


Bible Echo



AND SIGNS OF THE TIMES.

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

VOLUME I.

MELBOURNE, AUSTRALIA, SEPTEMBER, 1886.

NUMBER 9.

Bible Echo and Signs of the Times.

ISSUED MONTHLY

for the
AUSTRALIAN BRANCH
of the

International Tract and Missionary Society.

Price per year, 3s6d; Post paid, 4s.

Devoted to the promulgation of moral and social reforms, from a purely Bible stand-point.

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

THE MORNING-COMET.

Brightly gleams the golden morning,
Swiftly speeds the coming day;
Hasten, Lord, the promised dawning—
Let thy kingdom come, we pray.

Looking for our heavenly Lover
Longing for our Bridegroom Friend;
Gladly soon we shall pass over
Where our joys will never end.

Hail! bright day of Zion's glory,
Day of hope, and dawn of rest;
Watchman, tell the wondrous story—
Bear the news from east to west.

Pilgrims, lift your voices clearer,
Louder yet in songs of praise;
For the time is drawing nearer,
Crowned with wealth of gladsome days.

We shall rest beside the river
Flowing from the throne above,
Deathless we shall bask forever
In the sunshine of his love.

Heaven and earth in endless union
Alleluia soon shall sing,
Praising him in sweet communion—
Christ the Lord, of kings the King.
—Lucy D. Harrington, in *Herald of Life*.

General Articles.

Erroneous Doctrines Dangerous.

BY MRS. E. G. WHITE.

Says the apostle Jude, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The apostles and their co-laborers in the early Christian church were constantly obliged to meet heresies, which were brought in by false teachers in the very bosom of the church. These teachers are represented not as coming openly, but creeping in unawares, with the gliding motion of a serpent. They followed their pernicious ways, but were not satisfied without drawing away others with them. They had no connected chain of truth, but taught a disjointed medley of ideas, supported by a passage of Scripture here and another there. These disconnected scriptures were woven together into a tissue of falsehood that would strike the fancy, and would deceive those who had not, by searching the Scriptures for themselves, become established in the truth for that time.

Satan worked through these false teachers. Under a profession of regard for the truth, they concealed base purposes, for their hearts were corrupt. Had they come disclaiming faith in Christ, they would have been rejected at once; but professing to believe in him, they gained the confidence of some, and without shame or conscience perverted the truth to suit their own unsanctified hearts. And when once these deluded souls had departed from the old landmarks of faith, they had let go their anchor, and were tossed about like waves of the sea. These lying prophets are described in the word of God; their deeds are recorded in the register of Heaven. Their hearts and their deceptive, wicked works were not understood by men; but the Lord saw them; he read their hearts as an open book, and knew that their very thoughts and purposes were corrupt.

False teachers are just as active in our day as they were in the days of the apostles. Satan has many agents, and they are ready to present any and every kind of theory to deceive souls,—heresies prepared to suit the varied tastes and capacities of those whom he would ruin. There are cheap fallacies for those who are easily led into error, and who desire something new, odd, or fanciful, which they cannot explain intelligently, or even understand themselves. A mysterious, disconnected set of ideas is more in accordance with their minds than the plain truth, which has a "Thus saith the Lord" for its foundation. He has other heresies,—intellectual poisons,—which he has concocted for another class of minds in this age of skepticism and proud reasoning. These sophistries have a bewitching power over minds, and thousands are deceived by them.

One class have a theory that there is no personal devil, and that Christ had no existence before he came to this earth; and they try to maintain these absurd theories by wresting from the Scriptures their true meaning. The utter folly of human wisdom in matters of religious faith is thus made manifest. The heart that is not sanctified, and imbued with the Spirit of Christ, is perverse in its interpretation of the inspired word, turning the truth of God into senseless falsehood; and some who have not searched the Scriptures with humble hearts allow these wild speculations to unsettle their faith; they accept them in place of the plainly revealed will of God.

Satan assails another class with arguments that present a greater show of plausibility. Science and nature are exalted. Men consider themselves wiser than the word of God, wiser even than God; and instead of planting their feet on the immovable foundation, and bringing everything to the test of God's word, they test that word by their own ideas of science and nature, and if it seems not to agree with their scientific ideas, it is discarded as unworthy of credence. Thus the great standard by which to test doctrines and character is set aside for human standards. This is as Satan designed it should be. Some say, "It is no matter what we believe, if we are only honest." But the law and the testimony remain valid, and we are to seek unto them.

The law of God is the great moral standard by which character is to be judged. It is the expression of his will, and must be obeyed from the heart. Its holy principles must underlie our course of action in all our business relations. Those who belittle their profession of faith by conformity to the world, show

that they despise the riches of the grace of Christ. They cry, "The grace of Christ! we are not saved by works, but by Christ;" but they continue in sin,—continue to transgress the law of God. They act as though they considered it their privilege to live in sin that grace may abound. But every indulgence in sin weakens the soul; it welcomes Satan to come in and control the mind, making the individual his effectual servant.

In these days of delusion, every one who is established in the truth will have to contend for the faith once delivered to the saints. Every variety of error will be brought out in the mysterious working of Satan, which would, if it were possible, deceive the very elect, and turn them from the truth. There will be human wisdom to meet,—the wisdom of learned men, who, as were the Pharisees, are teachers of the law of God, but do not obey the law themselves. There will be human ignorance and folly to meet in disconnected theories arrayed in new and fantastic dress,—theories that it will be all the more difficult to meet because there is no reason in them.

There will be false dreams and false visions, which have some truth, but lead away from the original faith. The Lord has given men a rule by which to detect them: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." If they belittle the law of God, if they pay no heed to his will as revealed in the testimonies of his Spirit, they are deceivers. They are controlled by impulse and impressions, which they believe to be from the Holy Spirit, and consider more reliable than the inspired word. They claim that every thought and feeling is an impression of the Spirit; and when they are reasoned with out of the Scriptures, they declare that they have something more reliable. But while they think that they are led by the Spirit of God, they are in reality following an imagination wrought upon by Satan.

Their character was described and their doom denounced by the ancient prophets. It was ordained of old that those who unsettle faith in the word of God should bear the condemnation of God.

Jude says, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." This will be the sure fate of all the characters described by Jude, who depart from God, and lead others away from the truth. Although the Lord gave Israel the greatest evidences of his favor, and upon condition of obedience, the rich promise that they should be to him a peculiar people, a royal nation, yet because of their unbelief and disobedience he could not fulfill the promise. Because of their transgressions, he removed his restraining power over their enemies, the ungodly nations around them, and did not protect them as he had done.

Some profess Christianity year after year, and in some things appear to serve God, and yet they are far from him. They give loose rein to appetite and passion, and follow their own unsanctified inclinations, loving pleasure and the applause of men more than God or his truth. But God reads the secrets of the heart. Self righteousness, pride, and licentiousness are far reaching, deep, and almost universal. These are the sins for which God destroyed the inhabitants of the old world by a flood of water, and

they are corrupting the churches in these last days. They are the hidden rocks upon which are wrecked thousands and tens of thousands who profess godliness. Only those who are closely connected with God will escape the devices of Satan and the prevailing moral corruptions of this age.

The character is revealed by the works, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts. Those who would put God out of their knowledge will show a want of principle. Every man will show which master he is serving with the strength of his intellect, his skill, and his ability. The servant of Christ will watch unto prayer; he will be devoted, humble, meek and lowly in heart, seeking to know and do the will of God. Whereas he was once the servant of sin, he has, through the grace of God, become transformed in mind and character. He will love the day of Christ's appearing; for he will be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

A Lesson From The Ninevites.

As we reflect upon the prophecy respecting the great city of Nineveh, the course of action of this people when the message concerning its overthrow was proclaimed, and the long-suffering of the Lord toward them, an important lesson may be learned.

1. The city. This was the metropolis of ancient Assyria. It had stood some fifteen hundred years, and was long the mistress of the East. It was about sixty miles in circumference. The walls of this city were one hundred feet high, and so broad that three chariots could drive abreast on them. Upon them were fifteen hundred towers, each two hundred feet high.

Thus securely fortified, why should this people fear? No doubt they often reasoned within themselves, We dwell safely, and there is no occasion of fear. Indeed, a prophecy had come down to them from their fathers, that their city could not be taken until the river should become their enemy.

2. The warning given. God pitied this wicked people in their blindness and hardness of heart. To Jonah he said: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me."

"Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried and said, Yet forty days, and Nineveh shall be overthrown."

This was not a familiar sound; it was new and unheard of before. The preacher came not from their schools of learning. He was a stranger and alone. He had no Bible in his hand to prove his message from; no prophecy to spread out before them which could be proved true by an overwhelming amount of evidence flashing and burning before them. Again, the message was a very unwelcome one. "Yet forty days, and Nineveh shall be overthrown." Let such a declaration be borne to one of our cities, under similar circumstances, at the present day, and no doubt the preacher would be counted as a madman.

3. The reception of the message, and the effect produced on the people. The faith of the Ninevites was one of the most remarkable on record. In the threatened overthrow of Nineveh there were no conditions specified, yet the people understood well that they might exist in the mind of a merciful God.

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." Here faith and works united, which proved the salvation of the city.

Of this fast it has been said: "Never was there one so general, so deep, and so effectual. Men and women, old and young, high and low,

and even cattle themselves, all kept such a fast as the total abstinence from food implies." There was something more than fasting. The proclamation of the king was: "But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" This was a move in the right direction, one of which Heaven could approve.

4. God's mercy to the people. He has declared: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Hence, his mercy and long-suffering here. "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not."

The overthrow of the city was delayed about one hundred and fifty years. But divine love and pity leave not this people now. In the most solemn and stirring manner are they warned by the prophet Nahum, of their final destruction and utter blotting out; following which, we have no record of repentance on their part. One hundred years fly away, when the cup of "the bloody city, full of lies and robbery," was filled to overflowing; and what will soon be true of all the nations and cities of earth, was true of great Nineveh; notwithstanding her pride and power, her magnificence and boasted fortifications,—she was no more. The prophecy was fulfilled, "The gates of the river shall be opened, and the palace shall be dissolved."

5. Practical instructions from the history of Nineveh. Said the Saviour to his hearers: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

And, again, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Men can see how this declaration may be true of past generations; but how will it be with this generation? Has God given us light sufficient to condemn us if we reject it?

From the childhood of many of us, the sound of the coming of Christ "at the doors" has been heard, sustained by unmistakable evidences. The commandments of God for years have been proclaimed. His downtrodden Sabbath is being restored. The preparation of heart to meet the Lord has been preached thousands of times. Many of us have heard it, and these solemn warnings have sunk deep into our hearts. We have had precept upon precept; line upon line. And will not God hold us responsible for these truths?

Perhaps we may decide with respect to men of this world. We may see why they should call to reeling mountains and hurling rocks: "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." We may understand why nominal Christians who oppose the proclamation of the third angel's message, who reject the light of God's word and trample it under their feet, should come up to the Judgment deceived and hear the awful words from the lips of the Judge, "Depart from me ye that work iniquity." But are we aware of the doom that awaits those who apostatize from present truth? Will they be favored above other men? Can they turn away from the truth and settle down into unbelief and infidelity, and yet escape the judgments which hang over the impenitent?

My soul trembles as I reflect upon the amount of light, and the harmonious truths of the Bible which have been presented to our minds and urged upon our consciences; and which have been by us acknowledged and received as bind-

ing and important to salvation. What must be our condemnation if we sink with so much light beaming upon us?

Will not the men who from one sermon were moved to prayer and fasting, to robe themselves in sackcloth, to sit in ashes, and to repent of their sins, arise in Judgment against such? But there are those who will not draw back unto perdition; but who will "believe to the saving of the soul." May we be of the number, and enter into the joy of our Lord.

A. S. HUTCHINS.

The Whole Bible.

"You are not going to lose the Bible, for you don't read it now. Few read it all. I hear now and then of a man who has read it through and is still in good health."

This is what Mr. Beecher said to his people last Friday evening, and it is this kind of talk that lowers the tone of reverence for the word of God, which in many quarters is too low already. It may be a sad fact that too few read the Bible all through, but everybody ought to do so, and they would then understand better what revealed religion is. Mr. Beecher's language is calculated to produce the feeling, in young minds especially, that much of the Old Testament is useless lumber, trash, and that they need not read or study it. "Still in good health," after reading the Bible through! It sounds very much like vulgar slang. Has Mr. Beecher ever known anybody to get sick and die from the reading of God's word? Is it a rare thing to survive the perusal of the whole sacred volume? Why, some men have even written commentaries on it and are "still in good health."

We found the late venerable Dr. B. C. Taylor one day in his study with his Bible before him. "I have made it a practice," said he, "for many years past, to read God's blessed book through at least once every year in regular course. I am now going through it for the third time this year, and O, how increasingly precious it becomes every time. I have been studying the lives of the patriarchs, and I am more and more impressed with the richness and beauty of the Old Testament." Contrast this language with the flippant talk of the "Prince of American Preachers," and judge who is the more worthy of respect as a religious teacher. The truth is that such want of gravity, sincerity and reverence in some brilliant preachers has done more to degrade the pulpit than all their splendid talents can do to elevate or adorn it.—*Christian Intelligencer.*

Divine Fullness.

DEAR brethren, when you are all full of divine grace, you are filled for all the circumstances of life. If you go filled with God, you are provided for every emergency. Come calamity or prosperity, whatever shape temptation may assume, if the love of Christ has filled you with the fullness of God, you are ready for it. See how prepared you will be to meet your brethren and benefit them. Suppose you should make one in a little gathering of believers, and they should ask you to speak a word; if you are full, your speech will be worth hearing, but if you are empty, your communications will be empty also. Sometimes when we preach we are conscious of unfitness for the work, because our soul is poverty-stricken. There cannot be much in our mouths if there is little in our hearts. Out of an empty sack you cannot shake a bushel of wheat, even if you shake it very hard. I have heard a brother pray a wearisome while, and I believe he was long because he had nothing to say. A horse can run many miles if he has nothing to carry. Long prayers often mean wind and emptiness. The Lord be with you and in you to the full.—*Spurgeon.*

Question and Answer.

IN the first verse of Rev. 21, are we to understand that there is literally to be "no more sea," in the earth made new?
J. C. H.

ANSWER.—We think not. You will see by Rev. 20:11, that the heaven and the earth fled away from the face of him who sat on the great white throne, "and there was no place found for them;" they were no more. In the verse to which you refer this is stated again, but in contrast with the new heaven and new earth. "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." In other words, the first heaven and the first earth were no more; the sea also passed away and was no more. And as there is to be a new heaven and a new earth, it is only reasonable to suppose that there will be a new sea. Especially as we read of the river of life and that its waters go "down into the plain, and go into the sea." Eze. 47:8. Besides this, we read in Isa. 35:6 of the new earth; "in the wilderness shall water break out and streams in the desert." Now if there shall be rivers and streams flowing through the new earth, it is only natural to suppose that there is some place to which they flow, and that place a new sea.

More than this, when God made the heaven and the earth, in the beginning, he also said: "Let the waters be gathered together unto one place; . . . and the gathering together of the waters called he seas." Gen. 1:9,10. Now if there had never been any sin on the earth, certainly this sea would have remained as long as the earth and its paradise remained, which of course would have been forever and ever. But sin entered, and grew so great that the flood came, and by that the quantity of water was greatly increased upon the earth, because the "windows of heaven were opened," and the fountains of the great deep were broken up. Gen. 7:11. In 2. Esdras 6:42 we have a hint of what the ancients thought of this; "upon the third day thou didst command that the waters should be gathered in the seventh part of the earth."

And so when "the earth and the heaven" because of sin shall flee away from the face of him who shall sit upon the great white throne, then this sea, which has been so greatly increased because of sin, will also flee away with them, and like them there will be found no place for it; it will be no more. Then when he who sits upon the throne says: "Behold I make all things new," the sea must be made new or it will not be true that he makes all things new. And so there will be not only a new heaven and a new earth, but a new sea also. All new.

Therefore we conclude that when John says, "and there was no more sea," he has reference exclusively to that sea that belongs with the earth and the heaven which he had just seen flee away, and for which no place was found.

Dr. Clarke says on this passage: "The sea no more appeared than did the first heaven and earth. All was made new."

The "Bible Commentary" says: "(2) The former 'sea' has passed away like the former 'earth,' but this does not preclude a 'new' sea, any more than a new 'earth.'"

A. T. JONES.

Jesus Christ Not an Impostor.

