental condition. In just the proportion that his mind is clouded by acts of intemperance, or warped by sin, it loses its power to grasp and enjoy that which is heavenly and spiritual. This we presume none will deny. We therefore conclude that he who would be the most truly religious, must possess a clear, vigorous, cheerful mind; and he who would be in possession of such a mind must take great care of the body by which the mind is produced. He must not neglect its real wants, nor injure any of its organs; for such violation weakens the body, impairs the intellect, and renders one more or less incapable of appreciating and performing those religious duties which God requires.

These truths, obtained from a careful study of the body and the mind, are in perfect agreement with what God has revealed in his word. In 1 Cor. 6: 19, 20 we read: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." Paul here states that the body is the temple of the Holy Ghost. Because of this important truth, the Lord declares: "If any man defile the temple of God, him shall God destroy." That it is possible to defile the body with improper food we learn from the prophet Daniel. This great man of God "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1: 8. For this reason Paul says: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And that the body should receive careful attention we learn still further from the course pursued by the apostle Paul. He says: "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

Looking at this subject in the light of either revelation or science, we can but conclude that it is our duty to understand the object of the human body with its various organs, and the attention it should receive. For this reason we shall, the Lord willing, place before the readers of the *ECHO* in a series of short letters, some of the most important facts on this subject to be found in the latest and best approved works on anatomy, physiology, and hygiene.

A. G. DANIELLS.

Keep Your Mouth Shut.

THE peculiar arrangement of the narrowed and branched and delicately-furnished nasal passages is specially suited to strain the air and to warm it before it enters the lungs. The foul air and sickening effluvia which one meets in a day's travel through the crowded city are breathed with greater impunity through the nose than through the mouth. Raw air, inhaled through the mouth, induces hoarseness, coughs, etc.

The great actor Cooke, when dying, told his friend and faithful attendant, Broster, that although he could make him no bequest in money, he would give him something worth money. He then advised Broster to set up as a teacher of elocution, and to impart to his pupils, on condition of a large fee, and a solemn promise not to divulge it, the secret of his (Cooke's) extraordinary powers of voice and its unflagging quality, which was to carry on respiration through the nostrils, so as not to dry or irritate the delicate organs of the voice. Broster took this advice, and used it so well as to retire with a fortune. He made every young clergyman who took lessons sign a bond that in the event of his becoming a bish-

op he would pay a further sum of 100 guineas. John Thelwall inherited the secret from Broster, and used it with similar reserve and profit; but his son, on being appointed a college lecturer on public reading and speaking, disclosed the secret to all his pupils as a thing of the greatest importance to them.

Mr. Pitman gives an epitome of the experience of Mr. George Catlin in his travels among the Indians, of whom he visited one hundred and fifty tribes. Everywhere he found the Indian women careful to press together the lips of their children after leaving the breast, and before being suspended in their narrow cradles in the open air, and he found it to be a very rare thing to hear of a death during childhood among any of the tribes, before strong drinks and new diseases were introduced among them by the whites. It is said that no animal but man ever sleeps with its mouth open, and that the lungs need a degree of rest from labor which they get with the moderate inhalation that, with a low pulse, attends perfect nightly repose.

Mr. Catlin attributes his escape from malarial fevers, and his actual recovery from pulmonary weakness, to a strict observance of the rule to keep the lips and teeth closely shut. When he went to the wilderness, he was feeble. He found himself compelled to sleep in the open, dewy air. His one main precaution secured the entire restoration of his health and vigor. He found that all Indians had good teeth, which remained sound to old age, and that there were no stutterers among them.

In his closing paragraphs he advises that mothers at home, and teachers in seminaries, should make nightly rounds as long as necessary, to put a stop to the unnatural, dangerous, and disgusting habit of sleeping with the mouth open. No one who has been snoring through the night feels properly refreshed in the morning. Keep your mouth shut, when you read silently, when you write, when you listen, when you are in pain, when you are walking or riding, and by all means when you are angry.—*Sel.*

The Diet of a Great Naturalist.