SOMETIMES we hear Jesus stigmatized as an impostor, but before we admit the charge, we have a right to ask, On whom did he attempt to impose? What motive had he for the attempt? What means did he employ to compass his design? Did he wish to impose on the priesthood? His language from first to last was, "Woe unto you scribes, Pharisees, hypocrites." Did he aim to impose on the rich? Then the exclamation, "How hardly shall a rich

man enter into the kingdom of Heaven," was either madness or folly. Did he endeavor to impose on the poor? If he did, it was by preaching to them the gospel of patience, hope, and encouragement. But all impostors have a motive, and what, it may be asked, was that of Jesus? Did he seek popularity? With whom? The mighty? He never called *them*—except to repentance. With the people? He discouraged all their expectations of political freedom through his agency; and when they boasted of their descent, the glory of a Hebrew, he told them that God could of the stones raise up such children unto Abraham. Was his motive wealth? Strange that he should become poor, that others might be made rich; strange that he should heal the sick, restore sight to the blind, raise the dead, without fee or reward; strange that one little purse, in the hands of a traitor, contained so small a treasure that it could not always secure to him a place where he might lay his weary head. Was his motive, power? He preached to the multitudes to be sure, but his text was, "My kingdom is not of this world." Was it ambition? He only showed it by washing his disciples' feet. What was his motive, then, for incurring reproach, enduring every privation, and suffering a cruel death? I answer, *Love, undying love.* What was his object? Truth, the truth of God. Call you such, an impostor? Happy for the world had there been more such impostors, who spoke not their own words, but those of omniscient wisdom; who sought not their own good, but that of others; who obeyed not their own will, but the will of God; and who came not to condemn the world, but to save it.—*Sel.*

Faith vs. Doubt.

FAITH is a great worker. The men of strong convictions fashion the world upon their anvils. Confidence girds a man's loins, and nerves him to the putting forth of all his energy. In the eleventh chapter of his epistle to the Hebrews, Paul brings forth a bead roll of faith's heroes, and erects an Arc de Triomphi to their memory. The name stands out in capitals of light: "Abel, Enoch, Noah, Abraham;" and the sculptured scenes are such as these: "Subdued kingdoms;" "stopped the mouths of lions;" "quenched the violence of fire." If the panegyrist of faith comes to a pause, it is not because matter fails to him; he exclaims, "What shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets."

What has doubt achieved? How is it that no such trophy has ever been raised to the honor of unbelief? Will the poet of infidelity and the historian of skepticism yet appear? If so, what will be their record? "Working righteousness" and "obtaining promises" are rather out of the line of doubt, and it is not likely to endure much suffering to "obtain a better resurrection," for it sneers at the mention of such a thing; the eulogist of doubt would have to content himself with lower achievements. But what would they be? What hospitals or orphanages has doubt erected? What missions to cannibal tribes has infidelity sustained? What fallen women or profligate men has skepticism reclaimed and new-created.

"Sing, Muse! If such a theme, so dark, so wrong,
May find a muse to grace it with a song."

The Milton of this subject may well turn out to be like him whom Gray describes in his "Elegy" as "mute, inglorious." "By their fruits ye shall know them."

But what are the precious outcomings of "modern thought"? We hear the shout of the craftsmen as they repeat this cry, "Great is Diana of the Ephesians!" But where are the holy and happy results of the "advanced criticism" which is so busily undermining the foundations of faith?—*Spurgeon.*

Changing the Nature.

ESTRANGED as man is from God, perverse as he is in thought and action, and with all his accumulated vileness, it would seem a hopeless task to change his nature, but it can and has been done, and is being done continually. This change does not come through the process of taming or by the constraints of force, but by instructing the mind and conscience together with the spirit and power of God. Man that has this change wrought in him is a new creature; his form is the same, but he has got back the image of God. Christ is formed within him, and there is a radical change, and now he is no longer a child of the devil, but is a child of God.

But I want you to bear in mind the fact that thousands have only an apparent change, as their life and works make manifest. They have the same love for the world they ever had. They are not satisfied with a trade unless they have the best of the bargain. They are just as shrewd at laying plans to amass wealth as any one. If there is a change, where is it? When angels come to minister to those who shall be heirs of salvation, do you think you could persuade them to accompany you to the opera or theater or dance? Did Christ recommend any such thing to his followers? No; he told them, "If any man love the world, the love of the Father is not in him." The love of God and the love of the world cannot go together; any more than you can carry fire and water in the same vessel.

Man is a sinner and loves sin, but when the change takes place that makes him a child of God, this change is apparent to all who know him. Any one who has this change is careful to avoid all appearance of evil. He will adhere to all the precepts of the Bible as the law of his life. If the Bible tells him to dress plainly, he will do it. He will look upon pride and vanity as things that God hates, and he will hate them.—*Gospel Banner.*

LITERATURE should fall down before its King. Speech is the gift of God. We are not to regard blessings we enjoy as less a gift from on high because they come from second causes. Literature should be devoted to him who is the Logos. God has made a revelation of his will in the highest forms of literature. No one wrote purer history than Moses. Deeper themes are discussed in the book of Job, and in a grander manner, than in the tragedies of Aeschylus. We have no lyrics like those by David. I shrink from comparing any other literature with the discourse of our Lord. Paul had a style much like his character, abrupt, living, piercing like a sword, and yet lifting us to Heaven by its sublimity. Our literature owes much to Athens and Rome, but much also to Jerusalem. The Bible has given the world new ideas, such as are not found elsewhere in the province of letters,—the grand and tender ideas, thrown into the thought of men by religion. Superb themes for poetry and eloquence have been furnished. It is thus that high enjoyment is attained and the mind refined.—*Dr. McCosh.*

IN these days, I fear that good, sound, old-fashioned, stout, doctrinal preaching is going out of vogue. I beg of you, ministers, do not yield to this unhappy drift; no, not for an hour. Sound doctrine is the real backbone and strength of truly successful preaching. The mightiest discourses that have shaken vast assemblies, and sent sinners trembling to the cross of Christ, have been vitalized by some stupendous "doctrine," or revealed teaching of Almighty God. My brilliant neighbor has unwisely said that "doctrine is only the skin of truth set up and stuffed." Just imagine St. Paul writing to Timothy, "Give attendance to—the stuffed skin of truth."—*Dr. Cuyler.*

The Waiting Church.

THE position of the Christian church since the departure of Christ from earth, like that of the Jewish church before his coming, has been one of waiting. Having finished his work here below, and opened a way of salvation, having become the one offering for sin, and having established a kingdom, a body, and made it ready for receiving as its soul the Holy Ghost, he, in accordance with the announcement made to his disciples, went away from them, ascended into Heaven, there to remain an intercessor at the right hand of the Father until his coming again to judge both the quick and the dead, and to receive his children unto himself.

For the first few centuries after his departure, and even down to the time of Constantine, his church was emphatically a waiting and a watching church. The thought of his return was the one hope that burned with increasing brightness in proportion as the darkness of persecution deepened. Watchmen stood upon the walls, anxious above all things to detect signs of the promised morning, to discern the first herald of his glorious coming. The apostolic faith in Christ was, among other things, a faith in him as about to return and gather his suffering followers into a kingdom blessed and illuminated by his divine, yet personal presence. He was regarded as an absent Lord, and therefore the nature of his presence on earth, in the sacraments, was not discussed. They regarded the whole existing economy, both civil and spiritual, as only temporary.

They accepted the parting benediction of their Master when he was lifted from among them out of sight, into Heaven, in its literal meaning; believed as they were told, that "this same Jesus" would come again in the very same manner in which they had seen him go, that is, visibly, personally, surrounded by clouds, not of mystery, but yet of glory.

That promise was thenceforth the central hope of his orphaned church. It breathed in every epistle, from the first; and the last prediction of the Apocalypse, "Behold I come quickly," was only a continued echo of what had been constantly heard since the hour of the Lord's ascension.

And the belief of Christians in that promise, was, more than physical signs and wonders, the secret of their marvelous power of patience. This attitude of waiting for a Judge and Saviour about to return; for a Christ, then localized as to his presence only in Heaven, yet soon to become localized on earth, separated the early church, by lines which no one could mistake, from the careless, self-seeking, and scoffing world. If men then speculated too much upon prophecies relating to Christ's second advent, they were thereby prevented from speculating upon other subjects which have since done so much towards making the unity of the church little more than a name.

But because the Christ of the apostles was a waiting Christ, and their church a waiting church, the faith was kept as delivered, and the kingdom remained unbroken all through that fearful night of persecution. And it was not till the church ceased to watch and to wait for the Bridegroom's return that it showed signs of unfaithfulness. But when it forgot its absent Lord, and looked no longer for his coming, heresies and corruption began to rend and stain its Heaven-wrought vesture.

This attitude of waiting, in which Christ left the church, should and must be preserved until the end. Every advent season through all the more than eighteen hundred that have come and gone, has brought nearer the consummation which seemed so near to those who first believed. Every moment of this waiting, every moment which lengthens the period of the Lord's delayed coming, hastens the hour of his return. Let us then trim anew the lights that have been growing dim, and gird up our loins

as those whose work it is to watch, lest coming suddenly he find us sleeping. For while Christ waits, he pleads for the reconciliation of souls to God, through himself, by the Spirit, and for the building up of his saints unto such an image of his measure and stature as will make them meet for the promised inheritance.—*the Churchman.*

Who Are Israel?

THIS is an important question, for, according to the Scriptures, Israel is a very important people. The direct answer is: They are the seed of Abraham (Rom. 11:1), "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." Rom. 9:4, 5. But in the succeeding verses we have a qualification given which is very significant: "For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children."

Now there are several prominent facts brought to view in the Scriptures: 1. All Israel is accounted as Abraham's seed. 2. All of Abraham's natural seed are not Israel. 3. There may be a seed unto Abraham not of natural descent. "God is able of these stones to raise up children unto Abraham." Matt. 3:9. 4. They that are Christ's are Abraham's seed, and "heirs according to the promise." Gal. 3:29. There is no partition between the Israelites of all ages; they constitute one "household of God," a "building fitly framed together" (Eph. 2:14-22), "where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all in all." Col. 3:11. "So then they which be of faith are blessed with faithful Abraham." Gal. 3:9.

It is great gain to become an Israelite. Mark our condition before conversion as contrasted with our position afterward: "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. But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." Eph. 2:12, 13. Thereby we are adopted into the family of God. Rom. 8:14-17.

In Jer. 11:16, Israel is called a green olive tree. Modern hostility to anything "Jewish" would convey the idea that *all* the branches were broken off, or rather that the entire tree was removed; but Paul gives us the idea that *some* of the branches were broken off, and the Gentiles by faith were grafted in among those that were left, being *with them* partakers of the "root and fatness of the olive tree," which remained unchanged. And thus they become Israelites indeed, and Jews inwardly, circumcised in heart and spirit. Rom. 2:28, 29.

Having found who are Israel, and that they are one in all ages, we will notice briefly how they are to be recognized. If they are Abraham's children, they will do the works of Abraham (John 8:39); for Abraham was chosen because the Lord knew that he would command his children after him. Gen. 18:19. Abraham not only had faith, but his faith was accompanied by works; he obeyed God's voice, and kept his commandments. Gen. 26:5. And this is the distinguishing mark of his children down to the very end. The good Shepherd is known of his sheep, and they hear his voice. John 10:14, 16. It is the test of love to God and to the brethren. 1 John 5:1-3. It is the objective point against which great persecution will be directed. Rev. 12:17. And it will be said of those who pass unscathed through the indignation upon those who worship the beast and his image (Rev. 14), "Here are they that keep the commandments of God, and the faith of Jesus." W. N. GLENN.

Prophecy Fulfilled.

THE present condition of Egypt strikingly fulfills the prophecies concerning her, and, what is remarkable, the ruin of this nation was brought about, as foretold, by internal dissensions: "I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, . . . city against city, and kingdom against kingdom; . . . and I will . . . give [them] over into the hands of a cruel lord; and a fierce king shall rule over them, saith the Lord." "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; . . . and there shall be no more a prince of the land of Egypt." Isa. 19:2; Eze. 29:15; 30:13. And more remarkable still is the fulfillment of the prophecy touching the reeds that once abounded along her water-courses, the papyrus being now unknown in Egypt: "The reeds and flags shall wither . . . the paper-reeds by the brooks . . . shall wither . . . and be no more." Isa. 19:6, 7.

Thus, in the literal fulfillment of these predictions, as well as in the harmony of biblical and Egyptian chronology and in the perfect agreement between the narratives of Scripture and the arts and productions, manners and social life, of this ancient people, we have beautifully set forth the truth of the inspired record, so that they who half a century ago sneered at the Bible as a budget of fables, errors, and contradictions, now regard it as the infallible word and wisdom of God.—*Bible Lands.*

Humble Dependence.

God knows me better than I know myself. He knows my gifts and powers, my failings and weakness, what I can do and cannot do. So I desire to be led, to follow him. And I am quite sure that he has thus enabled me to do a great deal more in the ways which seem to me almost a waste in life in advancing his kingdom than I could have done in any other way. I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things, a baby. He knows this, and so he led me, and greatly blessed me, who am nobody, to be of some use to my church and fellow-men. How kind, how good, how compassionate art thou, O God! O my Father, keep me humble! Help me to have respect toward my fellow-men, to recognize these several gifts as from thee. Deliver me from the sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his gifts and talents; and may I be truly glad in his superiority to myself if God be glorified. Root up all weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer! Grant me the wondrous joy of humility, which is seeing thee as all in all.—*Dr. McLeod.*

THE Bible abounds in declarations that God answers prayer; as when the psalmist says: "O thou that hearest prayer, unto thee shall all flesh come;" and when Jesus says, "Ask and it shall be given unto you." This is, of course, subject to the natural and obvious limitation, that God will use his superior wisdom in deciding what to give and what to refuse, and also when and how to bestow his favors. Prayer does not set aside God's sovereignty, which is simply his love directed by his wisdom. But then these general pledges are an assurance of real aid. They mean that in human experience prayer will be found to be an actual help; that it will not prove a mockery of human hope. Faith will accept these pledges at their full value, and will so rest upon them, as habitually to carry all wants to God in child-like petition, certain that he will do the very best for us that is possible, and taking the comfort of that fact. It will also have the spirit of expectation, and will watch for answers to its petitions, relying on the fatherly character of God and his invitations to his children to make known their desires with the utmost freedom.—*Sel.*

Ireland and the Romish Church.

WE do not find a single authentic instance where the religion of the early Irish Church was derived from Rome. On the contrary, we find her frequently resisting the encroachments of Rome: Although the church of Rome to-day dresses up the picture of St. Patrick with mitre, crozier, and robes, yet it has no right to do anything of the kind. In his day the Roman Catholic Church, as it is to-day, did not exist. There were no confessional boxes then, as confession was not established as it is now until the year 1215. So also with transubstantiation and other erroneous doctrines peculiar to modern Romanism. From this and other proofs too numerous to mention here, we conclude that the early Irish Church was independent of Rome. Their form of worship was of the purest kind; the word of God was their guide, and Jesus their only spiritual head. Ah, but remember the days of old, for the glory of the Irish Church, her pure Christianity, is nearing the decline. The cromlech fell into disuse, and the horrid rites of the fire-worshippers waned before Patrick with the sword of the Spirit in hand; and now a period is reached when the standard of religion and religious progress is about to be supplanted by Romanism.

It is needless for me to dwell minutely upon the introduction of Romanism into Ireland. You are already aware of the events of the twelfth century, when the Roman eagle perched upon our round towers, and error after error crept in gradually, bringing the people within the "awful circle," until religious liberty was destroyed and superstition prevailed.

Here we may date the turning point in the history of our country. Here may be viewed the horizon behind which the bright sun of the early church of Ireland and Ireland's freedom set; while Rome's dark clouds came rolling darker and denser over the Alps, veiling the splendor of Ireland's sky. Need we dwell upon the history of our unhappy country since that time when military force and Romish intrigue were employed to overpower and subdue our people?

Brethren, Ireland is in bondage to-day and trampled upon by Rome, but permit me to say, as long as they kept their first faith, they preserved their national and religious independence.

And now, brethren, when our harp is gone over to Rome, when our early church is no more, when our national independence is no more, when religious freedom is no longer enjoyed, a voice is heard saying, "Remember the days of old," when the people were free to worship God in spirit and in truth, when they bowed to no pope or priest, save the great High Priest, the Lord Jesus Christ. I believe in a spiritual independence, I believe in a national independence too, but I don't believe in regaining such by dynamite or agrarian outrage.

My dear Roman Catholic people, if you really desire freedom, break away from the Roman Church that destroyed your freedom. Let our Celtic tenacity be as firm in demanding the freedom, the literature, the purity of faith of the early church, as we have been in our adhesion to an erroneous church. Give our people the gospel that was preached by Patrick and the early missionaries.

Let us have once more our own old schools of literature, where the glorious truths of the Bible will be unraveled, quickening and enlightening the minds of our people. Oh, this blessed book! this blessed educator! If it has lighted and guided nations on their march of progress; if the Bible has been the torch that originated the mighty fire of the Reformation; if it is the pride of the American Christian and patriot that the Bible is the corner-stone of his nation, should not the noblest aspiration of our

Irish hearts be, to have the Bible as the corner-stone of the land of our birth?

From a personal experience I can assure you that, if you take the Bible as your guide, and study its sacred pages, you will find a great contrast existing between the noble ideas and sublime principles it imparts of God, Jesus, the present and future life, and the groveling, imperfect, slavish principles of Romanism. Thank God, a brighter day seems about to dawn. Evangelical truth is beaming. I think the time is not far distant when the old days which we now are called upon to remember shall return to our country; when a full and true and pure Christianity shall renew the hearts and enlighten the minds of our people; and then when they will allow the truth to make them free, they shall be free indeed.

We now preach unto you the glorious truth of the Son of God, and ask you to learn for yourselves the great doctrines of the Christian church. We say to you, let no man deceive you. Let no man stand between you and your Saviour. Heed not that organization and system that boasts of a long standing, and of the gorgeousness of its ceremonies. But rather follow the lowly Nazarene, who said, "I am the way, the truth, and the life." If then you will take Jesus as your only Priest, Saviour, and Mediator, if you will take the Bible as your guide, soon the misty veil of error and spiritual bondage shall be lifted from off many eyes, and the lovely panorama painted by a master hand, will appear as beautiful as in the palmy days of its youthful beauty.—*Rev. J. F. McNamee, in Converted Catholic.*

"As Your Fathers Did, So Do Ye."

"BUT we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?" Jer. 44:17-19.

This is just such an argument as Sunday advocates make out for the day of the sun. Our nation has been greatly blessed while keeping Sunday; and now if we wish to triumph over infidelity, intemperance, lawlessness, and other evils, we must hallow the first day of the week. Is not this great day far more important than the "old Jewish Sabbath?" This people have been greatly blessed; but is it because the Persian sun-worshippers established a new sabbath, and the "mother of harlots" baptized it? In order to retain these blessings, must the daughters of Rome now legalize it as the true and veritable Sabbath, and call it the holy Sabbath of the Lord?

How can this weak argument be passed around to the world: Because we have plenty and peace as a nation, it must be because the early fathers of our commonwealth hallowed the Sunday? If this be true, why was wicked, cruel Babylon, or Nineveh, or Rome, or Carthage, blessed with peace and plenty, until they ruled the world to a great extent? Babylon enjoyed many years of prosperity; was it because her ways were pleasing to God? Were the walls of that mighty city built in justice and truth? All these Sunday laws are subversive of every principle of religion, and of religious toleration. It is a dishonor to our free country to take up a relic of pagan-papal

rule and engraft it upon our free and noble institutions.

But turn once more to the text. The apostate Israelites told Jeremiah that while they worshiped the queen of heaven all went well; but as soon as they left off doing this, all went awry with them. Here we see the policy line of reasoning; they wanted prosperity, peace, and plenty. What was it to them whether the commandments of God were heeded or not, if they only had their supply of bread, etc. Tested by this rule, what would have been the life of Christ, or of the apostles? Paul had all the world could bestow while a persecutor of the church; but, as soon as he became a Christian, he was driven from place to place.

As politicians sometimes say, this is a bread-and-butter argument, and as such will never do to test an institution of such importance as the Sabbath. Popularity does not affect the truth; we see how fluctuating is public opinion in our own country; a few years ago an abolition printing office was wrecked, and its owner lynched in Alton; now slavery itself is extinct, and Alton would gladly build a monument over Lovejoy's grave, if that would atone for the sin.

The argument of those worshippers of the queen of heaven (the moon), was a policy argument; such as Bunyan puts in the mouth of Mr. By-Ends, and Mr. Money-Love, and Mr. Save-All, and Mr. Judas Iscariot; and the line of argument followed out by the advocates of Sunday is virtually the same. In both cases the moral law, the point at issue, is laid aside and trodden down. Jeremiah stood up for the first commandment; his opposers denied. The Jeremiahs of the present day stand for both the first and fourth commandments; their opposers deny—virtually the first, and positively the fourth. The opposers of Jeremiah relied much upon their great numbers and popularity; so now the advocates of Sunday do the same. They may think the insinuation that they worship the sun is hard, but is it not logical? The papist who bows to the image of the virgin Mary, will tell you he does not worship Mary, but God; then we ask him, Why do you bow before it? So we say to the Sunday votaries, If you do not worship the sun, why do you keep his day? In the Judgment all will be counted worshippers of the beast and his image who receive his mark. Rev. 14:9-11. We are compelled to be plain and clear; God's law will admit of nothing less.

JOSEPH CLARKE.

Church Reverence.

THE prevalent indifference to becoming attitude in prayer is one of the many evidences of declension in the spirit of true and acceptable worship. We believe there are but two postures common in religious assemblies in this country. There are at least but two that deserve to be noticed as recognizing the nature of prayer in Christian congregations. We have no controversy with those who stand reverently before the Lord and offer up their devotion in spirit and in truth. To those who have been thus educated the attitude may be highly significant of solemn and devout worship, altogether compatible with the spirit of acceptable service. Albeit, we prefer the kneeling posture. The psalmist says: "Oh come let us worship and bow down; and let us kneel before the Lord, our maker." The very attitude implies much that is suggestive of the spirit of prayer,—humility, dependence, homage. More or less of what is expressed by each of these terms almost universally obtains in the kneeling posture. Even the savage, with his stupid conception of the Supreme Being and no knowledge of acceptable worship, understands the significance of bowing the knee.—*Occident.*

"I WILL sing unto the Lord because he hath dealt bountifully with me."

The Sabbath-School.

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

IMPORTANT BIBLE SUBJECTS.

First Sabbath in September.—The Commandments of God.

1. What marks the patience of the saints under the Third Angel's Message? Rev. 14:12.
2. Who are contrasted with these saints? Verses 9, 10.
3. What part of the world will be found worshipping the beast? Rev. 13:8.
4. Then why will those who keep the commandments need patience? *Ans.* Because the world will be opposed to their keeping them.
5. What is patience? *Ans.* 1. The suffering of afflictions, and the like, without murmuring. 2. The quality of bearing offenses without anger or revenge. 3. Perseverance; constancy in exertion.—*Webster.*
6. What else will be shown by those who keep the commandments? 1 John 5:2.
7. What is the love of God as shown by his people? Verse 3.
8. What constitute the commandments of God? Deut. 4:12, 13.
9. How were these commandments given? Ex. 20:18-22.
10. After rehearsing the ten commandments forty years later, what did Moses say concerning them? Deut. 5:22.
11. Who came down upon Mt. Sinai with God when he delivered the law? Ps. 68:17.
12. After speaking the law to the people, what did God say to Moses? Ex. 24:12.
13. After delivering some instructions to Moses for the people, what did God then do? Ex. 31:18.
14. Who made these tables and wrote upon them? Ex. 32:15, 16.
15. What did Moses do with these tables as he came near the camp? Verse 19.
16. What did Moses say was written on these stones? Deut. 9:10.

NOTES ON LESSON ONE.

It is very evident that under the Third Angel's Message, if the majority of the world are worshipping the beast, those who will not do it must have perseverance, which is but another name for patience. The "beast," as seen from Rev. 13:1-7, is a persecuting power. If the world worships at its shrine (Rev. 13:8), it is natural to suppose that all dissenters will feel their persecuting wrath, since the worshipers of the beast, must partake of the same spirit as the beast itself. Under this message, the distinguishing feature of those who do not worship the beast and have his mark, is the commandments of God and the faith of Jesus. These will be kept by the few, as God first gave them from Mt. Sinai.

Second Sabbath in September.—The Use of the Law.

1. Why did Moses break the tables of stone that God gave to him?
2. What did the Lord propose to do to the people because of their sin? Deut. 9:13, 14.
3. What saved the people from being destroyed? Deut. 9:25, 26; Ex. 32:32.
4. What did the Lord afterwards tell Moses to do? Deut. 10:1.
5. What did the Lord say he would write on these new tables of stone? Verse 2.
6. What did Moses call the words which were thus written by God? Verse 4.
7. What does David call God's commandments? Ps. 119:172.
8. If we keep these commandments, what will that be to us? Deut. 6:25.
9. What is unrighteousness called? 1 John 5:17.
10. And how is sin defined? 1 John 3:4.
11. How are we convinced of sin? James 2:9.
12. How much of the law may we break and be guiltless? Verse 10.
13. How does the apostle illustrate this point? Ver. 11.
14. To what law does he here refer?
15. How was Paul convinced of sin? Rom. 7:7.
16. To what law does this text refer?
17. Then of what law is sin the transgression?

NOTES ON LESSON TWO.

The words written on the second set of tables were the same as those recorded on the first which Moses broke. These "words" were also called the "ten

commandments," (Deut. 10:4), and those in the first tables were said to be the words which the Lord spoke from the Mt. Sinai to the people. Deut. 9:10. The keeping of these was to become righteousness to the people, the opposite of which must be unrighteousness. Unrighteousness being defined as sin, and sin as the transgression of the law, it follows that to transgress any one of those commandments is sin. The work of the law, therefore, is to convince of sin, or wrongdoing.

Third Sabbath in September.—The Sinner's Duty toward the Law.

1. What character does the Psalmist give to God's law? Ps. 19:7.
2. What is our duty toward these commandments? Eccl. 12:13.
3. Why is it our duty to keep them? Verse 14.
4. In the Judgment, by what will the world be condemned before God? Rom. 3:19.
5. Could sin be imputed to any one without the law? Rom. 5:13.
6. Why could not a sinner be condemned without the law? Rom. 4:15.
7. What is said of those who look into the law and continue in it? James 1:25.
8. Will keeping the law justify the sinner? Rom. 3:20, first part.
9. Why will not this justify him? Last part of same verse.
10. What first brought death into the world? Rom. 5:12.
11. What gave sin its strength to slay the human family? 1 Cor. 15:56.
12. When the apostle Paul was convicted of sin, what did he do? Rom. 7:9.
13. When one has looked into the law and has seen his sins, what then ought he to do? Acts 3:19.
14. What is necessary to repentance? 2 Cor. 7:10.
15. What does repentance include? Eze. 18:30.
16. Did repentance have this effect on the Corinthians? 2 Cor. 7:11.

NOTES ON LESSON THREE.

In view of impending judgment, Solomon says that it is man's duty to keep God's commandments. The reason for this can only be that in the Judgment the conduct of all will be examined in the light of those commandments. The law is not designed to justify any one who has transgressed it; but only to reveal to the sinner his transgressions of it. "By the law is the knowledge of sin." When one has seen his sins through looking into the law, God's great mirror, or sin-detector, it is his duty to then repent of those transgressions, by turning from them, and committing them no more. This is termed dying to sin. When sin revived in Paul through looking into the law, he died—yielded himself up as a sinner, and as one worthy of death. In this condition he was helpless, and needed Christ to remove his condemnation, that he might while *dead* to sin, be *alive* to God. Rom. 6:11.

Fourth Sabbath in September.—Justification by Faith.

1. By what is sin pointed out?
2. How does the sinner learn his condition?
3. What is his first duty after seeing his sins?
4. Is the sinner justified by his repentance?
5. What saves us from our sins? Matt. 1:21.
6. After repentance, what is necessary for the sinner to do? Acts 20:20, 21.
7. What did Christ do for us? 1 Cor. 15:1-4.
8. Then what shall we believe concerning Christ? 1 Thess. 4:14.
9. What position does Christ now occupy in our behalf? 1 John 2:1.
10. What must we do, that he may plead for us before the Father? 1 John 1:9.
11. By what, then, are our past sins removed? 1 John 1:7.
12. After the removal of his sins in what light should one consider himself? Rom. 6:11.
13. Then with whom is he at peace, and how is that peace obtained? Rom. 5:1, 2.
14. After getting into the grace of God, how must one conduct himself to continue in that grace? Rom. 6:1, 2.
15. Then for what object did Christ die? Rom. 8:3, 4.
16. And what effect will faith in Christ have upon the law? Rom. 3:31.
17. What two peculiar characteristics are brought to view under the Third Angel's Message? Rev. 14:12.
18. What will be done for those who keep God's commandments? 1 John 3:22.

NOTES ON LESSON FOUR.

The office of the law is to point out sin. Rom. 3:20. The sinner may learn his sins by looking into the law, and if he ceases then to transgress he may come to Christ and confess his sins with the hope of forgiveness. Repentance must be accompanied by faith in the death and burial of Christ for sins (1 Cor. 15:3), and one must also believe that Christ rose again for his justification. Rom. 4:25. This was not to justify one while knowingly breaking any of God's commandments; but on the contrary, the sinner must first repent of his sins, and obey God, then his faith in Christ will justify him. In his relation to God as a new man in Christ Jesus, he will then be expected to henceforth obey all of his Father's commandments. Rom. 8:3, 4.

Sabbath-School Hints.

That the Sabbath-school, when properly conducted is a valuable accessory to the church, its past history has fully attested. It has also shown that when carried on carelessly or without any particular object in view, the tendency has been not only to discourage the young in the work of the Sabbath-school, but to lessen their interest in religious services generally, and to make the Sabbath a dull and tiresome day. As a result, they soon become wayward, and are finally lost to the cause. This, however, is not necessary. Children are very much like grown people. That which is not made attractive, soon ceases to interest them. Truth should be made plain and interesting to the children, and then it is food for them the same as it is for us; the Bible and Sabbath-school become attractive, and the Sabbath itself the best day of the seven, to which they will continually look forward with delight.

There is one other consideration which yields consolation here and the promise of joy hereafter. Children that have been well trained in the Sabbath-school almost invariably at the proper age present themselves for baptism, and become valuable members of the church. A prominent Baptist minister once said that during a pastorate of twenty years over one church, he baptised two hundred and twenty-eight pupils from its Sabbath-school, from whom only seventeen had been disfellowshipped. Corresponding steadfastness would no doubt be seen among young converts in all churches were Sabbath-schools faithfully sustained in their midst.

WHAT CAN I DO?

Some of the older ones may say, "What can I do to bring about such a state of things? I have no gifts, no talent, to do anything in that direction. I only wish I had." There are none who cannot do something in the interest of the Sabbath-school. First be sure to attend the school regularly, and do not excuse yourself from taking an active part in the exercises because you are "too old" or "too dull" to learn the lesson. Of course you "don't know the lesson" if you have not looked at it during the week. Study it at home, and help the children to understand it. They may have learned the answers to the questions, and still may not fully understand them. Sit down and "go over" the lessons with them, asking questions and making suggestions that will lead their minds through a wider range, and stimulate a more thorough research.

Be punctual to a minute. Have a zeal that the frost of winter will not blight, the heat of summer wilt, nor the prospect of rain dissolve. Talk of the school in the prayer-meetings, and pray for it. Consider the Sabbath-school in the business meetings; and take measures to aid it. This course on the part of each member of the church, cannot fail to produce a "live" Sabbath-school, one, the influence of which will be felt continually in a spiritual advancement of the church itself.

THE TEACHERS AND OFFICERS.

These should be chosen with reference to their adaptability to the work, rather than to their position in the church or society. A superintendent is needed. Who shall fill the place? Well, there is Bro. A.; he

is an influential citizen, besides he is one of our oldest members. His good standing in the community and long connection with the church certainly entitle him to our consideration. And there is Bro. B.; he is well acquainted with the truth, as is well attested by his many victories, when "contending for the faith" on the street corners, and in other public places. Then there is Bro. C. who once thought he had a call to preach, but his sermons were so long and so dull that his congregation all left him and never came back again. A superintendent must do a great deal of talking any way, and why would not this be just the place for Bro. C. to exercise his gift? The children could not run away till school was out, for you know it would not be allowed.

Such men are not the ones for the place. There are other things to be considered besides age, learning, or fluency; and in the absence of these qualifications, place one in the position of superintendent (if one can be found), who has the peculiar faculty of teaching and of attracting all, old, young, and little children, and making them feel that they are working with, rather than under him. Old or young, rich or poor, it matters not; if devoted, let him take the place because he is qualified to fill it.

EDITOR.

A Little Every Day.

A FEW of us students had obtained permission to take our meals every day with a private family in the town. We waited for every meal from five to ten minutes,—a fragment of time which we usually expended in chatting, joking, and skylarking. A large scientific work, in royal octavo, lay on the table—probably the only book treasure of the house. Several of us expressed a desire to read it, but regretted a lack of time and opportunity. One of our number, however,—a silent, studious fellow—quietly took up the volume, nibbled at the title-page, glanced over the table of contents, and attacked the preface. In a moment more he was called to the table, and after eating, was out with the rest of us. At the next meal he resumed his reading where he left off; and so on, from time to time, until the continuity and steady purpose of his occupation attracted attention, and exposed him to many a volley of chaffing from his companions. He only smiled, and went on with his reading, while we went on with our usual chit-chat, until at last we forgot to notice him at all. The winter passed away; the spring approached; and the last dinner-bell of the term had just left its final clatter in the air, when the young tortoise plodder in the big octavo, closed its covers together with an emphatic slap, and announcement of "the end." All the rest of us had wished to master the book, but hadn't had the time; he, by reading a little three times a day, had transferred its entire contents to his head.—*Christian Union.*

"WHETHER the class consist of children or adults it is usually a great mistake for the Sabbath-school teacher to allow the time to be spent on incidental matters not directly connected with the lesson. Such matters must come up, but they should be disposed of briefly. The time for the lesson is short, and, in order to encourage a careful study of the lesson, it should be understood by all that no one in the class can turn it aside from the main points involved in the text for the day. We have known the whole time to be spent on some unimportant matter in the first few verses; thus not allowing the most vital and interesting things to be reached at all, though they may have received careful study. This may be an excellent way to discourage any thorough preparation, but as a rule it answers no good purpose, and the less there is of it the better."—*Congregationalist.*

You have plenty of this world's goods if, with your little, you have content. If you have not content, you can never have enough of anything.

Youth's Department.

PERSEVERE.

USELESS indeed repinings are.
They but increase our pain;
The noblest way is, when we fail,
To rise and try again.
No matter how a storm may rage,
Let love a fabric rear;
And as we toil our cry shall be,
"Look up, and persevere."