ONE of the greatest American naturalists, John James Audubon, was very abstemious in diet, which undoubtedly contributed very largely to the magnificent physical development which enabled him to accomplish such a world of work. He writes thus concerning himself in his early life:—

"I ate no butcher's meat, lived chiefly on fruits, vegetables, and fish, and never drank a glass of spirits until my wedding day. To this I attributed my continual good health, endurance, and an iron constitution. So strong was the habit, that I disliked going to dinner-parties, where people were expected to indulge in eating and drinking, and where often there was not a single dish to my taste. I cared nothing for sumptuous entertainments. All this while I was as fair and rosy as a girl, strong as any one of my age and sex could be, and as active and agile as a buck. And why, I have often thought, should I not have kept to this delicious mode of livin' g?"

Results of Hygiene in London.

ACCORDING to a recent article in the *Medical and Surgical Reporter*, the latest statistics of death for London give the remarkably low rate of thirteen per thousand, which has hardly been equalled in any large city. This result is claimed to be due to the strict attention given to hygiene in this great city. There is certainly no reason why nearly every other large city in the world should not be able to make an equally favorable showing. Such facts as these speak more loudly in favor of sanitary laws and regulations than any amount of theoretical argument.—*Good Health.*

"THE FOWLS OF THE AIR."—An English Sunday-school teacher, after reading to her class the text containing the above words, inquired what were the fowls of the air. After a pause, a little girl volunteered the reply, "Please, Miss, it is the bad smells."

Bible Student.

Exposition of Col. 2:14-17.

THE second chapter of Colossians teaches that the handwriting of ordinances has been blotted out and nailed to the cross. Many produce this scripture as proof that the ten commandments are abolished. We inquire, therefore, Is the handwriting of ordinances the ten commandments? Let the following facts answer:—

1. The handwriting of ordinances is here represented as having been blotted out by the shedding of Christ's blood. If this handwriting of ordinances is the ten commandments, it follows that the blood of Christ was shed to blot out the prohibition against other gods; the prohibition of graven images; the prohibition of blasphemy; the commandment to hallow the sanctified rest-day of the Lord; the first commandment with promise; and the prohibitions of murder, adultery, theft, false witness, and covetousness! Would the infinite Lawgiver give his own Son to die for such a purpose?

2. But to teach that Christ died to blot out the moral law, is to deny the plainest facts. Because the law of God, which was holy, just, and good, condemned the whole human family, and showed that all mankind were sinners, and under its just sentence, God provided a method of redemption by which he could be just, and yet justify him that believeth in Jesus. This did not consist in sending his Son to destroy the law of the Father; but it consisted in this, that the Son of God should take upon himself human nature, and offer up his own life a ransom for many, thus making the great propitiation through which guilty man may come to God and find pardon for the transgression of his holy law. Rom. 3:19-31; Matt. 20:28; 1 Pet. 2:24; Isa. 53:10. Having done this, he returned to his Father, and became a great High Priest in the heavenly sanctuary before the ark containing his Father's law. Whoever, therefore, repents of his transgressions, and comes to God through this "Advocate with the Father," may find pardon for all his sins. This view of man's redemption is based on the plainest facts of Scripture, and presents the character of God in a light in which mercy and truth meet together, and righteousness and peace kiss each other. Ps. 85:10. Well might Paul exclaim, when presenting this great subject: "Do we then make void the law through faith? God forbid; yea, we establish the law."