—Sel.

Master B. Wirt.

"ANY mail for our folks?" asked Ben Wirt, as he paused before the long rows of letter-boxes. The surly postmaster looked over the contents of the general delivery box, ending his search by throwing him a postal card. Ben glanced at the address, and was surprised to read, "Master B. Wirt," instead of the customary name of his master. Who could have written to him? It was post-marked Miffin, and the superscription indicated a business hand. As soon as he passed out of the office, he stopped to examine its contents. All that it contained was, "Master B. Wirt: I am happy to inform you that out of over twenty answers to my advertisement, I have decided to give you the situation, more because you are an orphan than for anything I know of you, as I have never seen you, or even heard of you, until I received your note yesterday. Your duty will consist in folding and wrapping goods, and it will require but little practice to make you proficient. I will pay you three dollars a week besides furnishing you with board and lodging. I shall expect you by Friday noon. Yours, etc., W. Golden."

Ben read and re-read the card, although he was certain that it did not belong to him, for he had never answered an advertisement. There was a mistake somewhere; but it did seem strange that in a town of two thousand inhabitants there should be two orphan lads named B. Wirt, and both wanting for the same things—good, honest work.

Ben could not resist the good fortune that seemed to have come to him unasked. No one would ever know of his treachery, and how much better times he would find behind Mr. Golden's counter than in doing all manner of drudgery for the hard task-master he now served. The other B. Wirt would never know of the answer sent, and consequently would be no worse off than before.

All the evening, Ben went round whistling, for was not this the last evening he would be compelled to perform the work he so much detested? But when he had crept up the rickety stairs to his hard bed in the loft, better thoughts came crowding in upon him. He fancied that the little stars looked reprovingly in at his window and he seemed to hear the voice of his dead mother in the deep silence that prevailed. "My son, always be true to yourself, to others, and to God."

"God knows, and I know, and that is enough; and back the card must go, even if I have to do chores all my life," he said determinedly. So by day-break he arose, and was awaiting at the post-office when the postmaster made his appearance.

"There is a mistake about this card," he said quickly. "It belongs to some other B. Wirt."

"That must be for the boy who seemed ready to cry because there was no mail for him last night," answered the postmaster, examining the card attentively. "Come to think of it, he did say his name was Wirt. They live in the old Dixon house, and are mighty hard run."

"As I have been the cause of the trouble, I'll take the card to him," Ben said quietly.

"It is the least you can do," replied the man, tossing the card into his hands.

The joy that card brought to that distressed household more than repaid Ben for doing his duty. The blessings that the mother heaped upon his head when she heard his story brought back the early teachings of his own dear mother, and he returned to his hard life, glad that it was Barton and not Ben Wirt that had been meant.—*S. S. Classmate.*

Books Made of Clay.

FAR away beyond the plains of Mesopotamia, on the banks of the river Tigris, lie the ruins of the ancient city of Nineveh. Not long since, huge mounds of earth and stone marked the place where the palaces and walls of the proud capital of the great Assyrian empire stood. The spade, first of the Frenchman, then of the Englishman, has cleared all the earth away, and laid bare all that remains of the old streets and palaces where the princes of Assyria walked and lived. The gods they worshipped and the books they read have all been revealed to the sight of a wondering world. The most curious of all the curious things preserved in this wonderful manner are the clay books of Nineveh.

The chief library of Nineveh was contained in the palace of Konyunjik. The clay books which it contains are composed of sets of tablets covered with very small writing. The tablets are oblong in shape; and, when several of them are used for one book, the first line of the tablet following was written at the end of the one preceding it. The writing on the tablets was of course done when the clay was soft, and then it was baked to harden it. Then each tablet or book was numbered, and assigned to a place in the library with a corresponding number, so that the librarian could readily find it, just as our librarians of to-day number the books we read.

Among these books are to be found collections of hymns (to the gods), descriptions of animals and birds, stones and vegetables, as well as history, travels, etc. Perhaps those little Ninevite children of long ago took the same delight that young readers now do in stories of the birds, beasts, and insects of Assyria.

The Assyrians and Babylonians were great students of astronomy. The method of telling time by the sun, and marking it by the instrument called a sun-dial, was invented by the latter nation. None of our modern clocks and watches can be compared to the sun-dial for accuracy. Indeed, we have to regulate our modern inventions by the old Babylonian one.—*Harper's Young People.*

"Wait A Minute"

THERE is an old proverb, and a very good one, that "Time and tide wait for no man."

That means that if a man has a chance of bettering his condition, and lets it go by, the chance may never come again.

Perhaps a vessel can only be launched at the turn of the tide; and if the captain does not seize that precious moment, the tide turns, and the vessel has to be left behind. For the tide will not wait, nor the time either. Still there are seasons when our motto would prove a wholesome one, when it would be a good thing to wait a minute.

When you are about to make an angry reply. Your blood is up; and you could say a cutting thing. But don't do it. The irritation will go off if you have a little patience. Grievous words stir up anger. It is better to wait a minute.

When you are tempted to do wrong—it may be to lie or steal. Satan is hurrying you on, because he does not wish you to reflect. He knows that if you reflect, you will not do it. But do not be driven into sin blind-folded. Wait a minute.

When you are going to spread a report about your neighbor. It will do him harm, and you do not know whether it is true. You have not had time to search into the matter. And yet the tale is on your tongue. But you had better not. Wait a minute.

That minute waited will often save you from evil. It may give your passions time to cool. You may be able to put up a secret prayer, "Lead me not into temptation." You may call to mind the commandment, "Thou shalt not bear false witness against thy neighbor."

Stop then, on the brink of wrong doing, if you have been foolish enough to get so far.—*Sel.*

A SOFT answer turneth away wrath; but grievous words stir up anger.

Bible Echo and Signs of the Times.

"What is truth?"

J. O. CORLISS,
S. N. HASKELL, } MANAGING EDITORS.
GEO. I. BUTLER,
URIAH SMITH, } CORRESPONDING EDITORS.
J. H. WAGGONER, }

Melbourne, Australia, September, 1886.

The Christian Brotherhood.

"LOVE the brotherhood," is the injunction of the apostle Peter, in his first epistle to the Church. Any organized association or society may be properly termed a brotherhood, and its success in attaining the object for which it was created depends much upon the attitude its members sustain toward each other. If all were to act the part of a cynic, the society would soon break up in confusion and disgrace; if only a part of the members, even, were captious, little would be accomplished by the society, and that little would be very unsatisfactory.

If in worldly associations it is so necessary to success for members to cherish confidence in one another, how much more essential that those who compose the brotherhood of a Christian church should tenderly nourish feelings of trust and reliance toward each other. Nothing that could possibly tend to produce coldness or distance between members should for a moment be tolerated; but on the other hand each should assiduously cultivate those relations that will day by day more closely unite them in Christ, and encourage them when brought under trial from without.

The real members of Christ's Church are more closely allied, than it is possible for worldly associations to become. They are, in fact, members of one family, having God for their Father, and the Lord Jesus as their elder Brother. When told at one time that his mother and brethren were near and desired to speak with him, the Saviour pointed to his disciples and said: "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12: 49, 50.

The members of the Lord's family, then, should not be estranged from each other. Individuals of the same household ought to be intimate together, and lay aside formality when speaking to each other. There is something in the bare appellation "Mr." that makes one feel himself a stranger to the person thus addressing him. Think of the great apostle speaking of his brethren as "Mr. Apollos," or "Mr. Sosthenes." Or suppose that when Ananias was sent to the future apostle to the Gentiles, he had approached him with the words: "Mr. Saul, receive thy sight." Would not Paul have had good grounds to think that Ananias still regarded him doubtfully?

But it was not so done in the apostolic church. Their love for each other was strong and deep enough that each found a *brother's* place in the affections of the other; and by using that name whenever speaking to or of one of the Lord's household, one not only recognized the other as such member, but by so doing, really declared himself one of the same. They were willing in those days to let the world know that they belonged to the Christian brotherhood. The same may be said of the church all through its long dark day of martyrdom. It is only since the professed followers of Christ have been freely tolerated by the world, that they have grown to be like the world, in their habits and customs.

There should be a bond of union so close between Christians that they can, at least, salute each other as brethren. This of itself would be a source of encouragement, and each would learn to cherish a sympathy for the other that would exclude the cold formalities exchanged between worldlings. This done, a growing confidence is established that cannot well be brought about where conventionality takes the lead. Let all remember the words of the Saviour: "One is your Master even Christ; and *all ye are brethren.*" Matt. 23: 8.

Full Salvation.

JESUS came into the world to "save his people from their sins." Mat. 1: 21. That he will accomplish this cannot, for a moment, be doubted by those who believe in his mission. The only difference of opinion that seems to exist relative to the matter is concerning the time when this work is accomplished. One says: "Jesus saves me, and saves me now." Another testifies that he has given his heart to God, and hopes to be saved if he proves faithful to the end. The first one replies, "that is not enough; you must be saved in the present; you must have full salvation *now.*"

Which of these positions is the proper one to occupy? They cannot both be correct, for they are not alike; and the word of God that calls on sinners to forsake their evil ways, that they may be saved, will certainly state when the sincere seeker after salvation may realize that for which his soul longs. The whole question turns on the point of what salvation really is, or in other words, of Christ's object in coming to earth to die. He says that he came to "seek and to save that which was lost." Luke 19: 10. Man, in the beginning, through sin, lost his own life, and entailed death on his posterity. Christ came to save man from that death, and redeem him to God, by dying in man's stead.

It is necessary, then, to first believe on the Lord Jesus Christ and to confess him before the world, if one wishes to be saved. That this will bring salvation, the words of the apostle testify: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved." Rom 10: 9. Saved from what? From sin. But *when* is man saved from sin? The text does not say that when one believes in Christ he *is* saved; but "thou *shalt* be saved." The apostle tells in another place that "by one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5: 12. Then it follows that death is the consequence of sin. Now as long as death reigns, is not sin the power that enforces it? Then when is man saved from the power of sin? Not till his last great enemy, death, is destroyed, which will be accomplished in the destruction of "him that had the power of death, that is, the devil." Heb. 2: 14.

It is true that man may, when he believes in Christ, receive the witness of the Spirit that his sins are forgiven, and that he is accepted as a child of God, who has been *adopted* into his grace (Rom 8: 15.) through the merits of a crucified Redeemer; and as such, he has "*peace* with God through our Lord Jesus Christ." Rom. 5: 1. But if one chooses at any time to sever that relation that he has had with God, through his grace, is he then saved? No indeed. But was he saved from sin before he apostatized? If he had been, how could sin have gained control over him the second time?

In his general epistle, Jude warns us to earnestly contend for the faith once delivered to the saints; for he says that certain men have crept into the church who turn the grace of God into lasciviousness; he then refers to the fact that the Israelites, though having the favor of God to that extent that he brought them from the land of Egypt, destroyed them afterward for their lack of faith. He carries the matter further, by alluding to the fall of the angels who had dwelt in the very courts of heaven, showing that even they could not be counted as saved until they had first been fully tested as to their loyalty to God.

So we, also, may dwell in the presence of God, so far as having the witness of his Spirit is concerned, and still not be saved from sin. Such a salvation can only come to us after having stood a complete test, and that will barely be accomplished when our probation closes. This idea is confirmed by the statement of the Saviour himself, when exhorting his disciples to steadfastness in the way he had taught them. Said he: "ye shall be hated of all men for my name's sake; but he that *endureth to the end* shall be saved." Mat. 10: 22. The fact that one may find forgiveness for his sins, and still be liable to suffer for them afterwards is forcibly illustrated by the

parable found in the eighteenth chapter of Matthew. In that, the Saviour represents one as owing his lord ten thousand talents; and because he had nothing with which to pay, the king forgave him the debt. But that same servant went out and found one who owed him only a hundred pence; and though the poor debtor plead for extenuation of time, promising to pay in full, yet because he could not pay the debt there and then, he was thrown into prison. The king hearing of the conduct of his servant to whom he had forgiven so much, then delivered him up to be tormented until he should pay the debt that had been once forgiven him. In this case, while the debt had been once forgiven, yet because the one receiving the forgiveness did not afterward conduct himself properly, the same debt was rolled back on him again. This shows that he was not fully saved from the debt, neither could he until he had been tested as to his integrity in the future. Moreover the Saviour in applying the parable said: "So likewise shall my heavenly Father do also unto you," showing that we too must be tested after forgiveness, before we may truthfully say we are saved.

Justification is one thing, salvation is another. The apostle speaks thus: Much more then, being *now justified* by his blood, we *shall be saved* from the wrath to come. Rom. 5: 9. This salvation is obtained only after a life of faith; it is the *end* of our faith, not the beginning of it. On this point the Scriptures are definite. "Receiving the end of your faith, even the salvation of your souls." 1 Pet 1: 9. In the same chapter, the apostle speaks of those who have been begotten again unto a lively hope, and adds that they "are kept by the power of God *through faith unto salvation* ready to be revealed in the last time." verses 3-5.

The promise of salvation is only to the overcomer, and none can be said to have overcome until they have passed the last temptation along the highway of life. This successfully passed the sins are blotted out (Acts 3: 19, 20), and Christ comes to save man from death, and the power of the grave and restore him to what was lost in the fall of Adam. The tendency of the modern sentiment "I am fully saved" is rather to make one feel that he already has enough, and throw him off his guard in the time of temptation. It also tends to lead one into the rejection of advanced light on the Bible, upon the supposition that if one is saved, that is enough. And so it would be, if such were the case; but God, though he visits us in mercy, to the forgiveness of those sins of which we repent, and gives us his Holy Spirit to encourage us in the work of overcoming, will never save a single soul, until that person has been fully tested as to his loyalty to God.

Did The Patriarchs Have a Knowledge of the Commandments as Given on Sinai?

It may be surprising to some that there is a class of religious teachers who assert that the ten commandments were not known before being spoken on Sinai. Their object for making this statement, as they readily admit, is to show that those commandments were only designed for, and binding upon the Jews, and consequently have no claims upon the Christian church. It is by this round-about method of reasoning that some find relief in not keeping all of the commandments, as God delivered them to his people anciently.

The words of the Saviour, Matt. 19: 17: "If thou wilt enter into life, keep the commandments," are disposed of by saying that they were spoken to the Jews. Such expressions as, "Sin is the transgression of the law," 1 John 3: 4; "For where no law is, there is no transgression," Rom. 4: 15; "For by the law is the knowledge of sin," Rom. 3: 20; and "Sin is not imputed when there is no law," Rom. 5: 12, ought to be sufficient evidence that the law has existed ever since sin was imputed to mankind. But notwithstanding the existence of the sacrificial system from Adam down through the time of the Patriarchs, which, as often as used, was an acknowledgement of sin, and the need of a Saviour, all these expressions quoted from

the apostle, go for nought with those who would do away the law of God.

It may be readily imagined that the influence of such teaching would not be the best calculated to elevate the morals of those so taught; neither could it be expected that those who propagate such a doctrine would themselves have a very high appreciation of the difference between right and wrong, nor an exalted idea of the sufferings and death of Christ. The atonement must, consequently, be lightly esteemed by such. But in this case, the mind cannot be in a condition to receive those impressions that would lead one to live near to God, and prepare him to meet the Saviour at his appearing.

A preacher in New Zealand who advocates the abolition of the law, said to me not long since: "Were I to believe as you do, in keeping the commandments of God, I should have to be on my knees half of the time confessing my sins, and praying to God for forgiveness and help." To analyze this statement will be to reveal the true reason why the law of God is opposed. The difficulty is not in the law; but in the heart of the transgressor. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Another thing is shown by the above confession,—that the one who made it, looks upon the moral standard God has given to the Gentiles, as being much lower than that exacted of the Jews. It represents God as first giving to man, as a rule of life, a holy, just, and good law; but because man transgressed that, God compromised the matter with him, by lowering the standard, and so concludes to save mankind, even though they may indulge in all kinds of sin. More than this, it makes Christ's death a failure; for God sent him into the world, "That the righteousness (right doing) of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. But now, strange to say, some of these modern teachers will have it that, in some way, though they themselves don't know just how, we are saved by having the righteousness of the law fulfilled in Christ, and not in us.

But did the Patriarchs have a knowledge of the law of God; The record left of Abraham says that he "kept my commandments, my statutes, and my laws, Gen. 26:5. The reason why God destroyed the nations of Canaan, and gave their land to the descendants of Abraham, is stated in the following words: "For the wickedness of these nations the Lord doth drive them out from before thee." Deut. 9:4. The Lord had previously told Abraham that his seed could not inherit the land till the fourth generation, "For the iniquity of the Amorites is not yet full." Gen. 15:15, 16. This nation was not only sinning in Abraham's day; but their sins were corrupting other nations so that "the land is defiled" and "vomith out her inhabitants." Lev. 18:24, 25. These very sins were the same that God warned his people against committing (Lev. 20:23), which is strong evidence that not only did those heathen nations have a knowledge of some law; but that it was the same law that pointed out sin to the Hebrew people.

The sins of which these nations were especially guilty, are mentioned in Lev. 18:21; 19:4, 11, 12, 16, 17; 20:9, 10. After enumerating these points which are covered by the ten commandments, God says to his people: "Ye shall therefore keep all my statutes, and all my judgments, and do them; that the land, whither I bring you to dwell therein, spue you not out. And ye shall not walk in the manners of the nation, which I cast out before you; for they committed all these things, therefore I abhorred them." Lev. 20:22, 23. From this, and other statements of the same nature it is certain that the heathen of the patriarchal age had a knowledge of the ten commandments; otherwise they would not have known sin, and in a measure would have been guiltless.

But the evidence of the existence of the fourth commandment in those days, and that it was understood,

is stronger, if possible, than that for the existence and knowledge of the other nine. In Gen. 2:2, 3 are given the only particulars mentioned in the Bible relative to the making of the Sabbath, and this shows that it was instituted at the close of the creation week. Besides this we have the most positive testimony that its observance was required at least thirty days before the commandments were proclaimed from Sinai. See Ex. 16:4, 22, 23, 27-30.

The fact that while nature marks the change from one month to another by the moon's phases, and the succession of years by the changing seasons, and nothing but a stated day of rest intervenes between the weeks, and that the succession of weeks was marked by the people of that remote age (Gen. 8:6-12; 29:27-30), is another evidence of the knowledge of the fourth commandment, especially, that cannot well be ignored. Again, the statement of the apostle that Lot "vexed his righteous soul from day to day with the unlawful deeds" of the Sodomites (2 Pet. 2:7, 8), is sufficient of itself to convince any candid mind that those people had the law of God before them, and knew the consequences of violating it. If any are so demented that they cannot see the claims of God's law, they will not be held responsible in the Judgment; but those who are wilfully blind in the matter will some time awake to the solemn fact, perhaps, when it is too late, that this law is as immutable as the throne of God.

S. N. H.

The Sabbath Previous to the Giving of the Law.

A DECISIVE proof that the Sabbath was well known to the Israelites previous to the giving of the law, is found in Exodus 16: 4, 5, 22-30. "Then said the Lord unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Then we have an account of the falling of the manna. He continues in verses 22-30, "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day."

From the foregoing language the following conclusions are inevitable:—

1. God had a law, of which the seventh-day Sabbath was a part, more than a month previous to proclaiming his commandments from Mount Sinai.
2. He proved his people by giving them bread from heaven, to see whether they would obey his law or not, that test coming on their observance of the Sabbath which, therefore, must be a most important part of the law.
3. The language shows that the people had a knowledge of the Sabbath, and that many of them desired to keep it before any commandment whatever was given

them as a people concerning it, the record of their deliverance from Egypt not giving a single hint concerning the Sabbath, previous to this point.

4. We are constrained, therefore, to conclude that when he says, "How long refuse ye to keep my commandments and my laws?" he must refer back to the original institution of the Sabbath at creation, the knowledge of which had been preserved through the patriarchs, and the general acquaintance of the ancient nations with the Sabbath.

5. The fall of the manna continuing through the forty years of their wandering, with its double portion on the sixth day of the week, and none upon the seventh; its being kept from corruption on the Sabbath, while it would soon spoil on other days, thus, by thousands of these miracles, attested which was the true creation Sabbath at that time, and their perfect knowledge of it.

An objection is sometimes offered upon the passage, "See, for the Lord hath given you the Sabbath," etc. that it belonged wholly to the Israelites. But surely it must have had a previous existence, or it would not have been proper to say he gave it to them. He did this in precisely the same sense as he gave himself to that people, and thus became the God of Israel. The nations had gone into idolatry, or were fast doing so, rejecting alike the true God and the great memorial of his creative work, the Sabbath. He had separated out from among them the descendants of Abraham, who still regarded both. From this time on, the Sabbath and the knowledge of the true God rapidly disappeared from the nations of the earth, and they became heathens; while the Israelites remembered God and his Sabbath, and preserved the knowledge of each to be given again under more favorable auspices back to the Gentile nations.

From these considerations we cannot doubt but that Israel regarded the Sabbath more or less sacredly while in Egyptian bondage; hence that nation must also have been very familiar with it during their stay among them, even more so than the other ancient nations, who, we have shown, still retained a knowledge of it. It is very probable that the Egyptians themselves still regarded its claims in a measure, or they would not have permitted the enslaved Israelites to do so to the extent we are certain they did. A nation of slaves "in the iron furnace of affliction," would not be likely to have permission to keep a Sabbath wholly contrary to the practice of their cruel task-masters. But we have shown that the Israelites did have full knowledge of the Sabbath at the exode. This must be considered strong proof that it was quite generally known and respected at that time among the Egyptians also.

In this brief account it has been plainly shown that the Sabbath of the Lord was given to the human family at creation, and was well known to those who had any regard for the true God. It was certainly not a Jewish institution; for it existed, and was commanded to be observed by the God of heaven, long ages before a Jew lived. The Jews sprung from Judah, one of the sons of Jacob; but the Sabbath was set apart in Eden for man's benefit. It "was made for man." G. I. B.

Avoid Them.

NO MORE sensible instruction was ever given than that by Paul in his letter to Titus, namely: "A void foolish questions." Many have, evidently, never read this, or they have forgotten it, or they do not care for it. Sometimes such questions are even introduced into the Bible-class, and there become sources of contention, whereby the spirit of God, given to be our guide into all truth, is grieved away, the object of the class is lost sight of, and a failure to receive any benefit is the result. We give examples.

No more fruitful theme for cavilers has ever been got up than this query, Where did Cain get his wife? Did he find her in the land of Nod? and if so, How did she come to be there? and finally, as the grand result, How, aye, how, can the Bible record of creation be true?

The editor of the Cincinnati *Gazette*, in answer to a correspondent, suggested that Cain took his wife with him when he journeyed to the East. Perhaps this answer will give rest to some troubled soul. Another position, believed to be true by some, is this: The Hebrew word *no l* (long o, note) means a *vagabond*; in the Hebrew it is, he should be a *node*. Some scholars insist that it should be thus rendered: "And Cain went out from the presence of the Lord, and dwelt in the land, a vagabond," a *nod*.

But more suggestive, and better in fact, than all these solutions, is the answer given by a pious negro to a would-be wise caviler. "You believe the Bible," said the railer; "you ask the Lord for wisdom; I suppose you can tell where Cain got his wife." Said the negro, "I never asked, de Lord dat question; I asked him what I should do to be saved." We commend this thought to the consideration of the multitude of restless ones who are submissively willing to throw away their Bibles, and to go down to destruction, because they cannot tell to a certainty, the pedigree of Mrs. Cain! If they cannot rest under the burden of this momentous question, perhaps they may find a pleasing diversion in the question, Where did Seth get his wife? or Where did Lamech get his two wives? The folly of some people is almost beyond endurance.

Parallel to this (in practical importance!) is the query: If the Lord raised up Pharaoh for the purpose specified in the book of Exodus, was Pharaoh to blame for doing as he did? and, Could he do otherwise than he did? The only interest that can possibly attach to this question, as we see it, is to make it bring this result, namely, if the Lord determined that Pharaoh should do as he did, is it not also in his determination that I shall do as I do? If Pharaoh was compelled so to act, and therefore was not to be blamed, am I not likewise compelled to act as I do, and therefore not worthy of blame? This conclusion is easy to arrive at, and very gratifying to selfishness and carnality. We recommend to the notice of such querists, another conclusion, thus: If Pharaoh was destroyed for his rebellion against God, will I not also be destroyed for my sins? This may be found a far more profitable theme for meditation than the other.

If some persons searched the Scriptures as diligently to learn their meaning, and to read duty there, as they search them to find a way of self-justification, they would learn that *the rising up or standing up*, of a king, means his *reigning*. See Daniel, chapters 11 and 12. To *raise up a king*, is to bring him to the throne. Egypt was to be punished for its wickedness, and because this Pharaoh was a stubborn, selfish, willful person, the Lord raised him up; that is, he brought him to the throne—caused him to reign—that the ruin might be under his hand. If this Pharaoh had been a man of a kind, gentle spirit, the Lord would have so ordered in his providence that he should not reign at that time. Another would have been raised up—caused to reign in his stead.

An illustration of this truth is found in the case of Ahab. The Lord threatened to cut off his house entirely, but because Ahab greatly humbled himself, the Lord said he would not bring the evil in his day, but in the day of his son, who did evil even as Ahab had done, but did not manifest the same contrition for his sin.

This is a most profitable Scripture text—"Avoid foolish questions."

J. H. W.

Look at Facts.

If any one is inclined to be discouraged about the cause, let him look at a few facts. If we had found that our publishing houses were too large, our machinery more than we needed; if our Colleges had proved to be too large, so that we could rent a portion of them for other purposes; if we had found that our Sanitariums were uncalled for, and were empty; if we had learned that we had sent too many missionaries to foreign lands more than could find employment; if we

had papers for which we could find no readers; if we had published books which we could not sell; if there were few or no openings for labor in our Conferences; if we had more ministers than could find employment; if there was no special need of more means to carry on the work,—if all this were true, then, indeed, we would have reason to hang our heads in discouragement. But now, when all is just the reverse of this; when our offices are found to be too small and must be constantly enlarged, too few, and must be added to; when our Colleges are overflowing, and must be doubled, and others built; when our Sanitariums are crowded, and demanding more room; when our missions are all loudly calling for more men; when the urgent demand compels us to start new papers in the various quarters of the globe; when new books and larger editions are in constant demand; when every Conference asks for ten men where it can get only one; when hundreds of thousands of dollars are required now to keep up with the work, though tens of thousands would have been amply sufficient a few years ago; when the cause is reaching out its long arms to the remotest parts of the earth,—when all these are *facts*, who but a veritable doubting Thomas can find ground for discouragement?

Really, it seems as though we could almost begin to see Beulah land. If any do not see it near, it is because they are either asleep or are looking the wrong way. Courage, brethren, a few more struggles and the battle will be over!

D. M. CANRIGHT.

The Riches of the Lord.

WHILE the apostle tell us that the Lord "is rich unto all that call upon him," the Saviour himself says that it is "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." Matt. 7:21. The class toward whom the Lord is rich is here pointed out, namely, those who do his will. These are the people who call on him in sincerity and in truth. There are many to-day who vainly hope to receive of God's riches, while they ignore his will, which is summarily contained in the ten commandments. It is a sin to transgress the law of God; then how can one expect God to bestow the riches of his grace upon him while he wilfully violates those commandments?

Talking a few days since with one who said he would lay down his life for the Lord if need be, when shown that his course, was in direct violation of God's law, he admitted it might be so, and yet he was not disposed to alter his course because everybody else was doing the same as himself. Must there not be something radically wrong in one's disposition to thus go on in error simply because he is harmony with others? and is not the faith of such a person a dead one? Yet there are thousands who, upon being convinced that the commandments of God enjoin upon them the keeping of the seventh day of the week as the Sabbath, flatly refuse to obey on the bare ground that others do not observe it. But will the wrongs of others make our wrongs right? Remember, the Saviour says that only those will have part in his kingdom who do the will of God.

Not only does the Lord vouchsafe his blessing in this life on those who keep his commandments; but the final reward will be the richest of all. Christ says: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Yes, enter in with the blood washed through, to stand in the presence of him who spilled his blood that we might be permitted to return to God, and be loyal to his will; that we might be privileged through obedience to enjoy the tree of life, which Adam lost his right to through disobedience. What an exalted privilege! What infinite riches! Shall we inherit the blessing of the Lord that maketh rich, and addeth no sorrow?

W. J. E.

Missionary.

"DO" AS WELL AS "SAY."

Down from the heaven above me
Comes the voice of the crucifix;
The day of the Lord is dawning,
And he who believes must be tried.

Faith without works is lifeless,
And no fruit to my honor can bear;
They who do the will of my Father,
For the crucial fire prepare.

Who simply obey, ne'er repining,
That for fruitage they wait "many days;"
Who trust for the sun's promised shining,
And in "sowing" make no delays.

And God who weigheth, doth measure,
Not so much the results that are shown,
As the love that prompts the endeavor
To fulfill his behests when known.

MRS. M. S. BEERS.

John Knox.

THERE is no evangelical denomination but what can point to their founders as men of God, possessing much of the spirit of Christ; men who did not count their lives dear to themselves if they could serve Christ in advancing what they believed to be the truth and word of God. Notwithstanding their devotion and willingness to sacrifice all to the work in which they were engaged, they yet possessed many peculiarities. It will be seen that God calls men, not because they are perfect, but because they have a willing heart. Scotland has furnished men and women, of noble souls and moral worth, to the cause of reform.

John Knox was one of these. He was born in Scotland in 1505. A difference of opinion is expressed by different authors respecting his parentage, and the place of his nativity. He, however, received a liberal education, a circumstance not usual in those times. Although there were undoubtedly learned Scotchmen in the early part of the sixteenth century, the most of them owed their chief acquirements to a foreign education. The Greek language remained unknown in that country long after it had become a fixed branch of education in the neighboring kingdom. This language, however, Knox acquired before he had reached middle age, and also, at a later date, during his exile from Scotland, the Hebrew language.

While Knox was a student in the University at Glasgow, we can begin to trace, in the opinions of his preceptor, faint glimmerings of the light which was in after years to shine forth with so much clearness through his instrumentality. This man taught that a General Council was superior to the pope, and might judge, rebuke, restrain, and even depose, him from his dignity; he denied the temporal supremacy of the bishop of Rome, and his right to inaugurate or dethrone princes; and maintained that papal censures, and even excommunications, had no force if pronounced on invalid or irrelevant grounds, etc.

Passing through the avenues of secular learning, Knox devoted himself to the study of divine truth and the labors of the sacred ministry, having been ordained priest before arriving at the age fixed by the canons of the church. Not satisfied with the extracts from ancient authors found in the writings of scholastic divines, he resolved to have recourse to the original works. Here he found that which caused a complete revolution in his religious sentiments. Among the Christian Fathers, Jerome and Augustine attracted his particular attention. By the writings of the former, he was led to the scriptures as the only pure fountain of divine truth, and instructed in the utility of studying them in the original language. In the works of the latter, he found religious sentiments very opposite to those taught in the Romish church, which, while she retained his name as a saint in her calendar, had banished his doctrines, as heretical, from her pulpits. This was about the year 1535, but it does not appear that he professed himself a Protestant until 1542. Previous to this, the reformed doctrine had made considerable progress in Scotland. In 1525 an act passed parliament, pro-

hibiting ships from bringing any of Luther's books into that country, which had always "bene elene of all sic filth and vice." It is supposed, from this circumstance, that these books had already found their way there.

Between the years 1530 and 1540, many innocent and excellent men suffered the most cruel death, and others escaped to England, and the Continent. But these violent measures could not arrest the progress of truth. By means of the merchants who carried on trade in Scotland with other countries, many Protestant books were imported, and circulated throughout the country. Poets, under the cover of wit and satire, lashed the vices of the clergy, and exposed to ridicule many of the absurdities and superstitions of Popery. Plays, professing to correct the abuses of all classes, although principally directed against those of the church, were acted before the royal family, the court, and vast assemblies of people, to the great mortification and still greater damage of the clergy. Enactments of law were repeatedly procured against the circulation of "seditious rhymes and blasphemous ballads," but still they were everywhere disseminated and read with avidity.

From 1540 to 1542 the number of reformers increased rapidly. Twice an attempt was made by the clergy to cut them off by one desperate blow, but they failed in the execution of their design. In this state of affairs, Knox did not remain long unaffected, and, having aroused the suspicions of the clergy, he left the university and retired into the south of Scotland. He was then pronounced a heretic, deprived of priestly orders, and assassins were employed to waylay him.

The government from time to time favoured the Reformation to some extent, so that at one time it became lawful to read the Scriptures in the vulgar tongue. The errors of Popery were then attacked by the Scottish press, and many who had fled the country returned. Among these was George Wishart, a person of great learning, eloquence, piety, zeal, and meekness. To this teacher Knox attached himself, and for a time before his imprisonment, waited constantly on his person. Of the future usefulness of Knox and his own martyrdom, Wishart had strong presentiments. On the night in which he was apprehended he would not permit Knox to accompany him, but dismissed him with the reply "Nay, returne to your bairnes (pupils), and God blis you; ane is sufficient for a sacrifice."

After this, Knox entered a private family as tutor; but managed to conduct the religious education of the youth under his charge in so public a manner as to benefit the whole neighborhood. He was soon, however, obliged to conceal himself, and remove from place to place, to provide for his safety.

S. N. H.

The Work at Ballarat.

DURING the month of May I visited Ballarat, and held a series of Bible-readings on present truth, with a few families who were interested in the subject of the soon coming of the Lord. They invited their friends to attend, so we had from fifteen to twenty-five at the meetings. These were kept up for about three weeks every evening, with a deep interest, and at the close, a large majority of those who attended accepted the truth, and commenced keeping the Sabbath "according to the commandment." One place of business on one of the principal streets in the city, closed on the seventh day. This was noticed in one of the daily papers, which caused an inquiry in the minds of the public in regard to this "new sect." It was therefore thought best that the interest should be followed up with a series of meetings, and the Assembly Room of the Alfred Hall was secured for that purpose.