3. But what is it that is abolished in consequence of the handwriting of ordinances being nailed to the cross? We answer, Meats, drinks, feast-days (for this is the literal rendering of the word), new moons, and sabbaths (plural). Thus upon the very face of this text is found the most decisive evidence that Paul was not referring to the ten commandments. For it is absurd to believe that Paul would speak of the abolition of the ten commandments, and as the consequence of that abolition, should speak of certain unimportant things as having been done away, which, by the way, were never contained in the decalogue. It may be objected that the decalogue contained the sabbaths (the word is plural) which are here abolished. We answer, Not so. The decalogue contained but one Sabbath of the Lord. But besides the Sabbath of the Lord, embodied in the fourth commandment, the twenty-third chapter of Leviticus presents four annual sabbaths, associated with the feasts and new moons of the typical system. The Sabbath of the Lord "was made for man," but these sabbaths connected with the new moons, etc., are said to be against him. Mark 2:27; Col. 2:14. It is not the Sabbath (singular) associated with the precepts of the moral law, that is here referred to, but the sabbaths (plural) associated with their feasts and new moons. Lev. 23:24, 32, 37-39. The one was made at creation, and the others in the wilderness of Sinai.

4. But while it is plainly stated in Col. 2 that the handwriting of ordinances, or shadow of good things to come, is abolished, it is elsewhere in the New Testament plainly stated that the royal law, embody-

ing all the ten commandments, is yet in full force. No one can deny this who will carefully read James 2:8-12. And the fact is distinctly stated that the violation of one of these commandments makes the transgressor guilty of all. It follows, therefore, that the handwriting of ordinances, and the royal law of ten commandments, are two distinct codes.

The reasons presented demonstrate the fact that the ten commandments are not referred to in Col. 2. But those who seize this scripture to prove the abolition of the decalogue, generally point with triumph to the expression "holy day," which occurs in verse 16. "If the term 'sabbath day,'" say they, "refers to the ceremonial sabbaths [Lev. 23:24-39], the term 'holy day' must certainly designate the Sabbath of the fourth commandment." The fact that some who have means of knowing better have applied this expression to the Sabbath, renders it proper that this perversion should be exposed.

The word translated "holy day" in this text is *heorte*. It occurs twenty-seven times in the Greek Testament. *Twenty-six* times it is rendered, in our common version, "feast," and *once*, viz., Col. 2:16, it is rendered "holy day." We present every text in which this word occurs, with the word which is its translation in italics. It will thus be seen how it is rendered in our version every time. Those who will examine this list may satisfy themselves what kind of holy day Col. 2:16 refers to; viz., that it is a feast day.

- Matt. 26:5. they said, Not on the *feast day*,
27:15. at that *feast* the governor was
Mark 14:2. they said, Not on the *feast day*,
15:6. Now at that *feast* he released unto
Luke 2:41. at the *feast* of the Passover.
42. after the custom of the *feast*,
22:1. the *feast* of unleavened bread
23:17. release one unto them at the *feast*.
John 2:23. at the Passover, in the *feast day*,
4:45. at Jerusalem at the *feast*; for
they also went unto the *feast*.
5:1. there was a *feast* of the Jews:
6:4. a *feast* of the Jews, was nigh.
7:2. the Jews' *feast* of tabernacles was
8. Go ye up unto this *feast*; I go
not up yet unto this *feast*.
10. went he also up unto the *feast*,
11. Jews sought him at the *feast*,
14. about the midst of the *feast*,
37. that great day of the *feast*,
11:56. he will not come to the *feast*?
12:12. were come to the *feast*,
20. to worship at the *feast*:
13:1. before the *feast* of the Passover,
29. need of against the *feast*;
Acts 18:21. by all means keep this *feast*
Col. 2:16. or in respect of a *holy day*,

It is thus rendered by several lexicons:—
"Heorte, a feast or festival, holiday."—Liddell and Scott. Robinson's Lexicon gives the same. "A solemn feast, public festival, holy day."—Greenfield.

The text in question is thus rendered in different versions:—

"Let no man therefore judge you in meat, or in drink, or in respect to a festival day, or of the new moon, or of the sabbaths."—Douay Bible.

"Wherefore, let no one judge you in meat, or in drink, or in respect to a festival, or of a new moon, or of sabbaths."—Macknight.

"Let no man therefore judge you in meat, or in drink, or in respect to a holy day, or the new moon, or the sabbaths."—Whiting.

"Let none therefore judge you in meat, or drink, or in respect of a feast day, or of the new moon, or of sabbath days."—Wesley.