Elder Corliss commenced a series of meetings on June 20, which were continued until August 8, with a good interest, the attendance averaging about two hundred. When the evidence was presented that the Sabbath of the fourth commandment was still binding on all mankind, it raised quite a stir, which brought out letters in the daily papers, *pro* and *con*. Some thought the "Protestant community ought to take the

question up in a body and call a conference of the ecclesiastical authorities, and let each body appoint one or two of their leading men to attend, have the matter fully discussed, decide on the seventh day, declare it the Sabbath, and act accordingly. Then Parliament could legalise it, and make all the Sabbath laws to apply to the seventh day of the week." Others thought that it was a "sensation" to lead "weak-minded Christians" to seek for salvation in a broken law, instead of pointing them to a risen Saviour.

One, signing himself "Christian," who was more persevering than any of the rest, thought Christ's fulfilling the law, "finished it;" "that Paul in writing to the Corinthian brethren says "all" has passed away. 2 Cor 5:17." He furnished several letters containing this kind of logic (?) manifesting a great desire to be heard on the question at issue, till "One Who Had Heard" took pity on him, and suggested that if he was an accredited representative of some religious body in the city, to select any night, or series of nights that might suit his convenience, and come to the hall prepared to maintain his position before the public; and that he was authorized to say, that his effort should be freely advertised, and the hall retained without expense to "Christian," and that he should have half the time to expose the alleged errors taught by Mr. Corliss before the same audience that had been imbibing his sentiments. After this nothing more was heard of "Christian." It is evident that the question has been seriously considered by hundreds of thoughtful persons who are thoroughly convinced of the truth of the Third Angel's Message, but like those mentioned by the Saviour in the Scriptures, their business, or something else stands in the way of their obeying the truth.

Forty-six have signed the covenant to obey all God's commandments. A Sabbath-school of fifty has been organized, and regular meetings are held every Sabbath. We expect soon to organize a church.

Bible-readings are being held in different localities, when persons who are interested, call in their friends to study the Scriptures for themselves, on these important subjects.

The work has only fairly commenced, and we expect many more will decide to unite with the company who are keeping the commandments of God and the faith of Jesus.

M. C. ISRAEL.

Ballarat, Aug. 12, 1886.

In the upper shops of the Pennsylvania Company in Altoona the night-work was done, until lately, by gas. The dull yellow light lit the passage-way which is most frequented between the two sides of the town. No one ever thought to inquire if the glass of the windows was good or bad. But when the electric lights were introduced a few months ago, the high broad fence across the footway was curiously frescoed with every blur and crack and imperfection of the panes. The clear white light held them up in their native ugliness,—and many a thoughtful person solved the reason of the difference.

The Christian should be "sincere." In admitting the light within his breast he must expect to see his sins as never before. The more brightly it glows, the sharper his sin is defined, and the unsuspected and unknown iniquities are discovered. It will not do for us to let the light of God's love strike out upon our fellow-men through sins, or even through defects of conduct. We are bound to test ourselves by that severest and most just standard, the light of the Sun of Righteousness.—*Sel.*

If your seat is too hard to sit upon, stand up. If a rock rises up before you, roll it away, or climb over it. If you want money, earn it. If you wish confidence, prove yourself worthy of it. It takes longer to skin an elephant than a mouse, but the skin is worth something. Deserve success, and it will come. It is as easy to be a leader as a wheel-horse. If the task be long, the pay will be greater; if the task be hard, the more competent you must be to do it.—*Good Cheer.*

Do You Commit The Same Sin Adam And Eve Did?

You remember that God placed Adam and Eve in the garden of Eden, and surrounded them with everything they needed for food and comfort, only reserving to himself *one tree* of which they were not to eat. Now we all believe that this was to test Adam's fidelity and obedience to God; and as we read the sad record that this *one* restriction was disregarded by him and by Eve, when they, not satisfied with what was given them, deliberately took that which God had reserved to himself, and as a result brought sin and sorrow into the world,—as we read this, we are all ready to lament over such a mistake, and to think if we had been in their place, we would not have done as they did. But let us consider, and see if we are not committing the very same sin that they committed.

Has not God given us an existence as he did Adam? Isa. 64 : 8. Did not the earth we live upon come from him? Gen. 1 : 1. Does not the gold and silver we use belong to God? Hag. 2 : 8. Does he not give the increase to flock and herd and field and business? Does not the sunlight, the rain, the air, belong to him (Deut. 28 : 1-14)? And has he not freely given us all these to enjoy as he gave them to Adam and Eve? Ps. 115 : 16. But has God reserved any portion of these to himself, or may we use them all for ourselves? Verily we read that "all the *tithe* of the land, whether of the seed of the land, or of the fruit of the tree, is the *Lord's*; it is *holy unto the Lord.*" Lev. 27 : 30. According to this scripture, has not God reserved a portion of that with which he surrounds every man to-day as truly as he did in the case of Adam? and can we put forth our hands to-day and take that which God reserves to himself, and be any less guilty of sin than was Adam? and do we not commit the same sin?

God says that the whole nation has robbed him. Mal. 3 : 8, 9. Is there not a plain command which says, "Thou shalt not steal?" and do we who teach that men should not steal from one another, presume to steal from God? Who is committing this sin? Let us cease to covet that which is the *Lord's*, and faithfully bring all the tithes into the store-house, and prove the goodness and mercy of God.

G. B STARR.

Dress.

The wearing of costly array is directly opposite to the being adorned with good works. Nothing can be more evident than this; for the more you lay out on your own apparel, the less you have left to clothe the naked, to feed the hungry, to lodge the stranger, to relieve those that are sick and in prison, to lessen the numberless afflictions to which we are exposed in this vale of tears. And here is no room for the evasion, "I may be as humble in cloth of gold as in sack-cloth." If you could be as humble when you choose costly as when you choose plain apparel (which I flatly deny), yet you could not be as beneficent, as plentiful in good works. Every shilling which you save from your own apparel, you may expend in clothing the naked, and relieving the various necessities of the poor, whom "ye have always with you." Therefore, every shilling which you needlessly spend on your own apparel is, in effect, stolen from God and the poor!

And of how many precious opportunities of doing good have you defrauded yourself! How often have you disabled yourself from doing good, by purchasing what you did not want! For what end did you buy those ornaments? To please God? No; but to please your own fancy, or gain the admiration and applause of those who were no wiser than yourself. How much good might you have done with that money? And what an irreparable loss you have sustained by not doing it, if it be true that the day is at hand, when "every man shall receive his own reward according to his labor."—*Wesley.*

Wisdom and truth, the offspring of the sky, are immortal; but cunning and deception, the meteors of the earth, after glittering for a moment must pass away.

The Home Circle.

CRYING FOR THE MOON.

In the nurse's arms one night,
In the balmy month of June,
Lay a baby, spent and tired
With crying for the moon.
And so softly we smiled,
Said, "Poor, silly little child!
He'll know better soon."

Vainly had he tried to leap
Up toward the glowing sky,
And because kind love restrained
He could only fret and cry;
And we said, and proudly smiled,
"He'll know better, silly child!
Better, by-and-by."

Will he? Please to tell me when;
I don't think it will be soon.
If he's like most other men
He will always want the moon.
As a boy, he'll want the toys
And ponies of far richer boys;
These will be his moon.

As a youth, be in distress
For some beauty rich and fair,
For some furniture or dress,
For some toy he counteth rare.
And far older men will say,
"He'll grow wiser every day;
Wiser, unaware."

As a man, he'll sigh for wealth,
Long for power, hope for fame;
And because he gets them not,
Idly murmur, wrongly blame,
Crying still for some great boon
Far above him as the moon;
Babe and man the same.

Oh, 'tis well some mighty arm
Is around us everywhere.
Many a fall we all should have
But for that strong, loving care;
For life has no greater boon
Than the love that whispers "No,
And that will not let us go
When crying for the moon."

—Independent.

Babies' Rights.

I CHANCED to call at the house of a lady recently who had just been elected as a delegate to a woman's rights convention. She is an earnest advocate of securing to women their denied political rights, and was very enthusiastic in her conversation on the subject on that occasion. While she descanted freely on her favorite theme, on the coming convention and the work she proposed doing, there came frequently to her parlor the sound of a baby's cry. At last my mother-heart could no longer silently endure this infantile wail, so I asked the lady if the voice we heard was not that of her baby. She said it was; that the baby had taken cold, and was feeling a little cross, but that her nurse would give her the best of care.

She then told me how fortunate she had been in securing the services of a good, respectable girl to take care of her baby. After her trying experiences with different nurses, she considered this a rare good fortune, and she could now give more time to her social duties and pleasures. She spoke also of the sacrifices of social pleasures she had been compelled to make on account of the inefficient help she had had in the care of her baby.

As she sat talking in a most complacent manner, the continued fretting of the baby was constantly heard, and there arose in my heart a strong protest against baby wrongs, and I went away in deep sympathy, not with woman's rights, but with the rights of babies.

This lady was the mother of five children, and she was a comparative stranger to every one of them. As soon as they were old enough to leave the nursery, they spent most of their time on the street. The mother did not interest herself in them sufficiently to learn how or where they spent their time, and those she had hired

to take charge of them were glad to get rid of them, and did not care much where they went. The husband of this lady was a wealthy banker, and their home was furnished with all the comforts and luxuries that his means warranted; and yet I had a far deeper feeling of pity for their children than I had for those in humble homes, who came directly under their mother's loving care and guidance.

Alas! I thought, how many babies in wealthy homes all over our land are thrust into the care of strangers, and become practically motherless? Would there not be less need of so much work in the various moral reforms, if mothers could be induced to fit themselves for the work, and then take the early training of their children into their own hands, and so form their characters in the start that they will not need to be reformed in after years? The seeds of many of these evils are sown in childhood, and even in babyhood, and nothing short of a mother's love and a mother's watchful care can throw around the child the proper influences, and rightly aid in moulding its earliest impressions.

It must be remembered that at its birth the child knows absolutely nothing. Its own mother is no more to it than any one else, and it would just as willingly become the child of any other woman as its natural mother. On its first feeling of discomfort it begins to cry. Some one comes to its rescue, and it is quieted. As its cries are repeated again and again, and the same one comes to its relief, that face becomes familiar, and it very soon singles it out as the one to whom it must look for solace in all times of need or grief. The baby heart very early goes out to the one who watches over it and attends to its wants, and no one is worthy to fill the position of a mother who does not sufficiently prize her baby's earliest affections to be willing to do the work necessary for winning it. It is a sad fact that so many mothers fail to appreciate the importance of giving their own society to their little ones, of training the young minds themselves, of caring for them and attending to their wants with their own hands. These are sacred duties devolving upon every mother, and to the true mother they are sacred privileges. They are the only means of securing the perfect love of the child, and serve to increase and strengthen her own love for it. In order to rid herself of the burden of care and be free to enjoy the pleasures of a society life, many a mother places her baby in the care of a nurse, often an inexperienced and careless young girl, and thus eases her conscience with the thought that, though she is absent from it most of the time, it is not neglected. Is it any wonder that, as the child grows older, a feeling of estrangement often exists between them, and the mother is made to feel that her child does not love her as it ought? How can she expect it to love her? What has she done to deserve, much less to win its love?

There is wisely implanted in the heart of the mother a natural love for her offspring from its very birth, a love given expressly to invite her to care for and protect it, and designed to be matured and strengthened, instead of dwarfed and suppressed. But it must be remembered that there is no natural love toward the mother on the child's part. She has got to win its love, or else never possess it. True, as the child grows older, he may receive a theoretical idea of what his duty to his parents demands of him, and there may be an outward show of such a feeling, but it does not spring from a genuine affection of the heart.

As the youth approaches early manhood, how many a mother discovers in wonder and grief that she is fast losing her control and influence over him, and learns all too late that at this period of his life the power of love is the "one thing needful," to aid her in guiding his feet in the pathway of virtue, and in keeping him from entering the many by-ways of vice.

The question is frequently asked, why so many of our greatest and best men rise from homes of poverty. I think no small portion of the secret lies in the fact that in such homes the mother has full charge of her children, and they are watched over and cared for by one who has the deepest interest in their welfare. Could that feeling of love and sympathy, so strongly characterizing the relation between President Garfield and his mother, have ever existed had she not by being his earliest companion and tenderly caring for him her own, self won his entire heart while it was tender and impressible? And then, with a true mother's spirit of devotion and self-sacrifice, she retained it through all the years of his matured manhood. Many great men have ascribed their success in life to their mother's influence; but they had mothers who patiently and willingly toiled in their behalf in order to secure that influence which they afterwards so judiciously used in advancing their interests.

To the young mother who has been raised in luxury and entirely unaccustomed to work, the care of her baby may seem a task greater than she is able to perform. But let her remember that "love lightens labor," and the good result of her self-sacrificing work, and the rich harvest she shall reap by-and-by, may be far greater and richer than she would now dare to hope. Besides, her reward will not all be reserved for the future. The true mother finds an enjoyment in the presence and care of her little one, in listening to its baby prattle, in watching the strengthening of its tiny limbs and the unfolding of its mind, in hearing its first attempts at speech, in the vain effort to utter the name of mamma, that none but a mother can ever know. And as she so often bends over the helpless form, and looks down into the wandering, innocent eyes, how many lessons of forbearance, of patience, and child-like confidence are implanted in her own breast—just the requirements needed in the development of her noblest womanhood.

All the other work pertaining to the household may be trusted to the care of servants. But the mother of the baby should regard the work of supplying its wants, of studying its nature, of directing the earliest developments of its mind in the proper channel, of shielding it from all hurtful influences, and, through loving attention, of drawing out the baby affections and binding its little heart to hers, as a welcome duty—a prerogative exclusively her own.—*Nellie Burns, in Arthur's Magazine.*

Benares.

BENARES is counted the most sacred city of the Hindus, and, in the traditions of the country, is said to be as old as creation. Every year, multitudes gather here to bathe in the holy waters of the Ganges upon whose banks it is situated. The immediate margin is chiefly occupied with flights of steps called *ghauts*, by means of which the devotees descend to the water. Sometimes, as many as one hundred thousand pilgrims are found in this sacred place. Once, during an eclipse of the moon, forty persons were trampled to death in the crowded streets.

We are glad, however, to tell you that the influence of the place is slowly waning. European science and Christian teaching are taking effect upon the public mind; and the present generation have a little less confidence in the efficacy of the sacred waters than their fathers had. Let us hope that many of their children will go for cleansing to the fountain Jesus has opened.—*Little Helpers.*

If the mind be properly cultivated, it will produce a storehouse full of precious fruits; but if neglected, it will be overrun with noxious and poisonous plants.

Health and Temperance.

LICENSED TO WHAT?

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

Licensed—to work thy neighbor harm,
 Licensed—to kindle hate and strife;
 Licensed—to nerve the robber's arm,
 Licensed—to whet the murderer's knife.

Licensed—to waste the country's wealth,
 By filling union-house and gaol;
 To sap the workman's strength and health,
 That he and his may sore bewail.

Licensed—where peace and quiet dwell,
 To spread disease, want, rage, and woe;
 Licensed—to make the world a hell,
 And fit men for the hell below!

—Sel.

Tea.

I HAVE lately been reading Spir's "China and the United States," a work of nearly 700 pages and a very interesting book. In his description of the tea plant and the manner of preparing the leaves for market, I find the following extract on page 77:—

"The green tea obtains its complexion in most of what is exported, from the presence of foreign coloring matter. By one of those perverse tastes which obtain among us, our early tea purchasers betrayed a strong predilection for a certain color. 'Foreigners,' said the Chinese, 'like to have their tea uniform and pretty.' So they poison the herb to gratify the ridiculous tastes of England and America for bright green, just as many of our pickle makers poison their pickles. They throw in a blue substance commonly known as 'Prussian blue,' or prussiate of iron (cyanide of potassium and iron), and they mix it with a quantity of gypsum. They never think of drinking this themselves, but the more gypsum and blue they can communicate to the plant, the higher becomes its value in the eyes of their best customers; and the dyeing process accordingly goes on in China to an alarming extent. It is calculated that in every hundred pounds of some of the cheaper colored green tea consumed by our people, more than half a pound of coloring blue and gypsum is contained."

This author lived a long time in China, and knows what he is talking about. And he is one that stands up for the practice of tea-drinking, so he would have no motive to misrepresent, and his statements can therefore be strictly relied on. So those who drink tea not only have all the stimulating poisonous effects of the plant itself, but also partake largely of Prussian blue, another poison which is added in its preparation. From this mineral poison is manufactured prussic acid, one of the most virulent poisons known.

Is it any wonder that the nervous systems of our friends who partake of this beverage are shattered, and that their sleep is disturbed by the presence of such an enemy in the system? The folly of importing our drink from China, where it is subjected to such preparation as this described in the above extract, must be apparent to any mind not enslaved by its use. While nature provides the clear, sparkling water exactly adapted to meet all the real wants of the system, so far as drink is concerned, let us not corrupt it by such poison. G. I. B.

THE Board of Health of Amsterdam, New York, has recently investigated an outbreak of diphtheria, from which two children died; a third, who was attacked, recovering. The disease was traced to a pet kitten, with which a little girl played while the animal was sick with a swollen throat and discharge from the nose. The cat died. The child was taken sick and also died. Another girl had played with a doll which had belonged to the deceased child; she was also taken sick and died. Still another contracted the disease without other means or communication than the doll. The latter was supposed to have been disinfected.