"Let no one therefore call you to an account about meat and drink, or with respect to a festival, or a new moon, or sabbaths."—Wakefield.

"Let no man therefore judge you in meat or in drink." The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been taken away, viz., the distinction of meats and drinks, what was clean, and what unclean, according to the law; and the necessity of observing certain holidays or festivals, such as the new moons and particular sabbaths, or those which should be observed with more than ordinary solemnity. All these had been taken out of the way, and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the Sabbath was

done away, or that its moral use was suspended, by the introduction of Christianity. I have shown elsewhere, that *Remember the Sabbath day to keep it holy*, is a commandment of perpetual obligation, and can never be superseded but by the final termination of time."—Adam Clarke on Col. 2:16.

It is therefore manifest that the apostle used this word to designate the Jewish feast, the abolition of which he here teaches. The sabbaths and the feast days of the Jewish ritual expired with that ritual; but the Sabbath of the Lord, hallowed before the fall, abides, with the other precepts of the moral law, throughout duration.—J. N. Andrews.

Romans 5:19.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

SOME in this age are so afraid of *legalism*, as they call it, that they cannot endure the idea of *commandments* in the gospel dispensation. They profess that *love* supersedes *obedience*, whereas *obedience* is the test and proof of love. More than this; it is the embodiment of love: They will have it that "love is a substitution for the law." But the word of the Lord has it, "Love is the fulfilling of the law."

Let us trace the terms used in Rom. 5:19, and see what relation is there brought to view between the work of Christ and our *obedience* to the law. The verse speaks of "obedience," "disobedience," "sinners," and the righteous." Remembering that the whole connection is a dissertation on the law and its relations, we examine the definitions. Unrighteousness is the same as sin. "All unrighteousness is sin." 1 John 5:17. And, "Sin is the transgression of the law." 1 John 3:4. Righteousness is the opposite of unrighteousness; but unrighteousness is sin, or the transgression of the law; therefore righteousness is the opposite of the transgression of the law; which is to say that righteousness is obedience to the law.

These definitions, or synonyms, are "by authority," being given in the Scriptures. We may properly read them in the text, Rom. 5:19, as follows: For as by the disobedience, or sin, of one, many were made disobedient; so by the obedience of one shall many be made obedient.

Obedient to what? As sin is the transgression of the law, their reversed condition makes them obedient to the law, which is here the subject of the apostle's discourse. If sin is disobedience to the law, the remedy must of course be effected by obedience to the law. I say, of course; for how shall disobedience be cured except by obedience? Can any one tell? How shall our sins, or transgressions of the law, cease, except by our ceasing to transgress it? The truth on this subject is so plain that nothing but prejudice can prevent any one seeing it.

J. H. W.

The Authenticity of Genesis.

ALTHOUGH Moses wrote the first chapter of Genesis, it is certain that in the authorship of the ten commandments he had no share whatever. They were exclusively the work (as were the two tables on which they were originally written) of God. The record is altogether express and unmistakable: "The tables were written on both sides. On the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables."

In the fourth commandment God has seen fit to pledge himself to the historical truth of the first chapter of the book of Genesis. This is a fact with which every child is familiar. The seventh day is to be kept holy; "for in six days the Lord made heaven and earth, the sea, and all that in them is." Here, then, God solemnly sets his seal to the Mosaic narrative of creation. He recapitulates the essential feature of it, viz., that the work was a six day's work, and, moreover, a work of precisely such a nature as in Genesis is described. The reference, in fact, to this first chapter of Genesis is unmistakable and undeniable. Here, then, we are presented with the extraordinary spectacle of Almighty God providing for

the authority of the first page of his own book by solemnly adding his seal to it; not by the hand or agency of another, but with his own hand, or, at least, his own "finger."

Jehovah operating alone, so as to silence cavil and shut up unbelief effectually,—the divine element, I say, without the slightest admixture of the human element, hath deliberately singled out the Mosaic history of the world's creation as the one passage supremely worthy of his own eternal and effectual sanction. No other part of the historical Scriptures is adverted to in the course of the ten commandments but this. But for this God comes down from heaven. He singles it out. He makes comments upon it. He rehearses it. He draws practical inference from it. He interweaves it with his imperishable law. And the result is solemnly deposited by God's own express command within the ark, beneath the mercy-seat, under the shadow of the wings of the cherubim; reserved in the holy of holies, alike of the tabernacle and of the temple. For "the priests at the dedication of the temple brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim; for the cherubim spread forth their two wings over the place of the ark. . . . There was nothing in the ark save the two tables of stone which Moses put there at Horeb."—*John W. Burgon.*

THERE is a marked difference between the manner in which people now talk about the resurrection, and that in which the Bible writers talked about it. In the Bible, it was a constant theme of hope and expectation. Now it is seldom referred to. Then, inspired writers declared that there was no hope of future life without the resurrection. Paul says: "What advantageth it me if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. 15:32. How plainly this implies that he had no hope of a future life except through being raised from the dead. Again he says: "We should not trust in ourselves, but in God, who raiseth the dead." 2 Cor. 1:9. To rise from the dead, then, was his hope. Again he declares: "If by any means I might attain unto the resurrection of the dead." Phil. 3:11. And Martha said of her brother, "I know that he shall rise again, in the resurrection, at the last day." John 11:24. And Jesus says of every one who believes in him, "I will raise him up at the last day." John 6:40. Here, my brother, is our hope of a future life, and not in any immortality which we possess in ourselves.—*Gospel Sickle.*

News Summary.

Religious.

In India there are four female missionaries to every 1,000,000 women.

It is claimed that there are about 2,000,000 German Catholics in the United States.

Cardinal Gibbons asserts that there are in the world 225,000,000 Roman Catholics.

In the higher classes of the primary schools of Greece, the four Gospels are used as a reading book.

Wilford Woodruff, president of the twelve apostles of the Mormons, has assumed the charge of that church.

Mexico has a population of 10,105,000; of this number 9,861,000 are claimed as members of the Roman Catholic Church.

The members of a newly discovered religious sect in China profess to select and combine whatever is good in Confucianism, Taoism, and Buddhism.

According to the *Chinese Record*, there are 889 foreign missionaries in China, of whom 431 are men, and 458 women. Of native helpers there are 1,154.

Besides the 225,000,000 members which Cardinal Gibbons claims for the Roman Catholic Church, there are, according to the *Gospel in All Lands*, 95,000,000 members of the oriental churches embraced in the Greek, Armenian, Coptic, Abyssinian, and Nestorian communities, that have a Christ without a vital Christianity, and to whom it is the duty of Christianity to give the gospel.

Bishop Loughlin, of Brooklyn, has followed the example of Dr. M'Glynn, the insubordinate New York priest. He is charged with deliberate disobedience to a papal mandate, and is said to have been summoned to Rome.

According to the religious statistics of Prussia taken in December, 1885, there are in that kingdom 18,243,487 Protestants, 64.42 per cent. of the entire population; while the Catholics number 9,621,624, and the Jews 366,543.

The United States Attorney has filed a bill to incorporate the Mormon Church, and wind up its business. The property of the church amounts to over £1,200,000, and he asks that it be escheated to the common-school fund.

The Church of England General Assembly, at the session held in Melbourne the last week in September, passed a motion declaring that any relaxation of the present divorce laws of the colony would be injurious to the best interests of the community.

Notwithstanding Dutch conservatism, infidelity under the guise of liberalism is said to be making rapid headway in that country. Six pastors and 15,000 people recently forsook the Old Dutch Synod in Holland, because that body would not discountenance ministers who deny the deity of Christ and the inspiration of the Scriptures. The Kirk session of Rotterdam has taken the same course. The seceding ministers have been formally excluded from the State churches, and liberalism is in the ascendency.

Secular.

Small-pox and yellow fever are raging in Havana, Cuba.