How to Disinfect.

To disinfect a sick-room, burn three pounds of sulphur for every thousand cubic feet of air. Place an iron kettle on some bricks in the room, put the sulphur in the kettle, then add some live coals from a coal fire. Or, pour on a little alcohol, and light with a bit of burning paper dropped into it. Shut the room up tight, and allow the sulphur fumes to remain in the room over night; afterward air the room three or four days with doors and windows wide open.

To disinfect solid or liquid matter, a solution of copperas or green vitriol, two pounds dissolved in a gallon of hot water, is an efficient agent. The solution should be applied to decomposing matter which needs disinfection, and will destroy any offensive odor and stop the putrefactive process. Sulphate of zinc, a pound to the gallon of water, is better for disinfecting clothing, as it does not stain or injure the fabric.

Heat is a good disinfectant. Clothing subjected to a temperature of 240 in an oven for two or three hours will be disinfected. This is the time of the year when it is important to give attention to matters of this sort, and whoever has not already made a tour of his premises with a view to a thorough cleaning up disinfection, should at once give attention to this important matter.—*Good Health.*

How to Use Hot Water.

ONE of the simplest and most effectual means of relieving pain is by the use of hot water, externally and internally, the temperature varying according to the feelings of the patient.

For bruises, sprains, and similar accidental hurts, it should be applied immediately, as hot as can be borne, by means of a cloth dipped in the water and laid on the wounded part, or by immersion if convenient, and the treatment kept up till relief is obtained. If applied at once, the use of the hot water will generally prevent the bruised flesh from turning black.

For pains resulting from indigestion, and known as wind colic, etc., a cup of hot water taken in sips will often relieve at once. When that is insufficient a flannel folded in several thicknesses, large enough to fully cover the painful place, should be wrung out of hot water and laid over the seat of the pain. It should be as hot as the skin can bear without injury, and be renewed every ten minutes, or oftener if it feels cool, till the pain is gone.

The remedy is simple, efficient, harmless, and within the reach of every one, and should be more generally used than it is. If used along with common sense it might save many a doctor's bill and many a course of drug treatment as well.—*Sel.*

Drinking Boots and Shoes.

A WRITER on "How to Make Tea," objects to using milk in the tea because the tannin of the tea will combine with the caseine or fibrine of the milk, making a tannate similar to leather; so, according to the writer referred to, "people who put milk in tea are drinking boots and shoes in mild disguise." This is all very true, but our acute writer neglects to remark that the same sort of leather-making process can take place in the stomach as well as in the teacup; and it is this tendency of tea to tan, not only the milk mixed with it, but the beefsteak, eggs, bread, potatoes, and every other sort of food taken with it, and the stomach itself as well, which furnishes one of the chief grounds for objection to its use.—*Good Health.*

CANON FARRAR says that Cruikshank, the artist, offered one hundred pounds for proof of a violent crime committed by a total abstainer, and that the money remains unclaimed to this day. Quite as striking a proposition has recently been made by a temperance society in England, offering a large reward for proof of a single instance where property accumulated by liquor-selling has descended to a third generation.—*Watchman.*

Results of Drinking.

THE places of judicature I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years; and by due observation I have found that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, and other enormities that have happened in that time, were divided into five parts, four of them have been the issue and product of excessive drinking—of tavern and ale-house drinking.—*Sir Matthew Hale, Lord Chief Justice, England, about 1672.*

Damp Beds.

THE sad death of Mr. Maas, the well known tenor, calls attention very painfully to the peril of sleeping in a damp bed. As a matter of fact, this peril is of the greatest, and it is almost ever present. The experienced traveler rarely hazards the risk of sleeping between sheets, which are nearly sure to be damp, until they have been aired under his personal supervision at a fire in his bed-room. If this be impracticable, he wraps his rug around him, or pulls out the sheets, and sleeps between the blankets—a disagreeable, but often prudent expedient.—*Lancet.*

A FRENCH lady recently died at the advanced age of ninety. Her will contained this provision: "I leave to my physician, whose enlightened care and wise prescriptions have made me live so long, all that is contained in the old oaken chest in my boudoir. The key of the chest will be found under the mattress of my bed." The heirs were much disturbed, for they foresaw a material diminution of their share of the property. The fortunate and expectant physician at length arrived. The notary delivered to him the key of the chest. It was opened, and found to contain solely all the drugs and potions, still intact, which the worthy physician had given his patient for twenty years back.

SUNSHINE is one of nature's most potent remedies. It cures more diseases than the whole category of patent medicines.

To myself the most effectual church is that in which I see the signs of Christian affection in its members, in which warm hearts are beating on every side, in which I recognize fellow-beings who in common life have impressed me with their piety. One look from a glowing countenance, one tone in singing from a deeply moved heart, sometimes impresses more than a sermon. It is not with the voice only that man communicates with man. Nothing is so eloquent as the deep silence of a crowd. . . . How contagious is holy feeling! On the other hand, how freezing, how palsying is the gathering of a multitude who feel nothing; who come to God's house without reverence, without love; who gaze around on each other as if they were assembled at a show; whose restlessness keeps up a slightly disturbing sound; whose countenances reveal no collectedness, no earnestness, but a frivolous or absent mind! The very sanctity of the place makes this indifference the more chilling.—*Dr. Channing.*

ONE of the surest ways of teaching a child to walk erect is to make him carry a burden upon his head; as in imitation of those graceful Oriental women whose upright carriage is ascribed to their habit of carrying their water-vessels on their heads, on their journey to and from the wells. If you want your child to walk erect in the moral world, teach him to lift his burden squarely above himself, and so to move cheerfully forward. If you let him shirk his burden, if you suffer him to throw it off upon the shoulders of others, he will grow up a moral weakling. But the boy who is taught from the very first to put himself manfully under his burden, braces himself like a strong, self-reliant man. And that is the way you want your boy to carry himself in the long walk of life.—*S. S. Times.*

Bible Student.

MY CREED.

I HOLD that Christian grace abounds
Where charity is seen; that when
We climb to Heaven, 'tis on the rounds
Of love to men.

I hold all else, named pity,
A selfish scheme, a vain pretense;
Where center is not, can there be
Circumference?

This I moreover hold, and dare
Affirm wh'er my words may go—
Whatever things be sweet or fair,
Love makes them so;

'Tis not the wide phylactery,
Nor stubborn fact, nor stately prayers
That make us saints; we judge the tree
By what it bears.

And when a man can live apart
From work, on theologic trust,
I know the blood about his heart
Is dry as rust.

—Alice Cary.

The Two Laws.

1. Did the Lord give two distinct codes of laws to his people?

"Thou earnest down also upon Mt. Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, . . . and commandedst them precepts, statutes, and laws, by the hand of Moses." Neh. 9:13, 14.

2. Does God represent these laws, as one being commanded by himself, and the other commanded by Moses?

"Only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." 2 Kings 21:8.

3. How much was included in that law which God spoke from Sinai?

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments." Deut. 4:13.

4. Are the ten commandments the full extent of that law?

"These words the Lord spake unto all your assembly in the mount. . . and he added no more." Deut. 5:22.

5. Were these commandments afterward written, and upon what?

"And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22.

6. Who wrote these commandments?

"And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount." Deut. 9:10.

7. Who wrote the other law?

"And Moses wrote this law, and delivered it unto the priests." Deut. 31:9.

8. In what was that law written?

"And it came to pass, when Moses had made an end of writing the words of this law in a book." Deut. 31:24.

9. What is said of God's law?

"The law of the Lord is perfect." Ps. 19:7. "The law is holy, and the commandment holy, and just, and good." Rom. 7:12.

10. What is said of the other law?

"Because they had not executed my judgments, but had despised my statutes, . . . I gave them also statutes that were not good, and judgments whereby they should not live. Eze. 20:24, 25.

11. If the ceremonial law could not give life, why was it given?

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10:1. "It was added because of transgressions, till the seed should come to whom the promise was made." Gal. 3:19.

12. Did this shadowy law, by which the levitical priesthood was regulated, need to be changed when Christ became our high priest?

"For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7:12.

13. Was the observance of the ceremonial laws by the Jews acceptable while they were breaking God's law?

"I will bring evil upon this people, . . . because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense? . . . your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Jer. 6:19, 20.

14. Is there a law of ceremonies to be observed in the gospel dispensation?

"And when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you; this do in remembrance of me." 1 Cor. 11:23-26.

15. Will an observance of these ceremonies be acceptable to God while we break his law?

"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. And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 7:21, 23.

16. Was the law of ordinances of the old dispensation to be abolished in Christ?

"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15.

17. Does faith in Christ abolish God's law?

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

18. What is sin?

"Sin is the transgression of the law." 1 John 3:4.

19. Are not Christians, then, obliged to keep this law?

"If thou wilt enter into life, keep the commandments." Matt. 19:17.

20. What is the office of God's law?

"By the law is the knowledge of sin." Rom. 3:20.

21. Can one with a carnal mind properly keep the law of God?

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

22. What has been done for us that we might be enabled to keep the law?

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

23. How long will God's law continue?

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:18. M. C. ISRAEL.

An Interesting Summary.

THE following summary of the writings of the apostle Paul on the subject of immortality, shows the wide difference between the modern views, and the views of the writers of the Scriptures:—

"1. The apostle Paul is the only writer in the whole Bible who makes use of the word *immortal* or *immortality*.

"2. He never applies it to sinners.

"3. He never applies it to either righteous or wicked in this world.

"4. He never applies it to *men's souls at all*, either before or after death.

"5. He speaks of it as an attribute of the King Eternal. 1 Tim. 1:17.

"6. He declares that this 'King Eternal' is the only possessor of it. 1 Tim. 6:16.

"7. He presents it as an object which men are to seek after by patient continuance in well-doing. Rom. 2:7.

"8. He speaks of it as revealed, or brought to light (not in heathen philosophy; but), in the gospel of the Son of God. 2 Tim. 1:10.

"9. He defines the period when it shall be 'put on' by the saints of God, and fixes it at the *resurrection*, when Christ who is our life shall appear. 1 Cor. 15:25, 54; Col. 3:4.

"10. Therefore he never taught the immortality of the soul as it is now taught, and hence, when he declared that sinners should be *destroyed*, or *perish*, or *die*, or *be burnt up*, or *devoured by fire*, he did so without any 'mental reservations,' or 'theological definitions.' In other words, he said what he meant, and meant what he said."—*Pauline Theology*.

VAST results proceed from a single choice. Destiny hangs upon a pivot. One act frequently decides the history of a life, a generation, a race, eternity. Adam ruined glorious prospects for himself and the race by a single act. Abram seized the proffered opportunity, was blest, and became a blessing. Joseph met the crisis of his life with faith and courage, and reaped the fruits. God set Moses an open door, and he obeyed the call in the face of perils.

Criticism on 1 Cor. 16:2.

"SOME are of the opinion that the sums thus set apart, were brought to the treasury of the church at the time; but the words do not seem to admit of that interpretation, but if each separately laid by the sum which he purposed to give, the whole would be brought together at once, when necessary, without any trouble in soliciting contributions."—*Scott's Comments*.

"Lay somewhat by him."—*Newcomb's Version*.

"Let each one of you lay aside by himself."—*Sawyer's Translation*.

"Let every one of you lay by him in store."—*American Bible Union*. (second revision).

Par eauto. "By one's self, i. e., at home."—*Greenfield*.

Par eauto. "By him."—*Dr. Bloomfield*.

Par eauto. "With, or by himself."—*Robinson's Greek Lexicon*.

Apud se. "With one's self at home."—*The Vulgate*, and *Castellio*, two Latin Versions.

Chez Soi. "At his own house at home."—*Martin*, *Osterwald*, and *De Sacy*, French Translations.

Bei sich selbst. "By himself: at home."—*Luther's German*.

By hemselven. "By himself; at home."—*The Dutch*, same as the German.

The Italian of *Diodati*, *appresso di se*. "In his own presence at home."

The Spanish of *Felippe Scio*, *en su casa*, "In his own house."

The Portugese of *Ferreira*, *para isso*, "with himself."

The Swedish, *naer sig self*, "near himself."

Douay Bible: "Let every one of you put apart with himself."

Syriac: "Let every one of you lay aside and preserve at home."

Family Testament: "Lay by him in store; at home."—*Dr. Edwards Notes*.

Theodore Beza's Latin: *apud se* i. e., "at home."

"That Being Dead Wherein We Were Held."

IN Rom. 7:6, Paul says, "Now we are delivered from the law, that being dead wherein we were held." From this expression, many jump to the hasty conclusion that the law has died. But nothing is more absurd than this. Literally rendered from the Greek, the passage reads: "Now we are loosed from the law, having died in which we were held." The original for "having died" is plural, agreeing with "we," which shows that it is the person, and not the law which dies. The margin of our authorized version gives the idea correctly. This reads, "being dead to that," which shows that it is the old man of sin that dies. *The Revised Version* translates it, "having died to that wherein we were holden." *Whiting's Translation* gives it, "being dead to that." *Macknight's New Testament* has it, "now having died with Christ." *Mr. Herbert's Translation* reads, "having died to that," and with this agrees precisely the translation of the *American Bible Union*. *John Wesley's New Testament* with notes gives it, "being dead unto that." *The Emphatic Diaglott* renders it, "but now having died," and exactly the same reads *Sawyer's Translation*. *Rotherham's Emphasized Testament* gives it, "we received full release from the law, by dying in that." *Wakefield's Translation* reads, "we have been released by death from the law." The *Syriac New Testament* gives it, "we are dead to that." And in exact harmony with these English translations are the versions in *French*, *German*, *Danish*, *Swedish* and *Holland*. Surely, in the face of so many eminent, witnesses no one ought to be ever caught trying to make Rom 7:6, teach the death of the law.

WORKING Christians are the happy Christians. You never hear the lark sing sitting on its nest; it sings when out on the wing. So if the churches get nestled down on easy cushions, satisfied with hearing one or two sermons a week, they'll not sing much. No wonder if they are not happy. Let them go to work for the Master.

Immortality to be Sought For.

"Who will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2: 5, 6.

The apostle here teaches that God will reward all men according to their deeds. To those who do right, and continue patiently to do so, and who seek (i. e., "go in search of, or try to find."—Webster) three things; viz., 1. glory; 2. honor; 3. immortality,—to such he will give eternal life. The "glory" for which they seek is that glory which is revealed when Christ comes in the "glory of his Father and the holy angels." The "honor" they try to obtain is that honor which cometh only from above, when God takes from them the reproach with which a wicked world has regarded them. What is the "immortality" for which they seek? Popular theology tells us it is something man has always had, that which has descended to us from Adam, which every creature in human form possesses, and which no man can possibly remove from him; something he has received as a legacy whether he desired it or not, and must continue to have, no matter how much he may desire to cast it aside. Evidently, the great apostle Paul and popular theology disagree. He would not represent a man as seeking for something he already had. We sometimes see old people who have become very forgetful, looking after their spectacles when they have them on, and we always laugh. Popular theology would make the apostle guilty of a far more ridiculous blunder,—seeking for immortality when he had always had it. How plainly this language demonstrates that immortality is not something now enjoyed, but that which is to be given only to the faithful! and how sensible this conclusion seems! Wicked men, then, do not possess the priceless boon of immortal existence.

G. I. B.

Every Day Alike. Rom 14: 5.

THE language of Paul in this passage, that one man "esteemeth every day alike. Let every man be fully persuaded in his own mind," refers simply to the ceremonial and festival days of the Jews, associated with the subject of ceremonial eating and drinking. Verses 1-3. The apostle has no allusion to the weekly Sabbath, which the Lord has never given to man to use as he pleases. The distinction in Jewish days was past when Paul wrote; hence they were not to be observed; but till the transition from the Mosaic to the Christian dispensation should be fully accomplished, Paul gave weak consciences liberty to observe such distinction if they chose. The Scriptures use the same expression "every day," where we know that the Sabbath day is excepted. See Ex. 16: 4. On the same ground we say that the Sabbath day is excepted in Rom. 14: 5.

Denying Christ.

WHAT Christian would deny Christ? Peter said he would not; but he did. Oh, how many of us practically deny him. Bishop Heber once said: "It is a fatal mistake to suppose that there can be no apostasy from Christ where we are not absolutely called on to deny his name, or to burn incense to an idol. We deny our Lord whenever, like Demas, we through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular and fashionable, but which we ourselves believe to be sinful in themselves, or tending to sin. We deny our Lord whenever we forsake a good man in affliction, and refuse to give countenance, encouragement, and support to those who, for God's sake and for the faithful discharge of their duty, are exposed to persecutions and slander."—Sel.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

Afraid it is True.

AN infidel once said that there was one thing that marred all his pleasure in life. "I am afraid," said he, "that the Bible is true. If I could know for a certainty that death is an eternal sleep, I should be happy. My joy would be complete. But here is the thorn that stings me; this is the sword that pierces my soul; if the Bible is true, I am lost forever." So it is with men who go through life haunted with the fear that future retribution will overtake them because of their sinful, selfish lives on earth. How infinitely better it is to be on the safe side, and to be happy here and have the promise of the life which is to come. Nothing short of a divine insurance upon the soul through belief in the efficacy of Christ's atoning blood, will ever make men truly happy.—Protestant Standard.