The Labrador fisheries are said to be almost a total failure this year.

The wheat crop of Dakota this year will exceed 40,000,000 bushels.

The present annual value of the gold yield of Australia is about £5,000,000.

The city of Cuenca, Ecuador, was almost destroyed by an earthquake last June.

The wheat crop of Great Britain, France, and Italy is said to be better than that of 1886.

It is rumored that a branch of the Bank of London is to be established at Puebla, Mexico.

During June and July, 70,000 persons died of cholera in the northwest provinces of India.

An estimation of the population of China based on official data, puts it at 382,000,000 as against 413,000,000 in 1842.

The new Constitution of the Sandwich Islands makes Kalakua king only in name, the islands being virtually a republic.

The art of making Greek fire, which was lost about the year 1250, has recently been re-discovered by a young Catholic priest.

There was an alarming increase of fires in the United States during the months of June and August. It is believed that the Anarchists are responsible.

By an arrangement entered into with the British Government, the P. and O. Steamship Company will have ten steamers available as armed cruisers.

It is rumored that German officers at Samoa have announced that it is the intention of Commodore Heusner to annex Tonga to the German empire.

During the first half of the present year, there were 10,336 deaths from cholera in Chili; and the Government spent over £200,000 in efforts to subdue the plague.

Tasmania has been suffering from an epidemic of small-pox, and vessels from Launceston especially, have been subjected to strict quarantine at this and other ports.

In a recent address, the Earl of Rosebery expressed his belief that the misgovernment of Ireland would excite rancorous feelings against England, and might lead to rebellion.

The ancient and famous city of Damascus, which was a place of importance 1900 years B. C., is busy with plans for laying railroad lines through the streets. The present population of the place is 120,000.

In some places in India, letter-boxes are worshiped. On approaching them, the ignorant native will take off his shoes, and go through his devotions before putting in the letter, and on retiring will leave a little propitiatory money offering.

Enin Pasha has signified his intention to carry out the mission undertaken by the late General Gordon, of suppressing the slave trade in Upper Egypt and the Soulan, instead of returning with Mr. H. M. Stanley's relief expedition.

Mr. O'Brien, M. P., has been convicted and sentenced on a charge of using seditious language, and Mr. Sullivan, M. P., Lord Mayor of Dublin, has been summoned before the police courts for reports of Land League meetings in his newspaper, the *Irish Nation*.

Memorials have recently been presented to the Chinese throne which are believed to promise the greatest revolution that that country has ever known. The memorials bear on the subject of education, and foreign and scientific studies are recognized and recommended.

The barque Derry Castle, with a crew of twenty-three and one passenger, was wrecked off the Auckland Islands last March. Only eight persons survived, and these remained on the islands 170 days, suffering great hardships. They were finally rescued by the *Awarua*, a sealing schooner.

At a recent meeting of the Executive Commissioners of the Melbourne Exhibition, the special wine committee appointed by that body presented a proposal that accommodation should be provided in the cellars of the Exhibition buildings for the storage of wines, and facilities afforded for their sale. There is a regulation prohibiting the sale of any but articles manufactured at the Exhibition; but no doubt a determined effort will be made to set it aside in the interests of the wine trade.

Publishers' Department.

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Bible Echo and Signs of the Times.

Melbourne, Australia, November, 1887.

THE Cheviot, trading between Melbourne and Brisbane, was wrecked near Point Nepean on the evening of October 19. About forty lives were lost by this terrible disaster.

THERE are now seventeen keeping the Sabbath in Castlemaine. Elder W. D. Curtis has left that field, and is about to commence a series of meetings in some of the suburban towns of Melbourne, Bro. W. L. H. Baker remaining to carry on the work there. Will the brethren and sisters remember these important meetings at the throne of grace?

THE latest move on the political chess-board of Europe is a triple alliance for the preservation of peace, entered into by Germany, Austria, and Italy. As Great Britain is in perfect accord with these powers, and the interests of Turkey are ranged on the same side, those supreme troublers of the peace of Europe, France and Russia, are rendered comparatively harmless.

FOR a short time past, Elder M. C. Israel has been holding meetings in Wychitella, Victoria, a farming district. Some have embraced the truth, and are becoming firmly established in it. He does not anticipate that there will be a large company of Sabbath-keepers there; but that there will be some live workers among them, who will "keep the fire burning."

READ the circulars that accompany this paper, and the articles, "An Appeal in Behalf of Our Pioneer Minister" and "What Will You Do about It?" and then decide the latter question by securing the monthly visits of as many of these journals as you can. Do not fail to love your neighbor as yourself, and introduce them to him also. Notice the offer of the November and December numbers to those who send in their subscriptions before the first of January. There is a wonderful educating power in good papers, and you will find the money spent for them a good investment.

A RECENT letter from Elder S. N. Haskell brings good news of the progress of the work in England. The truth seems to be getting a good start in London. A house has been secured for the mission work; and the *Present Truth*, which has been published at Great Grimsby, has been removed to the metropolis. Bro. Haskell says: "We have rooms for our printing and press-work, and I hope before long we shall have a press, the same as in the office in Australia. We have, too, a training mission established, where workers will be trained for giving Bible-readings, etc. At the present time, the young ladies who came with us [from America] have between twenty and thirty interested families, and that, too, among the better class of people. We hope also to have a room on Paternoster Row. All this makes quite a change, and involves a great deal of expense; but already we have donations which will meet much of the expense the first year. The Lord has seemed to favor us since we came here."

In the *Christian Standard* of Sept. 26, 1884, Clark Braden, a prominent Disciple minister and writer, speaks of the Sabbath question as one that is now causing discussion and confusion in various sections, and on which many congregations are becoming divided. "Our preachers," he says, "are by no means agreed in their teaching, and have no well-defined views on the subject, and are defeated when they attempt a defense of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day. Nor are we alone in this. There is no clear, tenable teaching on this subject in our theological works and commentaries, or by our

religious press. Advocates of the first day stultify themselves by taking contradictory and inconsistent positions." While the advocates of the seventh day have a firm foundation, and a clear, harmonious line of argument, always the same in every part of the world, the advocates of Sunday sacredness have no united front. Their want of a position is well set forth in the foregoing. Notice the difference between truth and error.

SOME months ago, through Cardinal Rampolla, the Secretary of State to the Pope, the attention of the powers was called to the fact that the pope claims an indefeasible right to the possession of the city of Rome; and now it is announced that he has appointed a commission consisting of four cardinals, charged with the duty of arranging between the Vatican and the Quirinal to secure the re-establishment of his temporal sovereignty. Spain, France, Portugal, Austria, and Germany have declined to express an opinion relative to the matter. The pope seems to be feeling his way to influence among the nations. It will be remembered that he mediated between Germany and Spain in the Caroline Islands dispute; he has more recently secured the repeal of the May laws of Germany in return for services rendered to Prince Bismarck; he is now moving to strengthen his influence by securing representation at various capitals where there is now no papal legate, England and the United States, it is whispered, being among the nations with whom he is attempting to establish diplomatic relations. The *New York Independent* says of him: "The present pope gives his special attention to perfecting the relations with the various nations, being the most accomplished statesman who has for many years sat on the Roman throne."

What Will You Do about It?

THE BIBLE ECHO is published for the Australian branch of the International Tract Society, and is a "preacher" that can be sent to any part of the world by any member of this society. It bears light and truth wherever it is sent; and often responses come back containing expressions of thankfulness for light received on the word of God through it, and telling of changes made in the life of the receivers, who, from being transgressors of God's law, have been turned to obedience through "repentance toward God and faith in our Lord Jesus Christ."