The Book Bad Men Hate.

ONE reason why we believe the Bible is the word of God, is the extraordinary and indefatigable pains taken by men of obscure integrity to get rid of the Bible. The things that bad men hate, it will, as a rule, be safe for good men to believe in. Men's hearts stain through into their philosophy. It never ceases to be true that every one that doeth evil hateth the light, lest his deeds should be reprov'd. Light always shows the spots. Bad men congregate under the shadows. Men like to have the Bible vilified because it eases a little the pressure on their conscience. It is always possible to gather an audience to listen to an unbeliever.—C. H. Parkhurst.

News Summary.

Secular.

Reports say that cholera has been taking off twenty-two persons daily at Venice.

A labor mob in Toronto, Canada, not long since wrecked about forty tram-cars by hurling stones at them.

It is stated that a European syndicate expects to purchase the Hawaiian Islands for £2,000,000.

The Spanish Government contemplates the immediate construction of several swift and powerful cruisers with which to strengthen its navy.

The wheat crop in the vicinity of Colusa, California, was damaged to the extent of £400,000 by a hot north wind that continued for three days.

Even the arctic regions are not without their attractions. It is said that 762 kinds of flowers brighten those bleak and frozen solitudes with floral bloom and beauty.

Tasmania has suffered lately from heavy floods. Some sheep were drowned at Ewandale, and the Fingal railway line was damaged so that traffic over it was stopped for a few days.

Experiments in England have successfully produced from the fibre of South Australian millet, a quality of paper which, is very favorably spoken of by experts. The millet is valued at £18 a ton.

A Spiritualistic medium near Newcastle N. S. W. murdered his wife recently, in a most brutal manner, while in a state of madness, imagining her to be a serpent. Six men were required to secure him.

Late reports from South Australia show that rain has at last fallen copiously throughout that Colony. Some of the roads in the north-west have been impassable on account of the mud. The entire country has, in fact, been flooded.

The question of a protective tariff has been much agitated of late in New South Wales. In some towns public meetings have been held in which resolutions were carried in favor of the introduction of that policy.

One of the latest inventions, is that of a match which may be used over and over again an indefinite number of times, the wood being soaked, it is claimed, with a peculiar chemical solution.

The ruins of a town hitherto entirely unknown have been recently discovered in the province of Adama, Asia Minor, not far from Tarsus. Sarcophagi, almost intact, and resembling those of Lycia, are found there.

The Swiss Government has taken active measures to stop the Mormons from proselyting in that country. A number of the Mormon missionaries have been arrested, and all others will be as fast as they are found teaching their pernicious doctrines.

The imperial Government did not indorse the seizure of American fishing vessels, by the Canadian authorities, and so that dominion finally decided to allow its American neighbors to buy fishing bait in Canadian ports without molestation.

The interest bearing debt of the United States is about £250,000,000.

A dread disease known as black diphtheria has invaded the eastern portion of Michigan, U. S. A., carrying off large numbers of victims. Children survive an attack of the disease but a few hours, when they die in great agony.

It is thought by some influential men in America that, if the agitations so disastrous to business in that country are much longer continued, a political party will be formed of native-born Americans only, which will see that none but natives of that country obtain offices of trust, or power.

Much excitement has been aroused in Tasmania over the recent developments at the Mount Lyell goldfield near Macquarie Harbor. Samples sent to Melbourne for assay, yielded from 187 to 350 ounces of gold to the ton. Fortune hunters seem to be alive to the situation, and quite a good many are going thither.

A report of the Agricultural Department, submitted to the lower House of the American Congress, says that while the wheat crops of India, Australia, and South America, already harvested, are 32,000,000 bushels less than last year the yield of the United States promises to exceed that of last year by fully 100,000,000 bushels.

At a late meeting of the Suez Canal Company held in Paris, some interesting statistics were read relative to the rapid increase of Australian trade by way of the Suez Canal. It was stated that in 1878, only twenty-seven ships passed through, whereas in 1884, 228 ships, and in 1885, 3,524 ships passed to and fro through that highway of travel.

There is to be completed in Glasgow, Scotland, a vessel which will be known as the *Destroyer*. It will be built of Vickers steel, and be able to sail about twenty-five miles an hour. It is to be armed with Maxim guns, that will throw ten six-inch improved shot per minute. It will also have appliances for throwing a distance of 1,500 yards, a shell capable of destroying any iron-clad afloat.

According to the latest general censuses and estimates at hand to the common date of 1881, the number of cities in the world of 200,000 population is at least ninety-six. Of these the United States has 10, the United Kingdom 11, Germany proper 5, Italy 5, France 4, Russia 4, and the rest of Europe 10. Africa boasts only 2, South America 2, Australia 2 and Mexico 1. China is credited by the best authorities with 28 cities of the class described, India 7, Japan 4, and Persia 1, making a total for Asia of 40 and completing the grand total of 96.

Another serious riot occurred in Belfast, Ireland, August 7, resulting in a pitched battle, between the two parties. The police fired on the mob which resulted in the wounding of fifty insurgents, many of them fatally. Fighting was renewed on the 8th, when three of the combatants were killed. At the funeral of the victims on the 11th, another collision of the hostile parties occurred in the cemetery grounds. Shots were exchanged and one person was wounded. Twelve of the leaders of the outbreak were arrested.

Religious.

Portland, Maine, is strictly enforcing the rigid Sunday laws, which have hitherto been almost a dead letter.

The number of Buddhists in the world is estimated at nearly 500,000,000—one third of the entire population of the earth.

A traveler who has seen all portions of the Western continent, says that Brazil is the most irreligious country he has ever visited.

The "Rescue and Evangelization Mission," a branch of the Salvation Army, has forbidden its members to use military titles or wear uniforms.

The Society of the Treasury of God, is the name of a new organization formed to propagate the system of tithes as the best rule of Christian giving.

The Waldensian Church of Italy has formed a settlement in South America, where it occupies two parishes or colonies of the La Plata and Uruguay. Vigorous efforts are being made to evangelize the immense Italian emigration to that country.

Some prominent Spiritualist papers speak of the conviction and imprisonment of Herr Mast, and his fellow-anarchists as an outrage on liberty. From this one can easily determine the kind of "liberty" of which Spiritualists boast so much.

Notwithstanding the vigorous prosecutions of the United States Government against polygamous Mormons, they are as zealous as ever in proselyting. Within a small radius of Chattanooga, Tennessee, 100 of their elders, are said to be carrying on their work with much diligence.

The Marshal of Baltimore, Maryland, at the request of the Grand Jury, has issued instructions to the police force to notify all dealers in tobacco, whether in cigar stores, drugstores or hotels, that if they are hereafter found selling on Sunday they will be liable to prosecution.

According to the *Christian at Work*, Paris is having a religious revival. It is, however confined to those in "high life," and is manifested only in the frequency with which the young swells of the city patronize the church and communion table, immediately after finishing a long carousal. This sort of "revival" is becoming fashionable in other places besides Paris, to the shame of many "high" churches.

Bible Echo and Signs of the Times.

Melbourne, Australia, September, 1886.

JOYFUL GREETING, is the title of the latest Sabbath-school song book just received from the publishers. It is a work of 216 pages, and contains the choicest gems of song, from some of the best composers in America. Most of the words and music were written especially for this work, and with reference to the wants of old and young. Besides the strictly Sabbath-school pieces, there are departments devoted to anthems, temperance, and anniversary songs. The book, in fact, is adapted to any religious gathering. Published by the J. E. White Publishing Company, Battle Creek, Michigan. For sale at this office, and sent post paid for 1s. 9d., or 16s. per dozen.

LATE advices from America, announce the death of Samuel J. Tilden in New York, August 4. Mr. Tilden first came into prominence in the nation from the active part he took, while Governor of his State, in exposing the frauds of what is well known as the "Tammany Ring." In 1876 he was very nearly elected to the presidency, of the United States; but upon an examination of the election returns, evidence was produced to show that his agents had tampered with the electors of one or two of the States, and the commission appointed to investigate the matter decided the case against him, and awarded the seat to Mr. Tilden's opponent. Since then, he has lived in private life; but carried considerable influence with his party, who have considered him a martyr in behalf of political reform. He died at the age of seventy-two years.

THE Schaff-Herzog Encyclopedia furnishes the following good testimony to the uninterrupted observance of the Bible Sabbath from creation to the present time. In vol. 3, under the article "Seventh-day Baptists," it says:-

"Since the institution of the Sabbath at the close of creation and its formal pronouncement as a part of the Sinaitic code, it is believed that there has been an uninterrupted line of God-loving men who have kept the seventh day of the week as a Sabbath according to its original institution and enjoyment. None question that it was observed by Christ and his apostles, and Christians generally, during the apostolic period. It had no rival day in the Church until about the middle of the second century, when Sunday began to be observed as a festival day in honor of the resurrection, along with Wednesday, Friday, and numerous other festival days of the Latin Church, then beginning to drift upon the first great wave of its apostasy. This church made the Sabbath day a fast, not without sinister motives looking to its suppression in favor of festival Sunday, while the Greek or Eastern Churches steadily observed it as a day of holy delight in the Lord....In the Western Churches the seventh day continued to be observed quite generally till the fifth century, and traces of it were noticeable in some parts of Europe much later.... In the Abyssinian, Armenian, and Nestorian Churches, the seventh day has not yet been superseded by the first day of the week."

Very Striking.

NOT long since some of the good people of Akron, Ohio, wished to hear Father O'Connor, a converted Catholic, lecture on Catholicism. In a meeting called by the clergy of the place, to discuss the propriety of such a lecture, it was unanimously decided that "it would be an inopportune move for the Protestant clergy of this city to unite in asking Father O'Connor to come, in view of the very friendly relations and mingling of the Catholic and Protestant clergy."

Shades of Luther! "Protestant clergy," indeed! In view of their decision, what right have those men to the name? What do they protest against? Have they forgotten what it cost in treasure and blood to win the title of Protestant? And do these so-called "Protestant clergy" think that Rome has changed for the better, that they can now form such friendly alliances with

that church as to forbid one a public reference to her policy? If that policy is a good one why not let it be told to the world? if on the other hand, it is not good, but rather evil, why refuse to let it be known? If Rome does not change, as her adherents affirm, then one of two things must be true: Either the Reformers committed a great error in separating from her communion in the sixteenth century, or else some of their successors of the present day have taken long strides in the wrong direction, by uniting to defend that hierarchy in the course it has pursued, and is still adhering to.

The American Labor Troubles.

FROM the reports of leading American journals, labor strikes have been far more frequent, and reach greater consequences the present year than ever before known. *Bradstreet's Journal*, in reviewing the matter says that "the grand total of industrial strikers for all reasons, between April 24 and May 14, was about 250,000." While all branches of business have suffered, as a result, the building industry has sustained the severest blow of any, on account of the unwillingness of contractors to take contracts, for fear of their estimates being disturbed by renewed labor troubles.

In summing up the total losses for the three weeks mentioned, the *Chicago Inter-Ocean* estimates that not less than £500,000 was lost to employers from interruptions of business. Add to this £1,000,000 loss in deferred, or cancelled miscellaneous contracts, and £4,100,000 more in building contracts, and it presents an alarming state of things. Remember, this is only the record of three weeks! But when we consider that this state of things has existed in that country a great portion of the first half of the year, it can be readily seen that its effect upon the country must last for a considerable time.

Could we see any rift in the cloud to indicate that these troubles would soon cease, the future would wear a more cheerful aspect. But nothing of the kind yet appears. On the other hand these troubles extend to every part of the civilized world, and labor strikes are becoming the common weapon with which to settle the question of wages. Trades unions are becoming more powerful to dictate terms, and as their demands increase, capitalists refuse to risk their capital in business, fearing some turn of the table will sweep a great portion of it away. The result is thousands of unemployed, whose families suffer for the necessities of life, till crime, in some cases, is added to idleness. Unless some felicitous plan can be devised, by which these troubles may become less frequent, business must become more and more depressed, entailing incalculable loss, and untold suffering. Well may the more thoughtful at this time ask, What of the future?

Why Will They Do So?

IN one of its late issues, the *Southern Cross* called the attention of its readers to us, sneeringly alluding to our work as a "craze," and branding us a "crank." We cared nothing for the unchristian appellations given us while trying to teach loyalty to God's commandments, knowing that neither of the epithets is as shabby as that of "Beelzebub;" but last month we ventured to correct a glaring misrepresentation contained in the note, and also vindicated our efforts in teaching the observance of the fourth commandment, not only by the Bible, but by the files of the *Southern Cross* as well.

Having been taught to look upon that paper as, at least, a candid representative of the Christian cause, and therefore worthy of some respect, we confess to a shade of disappointment on taking up the issue of August 6, and noticing another editorial note referring to us. Instead of correcting its misrepresentations in the former note, it maintains a dogged silence regarding it, and turns aside the matter by a statement that

has not the shadow of a foundation. The note states that the BIBLE ECHO has invited that journal to enter upon a controversy as to whether the first day of the week or the seventh is the Christian Sabbath. Then leaving its readers to falsely believe that it has been directly challenged to a controversy by us, it declines an invitation that it never received, and affects profound pity for us in our work, saying that life is too short to waste on such a contention.

It may be well for a time to put off in this disingenuous manner a point that cannot be squarely met; but notwithstanding the lack of time the *Cross* now has in which to discuss the merits of the Sabbath question, we venture to predict that ere long it will join its forces with others to debate the point, as to which day of the week is the Sabbath. As an exponent of its own practice in keeping the first day of the week, it will be obliged to do so; for already a movement is on foot that will not suffer that paper to remain neutral on this subject. More than this; we venture that at that time the *Cross* will be outspoken in declaring this very question to be one of vital importance.

And why should it not be so considered? There is no command in all the Bible for the observance of a day of rest, aside from that one taught by the fourth commandment—the seventh day. Many people are now learning this, too. But if it be true that "sin is the transgression of the law" (1 John 3: 4), and the law says the seventh day is the Sabbath, why is it not just as wrong to use that day as our own, and thus break the letter of this command, as it would be to break the letter of any other one of the ten commandments? Conscientious people everywhere are beginning to see that God means what he says in the fourth commandment, just as much as he does in any other part of his law, and are adopting the seventh day for the Sabbath. The movement is gathering strength daily despite the sneers of the *Cross*, and will continue to prosper until the purpose of God, as foreshadowed in the prophecies, shall be accomplished. That it will be opposed, and that its adherents will be in the minority, we do not doubt. Thus it has ever been, and thus it will be till the work of God is accomplished in the earth.

Publishers' Department.

OUR AGENTS.

The following-named persons are now acting as agents for BIBLE ECHO. Persons desiring to have the paper sent to them for a year, or wishing to procure a single copy, can do so by calling on or addressing them:-

Victoria:

Balaclava—Alfred Goulter, News Agent and Stationer.
Ballarat—J. C. Gamble, News Agent and Stationer, 61 Bridge Street.
B. H. Hammett, Bookbinder and Stationer, Sturt Street.
Benalla—James Yeats Grey.
Carlton—H. J. McWhinney, Bookseller and Stationer, 241 Lygon St.
W. J. Webb, Bookseller and Stationer, 15 Madeline and 60 Lygon Sts.
Collingwood—Bright & Co., News Agents and Stationers, 170 Smith Street.
Clunes—H. L. Jones, Bookseller and Stationer.
Creswick—R. W. Kneal, News Agent.
Footscray—J. C. C. Shield, News Agent, and E. O. G. Slad., News Agent.
Fitzroy—Geo. Cornell, News Agent and Stationer, Smith St., W. H. Banks, News Agent, 385 Brunswick Street, and H. Beauchamp, Brunswick Street.
Hawthorn—Willie Kellett, News Agent and Stationer, Burwood Rd.
Hotham—E. Lyon, News Agent, 49 Errol and 217 Queensbury Sts.
Kew—Henry Kellett, News Agent and Stationer, Main Road.
Melbourne—Gordon & Gotch, General News Agents, 85 Collins St. W.
North Brighton—F. Blackham, News Agent.
Prahran—Rowe & Wilson,* Book and Music Warehouse, 21 High St. and John N. Cumming, Bookseller and Stationer, 88 Chapel St.
Richmond—Hyman & King, News Agents and Stationers, 154 Bridge Road, and J. A. Alexander, News Agent and Stationer, 101 Swan St.
South Melbourne—H. L. Jones, News Agent, 112 Clarendon Street.

New Zealand:

Auckland—Edward Hare,* Turner St., off Upper Queen St.
Christchurch—D. W. Holmes, Railroad Book Stall.
Dunedin—Richard T. Wheeler, News Agent, Stafford St.
Gisborne—Robert Houlton, Thos. Adams, Stationer, Gladstone Rd.
Lyttelton—George Scott, Railway Station.
Wellington—John Watts, Bookseller and Stationer, Willie St.

*General agent for the ECHO and all publications advertised in its columns. Correspondence solicited.
†General agent for ECHO.

Printed and published by J. O. Corliss and M. O. Israel, for the International Tract and Missionary Society, at the Echo Publishing House, Rae and Scotchmer Streets, North Fitzroy, Victoria.