Besides giving out tracts and loaning the ECHO to individuals, it is the privilege and duty of every member of the tract society to get paying subscribers for the paper, in order that it may be supported and the circulation greatly extended. You will notice by the yearly report on another page that very little has been done by the members during the past year; but shall we not hereafter send in every quarter at least one subscriber for every member, and as many more as possible? The paper is to be enlarged, and printed on a better quality of paper (as you will see noticed in another column, and in the circular accompanying this paper). The price, post-paid, is to be the same as this year to individual subscribers, viz., 3s. 6d. No effort will be spared on the part of the editors and publishers to make the BIBLE ECHO what its name indicates, a faithful exponent of Bible truth, and a paper that will "give meat in due season." We will say to the members of the tract societies, and to all who ought to be members, that the ECHO is your paper, and it is dependent upon your individual efforts for its circulation and support. Shall we have a response from every one, in a hearty effort to extend its influence? The next quarterly report, and those that follow, will contain your answer. We would also speak of *Good Health*, the *Pacific Health Journal*, and our Sabbath-school paper. These have an important place in the work, and should receive a full share of attention by our missionary workers and canvassers.

Wychitella, Oct. 10, 1887.

M. C. ISRAEL.

Special Mention.

It is with pleasure as well as a sense of justice that we make mention of Messrs. Bywater, Tanqueray, and Co., who act as agents for many missionary societies at home and abroad. We opened correspondence with them last spring while in America, prior to starting for England with a party of sixteen *en route* for Europe and South Africa. They met us at the boat in Liverpool, and rendered valuable assistance in the transfer of our luggage, and aiding our friends who went as missionaries to various parts. Unlike some whom we have found, who, we are sorry to say, have had only a pecuniary interest in view, these gentlemen have helped us from the interest they have in the cause of Christ. They make no charges for counsel, or where actual expense is not incurred; and when it is, their charges are very moderate.

From our experience with them, we can recommend this firm as worthy the confidence of missionaries. To strangers, especially, who are passing through London, their suggestions respecting lodging houses, different lines of travel, and all such matters, will be found valuable. Their address is 79 Queen Victoria Street, London, E. C. S. N. H.

"God Alone Is Lord of the Conscience."

In his speech at the late National Reform Convention, Rev. T. P. Stevenson remarked that,—

"Every reform is rooted in some principle. The Reformation was rooted in the great principle of justification by faith. The great doctrine of religious liberty rests upon the basis of the inviolability of the conscience,—that God alone is Lord of the conscience."

That is all true. The progress of the Reformation in the sixteenth century and onward has been but the progress of truth. Each successive step in reform has been but the development of one more principle of truth. No movement can be a genuine reform if it subverts or repudiates any principle of reform already developed. Now the great doctrine of religious liberty is inseparable from the Reformation. It is just as essential a principle as justification by faith itself. It rests indeed upon the *inviolability* of the conscience, and upon the truth that God alone is Lord of the conscience.

But this so-called national reform repudiates this fundamental principle of the Reformation. It declares that the State has "the right to command the consciences of men." It refuses to be comforted with a Constitutional acknowledgment of God, because such acknowledgment would *not* "impose any restraint on the conscience." But if the State has the right to command the consciences of men, then God is not alone Lord of the conscience. And if men have the right by civil enactment to impose restraint upon the conscience, then there is no such principle as the inviolability of the conscience.

Therefore this so-called national reform, in repudiating this fundamental principle of the Reformation, shows itself not to be a reform at all, but subversive of the Reformation and a return to both the ante- and anti-Reformation principles of the papacy.—*American Sentinel*.

In the Bible-reading, "Hear Ye Him," in ECHO No. 10, page 158, questions 22, 23, and 24, instead of verses 25, 28, and 39 of Rom. 8, see Rom. 3: 25, 28, and 31.

In a terrible gale off the coast of Newfoundland on Aug. 26, many vessels were wrecked, resulting in great loss of life.

THE Illinois Supreme Court has confirmed the sentence of death pronounced on the seven Chicago anarchists, and the 11th of November has been fixed as the day of their execution. There is great excitement among the socialists and anarchists all over the country, and Mr. B. Butler will make one more attempt in their behalf.